

سُورَةُ الْقَلَمِ

Sūrah al-Qalam

(THE PEN)

Revealed at Makkah, it has two Sections and fifty two Āyāt.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Nun, By the pen and by what they inscribe.
2. Through the Grace of your Rabb. You are not mad.
3. And verily for you will be an unending wage.
4. And verily you are of a high and noble disposition.
5. Soon you will see and they will see.
6. Which of you is afflicted with madness.
7. Verily your Rabb is the best Knower of him who has strayed from the path and the best Knower of him who is the guided one.
8. So do not obey you the beliers.
9. They would like that you should be a pliant, so that they also will be a pliant.
10. And do not obey you any ignominious swearer.
11. Defamer, spreader abroad of slander.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

مَا أَنْتَ بِمَجْنُونٌ ﴿٢﴾

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٤﴾

فَسَبِّحْهُ وَبُصِّرْهُ وَنَسِّبْهُ

بِأَيِّكُمْ الْمَفْتُونُ ﴿٥﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ

بِالْمُهْتَدِينَ ﴿٦﴾

فَلَا تَطِيعُ الْمُكَذِّبِينَ ﴿٧﴾

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَكَ ﴿٨﴾

وَلَا تَطِيعُ كُلَّ حَلَّافٍ مَهِينٍ ﴿٩﴾

هَٰذَا زَمْزَامٌ يَبْعَثُ ﴿١٠﴾

12. Hinderer of the good, trespasser, sinner.
13. Gross, and moreover ignoble.
14. And thus, because he is owner of riches and children.
15. When Our revelations are rehearsed to him he says: Fables of the ancients.
16. Soon We shall brand him on the snout.
17. Verily We! We have tried them even as We tried the men of a garden when they swore that they would surely pluck it in the morning.
18. And they made in the assertion no reservation.
19. Wherefore there visited it an encircling visitation while they slept.
20. Then in the morning it became as if it had been plucked.
21. Then in the morning they cried out to each other.
22. Saying: Go out early to your tilth if you would pluck.
23. Then they went off speaking to each other in a low voice.
24. Let there enter upon you no needy man today.
25. And they went out early determined in purpose.
26. Then when they saw it, they said: Indeed we are gone stray.

مَنَاعَ الْخَيْرِ مُعْتَدٍ أَيْبٍ ﴿١٢﴾

عُتْلٍ بَعْدَ ذَلِكَ زَنِيعٍ ﴿١٣﴾

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ

الْأَوَّلِينَ ﴿١٥﴾

سَنِيحُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا

لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾

وَلَا يَسْتَنْوْنَ ﴿١٨﴾

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

أَنْ أَعْدُوا عَلَيْنَا حَرْبًا إِنَّكُمْ صَرِيمِينَ ﴿٢٢﴾

فَانطَلَقُوا وَهُمْ يَخْفَوْنَ ﴿٢٣﴾

أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾

وَعَدُوا عَلَيْنَا حَرْدٍ قَدِيرِينَ ﴿٢٥﴾

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾

27. Alas! It is we who have been robbed!

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

28. And the most moderate of them said: Did I not tell you: Why do you not hallow Him?

قَالَ أَوْسَطُهُمْ أَلَمْ أَتَى لَكُمْ لَوْلَا نَسِيحُونَ ﴿٢٨﴾

29. They said now in repentance: Hallowed be Our Rabb! Verily we have been wrong doers.

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

30. Then they turned to each other reproaching.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَأَنَّمُونَ ﴿٣٠﴾

31. They said: Woe to us! Surely we have been arrogant.

قَالُوا وَيْلَنَا إِنَّا كُنَّا طُغْيَاءَ ﴿٣١﴾

32. Perhaps our Rabb may exchange for us better garden than this, verily we are beseechers to our Rabb.

عَسَى رَبَّنَا أَنْ يَتُوبَ إِلَيْنَا إِنَّا كُنَّا سَائِلِينَ ﴿٣٢﴾

33. Such is the chastisement, and the chastisement of the Hereafter is far greater, if they but knew.

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

Secrets of Revelation

Allah swears by the pen, and whatever it writes. In other words, the Holy Prophet^{SAW} despite being unlettered, dished out such extensive knowledge that the pen and all its writings testify to his perfect and matchless wisdom.

