

SURATULQALAM (68)

The *Suratulqalam* warns the *Quraysh* of the punishment in this world as well as of a greater punishment in the world to come as the thirty-third verse of the Surah specifies. The Surah starts with the oath of the pen, that is, the pen, as the symbol of knowledge, bears witness that the *Quraan*, being written with it, has sublime subjects not as alleged by the polytheists who, deliberately, used to allege melancholia verging on insanity to the Messenger as a piece of political propaganda. They knew that if their system of exploitation gave way, their prosperity and authority would also cease under the new leadership. Hence, the Surah contradicts it and assures the Messenger that he shall have an uninterrupted reward as he possesses a sublime moral character. This prophecy came true literally and even now the Prophet's Mosque is visited accordingly by millions from every nook and corner of the world every day. The fifth and sixth verses threaten them and the seventh verse stresses His omniscience. Allah shall deal with everyone as one deserves. The Messenger has, therefore, been told not to have any truck with their leaders whose character has been portrayed from the ninth verse to the fifteenth verse. How can such leaders guide any people except to damnation? The sixteenth verse, therefore, targets their arrogance.

The Surah, then, from the seventeenth verse to the thirty-third verse narrates the story of such godless owners of a garden that was visited upon by a visitation. The owners were thankless to Allah, being exploiters, and had exceeded all the bounds in doing wrong like the leaders of the Makkan polytheists imaged above. Hence, the Surah threatens them of such a punishment not only in the world but also in the world to come. On the contrary, it promises, in the thirty-fourth verse that the fearing shall have the gardens of bliss in the world to come. The Surah, then, from the thirty-fifth verse to the thirty-ninth verse, addresses them directly and debunks their claim that they shall have what they choose for themselves and that their prosperity and power shall go on unabated. The Surah, then, through the Messenger, asks them who can guarantee them all that. Will their associates do it? On the contrary, their plight has been depicted vividly in the forty-second and forty-third verses. The forty-fourth and forty-fifth verses, again, warn them of impending doom. The forty-sixth and forty-seventh verses rebuke them for not listening to the Messenger and pondering his message. They have been addressed to the Messenger to show His indignation with the polytheists. Hence, the forty-seventh verse asks him if they have the knowledge of the unseen guaranteeing their continued power, prestige, and prosperity.

Between the lines the Surah implies that their arrogance has reached the point where their system of exploitation is going to give way. It is only a matter of time. Hence the Messenger has been advised in the forty-eighth verse to go by patience unlike Jonah whose impatience had cost him dear. The fifty-first verse, again, portrays their self-excruciating anger with regard to the Messenger's recitation of the *Quraan* in public to guide them and their response — "he is, certainly, insane." The Surah contradicts it forcefully and declares, to their great dismay, that the *Quraan* is the book to guide all the human beings of the world.

SURATULQALAM

In the name of ALLAH, the Most Gracious, the Most Merciful

1. *Noon*; by the pen and (by) what they (scribes) write (the *Quraan*).
2. You are not, by your *Rabb's* grace, insane.
3. And you shall, certainly, have a reward, uninterrupted.
4. And you, certainly, possess a sublime moral character.
5. Hence, you shall, soon, see and they shall, also, see
6. Which of you (the two parties) has been led astray from the right path.
7. In fact, your *Rabb*, (alone), knows best who has strayed from His path and He, also, knows best those who are the guided.
8. Hence, you must not follow the belying and denying.
9. They wish that if you yield (to them) they should, (also), yield (to you).
10. And you must not follow anyone used to swearing, (hence) despised (in society),
11. Backbiting (and) going about reporting tales from people to people to stir up dissensions,

سُورَةُ الْقَلَمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٤﴾

فَسَبِّحْهُ وَبُحِّرْهُ وَبُصِّرْهُ ﴿٥﴾

يَا أَيَّتُكُمُ الْمَفْتُونُ ﴿٦﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

فَلَا تَطْعَمُ الْمُكْذِبِينَ ﴿٨﴾

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

وَلَا تَطْعَمُ كُلُّ حَلَّافٍ مَهِينٍ ﴿١٠﴾

هَٰذَا زَبَانُكَ بَنِيعٍ ﴿١١﴾

12. Preventing acts of goodness, exceeding proper bounds, committing crimes.
13. Very rough-hewn, besides, ignoble (low-born),
14. Since he possesses wealth and sons,
15. When Our verses are recited before him, he says, (They are) "the legends of the ancients" (peoples of old).
16. We will, soon, brand his snout (as a mark of disgrace).
17. Indeed, We have tried them out as We had tried out the owners of the garden, when they swore that they would pluck and gather its fruit by the morning,
18. And not except (leave out of the whole anything for the poor).
19. But, a visitation from your *Rabb* visited upon it while they were asleep.
20. Consequently, it (the garden) turned into a field reaped (and ravaged).
21. Then, they called out to one another at dawn,
22. "Go to your field (tilth and garden) early in the morning if you want to pluck and gather" (its fruit).
23. So, they started off (towards the garden) and they were whispering (speaking softly) to one another,

مَنَاعَ لِلْخَيْرِ مُعْتَدٍ أَنِيرِ ﴿١٢﴾

عُتِلَّ بَعْدَ ذَلِكَ زَنِيرِ ﴿١٣﴾

أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

سَنَسِمُهُ عَلَى الْكُرْطُومِ ﴿١٦﴾

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾

وَلَا يَسْتَنُونَ ﴿١٨﴾

فَطَافَ عَلَيْهِمُ طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

فَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾

فَانْطَفَوْا وَهُمْ يَخْفَوْنَ ﴿٢٣﴾

24. "Let no poor man enter it (the garden) today (and come) to you" (asking for charity).

