



CHAPTER 41

Ḥā Mim

(REVEALED AT MAKKAH: 6 sections; 54 verses)

This chapter bears the name of its initial letters, *Ḥā Mim*, or the name *Ḥā Mim Sajdah*. It is also known as *Fuṣṣilat*, which means a thing *made plain*, the word occurring in v. 3. It is the second chapter of the *Ḥā Mim* group. As regards its subject-matter, and date of revelation, see introductory note to the last chapter. The first section contains an invitation to the acceptance of the Truth; the second gives a warning in case of rejection; the third refers to the evidence of man's own faculties against the rejection of Truth; the fourth shows that believers are strengthened by inspiration; and the fifth points to the effect of revelation, which gives life to those who are morally and spiritually dead. But if warnings and arguments are not heeded, the doom is inevitable, the signs of which could be witnessed in the gradual spread of Truth. This is stated in the sixth section.

SECTION 1: Invitation to the Truth

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 Beneficent God!

حَمْدٌ

2 A revelation from the Beneficent,
the Merciful.

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

3 A Book of which the verses are
made plain, an Arabic Qur'ān for a
people who know —

كِتَابٌ فَصَّلْتُ آيَاتُهُ قُرْآنًا عَرَبِيًّا
لِّقَوْمٍ يَعْلَمُونَ

4 Good news and a warning. But
most of them turn away, so they hear
not.

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ
فَهُمْ لَا يَسْمَعُونَ

5 And they say: Our hearts are
under coverings from that to which
thou callest us, and there is a deafness

وَقَالُوا قُلُوبُنَا فِيْ أَكِنَّةٍ مِّمَّا نَدْعُونَكَ
إِلَيْهِ وَفِيْ أذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا

in our ears, and there is a veil between us and thee,^a so act, we too are acting.

6 Say: I am only a mortal like you. It is revealed to me that your God is one God, so keep in the straight path to Him, and ask His protection. And woe to the polytheists!

7 Who give not the poor-rate, and who are disbelievers in the Hereafter.

8 Those who believe and do good, for them is surely a reward never to be cut off.

وَبَيْنَكَ حِجَابٌ فَأَعْمَلْ إِنَّا عَامِلُونَ ﴿٥﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ
أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا
إِلَيْهِ وَاسْتَغْفِرُوا وَوَيْلٌ لِلْمُشْرِكِينَ ﴿٦﴾

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ
بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾

SECTION 2: The Warning

9 Say: Do you indeed disbelieve in Him Who created the earth in two days, and do you set up equals with Him? That is the Lord of the worlds.

10 And He made in it mountains above its surface, and He blessed therein and ordained therein its foods, in four days;^a alike for (all) seekers.^b

قُلْ أَيُّكُمُ لَتَكْفُرُونَ بِالَّذِي خَلَقَ
الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ
أَنْدَادًا أَطَّلَعْتُمْ عَلَى الْعُلَمِيِّينَ ﴿٩﴾
وَجَعَلَ فِيهَا سُرُورًا مِّنْ فَوْقِهَا
وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَنْوَابَهَا
فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ لَيْلِينَ ﴿١٠﴾

5a. Note that the coverings of the hearts, the deafness of the ears and the hanging of the veils are used simply to indicate their own determined rejection of the Truth. They resolved neither to open their hearts, lest the Truth should enter them, nor to lend their ears so that they might even hear the preaching of the Prophet. In fact, it was their own act which brought about that consequence.

10a. For the creation of the heavens and the earth in six days, see 7:54a; the day in fact stands for a stage in growth. The making of the earth in two days and the making of it of the mountains, rivers and of plant and animal life in four days is really one continuous process, there being six days or six stages in all. The first stage is the throwing off of the cosmic matter called the earth; the second stage is the cooling of its surface; the third is the making of the mountains; the fourth is that of blessing it by waters and making in it rivers; the fifth and the sixth stages are spoken of as the ordaining of foods, being, in the first place, the growth of plant life and, in the second, the growth of animal life, culminating in the creation of man. That the creation in six days does not refer to the time actually taken in making the heavens and the earth, which is still going on, is noted even by the earlier commentators.

10b. The meaning of this passage is that the foods which are made in the earth are equally accessible to all seekers.

