



The Absolute Reality

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إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَّكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ



That (this) is indeed an honourable recital (the Noble Qur'ân). In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz). Which (that Book with Allâh) none can touch but the purified (i.e. the angels).

Quran English Translation & Commentary

By

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Al Waqi'ah

الْوَاقِعَةُ

Introduction and Summary

This is the seventh and last Surah of the series devoted to Revelation and hereafter, as explained in the introduction to Surah 50.

It belongs to early Makkan period, with the possible exception of one or two verses.

the theme is the certainty of the day of Judgement and its adjustment of true Values (56:1-56); Allah's Power, Goodness and Glory (56:57-74); and the truth of Revelation (56:75-96).

Summary- When the Day of Judgement comes, the world as we know it will be shaken to its foundation, and men shall be sorted out into three sorts; those nearest to Allah, in exalted Misery (56:1-56, and C. 234).

Surely the power and Goodness of Allah, of which Revelation is a Sign, should lead man to accept the Message and glorify Him (56:57-96) and C. 235).

C.234 (The running Commentary, in Rhythmic Prose)

(56:1-56)

*The Event Inevitable is the Day
Of Judgement: the world as we know it
Will be shaken to its depths, and its place
Will be taken by a world made new,
Where Good will be sorted out from Evil.
In Dignity and Bliss will the Good find Fulfilment:
Both those Nearest to the Throne of Allah,
And those who earned, by faith and good life,
The title, Companions of the Right Hand.
Who can tell of the Misery in which
The Companions of the Left Hand will live?
They will be as it were in a fierce blast
Of Fire; their drink but boiling water;
Their shade that of Black Smoke that chokes
Their lungs-ever burning with hunger and thirst,
Of the Life in Death to which Evil leads.*

إِذَا وَقَعَتِ الْوَاقِعَةُ (١)

1. When the event inevitable cometh to pass.

C5222. The **Event Inevitable** is the Hour of Judgment.

People may doubt now whether it will come. But when it comes, as it will come, suddenly upon them, it will come with such tremendous reality that it will be burnt deep into the experience of every soul. No one can then be deceived or entertain false notions about it.

لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ (٢)

2. Then will no (soul) entertain falsehood concerning its coming.

خَافِضَةٌ ...

3. (Many) will it bring low,

C5223. There will be a sorting out of Good and Evil. Or rather, (verse 7 below), there will be three main classes.

- Among the Good there will be the specially exalted class, those nearest to Allah (**muqarrabun**, 56:11-26),
- and the righteous people generally, called the Companions of the Right Hand (**Ashab-ul-maimana**, 56:27-40).
- And there will be those in agony, the Companions of the Left Hand (**Ashab-ul-mash-ama**, 56:41-56).

Many who were high and mighty in this life will be brought low for their sins, and many who were lowly but virtuous will be exalted to various ranks and degrees. The old landmarks will be lost in the inner world, as they will be in the outer world.

... رَّافِعَةٌ (٣)

- (many) will it exalt;

إِذَا رُجَّتِ الْأَرْضُ رَجًا (٤)

4. When the earth shall be shaken to its depths,

وَبُسَّتِ الْجِبَالُ بَسًّا (٥)

5. And the mountains shall be crumbled to atoms,

C5224. The old physical world will disappear in the New Creation.

فَكَانَتْ هَبَاءً مُنْبَثًّا (٦)

6. Becoming dust scattered abroad,

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (٧)

7. And ye shall be sorted out into three classes.

C5225. See [n. 5223](#) above.

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (٨)

8. Then (there will be) the Companions of the Right Hand --
what will be the Companions of the Right Hand?

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (٩)

9. And the Companions of the left hand --
what will be the Companions of the Left Hand?

وَالسَّابِقُونَ السَّابِقُونَ (١٠)

10. And those Foremost (in Faith) will be Foremost (in the Hereafter).

C5226. Foremost (in Faith)":

there are two meanings, and both are implied

- Those who have reached the highest degree in spiritual understanding, such as the great prophets and teachers of mankind, will also take precedence in the Hereafter.
- Those who are the first in time-the quickest and readiest-to accept Allah's Message-will have the first place in the Kingdom of Heaven.

Verses 8, 9 and 10 mention the three main categories or classifications after Judgment. In the subsequent verses their happiness or misery are described. This category, Foremost in Faith, is nearest to Allah.

