



**Tafheemul Quran**  
**in Colors**  
**Arabic English**  
**069 Al-Haqq**  
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أَلْحَاقَّةُ Al-Haaqqa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the name of Allah, Most Gracious, Most Merciful**

**Name**

The Surah takes its name from the word *al-Haaqqah* with which it opens.

**Period of Revelation**

This is one of the earliest Surahs to be revealed at Makkah. Its subject matter shows that it was sent down at the time when opposition to the Prophet (peace upon be him) had started but had not yet become tyrannical. Musnad Ahmad contains a tradition from Umar, saying: Before embracing Islam one day I came out of my house with a view to causing trouble to the Prophet (peace upon be him), but he

had entered the Masjid al-Haram before me. When I arrived, I found that he was reciting Surah *Al-Haaqqah* in the Prayer. I stood behind him and listened. As he recited the Quran, I wondered at its literary charm and beauty. Then suddenly an idea came to my mind that he must be a poet as the Quraish alleged. Just at that moment he recited the words: This is the Word of an honorable Messenger: it is not the word of a poet. I said to myself: Then, he must be a soothsayer, if not a poet. Thereupon he recited the words: Nor is it the word of a soothsayer: little it is that you reflect. It is a Revelation from the Lord and Sustainer of the worlds. On hearing this Islam entered deep into my heart. This tradition of Umar shows that this Surah had been sent down long before his acceptance of Islam, for even after this event he did not believe for a long time, and he continued to be influenced in favor of Islam by different incidents from time to time, till at last in the house of his own sister he came by the experience that made him surrender and submit to the faith completely. (For details, see introduction to Aurah Maryam and Introduction to Surah Al-Waqiah).

### Theme and Subject Matter

The first section (verses 1-37) is about the Hereafter and the second (verses 38-52) about the Quran's being a revelation from Allah and the Prophet's being a true Messenger (peace upon be him) of Allah.

The first section opens with the assertion that the coming of the Resurrection and the occurrence of the Hereafter is a truth which has to take place inevitably. Then in verses 4-



12, it has been stated that the communities that denied the Hereafter in the past became worthy of Allah's scourge ultimately. In verses 13-17 the occurrence of Resurrection has been depicted. In verses 18-37 the real object for which Allah has destined a second life for mankind after the present worldly life has been enunciated. In it we are told that on that Day all men shall appear in the court of their Lord, where no secret of theirs shall remain hidden, each man's record will be placed in his hand. Those who had spent lives in the world with the realization that one day they would have to render an account of their deeds before their Lord, and who had worked righteously in the world and provided beforehand for their well being in the Hereafter, will rejoice when they see that they have been acquitted and blessed with the eternal bliss of Paradise. On the contrary, those who neither recognized the rights of Allah, nor discharged the rights of people, will have no one to save them from the punishment of Allah, and they will be cast into Hell.

In the second section (verses 38-52) the disbelievers of Makkah have been addressed and told: You think this Quran is the word of a poet or soothsayer, whereas it is a Revelation sent down by Allah, which is being presented by the noble Messenger (peace upon be him). The Messenger (peace upon be him) by himself had no power to increase or decrease a word in it. If he forges something of his own composition into it, We will cut off his neck-vein (or heart-vein). For this is the truth absolute and pure and those who give it a lie, will have ultimately to regret and repent.

In the name of Allah, Most Gracious, Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The inevitable reality. \*1

الْحَاقَّةُ ١

\*1 The word *al-Haaqqah* as used in the text means an event which has inevitably to take place and the occurrence of which in the future is so certain as to admit of no doubt or suspicion. To use this word for Resurrection and to begin the discourse with it by itself shows that the people were denying its occurrence. They are being told: That which you are denying is inevitable: your denial will not prevent its occurrence.

2. What is the inevitable reality.

مَا الْحَاقَّةُ ٢

3. And what do you know what is the inevitable reality. \*2

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ٣

\*2 These two questions, one after the other, have been put to arouse the listeners, to make them understand the importance of the theme and listen to what follows with full attention.

4. Denied Thamud \*3 and Aad, the striking calamity. \*4

كَذَّبَتْ ثَمُودُ وَعَادُ بِالْقَارِعَةِ ٤

\*3 As the disbelievers of Makkah denied Resurrection and took the news of its coming lightly, they have been warned at the outset, as if to say: Resurrection is inevitable: whether you believe in it or not, it will in any case take place. Then, they are told: It is not a simple and ordinary thing that a person accepts the news of the coming of an

event or not, but it has a deep relationship with the morals of the nations and with their future. The history of the nations, which lived before you, testifies that the nation which refused to believe in the Hereafter and thought this worldly life only to be the real life and denied that man would have ultimately to render an account of his deeds before God, corrupted itself morally until the punishment of God overtook it and eliminated it from the world.