Lunatic

When the Holy Prophet^{SAW} announced his Prophethood inviting the entire mankind to Truth, provided the true beliefs and a comprehensive Code of Life the polytheists labelled him a lunatic. This was because even the most powerful of the world's empires had failed to implement a single system across the globe. And they recognized the Holy Prophet^{SAW} as an unlettered person, supported by a few Muslims who were worthless in their view. And the people of the world were diverse in terms of attitudes, and thinking, colour and race, languages and climates. How could then a system, superseding all other, be formulated? And even if it was, how could the whole world accept it?

Seeing all this, the infidels concluded that no sensible person could promote such a creed. But Allah's Book and its explanation – the Sunnah of the Holy Prophet^{SAW}, are a witness that his wisdom is par excellence. As a Divine favour his recompense will never end, as all the good prevailing on the face of earth is dispensed by him. His manners are the most refined. He is anxious for the welfare of even his enemies in both the worlds. The Qurān predicts that soon the Holy Prophet^{SAW} would see and the infidels would know who was deluded. And in a short period, the pride of infidels went with the wind and Islam was practically enforced in Arabia during his lifetime. Only Allah Knows who is wrong and who is right. And what He declares as right is indeed right.

Hypocrisy

The Holy Prophet^{SAW} must never accede to what these liars say. They want him to be facile and leave them alone, to stop calling evil an evil and in return offering relaxation in vexing the believers. Yet he must never give in.

Ruling

A pact with the non believers promising mutual restraint is hypocrisy and is forbidden. (Mazharī)

And he must not listen to a person, habitual of swearing, who is unappreciative, taunting and backbiting, impedes piety, trespasses the limits, is an evildoer and ignorant. Above all, his lineage is doubtful as his real father is unknown. The person who had brought this proposal on behalf of the infidels had such traits.

Of the one Taunting the Holy Prophet^{SAW}

In principle, even a non believer is to speak respectfully. And whoever uses taunting language for the Holy Prophet^{SAW} directly or by insulting his wives or his Companions, all the above vices are a part of his character and even his lineage is polluted. A person despite affluence and a large household, is worthless if he calls Allah's Āyāt as fables of times gone by. Allah shall scar the noses of such liars on the Day of Judgment, to humiliate them publically. Allah tries people by his bounties, just as He had tried the owners of the orchards. They neglected His Greatness and believed the harvest to be their own achievement. Allah ravaged their orchards a night before harvesting. Early morning, they hurried to pick the fruit before the beggars swarm up to take away a portion thereof but were awe stricken to behold the unexpected devastation. First they thought that they had hit upon a wrong place, but soon realized what went wrong. Someone from amongst them announced that it was their ingratitude and also their reluctance to give a portion of the yield in His Name, that had ruined them.

One Who does not Check Evil is a Party to it.

Though the said announcer had known that their conduct was wrong, yet he had neither tried to correct nor separated from them. Consequently, his orchard was also destroyed. They all repented, confessed their crime and begged Allah to forgive them acknowledging that all bounties were from Him. But the infidels of the Holy Prophet ^{SAW} time were much dumber, as they did not repent even after witnessing visitations. They should have realized that the torments of the Hereafter were infinitely severer as compared to this world.

