

CHAPTER 75

Al-Qiyāmah: The Resurrection

(REVEALED AT MAKKAH: 2 sections; 40 verses)

This chapter is entitled *The Resurrection* from the occurrence of that word in its first verse. The object of an oath, as already pointed out, is to point to an evidence of what is manifest to establish a truth. It is striking that the resurrection is here spoken of as the evidence of the Resurrection. It is really the spiritual resurrection that is evidence of the great Resurrection. The clue to this is contained in v. 2: *I swear by the self-accusing spirit*. The self-accusing spirit (*nafs lawwāmah*) is the first stage in man's spiritual resurrection. It is the stage in which the inner self of man asserts itself, when he does evil. The human in man becomes stronger than the animal in him. While the first stage is that of the *animal*, the *ammārah* (12:53, 53a), the second may properly be called the *human* stage. The third stage, that of the growth of the *Divine* in man, is called the *muṭma'innah* (89:27); see 89:30a. The awakening of the spiritual in man is thus spoken of as being an evidence of the great Resurrection, while the resurrection referred to in v. 1 is the rising to life spiritual of dead humanity brought about through the Prophet. The revelation of this chapter must be placed at a very early date.

SECTION 1: The Truth of the Resurrection

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 Nay, I swear by the day of
Resurrection!

لَا أُسْمِعُ يَوْمَ الْقِيَامَةِ ۝

2 Nay, I swear by the self-accusing
spirit!^a

وَلَا أُسْمِعُ يَا نَفْسِ اللَّوَامَةِ ۝

2a. By the resurrection is here meant the spiritual resurrection of the Arabs, to be brought about through the Prophet. The primary significance of *qiyāmah* is only *rising*: "*Al-qiyāmah* originally signifies *the rising of a man all at once*" (R). *Al-qiyāmah* is now a term which is synonymous with the great Resurrection, but it has not lost its original significance, and means also the rising to life of those who are spiritually dead. The *lā* (nay) in the beginning of verse 1 and verse 2 carries the same significance as in 4:65. According to Kf, *lā* in such cases is to give emphasis to the oath. For the *nafs lawwāmah*, see introductory note above.

- 3 Does man think that We shall not gather his bones?^a أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَهُ
- 4 Yea, We are Powerful to make complete his whole make.^a عِظَامَهُ ۖ
- 5 Nay, man desires to go on doing evil in front of him. بَلَىٰ قَدِ رَأَيْتَ عَلَىٰ أَنْ تُسَوِّىَ بَنَانَهُ ۙ
- 6 He asks: When is the day of Resurrection? بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجَرًا أَمَامَهُ ۗ
- 7 So when the sight is confused,^a يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ ۗ
- 8 And the moon becomes dark,^a فَإِذَا بَرِقَ الْبَصَرُ ۙ
- 9 And the sun and the moon are brought together^a — وَخَسَفَ الْقَمَرُ ۙ
- 10 Man will say on that day: Whither to flee? وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۚ
- 11 No! There is no refuge! يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ ۙ
- 12 With thy Lord on that day is the place of rest. كَلَّا لَا وَرَرَ ۙ
- إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۗ

3a. The *gathering of the bones* stands for a new life. Man wonders as to how he will be raised to life when his flesh is eaten and he has become bones. The answer to this question is given in the next verse.

4a. The word *banān* primarily means only *the fingers*, or *the ends of the fingers*, but is also applicable to all members of the body (LL), and therefore might also be translated as *the whole make of his body*. But even if the primary significance, *fingers*, be adopted, the meaning will still be the same, because the superiority of man lies in his hand, and especially in the make of his fingers, without which his advancement would have been impossible. God, Who made a complete man out of nothing, we are here told, has also the power to give life to bones or to raise him a second time.

7a. *Bariqa* means *he became confounded and unable to see his right course* (LL). Some great calamity is implied which would confound the opponents. Some commentators take these to be the signs of the approach of the death of a person (Rz).

8a. The darkening of the moon may imply either a lunar eclipse, for which see the next note, or it may mean the total darkening of the moon, which may imply the total disruption of the present system.

9a. The *bringing together of the sun and the moon* implies *the disappearance of the light of both*. It may be a partial disappearance, as in the case of an eclipse, and in that case the reference may be to what is stated in a report relating to the appearance of the Mahdī, in whose time the sun and the moon will both be eclipsed in the month of Ramaḍān (Baihaqī). The name of the Messiah and Mahdī being associated with the final triumph of Islām in the world, we are thus told that Islām will not only triumph in Arabia but in the whole of the world at a later period in its history. If the total disappearance of the light of both the sun and the moon is meant, the reference would be to the final disruption of the solar system, and the manifestation of the Greater Resurrection.