أُولَئِكَ الْمُقَرَّبُونَ (١١)

11. These will be those Nearest to Allah:

C5227. See n. 5223 above.

Nearness to Allah is the test of the highest Bliss. (R).

فِي جَنَّاتٍ النَّعِيمِ (١٢)

12. In Gardens of Bliss:

ثَلَاثَةٌ مِّنَ الْأُولَىٰ (١٣)

13. A number of people from those of old,

C5228. Of great Prophets and Teachers there were many before the time of the holy Prophet Muhammad. As he was the last of the Prophets, he and the great Teachers under his Dispensation will be comparatively fewer in number, but their teaching is the sum and flower of all mankind's spiritual experience.

وَقَلِيلٌ مِّنَ الْآخِرِينَ (١٤)

14. And a few from those of later times.

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ (١٥)

15. (They will be) on **Thrones** encrusted (with gold and precious stones).

C5229. Cf. 15:47; 37:44, 52:20, and 36:56. {Eds.}

مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ (١٦)

16. Reclining on them, facing each other.

C5230. But they will not be separate each in his own corner. They will face each other. For they are all one, and their mutual society will be part of their Bliss.

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ (١٧)

17. Round about them will (serve) youths of perpetual (freshness).

C5231. Cf. 52:24, and n.5058.

The youth and freshness with which the attendants will serve is a symbol of true service such as we may expect in the next world. That freshness will be perpetual, and not subject to any moods, or chances, or changes.

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ (١٨)

18. With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains:

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ (١٩)

19. No after-ache will they receive therefrom,
nor will they suffer intoxication:

C5232. The Feast of Reason and the Flow of Soul are typified by all that is best in the feasts in this imperfect world, but there will be none of the disadvantages incident to such feasts in this world, such as satiety, aches, excess, a sense of exhaustion, or loss of senses, etc. Cf. 37:47, and n. 4063.

A goblet is a bowl without handles;
a beaker has a "lip" and a stem;
"cup" is a general term.

وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ (٢٠)

20. And with fruits, any that they may select;

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ (٢١)

21. And the flesh of fowls, any that they may desire.

وَحُورٌ عِينٌ (٢٢)

22. And (there will be) Companions with beautiful, big, and lustrous eyes --

C5233. Cf. 44:54, and n. 4729.

The companionship of Beauty and Grace is one of the highest pleasures of life. In this bodily life it takes bodily form. In the higher life it takes a higher form. (R).

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ (٢٣)

23. Like unto Pearls well-guarded.

C5234. Cf. 52:24, where this description is applied to the youths who serve. See also n. 5058 there.

In [56:78](#) below the adjective **maknun** is applied to the Quran, "the well guarded Book".

جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ (٢٤)

24. A Reward for the Deeds of their past (Life).

لَا يَسْمَعُونَ فِيهَا لَغْوًا ...

25. No frivolity will they hear therein

C5235. Cf. 52:23.

Apart from physical ills worldly feasts or delights are apt to suffer from vain or frivolous discourse, idle boasting, foolish flattery, or phrases pointed with secret venom or moral mischief. The negation of these from spiritual Bliss follows as a matter of course, but it is specially insisted on to guard against the perversities of human nature, which likes to read ill into the best that can be put in words.

... وَلَا تَأْتِيهَا (٢٥)

nor any taint of ill --

إِنَّا قِيلًا سَلَامًا سَلَامًا (٢٦)

26. Only the saying,

"Peace! Peace."

C5236. **Qil** is best translated "saying", rather than "word". For the saying is an act, a thought, a fact, which may be embodied in a word, but which goes far beyond the word. The "Peace of Allah" is an atmosphere which sums up Heaven even better than "Bliss".

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ (٢٧)

27. The Companions of the Right Hand --
what will be the Companions of the Right Hand?

فِي سِدْرٍ مَّخْضُودٍ (٢٨)

28. (They will be) among lote trees without thorns,
C5237. Lote-trees: see 34:16 n. 3814. (R).