\*4 The word *al-qariah* is derived from *qar*, which means to hammer, to beat, to knock and to strike one thing upon the other. This other word for Resurrection has been used to give an idea of its terror and dread.

5. So as for **Thamud**, they were destroyed by a catastrophe. \*5

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ

\*5 In Surah Al-Aaraf, Ayat 78, it has been called *ar-rajfah* (a terrible earthquake); in Surah Houd, Ayat 67 *as-sayhah* (a violent blast); in Surah HaMim As-Sajdah, Ayat 17, it has been said: They were overtaken by *saiqa-tul-adhab* (a humiliating scourge); and here the same punishment has been described as *at-taghiyah* (a violent catastrophe). These words describe different aspects of the same calamity.

6. And as for **Aad**, they were destroyed by a wind, furious, roaring.

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

7. Which He (Allah) imposed upon them seven nights and eight days continuously, so you would see the people

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ

therein lying fallen, as if they were trunks of palm trees, hollow.

أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝

8. Then do you see of them any remnants.

فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ ۝

9. And there came Pharaoh, and those before him, and the communities overturned with sins. \*6

وَ جَاءَ فِرْعَوْنُ وَ مَن قَبْلَهُ وَ الْمُؤْتَفِكُ بِالْخَاطِئَةِ ۝

\*6 The reference is to the towns and settlements of the people of the Prophet Lot (peace upon be him), about which it has been said in Surah Houd, Ayat 82 and Surah Al-Hijr, Ayat 74, We turned them upside down.

10. So they disobeyed the messenger of their Lord, so He seized them with a strong grip.

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ۝

11. Indeed, when rose abnormally high the water, \*7 We boarded you in the ship. \*8

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ۝

\*7 The illusion is to the deluge of the Prophet Noah (peace be upon him), in which a whole nation was drowned because of this very crime, and only those people were saved, who had listened to and obeyed the Messenger of Allah.

\*8 We boarded you: Because the whole human race that exists today has descended from the people who were



boarded in the Ark thousands of years ago and thus saved from the deluge. It means: You exist in the world today because in that deluge Allah had caused only the infidels to be drowned and had saved the believers.

12. That We might make it for you a reminder, and would be conscious of it the ears that are conscious. \*9

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ  
وَاعِيَةٌ

\*9 The conscious ears: the ears which may hear it consciously and take it in. Although the word ear has been used, it implies the hearers who may hear the event and always remember it, take heed from it, and may never forget what dreadful fate the deniers of the Hereafter and the disbelievers of the Messenger of God would ultimately suffer.

13. Then, \*10 when the trumpet is blown with one blast.

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ

\*10 While reading the following verses one should keep in mind that at some places in the Quran the three stages of Resurrection which will occur one after the other at different times have been mentioned separately, and at others all the three have been combined and mentioned as a single event. For example, in Surah An-Naml, Ayat 87 the first blowing of the Trumpet has been mentioned, when everyone will be suddenly struck with terror. At that time they will witness the general confusion and the upsetting of the order of the universe, as described in Surah Al-Hajj, Ayats 1-2; Surah YaSeen, Ayats 49-50 and Surah At-Takweer, Ayats 1-6. In Surah Az-Zumar, Ayats 67-70,

mention has been made of the second and third blowing of the Trumpet. On the second blowing of it everyone will fall down dead, and when it is blown for the third time, all dead men will rise back to life and present themselves before Allah. In Surah TaHa, Ayats 102-112; Surah Al-Anbiya, Ayats 101-103; Surah YaSeen, Ayats 51-53 and Surah Qaf, Ayats 20-22, only the third sounding of the Trumpet has been mentioned. (For explanation, see E.N. 78 of Surah TaHa; E.N. 1 of Surah Al-Hajj; E.Ns 46, 47 of Surah YaSeen). But here and at many other places in the Quran all the events of Resurrection, from the blowing of the first Trumpet till the people's entry into Heaven and Hell have been described as a single event.