أَن لَّا يَدْخُلْنَهَا أَلْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٦٨﴾

25. And they went early in the morning (thinking that) they were capable of preventing (the poor).

وَعَدُوا عَلَىٰ حَرٍّ وَقَدْ رَنَ ﴿٦٩﴾

26. But, when they saw it (the garden), they said, "We have, certainly, lost our way."

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٧٠﴾

27. "But (then, they realized what had befallen the garden) we have been deprived." (of its fruit).

بَلْ نَحْنُ مَحْرُومُونَ ﴿٧١﴾

28. (Thereupon), said the best of them, "Did I not say to you why you did not declare (Allah) free from imperfections?"

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٧٢﴾

29. (Then), they said, "We declare our *Rabb* free from imperfections. We have, certainly, been wrongdoers."

قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٧٣﴾

30. Then, they turned to one another (and started) blaming (the misfortune) on one another.

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْمُونَ ﴿٧٤﴾

31. They said, "Woe to us! We had, certainly, exceeded the bounds in doing wrong and committing sins / defiance.

قَالُوا وَيَوْلَايْنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٧٥﴾

32. We hope that our *Rabb* will give us, in return, a garden better than this (one). Indeed, we supplicate (ask humbly and earnestly) to our *Rabb*" (in repentance).

عَسَىٰ رَبَّنَا أَن يَبْدِلَ أَلْحَاقِيمًا مِنهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٧٦﴾

33. Such is the punishment (in this world) and the punishment of the afterworld is the worst if only they knew!

كَذَٰلِكَ الْعَذَابُ ۖ وَالْعَذَابُ الْآخِرُ ۚ أَلَمْ تَكُونُوا يَعْلَمُونَ ﴿٧٧﴾

SECTION 2

34. The fearing shall, certainly, have, with their *Rabb*, the gardens of bliss.
35. Shall We, then, treat those submitting themselves to (Us) like the criminals?
36. What is the matter with you? How do you judge?
37. Do you have, with you, a (heavenly) book in which you read
38. That, in it, you shall, certainly, have what you choose (for yourselves)?
39. Do you have, with you, any oaths binding on Us (Allah) till the Day of Resurrection, that you shall have what you judge (decide to be the best) for yourselves?
40. Ask them which of them can guarantee such a (fortune).
41. Do they have associates (to Allah to do it? If so), let them, then, produce their associates if they are truthful.
42. The Day when the shank is uncovered (the calamity befalls on the Doomsday), and they are called out to prostrate themselves (to Allah), they will not, then, be able (to do so).
43. Their eyes will be downcast, dishonour shall overcome them and they used to be called out to prostrate themselves to (Allah in this world) while they were sound. (But they did not prostrate themselves to Him.)

إِنَّ الْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتُ النَّعِيمِ ﴿٣٤﴾

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

إِنْ لَكُمْ فِيهِ لَمَّا تَخَرُّونَ ﴿٣٨﴾

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَى يَوْمِ الْقِيَمَةِ

إِنْ لَكُمْ لَمَّا تَحْكُمُونَ ﴿٣٩﴾

سَأَلْتُهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ

فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

خَشَعَتِ أَبْصَارُهُمْ تَرْهَافُهُمْ ذُلًّا وَقَدْ كَانُوا يَدْعُونَ إِلَى السُّجُودِ

وَهُمْ سَلِيمُونَ ﴿٤٣﴾

44. Hence, leave Me and all (those people) who belie and deny this Word (the *Quraan*): We will, soon, by degrees, seize them in punishment from where they shall not come to know.

فَذَرْنِي وَمَنْ يَكْذِبْ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ
مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

45. And I am giving them free rein to enjoy life; My design is, indeed, very strong (effective).

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾

46. Are you asking them of any reward by the debt / obligation of which they are weighed down?

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٦﴾

47. Do they have (the knowledge of) the unseen and hence, they write?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾

48. Hence, you must wait for your *Rabb's* judgement patiently and you must not be like the prey to the whale, (Jonah), when he called on (Allah), while he was oppressed (crushed) with grief.

فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى
وَهُوَ مَكْظُومٌ ﴿٤٨﴾

49. Had his *Rabb's* grace not caught up with (reach ahead of) him, he would have been cast off on an arid barren land while he was blameworthy.

لَوْلَا أَنْ نَدَارِكُهُ نِعْمَةً مِنْ رَبِّهِ لَكُنَّا لَهُ يَاسِرًا
وَهُوَ مَذْمُومٌ ﴿٤٩﴾

50. Then, his *Rabb* chose him and included him among the righteous.

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

51. And (those people) who disbelieve would, almost, cause you to slip (fall into error in reciting) by their looks (angry and fierce stare), when they hear the Book (*Quraan* being recited) and they say (that) he is, certainly, insane,

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا أَلَّا يَرْفُؤُوا لُغْوَنَكَ بِأَبْصَرِهِمْ
لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَنْجُونٌ ﴿٥١﴾

52. While it (the *Quraan*) is nothing but a book (with a message) for all the human beings.

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