وَطَلْحٍ مَّنْضُودٍ (٢٩)

29. Among Talh (Banana) trees with flowers (or fruits) piled one above another --

C5238. Talh: some understand by this the plantain or banana tree, of which the fruit is borne in bunches, one tier above another; but the banana tree does not grow in Arabia and its ordinary Arabic name is Mauz; perhaps it is better to understand a special kind of Acacia tree, which flowers profusely, the flowers appearing in tiers one above another.

وَوَيْلٌ مَّمدُودٍ (٣٠)

30. In shade long-extended,

وَمَاءٍ مَّسْكُوبٍ (٣١)

31. By water flowing constantly,

وَفَاكِهَةٍ كَثِيرَةٍ (٣٢)

32. And fruit in abundance,

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ (٣٣)

33. Whose season is not limited nor (supply) forbidden,

C5239. As it is not like earthly fruit, its season is not limited, nor is there any prohibition by law or custom or circumstance as to when or how it is to be consumed. (R).

وَفُرُشٍ مَّرْفُوعَةٍ (٣٤)

34. And on Thrones (of Dignity), raised high.

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً (٣٥)

35. We have created (their Companions) of special creation.

C5240. The pronoun in Arabic is in the feminine gender.

It is made clear that these maidens for heavenly society will be of special creation,-of virginal purity, grace, and beauty, inspiring and inspired by love, with the question of time and age eliminated. Thus every person among the righteous will have the Bliss of Heaven and the peace of Allah.

فَجَعَلْنَاهُنَّ أَبْكَارًا (٣٦)

36. And made them virgin-pure (and undefiled)

عُرُبًا أَتْرَابًا (٣٧)

37. Beloved (by nature), equal in age --

لَأَصْحَابِ الْيَمِينِ (٣٨)

38. For the companions of the Right Hand.

Section 2

تِلْكَ مِّنَ الْأُولَىٰ (٣٩)

39. A (goodly) number from those of old,

C5241. This class-the righteous-will be a large company in Heaven, belonging to all the ages of the world. Cf. n. 5228 to 56:13 above.

Such is the unbounded Bounty of Allah.

وَتِلْكَ مِّنَ الْآخِرِينَ (٤٠)

40. And a (goodly) number from those of later times.

وَأَصْحَابُ الشِّمَالِ مِمَّا أَصْحَابُ الشِّمَالِ (٤١)

41. The Companions of the Left Hand - -

what will be the Companions of the Left Hand?

فِي سَمُومٍ وَحَمِيمٍ (٤٢)

42. (They will be) in the midst of a fierce Blast of Fire and in Boiling Water,

C5242. Notice the parallelism in the contrast between those in Bliss and those in Misery. The description in each case pursues the idea of contrast. The fierce Blast of Fire and the Boiling Water are in contrast to the happy Lote-tree and the flowers and fruits in verses 28-29 above.

وَوَيْلٌ مِّن يَّحْمُومٍ (٤٣)

43. And in the shades of Black Smoke:

C5243. Even the Shades get a different quality in the Abode of Misery: shades of black smoke in contrast to the cool and refreshing long extended shades of trees by brooks in verses 30-31 above.

لَا بَارِدٍ وَلَا كَرِيمٍ (٤٤)

44. Nothing (will there be) to refresh, nor to please:

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ (٤٥)

45. For that they were wont to be indulged, before that, in wealth (and luxury).

C5244. Cf. 34:34, and 43:23.

We must read verses 45-46 together. They had wealth and the good things of life, but they used them in self-indulgence and shameless crime, and now they are in humiliation.

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ (٤٦)

46. And persisted obstinately in wickedness supreme!

C5244a. Wickedness supreme: i.e. their associating others with Allah in His divinity. [Eds.]

وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا ...

47. And they used to say,

"what! when we die and become dust and bones,

C5245. Their want of belief and ridicule of Allah's Message contrasts with the stern reality which they see around them now.

... أَنِنَّا لَمَبْعُوثُونَ (٤٧)

shall we then indeed be raised up again? --

أَوْ آبَاؤُنَا الْأَوَّلُونَ (٤٨)

48. "(We) and our fathers of old?"

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ (٤٩)

49. Say: "Yea, those of old and those of later times,

لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ (٥٠)

50. "All will certainly be gathered together for the meeting appointed for a Day Well-known.

C5246. In 26:38 (see n. 3159) the phrase "a day well-known" is used for a solemn day of festival, when the multitude of people gather together.

