



## CHAPTER 69

### *Al-Hāqqah: The Sure Truth*

(REVEALED AT MAKKAH: 2 sections; 52 verses)

This chapter is clearly later in revelation than its predecessor, because it deals with the later allegations of the disbelievers that the Prophet was a poet, or a diviner, and last of all that he was an impostor (vv. 41–44), the last chapter dealing with their first allegation that he was mad. *Al-Hāqqah* or *The Sure Truth* spoken of in the very first verse, which gives its name to this chapter, is *the hour of the triumph of Truth* and *the doom of the opponents*. The warning is followed by a reference to the fate of the earlier nations. The latter half of the first section states that *al-hāqqah* is the time of the reward of the faithful and of the punishment of the evildoers. The second section deals with the allegations of the opponents that the Prophet was a poet, or a diviner, or an impostor.

#### SECTION 1: The Doom

In the name of Allāh, the Beneficent,  
the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 The sure Truth!

الْحَاقَّةُ ۝١

2 What is the sure Truth?

مَا الْحَاقَّةُ ۝٢

3 And what would make thee realize what the sure Truth is?<sup>a</sup>

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ۝٣

3a. *Al-hāqqah* is derived from the root *hāqq*, meaning *truth*, and is interpreted in several ways, in all of which the sense of the root word is present. It is synonymous with *haqīqat*, meaning *truth* or *reality* (T), or signifies *a severe calamity the happening of which is fixed or established* (LL). According to Az, *al-hāqqah* is *the hour in which the truth will be triumphant*, the reason given being that it is so called because it will overcome everyone who contends falsely in the matter of the religion of Allāh. The instances given about ‘Ād and Thamūd, and Pharaoh, and the Sodomites, all show that this is the real significance. There is no doubt that a fuller manifestation of the Truth, and of the requital of those who reject it, will take place in the Hereafter, and thus it also means the Resurrection.

4 Thamūd and 'Ād called the calamity a lie.<sup>a</sup>

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ④

5 Then as for Thamūd, they were destroyed by the severe punishment.<sup>a</sup>

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ⑤

6 And as for 'Ād, they were destroyed by a roaring, violent wind,

وَأَمَّا عَادُ فَأُهْلِكُوا بِرِيحٍ صَرْصِرٍ  
عَاتِيَةٍ ⑥

7 Which He made to prevail against them for seven nights and eight days continuously, so that thou mightest have seen the people therein prostrate as if they were trunks of hollow palm-trees.

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَلَاثَةَ  
أَيَّامٍ لَّا هُمْ يُعْذِرُونَ ⑦  
صَرَخِي ⑧ كَانَهُمْ أَعْجَارُ نَحْلِ خَاوِيَةٍ ⑨

8 So canst thou see a remnant of them?

فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ ⑩

9 And Pharaoh and those before him and the overthrown cities wrought evil.<sup>a</sup>

وَجَاءَ ذُرْعُونُ وَمِن قَبْلَهُ وَالْمُؤْتَفِكَاتُ  
بِالْحَاطِئَةِ ⑪

10 And they disobeyed the messenger of their Lord, so He punished them with a vehement punishment.

فَعَصَوْا رُسُلَ رَبِّهِمْ فَاخَذَهُمْ أَحْذَىٰ  
رَبِّهِمْ ⑫

11 Surely We carried you in the ship,<sup>a</sup> when the water rose high,

إِنَّا كُنَّا طَعْفًا لِّلْمَاءِ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ⑬

12 That We might make it a reminder for you, and that the retaining ear might retain it.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيهَا أُذُنٌ  
وَإَعْيَةٌ ⑭

13 So when the trumpet is blown with a single blast,

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ⑮

14 And the earth and the mountains

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا ⑯

4a. *Al-qāri'ah* is derived from *qar'*, which signifies *the striking of one thing over another* (R); hence *al-qāri'ah* is *the striking calamity* or *calamity that strikes terror into the hearts of the people* (Rz), and here it signifies the calamity of which 'Ād and Thamūd were warned, but which they called a lie.

5a. See 7:78a which deals fully with the nature of the punishment by which Thamūd was destroyed. As shown there it was an earthquake. *Al-tāghiyah* is derived from the root *taghā*, meaning *he exceeded the limit* (LL), and means *an excessively severe punishment*.