13 Man will that day be informed of what he sent before and what he put off.^a

يُنَبِّئُوا الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ
وَأَخَّرَ ﴿١٣﴾

14 Nay, man is evidence against himself,

بَلِ الْإِنْسَانَ عَلَىٰ نَفْسِهِ بِصِيرَةٍ ﴿١٤﴾

15 Though he put up excuses.

وَلَوْ أَلْفَىٰ مَعَاذِيرَهُ ﴿١٥﴾

16 Move not thy tongue therewith to make haste with it.^a

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

17 Surely on Us rests the collecting of it and the reciting of it.^a

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

18 So when We recite it, follow its recitation.

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾

19 Again on Us rests the explaining of it.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

20 Nay, but you love the present life,

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾

13a. *What he sent before* implies the evil deeds which he did but ought not to have done; *what he put off* being the good deeds which he failed to do but which he ought to have done.

16a. The preceding verses speak of the distress which must befall those who do not forsake the wrong course. The Prophet naturally desired to make it clear to them, and therefore, he was anxious that the warning should be given immediately in plainer words. So, he is told not to make haste with it. Hence the statement made in the verses that follow, viz., that the recitation and collection of the whole of the Qur'ān, together with its effective explanation to the opponents, were matters which Allāh had decided to bring about, and the Prophet should have no anxiety on that account. Compare 20:113, 114: "And thus have We sent it down an Arabic Qur'ān, and have distinctly set forth therein of threats that they may guard against evil, or that it may be a reminder for them ... And make not haste with the Qur'ān before its revelation is made complete to thee, and say: My Lord, increase me in knowledge".

17a. There can be no clearer evidence that the collection of the verses into chapters and of the chapters into one whole is here claimed by the Qur'ān to be a matter which, like its revelation, was to be entirely carried out under Divine guidance by the Holy Prophet himself. The Holy Book was thus from the first intended to be arranged and collected into one whole. It is curious to observe that Rodwell, who has paid little regard to the proper and orderly arrangement of the Qur'ān, is constrained to remark in a footnote to this verse: "In either case we are led to the conclusion that from the first Muḥammad had formed the plan of promulgating a written book". But the words of the Qur'ān clearly indicate much more; the collection of the Qur'ān was to be accomplished under Divine guidance, and collection includes the arrangement of the parts. In fact, it could not be called a *book* unless its various portions were arranged into one whole. On the other hand, if the order of revelation were to be followed in the arrangement of its parts, its collection would not have been spoken of as something distinct from its *revelation*, which is implied in the word *recitation*.

- 21 And neglect the Hereafter. وَتَذَرُونَ الْآخِرَةَ ۗ
- 22 (Some) faces that day will be bright, وَجُوهٌ يَوْمَئِذٍ نَّاطِرَةٌ ۖ
- 23 Looking to their Lord.^a إِلَىٰ رَبِّهَا نَاظِرَةٌ ۖ
- 24 And (other) faces that day will be gloomy, وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ۖ
- 25 Knowing that a great disaster will be made to befall them.^a تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ۖ
- 26 Nay, when it comes up to the throat, كَلَّا إِذَا بَلَغَتِ الثَّرَاقِي ۖ
- 27 And it is said: Who will ascend (with it)?^a وَقِيلَ مَنْ سَآرِقٍ ۖ
- 28 And he is sure that it is the parting, وَكَلَّنَ أَنَّهُ الْفِرَاقُ ۖ
- 29 And affliction is combined with affliction^a — وَالتَّعْتَتِ السَّاقِ بِالسَّاقِ ۖ
- 30 To thy Lord on that day is the driving. إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۖ

SECTION 2: The Dead Rise

- 31 So he accepted not the truth, nor prayed,^a فَلَا صَدَقَ وَلَا صَلَّى ۖ
- 32 But denied and turned back, وَلَكِنْ كَذَّبَ وَتَوَلَّى ۖ

23a. As *that day* represents both the day of the breathing of the life spiritual here and the day of the Resurrection, the words *looking to their Lord* have also a double significance, indicating looking to the Lord for their reward in the former case, and, the highest bliss of all, the sight of the Lord in the Hereafter. It should be noted that the sight of the Lord does not imply that the Lord will have a body; it is not with the material eye that the Lord will be seen, but by the spiritual eye, which the righteous will possess on the day of Resurrection.