Section 2

34. Verily for the pious there are Gardens of Delight with their Rabb.

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾

35. Shall We make the Muslims like the culprits?

أَفَجَعَلْنَا الْمُتَّقِينَ كَالْفَاسِقِينَ ﴿٣٥﴾

36. How it is with you! How ill you judge!

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

37. Is there with you a Book wherein you study?

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

38. That therein is for you what you may choose?

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾

39. Or, have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ

إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾

40. Ask them, which of them will stand thereof as a guarantee?

سَأَلْتَهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾

41. Have they associate gods? Let them produce their associate gods if they are truthful.

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾

42. Remember the Day when the shank shall be bared and they shall be called upon to prostrate themselves, but they shall not be able.

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ

فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

43. Downcast will be their looks; abjectness will overspread them.

خَاطِبَةً أَبْصَرُهُمْ تَرَ هَمُّهُمْ ذِلَّةً وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ

Surely they had been called upon to prostrate themselves, but they shall not be able.

44. Let Me alone with him who belies this discourse; We lead them on by steps whence they perceive not.
45. And I bear with them. Verily My contrivance is sure.
46. Do you ask them a wage, so that they are laden with debt?
47. Is with them the Unseen, so that they write down Allah's Decrees?
48. Be you patient with your Rabb's judgment, and do not be you like him of the fish, when he cried out, while he was in anguish.
49. Had there not reached him the Grace from his Rabb, he would surely have been cast into the wilderness in a plight.
50. Then his Rabb chose him and made him of the righteous.
51. And when those who disbelieve hear the admonition; they shall cause you to stumble with the stern looks, and they say: Indeed he is mad.
52. While it is nothing but an admonition to the worlds.

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ
مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٤﴾

وَأَنبِي لَمْ أَن كِيدِي مَتِينٌ ﴿١٥﴾

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿١٦﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿١٧﴾

فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى
وَهُوَ مَكْظُومٌ ﴿١٨﴾

لَوْلَا أَن تَدَارَكَهُ رِعْمَةٌ مِنْ رَبِّهِ، لَنُبِذَ بِالْعَرَاءِ
وَهُوَ مَذْمُومٌ ﴿١٩﴾

فَأَجَبْتَهُ رَبُّهُ، فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٢٠﴾

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا أَلْأَبْصَارُ بِأَبْصَارِهِمْ
لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَنْجُونٌ ﴿٢١﴾

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٢﴾

Secrets of Revelation

Those who acknowledge Allah's Greatness, deserve the bounties of Jannah. How can the sinners ever be equal to the obedient and the submissive? O infidels! You hope for a fair requital against wickedness. Has a Divine Scripture given you the

right to choose for yourselves the better things, or has Allah sworn to provide you whatever you ask for till the Day of Judgment? Or is there some partner to Allah who has promised all this to you? If so, you must bring it out. If not, you must know that when Allah shall unveil His Refulgence on the Final Day, all believers shall do Sajdah, whereas this capability shall be seized from you.

Unveiling of the Calf

Sāq literally means calf, used here metaphorically. It symbolizes His Personal Refulgence, which would be so ravishing that people will be awed into Sajdah. But the non believers and the hypocrites will be left gaping with their eyes petrified and faces ashened. Shame and ignominy will be inscribed all over their faces for when they had all the faculties in the world, and were invited to bow before their Rabb, they used to disdainfully turn away. Now is the unimaginable humiliation for them. They should have known that a respite in sin augments Allah's Wrath. And His Rules are very firm.

The Holy Prophet^{SAW} has demanded no reward or wealth from them to feel burdened and they have no knowledge of the Unseen. He must, therefore, be patient over their behaviour and need not hurry like Prophet Yūnus^{AS}, who was consequently swallowed by the fish. He had then deeply regretted and was spewed out by the fish on the shore. Allah relented and mercifully included him among His chosen bondmen.

The Evil-Eye

The infidels want to rip the Holy Prophet^{SAW} apart by their very looks. A vicious look can harm a person. The Arabs had perfected this as a skill, and used to destroy cattle or anything with such looks. They tried it against the Holy Prophet^{SAW} but Allah protected him.