9a. The *overthrown cities* are the cities of Lot; see 11:82, 82a.

11a. The reference is to Noah.

are borne away and crushed with one crash —

دَكَّةً وَّاحِدَةً ۝۱۵

15 On that day will the Event come to pass,<sup>a</sup>

فِيَوْمٍ مَّيِّدٍ وَقَعَتِ الْوَاقِعَةُ ۝۱۵

16 And the heaven will be cleft asunder; so that day it will be frail,

وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝۱۶

17 And the angels will be on its sides. And above them eight will bear that day thy Lord's Throne of Power.<sup>a</sup>

وَالْمَلَائِكَةُ عَلَىٰ أَسْرَابٍ بِهَاطٍ وَيَحْمِلُونَ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ۝۱۷

15a. The consequences of this Event are described in 56:3; see 56:1a, where it is shown that the Event, *al-Wāqī'ah*, signifies the doom of the opponents in this life, with a full manifestation in the life after death. The passing away of the earth and the mountains and their being crushed, signifies the fall of the small and great men in connection with that doom.

17a. The bearing of the Throne of Power on that day by *eight* is a point attended with some difficulty. In the first place, *above them* means *above the angels* spoken of in the previous words (Rz). From this we may conclude that the eight bearers of the Throne of Power either represent something above the angels, or particular angels above the ordinary angels. It is noteworthy that the word *thamāniyah*, or *eight*, is not followed by any word showing who or what these eight are. The commentators generally suppose them to be angels, but the more cautious among them refrain from even specifying the number. Some say the meaning may be eight thousand, others say eight ranks (Kf). Kf adds: "And maybe these eight are from among the spirit or some other creation". Now the one thing that should be borne in mind in interpreting such allegorical words is that the Divine Being Himself is *al-Qayyūm*, or the *Self-Subsisting by Whom all things subsist* (2:255). This being taken as the basis, it is clear that other things are not a support for the Divine Being, but all created things, whether angels or any beings above angels, subsist by God. Another consideration which helps us in understanding what is meant by these bearers is a saying of the Holy Prophet, reported by all commentators, that at present such bearers are four (Rz, Kf, Bd). Now there are four attributes of the Divine Being which are specially connected with the maintenance of the world. The opening chapter of the Holy Qur'ān is, as shown in the preliminary note to that chapter, the essence of the whole of the Qur'ān, and that chapter speaks of four attributes of the Divine Being in connection with the maintenance of *al-'ālamīn*, i.e., *the whole of the creation*. These attributes are mentioned in the names *Rabb*, *Raḥmān*, *Raḥīm*, and *Mālik*, and a reference to the notes on these four words in the opening chapter will show that these four attributes, *providence*, *beneficence*, *mercy* and *requital*, are really the chief attributes which bring the creation to perfection and from which all other attributes may be inferred. These four are thus the Personal attributes of the Divine Being which precede all, encompass all, make all to attain to their goal of perfection and remain after all. Hence these are the four *ḥamalat al-'arsh*, or *the bearers of the Throne of Power*, so far as this world is concerned.

Why are they eight on the day of Resurrection? The other world is a complete, but at the same time a new, manifestation of the spiritual realities of this life. Hence, there is a new manifestation of the four attributes of the Divine Being by which the world subsists, and thus these four attributes become eight on the day of Resurrection. To clear up any misunderstanding I may add that, as Divine attributes are brought into action through the agency of angels, the four or eight attributes that are considered the bearers of the Throne of Power would also be manifested through angels, and in this sense we may look upon the bearers of the '*Arsh*' as being four or eight angels.

18 On that day you will be exposed to view — no secret of yours will remain hidden.<sup>a</sup>

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ۝۱۸

19 Then as for him who is given his book in his right hand, he will say: Lo! Read my book.

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ  
هَٰذَا مَٰ أَمْرٌ أَتْرَعُوا كِتَابِيَةَ ۝۱۹

20 Surely I knew that I should meet my account.

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ ۝۲۰

21 So he will be in a life of bliss,

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝۲۱

22 In a lofty Garden,

فِي جَنَّةٍ عَالِيَةٍ ۝۲۲

23 Its fruits are near.<sup>a</sup>

تُطَوَّرُهَا دَانِيَةً ۝۲۳

24 Eat and drink pleasantly for that which you sent on before in bygone days.

كُلُوا وَاشْرَبُوا هَٰذِهِ بِمَا أَسْلَفْتُمْ  
فِي الْأَيَّامِ الْخَالِيَةِ ۝۲۴

25 And as for him who is given his book in his left hand — he will say: O would that my book had not been given to me!

وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ  
يَلَيْتَنِي لَمْ أُوْت كِتَابِيَةَ ۝۲۵