The Day of Judgment is such a day in the supreme sense of the word.

ثُمَّ إِنَّكُمْ أَهِيَ الضَّالُّونَ الْمُكَذِّبُونَ (٥١)

51. "Then will ye truly, o ye that go wrong, and treat (Truth) as Falsehood!

لَلْآكِلُونَ مِنْ شَجَرٍ مِّنْ زَقُّومٍ (٥٢)

52. "Ye will surely taste of the Tree of Zaqqum.

C5247. This is the Cursed Tree mentioned in 17:60, where see n. 2250.

Cf. also 37:62, n. 4072; and 44:43-46 and n. 4722.

فَمَالِئُونَ مِنْهَا الْبُطُونَ (٥٣)

53. "Then will ye fill your insides therewith,

فَسَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ (٥٤)

54. "And drink Boiling Water on top of it:

فَسَارِبُونَ شَرِبَ الْهَيْمِ (٥٥)

55. "Indeed ye shall drink like diseased camels raging with thirst!

هَذَا نَزْلُهُمْ يَوْمَ الدِّينِ (٥٦)

56. Such will be their entertainment on the Day of Requital!

C.235 (The running Commentary, in Rhythmic Prose)

(56:57-96)

Learn you then to witness the Truth in your lives.

*Your own creation and growth, the seeds
That ye sow in the ground, the Circuit of Water
Through streams, rivers, and seas, to vapour,
Clouds, and rain that feeds the streams,
The Fire that stands as an emblem of Life
And Light-all point to your Lord Supreme.
His Revelation conveys the same Message
To the pure in heart. Will ye receive it
And live, assured of the truth of the Hereafter?
Glory and Praise to Allah the Beneficent,
Supreme to Justice, Mercy, and Truth!*

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ (٥٧)

57. It is We Who have created you: **why will ye** not witness the Truth?

C5249. Man is apt to forget his Creator, and even the fact that he, man, is a created being. The seed of his body, out of which his physical life starts, is not created by man, but by Allah in the process of the unfoldment of the world. Why will not man recognise and bear witness of this fact by a life of obedience to Allah's Law?

أَفَرَأَيْتُمْ مَّا تُمْنُونَ (٥٨)

58. Do ye then see? -- the (human seed) -- that ye throw out, --

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ (٥٩)

59. Is it ye who create it, or are We the Creators?

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ ...

60. We have decreed Death to be your common lot,

C5250. Just as Allah has created this life that we see, so He has decreed that Death should be the common lot of all of us. Surely, if He can thus give life and death, as we see it, why should we refuse to believe that He can give us other forms when this life is over?

The Future Life, though indicated by what we know now, is to be on a wholly different plane. (R).

... وَمَا نَحْنُ بِمَسْبُوقِينَ (٦٠)

and We are not to be frustrated

عَلَىٰ أَنْ يُبَدَّلَ أَمْثَالِكُمْ وَتُنشَأَ فِي مَا لَا تَعْلَمُونَ (٦١)

61. From changing your Forms and creating you (again) in (Forms) that ye know not.

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ (٦٢)

62. And ye certainly know already the first form of creation: why then do ye not celebrate His praises?

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ (٦٣)

63. See ye the **seed that ye sow in the ground?**

C5251. Having appealed to our own nature within us, He appeals now to the external nature around us, which should be evidence to us

- of His loving care for us, and
- of its being due to causes other than those which we produce and control.

Three examples are given :

- the seed which we sow in the soil; it is Allah's processes in nature, which make it grow;

- the water which we drink; it is Allah's processes in nature, that send it down from the clouds as rain, and distribute it through springs and rivers:
- the fire which we strike; it is again a proof of Allah's Plan and Wisdom in nature.

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (٦٤)

64. Is it ye that cause it to grow, or are We the Cause?

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلَلْتُمْ تَفَكَّهُونَ (٦٥)

65. Were it Our Will, we could crumble it to dry powder, and ye would be left in wonderment,

إِنَّا لَمُعْرَمُونَ (٦٦)

66. (Saying), "We are indeed left with debts (for nothing):

C5252. The cultivator contracts debts for seed and gives labour for ploughing, sowing, watering, and weeding, in the hope of reaping a harvest.

Should he not give thanks to Allah when his harvest is in?