14. And shall be raised the earth and the mountains, then crushed with a single crushing.

وَمَحْمَلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً  
وَاحِدَةً ۝

15. Then on that day will befall the event.

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝

16. And will split asunder the heaven, that day it will be frail.

وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝

17. And the angels will be on its edges. And shall be upholding the Throne of your Lord above them that day eight (angels). \*11

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ  
رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةَ ۝

\*11 This is an ambiguous verse the meaning of which is difficult to determine. We can neither know what the



Throne is nor can understand what will be the nature of the eight angels upholding it on the Day of Resurrection. It is, however inconceivable that Allah Almighty would be sitting on the Throne and the eight angels would be upholding it along with Him. The verse also does not say that Allah at that time would be sitting on the Throne. Besides, the conception of God that the Quran gives also prevents one from imagining that the Being Who is free from physical existence as to body, direction and place, should be residing somewhere and His creatures should sustain Him. Therefore, pursuing any research to determine its meaning would be tantamount to disbelief. However, one should understand that in order to give an idea of Allah Almighty's rule and sovereignty, and of the matters associated with it, the same scene has been depicted by the Quran as of worldly kingship and the same terms have been used for it as are common for kingship and its accompaniments in order to enable us to understand matters pertaining to sovereignty of the universe to some extent only by means of this very scene and terms. All this is meant to bring the real Truth within human understanding; it is not, therefore, right to take it literally.

18. That Day you will be brought. Will not remain hidden your secret.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ



19. Then as for him who is given his record in his right hand, \*12 so he will say: "Take, read my record." \*13

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَآؤُمْ أَقْرَأُوا كِتَابِيَةَ



**\*12** The record's being given in the right hand will by itself show that the concerned person's account is clear and settled and he is appearing in the divine court as a righteous man and not as a culprit. It is probable that at the time the records are distributed the righteous man himself will extend his right hand forward to receive his record. For on account of the good treatment that he would have received right from the moment of death till his appearance in the Plain of Assembly at Resurrection would have given him the satisfaction that he was there to be blessed and not to be punished. At many a place in the Quran it has been explicitly stated that right at death itself it becomes clear to every man whether he is entering the next world in a blessed or wretched state. Then from the moment of death till Resurrection the righteous man is treated like a guest and the evil man as a culprit under custody. After this, from the time the second life starts on the Day of Resurrection, the condition and state of the righteous is entirely different from the condition and state of the disbelievers, hypocrites and culprits. (For details, see Surah Al-Anfaal, Ayat 50; Surah An-Nahl, Ayats 28-32; Surah Bani Israil, Ayat 97; Surah TaHa, Ayats 102, 103, 124-126; Surah Al-Anbiya, Ayats 1-3; Surah Al-Furgan, Ayat 24; Surah An-Naml, Ayat 89; Surah Saba, Ayat 51; Surah YaSeen, Ayats 26-27; Surah Al-Momin, Ayats 45-46; Surah Muhammad, Ayat 27; Surah Qaf, Ayats 19-23 and the corresponding Notes.

**\*13** That is, he will be overjoyed as soon as he receives his record and will show it to his companions. In Surah Al-

Inshiqaq, Ayat 9, it has been said: He will return to his kinsfolk rejoicing.

20. “Indeed, I was certain that I would meet my reckoning.” \*14

إِنِّي ظَنَنْتُ أَنِّي مُلِقٍ حِسَابِيهِ ۚ

\*14 That is, he was fortunate because he had been conscious of the Hereafter in the world and had lived his life with the belief that he would have to appear before God one day and render his account to Him.

21. So he will be in a life of bliss.

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۙ

22. In a garden elevated.

فِي جَنَّةٍ عَالِيَةٍ ۙ

23. The fruits whereof hanging near.

قُطُوفُهَا دَانِيَةٌ ۚ

24. Eat and drink at ease for that which you have sent before in the days of the past.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۚ

25. And as for him who is given his record in his left hand, \*15 he will say: “Would that I had not been given my record.” \*16

وَ أَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۙ فَيَقُولُ  
يَلَيْتَنِي لَمْ أُوتَ كِتَابِيهِ ۚ

\*15 In Surah Al-Inshiqaq it has been said: And the one whose record is given him behind his back. Probably it will be like this: As the culprit would already be knowing that he was a culprit, and would be aware of what his record contained, he would dejectedly extend his left hand forward



to receive it, and then would immediately hide it behind his back so that no one else saw what he had received.

\*16 That is, I should not have been given this record in the Plain of Assembly and thus publicly disgraced before all mankind, but should have been awarded secretly whatever punishment I deserved.

26. “And that I had never known what was my account.”