25a. Note that this great disaster also befell them in this life, and thus it demonstrated the truth of the Hereafter.

27a. *Man rāq-in* means *who will ascend* with it? Will the angels of mercy ascend with it or the angels of punishment? (T, R). But *rāq* also means a *charmer*; also a *physician* (IJ); the significance being, *Where is the charmer or the physician that could avert the doom?*

29a. For *sāq*, meaning *affliction*, see 27:44a

31a. The description applies to every opponent.

33 Then he went to his people in haughtiness.

ثُمَّ دَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ۝

34 Nearer to thee and nearer,

أَوَّلَىٰ لَكَ فَأَوْلَىٰ ۝

35 Again, nearer to thee and nearer (is woe).^a

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝

36 Does man think that he will be left aimless?^a

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۝

37 Was he not a small life-germ in sperm emitted?

أَلَمْ يَكُنْ نُطْفَةً مِّنْ مَّيْنِي يُسْفَىٰ ۝

38 Then he was a clot; so He created (him), then made (him) perfect.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ۝

39 Then He made of him two kinds, the male and the female.

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ ۝

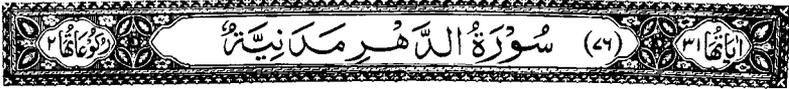
40 Is not He Powerful to give life to the dead?^a

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ
الْمَوْتَىٰ ۝

35a. The haughty opponent is warned that destruction is very near. Or, the meaning is, *Woe to thee!* The repetition shows that the opponents were threatened with a double punishment, viz., in this life and in the Hereafter (Rz). In fact, the double punishment is spoken of throughout the chapter.

36a. The verse draws attention to the seriousness of life and to man's responsibility for his actions — a doctrine denied as much today as it was by the Arabs.

40a. The giving of "life to the dead" not only signifies raising after death, but also spiritually raising a dead people to life.



CHAPTER 76

Al-Insān: The Man

(REVEALED AT MAKKAH: 2 sections; 31 verses)

The last chapter having shown the truth of the Resurrection, this deals with man's attainment to perfection, which is the true object of his life, and is called *The Man*, the word itself occurring in the opening verse of the chapter. The first section shows how man is created out of nothing, and then the way to perfection is pointed out to him. It is then shown that in the attainment of perfection there are two stages, the first stage being the perfect suppression of all evil tendencies or the stage of attaining to sinlessness, but the goal lies far beyond. It is the way uphill, as it is termed elsewhere and briefly hinted at here. The pilgrim must be prepared to accomplish the most difficult tasks and to perform astonishing deeds of sacrifice in the way of Allāh. The second section shows that, if those addressed by the Holy Prophet do not accept his message, Allāh will cause another people to take their place, for the Qur'ān, being the perfect revelation of the Almighty, must accomplish the object which it has set before itself, and that object is none other than to enable man to attain to perfection. Its revelation belongs to a very early Makkan period.

SECTION 1: Attainment of Perfection

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

- 1 Surely there came over man a time when he was nothing that could be mentioned.
- 2 Surely We have created man from sperm mixed (with ovum), to try him, so We have made him hearing, seeing.
- 3 We have truly shown him the way; he may be thankful or unthankful.^a

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 هَلْ اٰتٰی عَلٰی الْاِنْسَانِ حِیْنٌ مِّنَ
 الدَّهْرِ لَمْ یَكُنْ شَیْئًا مَّذْکُوْرًا ۝۱
 اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ
 اَمْشٰجٍ ۝۲ تَبْتَلِیْهِ فَجَعَلْنٰهُ سَمِیْعًا
 بَصِیْرًا ۝۳
 اِنَّا هَدٰیْنٰهُ السَّبِیْلَ اِمَّا شَاکِرًا
 وَاِمَّا کَفُوْرًا ۝۴

3a. The right way is shown clearly; it is for man himself to walk in it and thus be thankful, or away from it and thus be unthankful. Or the meaning may be *he may accept or reject*.