بَلْ نَحْنُ مَحْرُومُونَ (٦٧)

67. "Indeed are we shut out (of the fruits of our labor)."

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ (٦٨)

68. See ye the water which ye drink?

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ (٦٩)

69. Do ye bring it Down (in rain) from the Cloud, or do We?

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا ...

70. Were it Our Will, We could make it salt (and unpalatable):

C5253. The mystery of the two streams of water, one sweet and the other salt, constantly mingling, and yet always separate, is referred to more than once.

The never-ending circuit is established by streams and rivers mingling with the ocean, the ocean sending forth

mists and steam through a process of evaporation which forms clouds, and the clouds by condensation pouring forth rain to feed the streams and rivers again: see notes 3111-2 to 25:53, and n. 5185 to 55:19, and the further references given there.

... قَلُولًا تَشْكُرُونَ (٧٠)

then why do ye not give thanks?

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ (٧١)

71. See ye the Fire which ye kindle?

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا ...

72. Is it ye who grow the tree which feeds the fire,

C5254. The relation of Fire to Trees is intimate. In nearly all the fire that we burn, the fuel is derived from the wood of trees. Even mineral coal is nothing but the wood of prehistoric forests petrified under the earth through geological ages. Fire produced out of green trees is referred to in 36:80; and n. 4026 there gives instances.

... أَمْ نَحْنُ الْمُنشِئُونَ (٧٢)

or do We grow it?

نَحْنُ جَعَلْنَاهَا تَذْكَرَةً ...

73. We have made it a memorial (of our handiwork),

C5255. Fire is a fit memorial of Allah's handiwork in nature. It is also an emblem of man's earliest civilization. It can stand as a symbol of physical comfort and convenience to man, of the source of spiritual light, and also of the warning to Evil about the destruction.

In the same way the sower's seed has a symbolical meaning in the preaching of the Message: see 48:29, and n. 4917:

and the Rain and the Streams of Water have a symbolical meaning; see notes 2404 - 2405 to 18::60.

... وَمَتَاعًا لِلْمُقْوِينَ (٧٣)

and an article of comfort and convenience for the denizens of deserts.

C5256. Cf. 20:10 and n. 2541, where the mystic meaning of the Fire which Moses saw in the desert is explained.

Even ordinarily, a fire in a desert is a sign of human habitation; by following it you may get human society and human comfort.

A fire, or light, or beacon in many places directs a traveler or the way. Lighthouses at sea and beacons in modern aerodromes serve the same purpose for mariners and airmen.

Another parable about fire will be found in 2:17-18, and n. 38.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٧٤)

74. Then celebrate with **praises** the name of the Lord, the Supreme:

C5257. Seeing all these Signs in nature man must turn to Allah and do His Will.

Section 3

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ (٧٥)

75. Furthermore I call to witness the **setting** of the Stars --

C5258. The setting of the Stars; a number of mystic meanings are attached. Here are three.

- Cf. 53:1 and n. 5085; the setting of a glorious star is a symbol of humility before the power, beauty, and goodness of Allah.
- It may refer to the extinction of the stars at the Day of Judgement, betokening the establishment of Allah's Justice and the Truth of His Revelation.
- What is bright or beautiful to our senses may disappear from our ken within a few hours, even though its own existence may continue. All light is relative except the Light of Allah.

وَإِنَّهُ لَقَسَمٌ لِّوَعْلَمُونَ عَظِيمٌ (٧٦)

76. And that is **indeed a mighty adjuration** if ye but knew --

C5259. The glory of the firmament as it exists, and the wonder of its passing away, are both evidence, to the discerning mind, of the Future which Allah has prepared, but this evidence can only be effective if men but knew, i.e., turned their earnest attention to it.

إِنَّهُ لَقُرْآنٌ كَرِيمٌ (٧٧)

77. That this is **indeed a Qur'ân most honorable**,

C5260. Your attention is drawn to the momentous issues of the Future by the Quran . It is a Revelation described by four characteristics.

- It is most honourable, *karim*, which implies, besides the fact that it is worthy of receiving honour, that it confers great favours on those who receive it.
- It is well-guarded, *maknun*; precious in itself, and well- preserved in its purity; see n. 5234 to 56:23; see also 15:9, and n. 1944.
- None but the clean shall touch it,-dean in body, mind, thought, intention, and soul; only such can achieve real contact with its full meaning.
- It is a Revelation from the Lord of the Worlds, and therefore universal for all.