\*17

وَلَمْ أَدْرِ مَا حِسَابِيهِ

\*17 That is, I should not have been told what I had done in the world. Another meaning of this verse can also be: I never knew what an account was: I never had imagined that one day I would also have to render my account and that all my deeds would be presented before me.”

27. “Would that, it had been the decisive (death).”

\*18

يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ

\*18 That is, I should have become extinct after death in the world and should have experienced no other life after death.

28. “Has not availed me my wealth.”

مَا أَغْنَىٰ عَنِّي مَالِيهِ

29. “Gone from me is my authority.”

\*19

هَلَكَ عَنِّي سُلْطَانِيهِ

\*19 The word *sultan* of the text is used both for an argument and for power and authority. If it is taken in the sense of an argument, the meaning would be: The arguments that I used to give would not work here. Here, I have no argument which I can present in self-defense. And

if it is taken in the sense of power, it would imply: The power of which I was so proud in the world is no more. I have no army here and there is none to obey me. I stand as a miserable helpless creature, who can do nothing to defend himself.

30. Seize him then shackle him.

حُدُّوهُ فَغَلُّوهُ<sup>٢٠</sup>

31. Then into Hell cast him.

ثُمَّ الْجَحِيمَ صَلُّوهُ<sup>٢١</sup>

32. Then in a chain whereof the length is seventy cubits, fasten him.

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ<sup>٢٢</sup>

33. Indeed, he used not to believe in Allah, the Most High.

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ<sup>٢٣</sup>

34. Nor did he encourage for the feeding of the needy.

وَلَا يَحْضُرُ عَلَى طَعَامِ الْمِسْكِينِ<sup>٢٤</sup>

\*20

\*20 That is, not to speak of feeding a poor man himself, he did not even like to say to others that they should feed the hungry.

35. So there is not for him this day here any devoted friend.

فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ<sup>٢٥</sup>

36. Nor any food except from the discharge of wounds.

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ<sup>٢٦</sup>

37. None will eat it except the sinners.

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ<sup>٢٧</sup>

38. Not so, <sup>\*21</sup> I swear by that which you see.

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ۙ

<sup>\*21</sup> That is, the truth is not as you think it to be.

39. And that which you do not see.

وَمَا لَا تُبْصِرُونَ ۙ

40. Indeed this (Quran) is the word (conveyed) by a noble Messenger. <sup>\*22</sup>

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۙ

<sup>\*22</sup> Here, “a noble Messenger” implies the Prophet Muhammad (peace be upon him) and in Surah At-Takweer, Ayat 19. the angel Gabriel, the argument being that after describing the Quran as the word of an honorable Messenger, it has been said: It is not the word of a poet nor of a soothsayer, and obviously the disbelievers of Makkah branded the Prophet Muhammad (peace be upon him) and not Gabriel as a poet and soothsayer. On the contrary, in Surah At-Takweer, after describing the Quran as the word of “a noble messenger” it has been said: That Messenger has great power, and has high ranks with the Owner of the Throne: there he is obeyed and held as trustworthy. And Muhammad (peace be upon him) has seen him on the bright horizon. (verses 20-23). Almost the same thing has been stated in Surah An-Najm, Ayats 5-10 about Gabriel. Here, the question arises; In what sense has the Quran been described as the word of Muhammad (peace be upon him) and of Gabriel. The answer is: the people were hearing it being recited by the tongue of the Prophet (peace be upon him) and the Prophet (peace be upon him) by the tongue of Gabriel. Thereupon, in one way



it was the word of the Prophet (peace be upon him) and in another way of Gabriel, but a little below it has been explicitly stated: It is indeed a Revelation from the Lord of the worlds, which is being presented before Muhammad (peace be upon him) by the tongue of Gabriel and before the people by the tongue of Muhammad (peace be upon him). The word Messenger itself points to the truth that the word belongs to neither of them but they have presented it as Messengers of the One Who has sent it down.

41. And it is not the word of a poet. Little it is that you believe. \*23

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمِنُونَ



\*23 One meaning of “little it is that you believe”, according to Arabic idiom, can be: You do not believe it at all. Another meaning also can be: Hearing the Quran your heart sometimes itself cries out: This cannot be mortal word. Yet you behave stubbornly and refuse to believe in it.

42. Nor the word of a soothsayer. Little it is that you ponder.

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ



43. It is a revelation from the Lord of the worlds. \*24

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

\*24 In short: I swear by whatever you see and by whatever you do not see that this Quran is not the word of a poet or a soothsayer, but it is a revelation from the Lord of the worlds, which is being presented by the Messenger (peace be upon him) who is noble and gentle. Let us now consider in what sense this oath has been sworn. That which was

visible to the people was.