11 Then He directed Himself to the heaven and it was a vapour, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.^a

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ
فَقَالَ لَهَا وَ لِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ
كَرْهًا طَائِعَاتٍ لِّمَا عَلَّمْتُمَا ۝١١

12 So He ordained them seven heavens in two days,^a and revealed in every heaven its affair. And We adorned the lower heaven with lights, and (made it) to guard.^b That is the decree of the Mighty, the Knowing.

فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ
وَ أَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ط وَ رَبَّنَا
السَّمَاءَ الذُّنُوبَ بِصَبَاطٍ ۝١٢ وَ حِفْظًا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝١٣

13 But if they turn away, then say: I warn you of a scourge like the scourge of ‘Ād and Thāmūd.^a

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صِيعَةً
مِّثْلَ صِيعَةِ عَادٍ وَ ثَمُودَ ۝١٣

14 When messengers came to them from before them and behind them,^a saying, Serve nothing but Allāh, they said: If our Lord had pleased, He would have sent down angels. So we are disbelievers in that with which you are sent.

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ
وَ مِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ط
قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلْنَا مَلَائِكَةً
فَأَنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ۝١٤

11a. Note that heaven is here plainly spoken of as being originally *dukhān*, *smoke*, *vapour* or *gaseous matter*. The command to creation to come willingly or unwillingly is a reference to the Divine laws working in nature. Everything created, whether in the heavens or the earth, is subject to law. The existence of one law throughout the universe is clear evidence of the existence of One God, the Maker of that law.

12a. Just as, about the earth, it is stated in v. 9 that it was created in two days or in two stages, we are told here about the heavenly bodies that they, too, were created in two days or two stages. The creation of heavenly bodies is thus subject to the same law. For the seven heavens, see 2:29b. The words that follow — *and revealed in every heaven its affair* — show that everything created in nature serves a purpose.

12b. See 37:7a.

13a. The first 13 verses of this chapter were recited by the Holy Prophet when ‘Utbah ibn Rabi’ah came to him with a message from the Quraish. The message was to the effect that the Prophet should discontinue speaking ill of their gods and condemning their ways, and then they would be willing to make him their chief, or give him the most beautiful woman in marriage, or collect wealth for him. When ‘Utbah had delivered his message, the Prophet read these verses; but when he reached v. 13, warning the Makkans of the fate of ‘Ād and Thāmūd, ‘Utbah entreated him to speak no more, and went back to the Quraish to make known to them the Prophet’s reply (Rz).

14a. The coming of the prophets from before and behind signifies their impressing the truth of their message upon their people in every possible way. Some understand the coming of the prophets from near and from far (JB).

15 Then as to 'Ād, they were unjustly proud in the land, and said: Who is mightier than we in power? See they not that Allāh Who created them is mightier than they in power? And they denied Our messages.

16 So We sent on them a furious wind in unlucky days that We might make them taste the chastisement of abasement in this world's life. And the chastisement of the Hereafter is truly more abasing, and they will not be helped.^a

17 And as for Thāmūd, We showed them the right way, but they preferred blindness to guidance,^a so the scourge of an abasing chastisement overtook them for what they had earned.

18 And We delivered those who believed and kept their duty.

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا
قُوَّةً أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي
خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَ
كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي
أَيَّامٍ نَحْسَاتٍ لِنُبَيِّنَهُمْ عَذَابَ
الْآخِرَةِ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابُ
الْآخِرَةُ أَخْرَىٰ وَهُمْ لَا يُبْصِرُونَ ﴿١٦﴾

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا
الْعُلَىٰ عَلَى الْهُدَىٰ فَآخَذْنَاهُمْ مَصِيبَةً
عَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾
وَتَجَبَّبْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

SECTION 3: Man's Evidence against Himself

19 And the day when the enemies of Allāh are gathered to the Fire, they will be formed into groups.

20 Until, when they come to it, their ears and their eyes and their skins will bear witness against them as to what they did.^a

21 And they will say to their skins: Why bear ye witness against us?

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ
فَهُمْ يُوَسَّرُونَ ﴿١٩﴾
حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ
سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا
كَانُوا يَعْمَلُونَ ﴿٢٠﴾

وَقَالُوا الْجُودُودُهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا

16a. The Quraysh are warned in these words of an abasing punishment in this life, and a still more abasing punishment in the Hereafter. Their *unlucky days* were the days of drought.