4 Surely We have prepared for the disbelievers chains and shackles and a burning Fire.^a

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا
وَأَغْلَالًا وَسَعِيرًا ④

5 The righteous truly drink of a cup tempered with camphor^a —

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ
كَانَ مَرَجُهَا كَأْفُورًا ⑤

6 A fountain from which the servants of Allāh drink,^a making it flow in abundance.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا
تَفْجِيرًا ⑥

7 They fulfil vows and fear a day, the evil of which is widespread.

يُؤْتُونَ بِاللَّذَّةِ وَيَحْفَظُونَ يَوْمًا
كَانَ شَرًّا مُسْتَطِيرًا ⑦

8 And they give food, out of love for Him, to the poor and the orphan and the captive.

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا
وَيَتِيمًا وَأَسِيرًا ⑧

9 We feed you, for Allāh's pleasure only — We desire from you neither reward nor thanks.^a

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ
مِنْكُمْ جَزَاءً وَلَا شُكْرًا ⑨

4a. See 69:32a.

5a. The original for *camphor* is *kāfūr*, which is derived from *kafr* meaning *to cover* or *to suppress*. Medically camphor is a cool and refreshing aromatic, but here it is used in reference to its original significance. The cup of which the righteous drink is the cup of the love of Allāh, and its mixture with *kāfūr* is to indicate that by this cup all low desires and sexual passions which lead man away from the path of righteousness are suppressed, in the same manner as poisonous matter is suppressed by camphor. Man needs an intoxication and for it he generally resorts to alcoholic drinks, which bring in their train evil and slavery to sexual passions. The Prophet intoxicated his followers with the love of Allāh, and as a result of this, their evil tendencies were altogether suppressed. Vv. 7 and 8 show clearly that it is of the change brought about in this very life that the Holy Qur'ān is speaking here. In the spiritual advancement of man this is the first stage, because it is not until the evil tendencies of man are completely suppressed that he is able to advance to the higher stages of spiritual perfection.

6a. The *fountain from which the servants of Allāh drink* is the fountain of the love of God referred to in the previous verse. It is not a cup which may be exhausted with one draught; it is a fountain. The faithful are here spoken of as the servants of Allāh — *'ibād Allāh* — because an *'abd* is really one who is entirely lost in the love of God. But here we are further told that they not only drink of it themselves but they make it to flow forth in such abundance that others also may partake of it.

9a. The fulfilment of vows spoken of in v. 7 is in relation to the service of God, or the act of bringing themselves closer and closer to God, while the feeding of the poor spoken of here is in relation to the service of humanity. Thus they combine the service of God with the service of humanity. The words for *Allāh's pleasure* (Ar., *wajh*) clearly show that it is of the love of God that these verses speak. Man worships Allāh for the love of Allāh, but the Holy Qur'ān requires him to serve humanity also for the love of Allāh.

10 Surely we fear from our Lord a stern, distressful day.

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا
قَطَرِيرًا ⑩

11 So Allāh will ward off from them the evil of that day, and cause them to meet with splendour and happiness;

فَوْقَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَ
لَهُمُ نَصْرَةٌ وَسُرُورًا ⑪

12 And reward them, for their steadfastness, with a Garden and with silk,

وَ جَزَاءَهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ⑫

13 Reclining therein on raised couches; they will see therein neither (excessive heat of) sun nor intense cold.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا
يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ⑬

14 And close down upon them are its shadows, and its fruits are made near (to them), easy to reach.

وَ دَانِيَةً عَلَيْهِمْ ظِلُّهَا وَ ذُلِّلَتْ
فُطُوفُهَا تَدْلِيلًا ⑭

15 And round about them are made to go vessels of silver and goblets of glass,

وَ يُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَ
أَكْوَابٍ كَأَنَّ الْآكَارِيرَ ⑮

16 Crystal-clear, made of silver — they have measured them according to a measure.^a

قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُوهَا نَقْدِيرًا ⑯

17 And they are made to drink therein a cup tempered with ginger^a —

وَ يُسَّقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا
رَنْجَبِيلًا ⑰

18 (Of) a fountain therein called Salsabil.^a

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ⑱

19 And round about them will go youths, never altering in age; when

وَ يُطَوَّفُ عَلَيْهِمْ وَلَدَانٌ مُخَلَّدُونَ

16a. That is, everyone will receive them according to the measure of his deeds.

17a. The Arabic word for ginger is *zanjabil*. It is said to have a *property that is heating or warming, strengthening to the venereal faculty, clearing to the phlegm, sharpening to the intellect and exhilarating* (LL). The first cup of the love of God is spoken of in v. 5, as being tempered with camphor and bringing about suppression of evil, and this second cup is now spoken of as strengthening and exhilarating, i.e., enabling man to perform great and noble deeds. The love of God thus not only suppresses the evil inclinations of man, but also enables him to attain a still higher stage of spiritual advancement, giving him the strength to perform wonderful deeds of self-sacrifice.