26 And I had not known what my account was!

وَلَمْ أَدْر مَا حِسَابِيَةَ ۝۲۶

27 O would that (death) had made an end (of me)!<sup>a</sup>

يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝۲۷

28 My wealth has not availed me.

مَا أَغْنَىٰ عَنِّي مَالِيَةَ ۝۲۸

29 My authority has gone from me.

هَلَكَ عَنِّي سُلْطَانِيَةَ ۝۲۹

30 Seize him, then fetter him,

حُدُّوهُ فَغُلُّوهُ ۝۳۰

31 Then cast him into the burning Fire,

ثُمَّ الْجَحِيمَ صَلُّوهُ ۝۳۱

32 Then insert him in a chain the length of which is seventy cubits.<sup>a</sup>

ثُمَّ فِي سُلْسِلَةٍ ذَّرَعُهَا سَبْعُونَ  
ذِرَاعًا فَاسْلُكُوهُ ۝۳۲

18a. This verse speaks clearly of the manifestation of the hidden realities on the day of Resurrection, referred to in the above note.

23a. These fruits are the manifestation of the fruits of righteous deeds. They are here spoken of as being near so that they are available in this life too.

27a. He would wish that death had made an end of him, *it* referring to *death*. Or the meaning may be that *this state had been my death*, or that *the life of the world had never come to pass*.

32a, see next page.

- 33 Surely he believed not in Allāh, the Great, إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾
- 34 Nor did he urge the feeding of the poor. وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣٤﴾
- 35 Therefore he has not here this day a true friend, فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَبِيبٌ ﴿٣٥﴾
- 36 Nor any food except refuse,<sup>a</sup> وَلَا طَعَامٌ إِلَّا مِنْ غَسَلِينِ ﴿٣٦﴾
- 37 Which none but the wrongdoers eat. لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾

### SECTION 2: False Allegations refuted

- 38 But nay! I swear by that which you see, فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾
- 39 And that which you see not! وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾
- 40 Surely, it is the word of an honoured Messenger, إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾
- 41 And it is not the word of a poet. Little is it that you believe! وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمَنُونَ ﴿٤١﴾
- 42 Nor the word of a soothsayer. Little is it that you mind! وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

32a. It should be noted that in these verses the spiritual torture of this world is represented as a physical punishment in the next. The chain to be put upon the neck, for instance, represents the desires of this world, which keep a man with his head bent upon the earth, and it is these desires that will assume the shape of a chain. Similarly, the entanglements of this world shall be seen as chains on the feet. The heart-burnings of this world will likewise be clearly seen as flames of burning fire. The wicked one has, in fact, in this very world within himself a hell of the passions and inextinguishable desires of this world, and feels the burning of that hell in the failures he encounters. When, therefore, he is cast farther off from his temporal desires and sees an everlasting despair before him, his heart-burnings and bitter sighs for his dear desires assume the shape of burning Fire.

The casting into a chain of the length of seventy cubits is significant. Man's limit of age may as a general rule be fixed at seventy, and a wicked person may live up to that age in his wickedness. He may sometimes even enjoy seventy years, excluding the periods of childhood and decrepitude. These seventy years during which he could work with honesty, wisdom and zeal are wasted away only in the entanglements of the world, and in following sensual passions. He does not try to free himself from the chain of desires, and therefore in the next world the desires which he indulged in for seventy years will be embodied into a chain of seventy cubits length, every cubit representing, as it were, a year.

36a. Literally *ghislin* signifies that which is washed off, to which the commentators add from the bodies of the disbelievers. It may be rendered as refuse or filth.