17a. 'Amā (blindness) is metaphorically used in relation to the mind, as meaning *erring*; the connection between the two meanings being the *not finding* or *not taking the right way* or *the being blind in respect of the mind* (LL).

20a. The bearing of witness by the ears and the eyes and the skin shows the truth of the law that the consequences of evil deeds will become manifest.

They will say: Allāh Who makes everything speak has made us speak, and He created you at first, and to Him you are returned.

22 And you did not cover yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allāh knew not much of what you did.

23 And that, your (evil) thought which you entertained about your Lord, ruined you, so have you become of the lost ones.

24 Then if they are patient, the Fire is their abode. And if they ask for goodwill, they are not of those who are granted goodwill.^a

25 And We have appointed for them comrades,^a so they make fair-seeming to them what is before them and what is behind them, and the word proved true against them among the nations of jinn and men that have passed away before them: they are surely losers.

قَالُوا أَطَفَقْنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

وَمَا كُنْتُمْ تَسْتَدِرُّونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٣﴾

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ أَنْ تُصَبِّحْتُمْ مِنَ الْخُسْرَىٰ ۖ وَإِنْ يَسْأَلُوا فَالْتَأَمَّ مَنْوَىٰ لَهُمْ ۚ وَإِنْ يَسْتَعْتَبُوا فَمَا لَهُمْ مِنَ الْمُعْتَبَىٰ ﴿٢٤﴾

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّ قَوْمٍ خَلَّتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ ۚ إِنَّهُمْ كَانُوا خُسْرَىٰ ﴿٢٥﴾

SECTION 4: Believers Strengthened

26 And those who disbelieve say: Listen not to this Qur'ān but make noise therein, perhaps you may overcome.

27 So We shall certainly make those who disbelieve taste a severe chastisement, and We shall certainly requite them for the worst of what they did.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ ﴿٢٦﴾

فَلَنذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا ۚ وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾

24a. God's goodwill can be gained in this life, and for those who waste that opportunity here the only way to that goodwill is to go through the ordeal of Fire.

25a. These comrades are wicked companions.

28 That is the reward of Allāh's enemies — the Fire. For them therein is the home to abide. A requital for their denying Our messages.

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ ۗ لَهُمْ فِيهَا دَارٌ مَّا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾

29 And those who disbelieve will say: Our Lord, show us those who led us astray from among the jinn and the men that we may trample them under our feet, so that they may be of the lowest.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أَخَذْنَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونُوا مِنَ الْآسْفَلِينَ ﴿٢٩﴾

30 Those who say, Our Lord is Allāh, then continue in the right way, the angels descend upon them saying: Fear not, nor be grieved, and receive good news of the Garden which you were promised.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

31 We are your friends in this world's life and in the Hereafter, and you have therein what your souls desire and you have therein what you ask for.^a

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ وَلَكُمْ فِيهَا مَا تَشْتَهُنَّ النَّفْسُ ۖ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

32 A welcome gift from the Forgiving, the Merciful.

نُزُلًا مِّنْ غَفْوِرٍ رَّحِيمٍ ﴿٣٢﴾

SECTION 5: Effect of the Revelation

33 And who is better in speech than one who calls to Allāh and does good, and says: I am surely of those who submit?

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

34 And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ وَإِذْ هِيَ بَيْنَ يَدَيْهِ إِذِ الَّذِي

31a. Vv. 30 and 31 show that it is in this life that the angels descend upon the faithful, giving them the joyful news that they should not have any fear. In fact, it is here, when the faithful are persecuted and oppressed, and when the powers of evil seem to have the upper hand, that such assurances are most needed, and it is here that the angels give them comfort and strength to bear hardships, and thus they ultimately overcome the forces of evil.

thee is enmity would be as if he were a warm friend.

35 And none is granted it but those who are patient, and none is granted it but the owner of a mighty good fortune.

36 And if a false imputation from the devil afflict thee, seek refuge in Allāh.^a Surely He is the Hearing, the Knowing.

37 And of His signs are the night and the day and the sun and the moon. Adore not the sun nor the moon, but adore Allāh Who created them, if He it is that you serve.