فِي كِتَابٍ مَّكْنُونٍ (٧٨)

78. In a Book well-guarded,

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (٧٩)

79. Which none shall touch but those who are clean:

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ (٨٠)

80. A Revelation from the Lord of the Worlds.

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ (٨١)

81. Is it such a Message that ye would **hold** in light esteem?

C5261. The Message being such as is described in the last note, how can any one ignore it or treat it with contempt or refuse to allow it to improve his life?

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ (٨٢)

82. And have ye made it your livelihood that ye should declare it false?

C5262. The worst indictment of an enemy of Revelation would be that he should make Falsehood a source of filthy lucre for himself, or that he should let his precious life be corrupted by such unholy occupation.

فَلَوْلَا إِذَا بَلَغَتِ الْحُقُوفَ (٨٣)

83. Then why do ye not (intervene) when (the soul of the dying man) reaches the throat --

C5263. There is a hiatus after "why do ye not?"-and two parenthetical clauses, -after which the clause "why do ye not?" is resumed again in verse 86 below, with its complement in verse 87. It is permissible to the translator to add some such word as "intervene" here, to make the translation run smoothly.

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ (٨٤)

84. And ye the while (sit) looking on --

C5264. The dying man's friends, relatives, and companions may be sitting round him and quite close to him in his last moments, but Allah is nearer still at all times for He is nearer than the man's own jugular vein (50:16), and one of Allah's own titles is "Ever Near" (34:50).

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ (٨٥)

85. But We are nearer to him than ye, and yet see not --

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ (٨٦)

86. Then why do you not -- if you are exempt from (future) account --

C5265. These words resume the sentence begun at verse 83 above and interrupted by the two parenthetical clauses in verses 84 and 85. See [n. 5263](#) above.

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ (٨٧)

87. **Call back the soul, if ye are true** (in your claim of Independence)?

C5266. The sentence may now be briefly paraphrased. 'If you disbelieve in Revelation and a future Judgment, and claim to do what you like and be independent of Allah, how is it you cannot call back a dying man's soul to his body when all of you congregate round him at his death-bed? But you are not independent of Judgment. There is a Day of Account, when you will have to be judged by your deeds in this life.'

فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَّبِينَ (٨٨)

88. Thus, then, if he be of those Nearest to Allah,

C5267. See above. [56:11-26](#) and [notes](#).

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةٌ نَعِيمٌ (٨٩)

89. (There is for him) Rest and Satisfaction, and a Garden of Delights.

C5268. Rayhan: sweet-smelling plants, as in 55:12. Here used as an indication of Satisfaction and Delight.

وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ (٩٠)

90. And if he be of the Companions of the Right Hand,

C5269. See above, [56:27-38](#) and [notes](#).

فَسَلَامٌ لَّكَ ...

91. (For him is the salutation), "Peace be unto thee,"

C5270. In [56:26](#) above the salutation of "Peace, Peace!" is addressed to those Nearest to Allah. Here we learn that it is also addressed to the Companions of the Right Hand. Both are in Gardens of Bliss; only the former have a higher Dignity than the latter.

... مِنْ أَصْحَابِ الْيَمِينِ (٩١)

from the Companions of the Right Hand.

وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ الضَّالِّينَ (٩٢)

92. And if he be of those who treat (truth) as Falsehood, who go wrong,

C5271. Cf. above, [56:51-55](#).

فَنُزْلٌ مِّنْ حَمِيمٍ (٩٣)

93. For him is Entertainment with Boiling Water.

وَتَصْلِيَةٌ جَعِيمٍ (٩٤)

94. And burning in Hell-fire.

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ (٩٥)

95. Verily, this is the Very Truth and Certainty.

C5272. "The assurance of the Hereafter" is one of the strongest features of Faith. For without it the apparent inequalities and injustices of this Life cannot be satisfactorily explained.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٩٦)

96. So celebrate with praises the name of thy Lord, the Supreme.

C5273. Cf. [56:74](#) above.

That was the conclusion of the argument about the Future from the examples of Allah's goodness in nature. Now we have the conclusion of the same argument from Allah's revelation through His inspired Messengers.



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