18a. *Salsabil* means *easy, sweet, rapid-flowing* (R). According to some it is made up of *sal*, meaning *ask thou*, and *sabil*, *way*, as if it meant, *Ask thy Lord a way to it*. It is now applied to *an artificial fountain throwing up water* (LL).

thou seest them thou wilt think them to be scattered pearls.^a

20 And when thou lookest thither, thou seest blessings and a great kingdom.^a

21 On them are garments of fine green silk and thick brocade, and they are adorned with bracelets of silver, and their Lord makes them to drink a pure drink.^a

22 Surely this is a reward for you, and your striving is recompensed.

إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا ﴿١٩﴾

وَإِذَا رَأَيْتَ شَمْسًا رَأَيْتَ نَعِيمًا وَ
مَلَكًا كَبِيرًا ﴿٢٠﴾

عَلَيْهِمْ نِيَابٌ سُنْدِسٌ خَضْرَاءُ وَ
إِسْتَبْرَقٌ زَوْجُ حُلَّةٍ أَسَاوِرَ مِنْ
فِضَّةٍ وَسَقَمُومٌ رَشِيمٌ شَرَابًا طَهُورًا ﴿٢١﴾

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ
سَعْيَكُمْ مَشْكُورًا ﴿٢٢﴾

SECTION 2: Another Generation will be Raised up

23 Surely We have revealed the Qur'an to thee, in portions.

24 So wait patiently for the judgment of thy Lord,^a and obey not a sinner or an ungrateful one among them.

25 And glorify the name of thy Lord morning and evening.

26 And during part of the night adore Him, and glorify Him throughout a long night.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ
تَنْزِيلًا ﴿٢٣﴾

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ
مِنْهُمْ اثْمًا أَوْ كُفُورًا ﴿٢٤﴾

وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ
لَيْلًا طَوِيلًا ﴿٢٦﴾

19a. Because these are heavenly blessings, and decay cannot overtake them; see 56:17a.

20a. The word *thamma* — it is different from *thumma* — meaning *there* or *thither* is used here in reference to the spiritual kingdom which is granted to the faithful. They are granted blessings and a great kingdom in this life as well, to which man shuts his eyes on account of his ignorance. Note, however, that the faithful followers of the Prophet were granted material blessings and a great temporal kingdom as well, a kingdom which they inherited from the Prophet himself and which subsists to this day, and is indeed widening daily.

21a. As they led pure lives here, they were made to drink a pure drink in this very life. They will have a pure drink in the Hereafter, too, the heavenly life being the purest that can be imagined.

24a. This shows that the blessings mentioned in the previous section will also find a manifestation in this life; the Divine judgment will bring about the fall of one party and the rise of another.

27 Surely these love the transitory life and neglect a grievous day before them.

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَ
يَكْفُرُونَ وَرَاءَهُمْ يَوْمًا نَقِيلاً ﴿٢٧﴾

28 We created them and made firm their make, and, when We will, We can bring in their place the like of them by change.^a

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ
وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٨﴾

29 Surely this is a Reminder; so whoever will, let him take a way to his Lord.

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ
إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾

30 And you will not, unless Allāh please.^a Surely Allāh is ever Knowing, Wise —

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ
اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾

31 He admits whom He pleases to His mercy; and the wrongdoers — He has prepared for them a painful chastisement.

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ
وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

28a. The mention of the grievous day in the previous verse and the statement here that another people will take the place of these are clear prophecies for this life. Hence it is called a warning in the verse that follows.

30a. As the context clearly shows, the faithful are spoken of here; the previous verse states that *whoever will, let him take a way to his Lord*, and the verse that follows refers to the faithful in the words, *He admits whom He pleases to His mercy*. The meaning is that true and sincere believers have so completely submitted themselves to the Divine will and are so completely resigned that they have no desires of their own, and all their desires are in accordance with Allāh's pleasure.

Taking the words as a general statement, there can still be little doubt as to their real significance. The chapter opens with the clear statement, *We have truly shown him the way; he may be thankful or unthankful*; so that man has not been constrained by God to adopt a particular course, whether for good or for evil. The end of the chapter is equally clear: *Surely this is a Reminder; so whoever will, let him take a way to his Lord*. The words — *you will not, unless Allāh please* — therefore mean that *man's choice would have no effect, if it did not please Allāh*. We can easily see that there are two things necessary for the guidance of man: firstly, the revelation of the Reminder by Allāh, and secondly, the acceptance of that Reminder by man. If Allāh had not pleased to reveal the Reminder, man's choice would have been nowhere.