38 But if they are proud, yet those with thy Lord glorify Him night and day, and they tire not.^a

Prostration

39 And of His signs is this, that thou seest the earth still, but when We send down water thereon, it stirs and swells.^a He Who gives it life is surely the Giver of life to the dead. Surely He is Possessor of power over all things.

40 Those who distort Our messages are not hidden from Us. Is he then who is cast into the Fire better or he who

بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٥﴾

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٦﴾

وَأَمَّا يَنْزِعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٧﴾

وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا

لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ آيَاهُ تَعْبُدُونَ ﴿٣٨﴾

فَإِن اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٩﴾

وَمِنَ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُجِي الْمَوْتِ

رِثَةٍ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

إِنَّ الَّذِينَ يُلْجِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَكَمَّنْ يُتْلَى فِي النَّارِ

36a. The previous verse teaches the repelling of evil with good. This verse suggests another remedy for evil. The primary significance of *nazagha-hū* is *he charged him with vice or spoke evil of him* (T). It is in this sense that the word is used here and the context makes it clear. It is also used in this sense in 7:200; see 7:200a. It also means *intrusion on or interference in an affair for the purpose of causing mischief in it* (R), and the word is used in this sense in 12:100. The Prophet is here told that, if his work is interfered with by evildoers or if false imputations are made against him, he should seek refuge in Allāh, and Divine help, which always comes to the righteous, will make truth triumphant.

38a. The recitation of this verse is followed by an actual prostration; see 7:206a.

39a. The *still earth* signifies land dried up and without herbage; its stirring indicates its moving with life and its swelling the producing of herbage. This is entirely metaphorical. It indicates that, when Divine revelation comes, it gives a new life to men. Attention is called to this in the words that follow. The effect of rain upon earth is likened to the effect of the Qurʾān upon the hearts of men. *Dead* here are the spiritually dead.

comes safe on the day of Resurrection?
Do what you like, surely He is Seer of
what you do.

41 Those who disbelieve in the
Reminder when it comes to them,
and surely it is an Invincible Book:

42 Falsehood cannot come at it
from before or behind it: a revelation
from the Wise, the Praised One.

43 Naught is said to thee but what
was said to messengers before thee.
Surely thy Lord is the Lord of
Forgiveness and the Lord of painful
Retribution.

44 And if We had made it a Qur'ān in
a foreign tongue, they would have said:
Why have not its messages been made
clear? What! a foreign (tongue) and an
Arab!^a Say: It is to those who believe a
guidance and a healing,^b and those who
believe not, there is a deafness in their
ears and it is obscure to them. These are
called to from a place afar.

حَيْرَامٌ مَّنْ يَأْتِيهِمْ يَوْمَ الْقِيَامَةِ
إِعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٤١﴾

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ
وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤٢﴾

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ
وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٣﴾

مَا يَقُولُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ
مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَدُوٌّ مَّغْفِرٌ ﴿٤٤﴾

وَذُو عِقَابٍ أَلِيمٍ ﴿٤٥﴾
وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَبِيًّا لَقَالُوا
لَوْلَا فُصِّلَتْ آيَاتُهُ أَءَعْجَبِيٌّ وَعَرَبِيٌّ ﴿٤٦﴾

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ
وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ
وَقُرْءٌ وَهُوَ عَلَيْهِمْ عَسَىٰ أُولَٰئِكَ
يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٧﴾

SECTION 6: Gradual Spread of Truth

45 And indeed We gave Moses the
Book, but differences arose therein.
And had not a word already gone
forth from thy Lord, judgment would
have been given between them. And
surely they are in a disquieting doubt
about it.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَخْتَلَفَ
فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ
رَّبِّكَ لَفُضِّبَ بَيْنَهُمْ ۗ وَإِلَهُمُ لَغِي
شَكٌّ مِنْهُ مُرِيبٌ ﴿٤٥﴾

44a. There seems to be a reference here to the prophecies which spoke of the coming of an Ishmaelite or an Arab prophet. The reference to Moses in the next verse confirms this, because Moses spoke plainly of a prophet like himself appearing from among the brethren of the Israelites, who are no others than the Ishmaelites.