(1) This Word was being presented by a person who being noble and gentle was not hidden from anybody in the society of Makkah. Everyone knew that he was the best man of their nation in conduct. It could not be expected of such a man that he would forge a lie and attribute it to Allah, Lord of the worlds.

(2) They also saw clearly that he had no selfish motive in presenting that word before the people, but had rather sacrificed all His personal interests to it. He had ruined his business, he had abandoned every ease and comfort, he was being cursed and abused by the same people who had shown him the highest veneration and esteem and had caused even his family and children to be subjected to these agonies besides himself. A person having selfish motives could not have submitted himself to such tribulations.

(3) They could also see that the lives of the people in their own society, who believed in him, underwent a sudden transformation. The word of no poet or soothsayer has been known to have brought about such a wonderful moral change in the people that his follower should become ready to face every hardship and bear up against every persecution for his sake.

(4) They were also not unaware of the language of poetry and the diction of the soothsayers. Apart from stubborn disbelievers, no one could say that the language of the Quran was the language of poetry or sorcery. (For a detailed discussion of this, see E.N. 7 of Surah Al-Anbiya, E.Ns 142-145 of Surah Ash-Shuara, E.N. 22 of Surah At-

Toor).

(5) This also was before their eyes that no one in entire Arabia was so eloquent of speech that his word could be brought to match with the Quran. Not to speak of equaling it, not even the greatest poet's eloquence could even approach anywhere near that of Quran.

(6) This was also not hidden from them that the language used by Muhammad (peace be upon him) himself was very different in its literary beauty and merit from the language of the Quran. No Arabic speaking person could, after hearing the Prophet's (peace be upon him) own speech, and the Quran, say that both emanated from one and the same person.

(7) The people of Makkah had never heard, even until a day before Muhammad (peace be upon him) made the claim to Prophethood, anything relating to the themes that the Quran consisted of, nor they knew that he had any means of obtaining that knowledge and information. That is why even if his opponents alleged that he obtained that information secretly from somewhere, no one in Makkah was prepared to believe it. (For explanation, see E.N. 107 of Surah An-Nahl and E.N. 12 of Surah Al-Furqan).

(8) They could also see the wonderful workshop of existence, from the earth to the heavens, which was functioning before their eyes, and in which they could see a supreme, wise law and an all-pervading order and system at work. In it they could see no sign and evidence of the polytheism and denial of the Hereafter, which the Arabs had adopted as their creed, but there were signs and proofs



of the existence of One God and of the truth of the Hereafter which the Quran was presenting.

All this they could see, and what they did not see was: Allah Almighty alone is the Creator and Master and Ruler of this universe: all others are only creatures: none beside Him is God. Resurrection has to take place inevitably; Muhammad (peace be upon him) has really been appointed a Messenger by Allah Himself Who is sending down the Quran to him. An oath has been sworn by both truths to affirm that which has been stated in the preceding verses.

44. And if he (the prophet) had forged about Us some saying.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾

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

لَاخْذُنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾

46. Then We would certainly have severed his life-artery.

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ <sup>ط</sup> ﴿٤٦﴾

47. Then not any one of you could have held (Us) off from him. \*25

فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

\*25 The object is to impress the point that the Prophet (peace be upon him) has no authority whatsoever to make any change in the revelation. If he did so, he would be severely punished. The style depicts the prompt and quick action of a king who strikes off the head of an official, holding him by the hand, if he commits a forgery in his name. Some people have misconstrued this verse to mean that if the heart-vein or neck-vein of an impostor is not

immediately severed by Allah, it would be a proof that he was a true prophet, whereas in this verse what has been said is about a true prophet and not about the impostors. Same impostors have even claimed to be God and have thrived and lived long lives in the world, so it could not be a proof of the truth of their claim. For a full discussion of this question, see E.N. 23 of Surah Yunus.

48. And indeed, it (the Quran) is a reminder for the righteous. \*26

وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾

\*26 That is, the Quran is an admonition for those who wish to avoid wrongdoing and its evil consequences. (For explanation, see E.N. 3 of Surah Al-Baqarah).

49. And indeed, We know that among you are those who deny.

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾

50. And indeed, it is an anguish for the disbelievers. \*27

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكٰفِرِينَ ﴿٥٠﴾

\*27 That is, they will ultimately have to despair and regret as to why they had rejected this Quran.

51. And indeed, it is the truth with certainty.

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

52. So, glorify the name of your Lord, the Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