43 It is a revelation from the Lord of the worlds.

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾

44 And if he had fabricated against Us certain sayings,

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾

45 We would certainly have seized him by the right hand,

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾

46 Then cut off his heart's vein.

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

47 And not one of you could have withheld Us from him.<sup>a</sup>

فَمَا مِنْكُمْ مَنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

48 And surely it is a Reminder for the dutiful.

وَإِنَّهُ لَتَذِكْرٌ لِّلْمُتَّقِينَ ﴿٤٨﴾

49 And We certainly know that some of you are rejectors.

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾

50 And it is indeed a (source of) grief to the disbelievers.<sup>a</sup>

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكٰفِرِينَ ﴿٥٠﴾

51 And surely it is the certain Truth.<sup>a</sup>

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

52 So glorify the name of thy Lord, the incomparably Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

47a. This verse and the three preceding it show that one who fabricates Divine revelation does not prosper. Compare Deut. 18:20, where the prophecy of the advent of a Prophet like Moses is followed by the words: "But the prophet which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die". Jesus' words in Matt. 7:19: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire", after comparing a false prophet with a corrupt tree that does not bring forth good fruit, point to a like effect.

50a. Because the punishment of which it warns them must overtake them.

51a. The *ḥaqq al-yaqīn*, true certainty or certain truth of this verse, is the same as *al-ḥāqqah* of the opening verse. The ultimate triumph of Truth is a certain truth.



## CHAPTER 70

### *Al-Ma‘ārij: The Ways of Ascent*

(REVEALED AT MAKKAH: 2 sections; 44 verses)

The title of this chapter is taken from v. 3, where Allāh is called the Lord of *The Ways of Ascent*. While holding out the certainty of the punishment, this chapter points out at first that great ends are achieved in a long period of time. Towards the close of the first section we are told that the *ways or means of Ascent* are those by which the faithful attain nearness to the Divine Being. The second section speaks very clearly of the disgrace which the opponents shall meet with, a new nation being raised in their place.

The revelation of this chapter is considered by all authorities to be not later than the close of the early Makkan period.

#### SECTION 1: Certainty of the Punishment

In the name of Allāh, the Beneficent,  
the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 A questioner asks about the chastisement to befall

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۝

2 The disbelievers — there is none to avert it<sup>a</sup> —

لِلْكَافِرِينَ كَيْسَ لَهُ دَافِعٌ ۝

3 From Allāh, Lord of the ways of Ascent.<sup>a</sup>

مِّنَ اللَّهِ ذِي الْمَعَارِجِ ۝

2a. No particular questioner need be specified. The last chapter speaks in terms of the highest certainty of the final triumph of truth and of the doom of the opponents, and the question, *When will it be?* was natural. It is repeated very often: “When will this promise come to pass, if you are truthful?” (36:48; 67:25; &c.).

3a. The Divine Being is here stated to be the Lord of the ways of Ascent as indicating that He grants to the faithful the means of Ascent, or the means of exaltation. Compare 56:3, where the Event is spoken of as *abasing, exalting*. The means of exaltation of the believers are pointed out further on in vv. 22–35.

4 To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.<sup>4</sup>

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي  
يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ④

5 So be patient with a goodly patience.

فَاصْبِرْ صَبْرًا جَمِيلًا ⑤

6 Surely they see it far off,

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ⑥

7 And We see it nigh.

وَأَنزَلْنَاهُ قَرِيبًا ⑦

8 The day when the heaven is as molten brass,

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ⑧

9 And the mountains are as wool;

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ⑨

10 And no friend will ask of friend,

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ⑩

11 (Though) they are made to see them. The guilty one would fain redeem himself from the chastisement of that day by his children,

يُبَصِّرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي  
مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ ⑪

12 And his wife and his brother,

وَصَاحِبَتِهِ وَأَخِيهِ ⑫

13 And his kin that gave him shelter,

وَأَقْرَبِيَّتِهِ الَّتِي تَضْحِكُ ⑬

14 And all that are in the earth — then deliver him —

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنَجِّئُهُ ⑭

15 By no means! Surely it is a flaming Fire,

كَأَنَّهَا لَظْفٌ ⑮

16 Plucking out the extremities —

نَزَاعَةً لِّلشَّوَى ⑯

17 It shall claim him who retreats and turns his back,

تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى ⑰

18 And hoards then withholds.

وَجَمَعَ فَأَوْعَى ⑱

4a. The angels and the Spirit are spoken of here as ascending to God in a day of fifty thousand years. *Al-Rūh* or the *Spirit* very often stands for Divine revelation or Gabriel, who brings the revelation to the Prophet. But here it seems to be a collective name for the spirits of the faithful, because it is through Divine revelation that a new spirit is awakened in the faithful; see 78:38a. The angels are mentioned along with the faithful because it is through an angel that spiritual life is breathed into man, and he starts life as a spiritual wayfarer. A day of the spiritual advancement of man is spoken of as being equal to fifty thousand years to show the immense vastness of that advancement. Or, the day of fifty thousand years may be the day of the final triumph of Truth in the world, from the time when revelation was first granted to man.