44b. The Qur'ān is here called a healing because it was a remedy for the spiritual diseases which prevailed in the world. It is the book which proved itself to be a *healing*, because it found a nation affected with the worst possible spiritual and moral diseases,

46 Whoever does good, it is for his own soul; and whoever does evil, it is against it. And thy Lord is not in the least unjust to the servants.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ
إِسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٦﴾

Part 25

47 To Him is referred the knowledge of the Hour. And no fruit comes forth from its coverings, nor does a female bear or bring forth but with His knowledge. And on the day when He calls out to them: Where are My associates? they will say: We declare to Thee, not one of us can bear witness.

إِلَيْهِ يَرْدُ عِلْمُ السَّاعَةِ وَمَا
تَخْرُجُ مِنْ ثَمَرَاتٍ مِّنْ أَكْمَامِهَا
وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضْمُ
إِلَّا يَعْلَمُهَا وَيَوْمَ يُنَادِيهِمْ آيُنَ
شُرَكَاءِي قَالُوا أَدْنَاكَ مَا مِتْنَا مِنْ شُهَدَاءِ ﴿٤٧﴾

48 And those whom they called upon before will fail them, and they will know that they cannot escape.

وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ
قَبْلُ وَظَنُّوا مَا لَهُمْ مِنْ مَّجِيصٍ ﴿٤٨﴾

49 Man tires not of praying for good, but, if evil touch him, he is despairing, hopeless.

لَا يَسْئَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ
وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾

50 And if We make him taste mercy from Us after distress has touched him, he says: This is due to me,^a and I think not that the Hour will come to pass; and if I am sent back to my Lord, I shall have sure good with Him. So We shall certainly inform those who disbelieve of what they do, and We shall make them taste of hard chastisement.

وَإِذَا دَقَّقْنَا رَحْمَةً مِنَّا مِنْ بَعْدِ
ضَرْبٍ مِّنْهُ لَيَقُولَنَّ هَذَا لِي لَّ
وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن
رُّجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ
فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنَذِقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

and within less than a quarter of a century cleansed a whole country and a whole nation of all those diseases. Its healing effect, however, has not been limited to Arabia, and today there is no people on the surface of the earth that does not bear witness to the great healing power of the Qur'an, which is so far-reaching in its effect that non-Muslims have benefited by it equally with Muslims.

50a. The words indicate man's ungratefulness for Divine blessings. He does not recognize Divine goodness in those gifts, but says "this is due to me", i.e., I have obtained it by my own exertion and I deserve it. And then he denies the Judgment.

51 And when We show favour to man, he turns away and withdraws himself; but when evil touches him, he is full of lengthy supplications.

وَلِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ
وَنَا بَجَانِبِهِ ۖ وَلِذَا مَسَّهُ الشَّرُّ رَفَدَ
دُعَاءً عَرِيضًا ۝

52 Say: See you, if it is from Allāh, then you disbelieve in it, who is in greater error than he who is in opposition far away?

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ
اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ
هُوَ فِي شِقَاقِ بَعِيدٍ ۝

53 We will soon show them Our signs in farthest regions and among their own people,^a until it is quite clear to them that it is the Truth. Is it not enough that thy Lord is a Witness over all things?

سَدْرِيهِمْ أَيْتَنَا فِي الْأَفْئَاقِ وَفِي أَنْفُسِهِمْ
حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ
يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝

54 Now surely they are in doubt as to the meeting with their Lord. Lo! He surely encompasses all things.

أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِّنْ لِّقَاءِ رَبِّهِمْ
أَلَّا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ۝

53a. The word *āfāq* means *borders* or *extremities of the earth*, or *its remote sides*, and the great message conveyed here is that Islām will spread to the most distant regions of the earth — *anfusi-him* denoting *their own people*, or the Arabs. What is stated here is this that Islām will quickly spread, not only in Arabia but in the remote regions of the earth, and this prophecy is contained in a chapter revealed early at Makkah, when Muslims were being severely persecuted and the message of Islām had apparently little hope of finding acceptance anywhere. If the prophecy is so clear, its fulfilment is clearer still. Within twenty years of its birth, Islām spread through the whole of Arabia, and within a hundred years, it reached the farthest regions of the earth, both in the East and the West. Both the prophecy and its fulfilment are thus two of the most amazing facts of history.