- 19 Surely man is created impatient — إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾
- 20 Fretful when evil afflicts him, إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾
- 21 And niggardly when good befalls him — وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾
- 22 Except those who pray, إِلَّا الْمُصَلِّينَ ﴿٢٢﴾
- 23 Who are constant at their prayer, الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾
- 24 And in whose wealth there is a known right وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾
- 25 For the beggar and the destitute, لِلسَّائِلِ وَالْمَحْرُورِ ﴿٢٥﴾
- 26 And those who accept the truth of the day of Judgment: وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾
- 27 And those who are fearful of the chastisement of their Lord — وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُتَّقُونَ ﴿٢٧﴾
- 28 Surely the chastisement of their Lord is (a thing) not to be felt secure from — إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُونٍ ﴿٢٨﴾
- 29 And those who restrain their sexual passions, وَالَّذِينَ هُمْ لِأَفْوَاهِهِمْ حُظُونٌ ﴿٢٩﴾
- 30 Except in the presence of their mates or those whom their right hands possess<sup>a</sup> — for such surely are not to be blamed, إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾
- 31 But he who seeks to go beyond this, these are the transgressors. فَمَنْ ابْتغىٰ وراءَ ذلكَ فأولئك هم العادون ﴿٣١﴾
- 32 And those who are faithful to their trusts and their covenant, وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٣٢﴾
- 33 And those who are upright in their testimonies, وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾
- 34 And those who keep a guard on their prayer. وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

30a. See 23:5a, 6a.

35 These are in Gardens, honoured.

أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾

## SECTION 2: A New Nation to be raised up

36 But what is the matter with those who disbelieve, that they hasten on to thee,<sup>a</sup>

فَمَا لَ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾

37 On the right hand and on the left, in sundry parties?

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾

38 Does every man of them desire to be admitted to the Garden of bliss?

أَيَطَّعُرُ كُلُّ أُمَّرٍئٍ مِّنْهُمْ أَنْ يَدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

39 By no means! Surely We have created them for what they know.<sup>a</sup>

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾

40 But nay! I swear by the Lord of the Eastern lands and the Western lands! that We are certainly Powerful

فَلَا أَقْسَمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ ﴿٤٠﴾

41 To bring in their place (others) better than them, and We shall not be overcome.<sup>a</sup>

عَلَى أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾

42 So leave them alone to plunge in vain talk and to sport, until they come face to face with that day of theirs which they are promised —

فَذَرَّهُمْ يُخَوِّصُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾

43 The day when they come forth from the graves in haste, as hastening on to a goal,

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصْبٍ يُؤْفَضُونَ ﴿٤٣﴾

36a. Nearly the same words — *hastening to the Inviter* — occur in 54:8; see 54:8a. Here and in the verses that follow is a description of the time when these very opponents would be hastening on to the Prophet, accepting the truth. V. 38 makes it further clear: Does every man of them desire that he should be made to enter the Garden of bliss?

39a. What is negated here is the fact that the evildoers can enter the Garden of bliss. *Min* in *mimmā* (originally *min mā*, “for what”) signifies *ajal* or the *end* for which man has been created. It is to rise above sin, to be able to ascend to God, the Lord of the ways of Ascent; see 3a. The Garden of bliss stands clearly for the Ascension of man to God which is the real object of his life.

41a. Note the clear prophecy that an evil generation will be brought to naught and another people, the righteous, shall inherit the land. The old order will be changed and a new order established instead of that.

44 Their eyes cast down, disgrace covering them. Such is the day which they are promised.<sup>a</sup>

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ  
ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

44a. Vv. 43 and 44 give us a clear statement as to the final triumph of Truth and the overthrow of opposition or the triumph of righteousness over the powers of evil. Being spiritually dead, their very homes were graves in a metaphorical sense. As in almost all chapters of this period, the final triumph of Truth runs along as an undercurrent in the mention of Resurrection.