



أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَّا يَسْتَوُونَ



Is then he who is a believer like him who is Fâsiq (disbeliever and disobedient to Allâh)? Not equal are they.

Quran English Translation & Commentary

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Al Sajdah

السَّجْدَةُ

Introduction and Summary

This short Surah closes the series of four Alif, Lam, Mim Surahs, which began with the 29th. Its theme is the mystery of Creation, the mystery of Time and the mystery of the Ma'ad (the Final End) as viewed through the light of Allah's revelation. The contemplation of these mysteries should lead to Faith and the adoration of Allah.

In chronology it belongs to the middle Makkan period and is therefore a little earlier than the last, but its chronology has no significance.

Summary- The mystery of Creation, the mystery of Time, and the mystery of the End of Things are but known by external symbols to man: Revelation brings faith and humble adoration, and is a blessing like Rain, which brings life to dead soil (32:1-30, and C. 185).

C.185 (The running Commentary, in Rhythmic Prose)

*How can Unbelievers realise the Mystery
Of Revelation? They do not even
See the marvel and Mystery of Time
And Allah's Creation, and how they were themselves
Created! If they could but see how the End
Will shape itself-how the Good will be sorted out
From Evil! The two are not equal in Goal,
Clear are the Signs and the Revelation of Allah-
In nature, history, and the Message of His living
Prophets, If they learn not now, alas!
It will be too late when Time's wings are furred.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الم (١)

1. Alif Lam Mim.

C3628. See n. 25 to 2:1, and Introduction to Surah 30.

تَنْزِيلُ الْكِتَابِ لَّا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ (٢)

2. (This is) the revelation of the Book in which there is no doubt, -- from the Lord of the Worlds.

C3629. By the time of the holy Prophet the earlier Books of Revelation had been corrupted, by human ignorance or selfishness or fraud, or misinterpreted, or lost altogether.

There were sects violently disputing with each other as to their true meaning. Such doubts had to be set at rest, and they were set at rest by the revelation of the Quran.

The Quranic inspiration came direct from Allah, the Lord of the Worlds, and did not consist merely of human conjectures or a reconstructed philosophy, in which there is always room for doubt or dispute.

Cf. also 2:2.

أَمْ يَقُولُونَ افْتَرَاهُ ...

3. Or do they say, "He has forged it"?

C3630. The force of "or" (*am* in Arabic) is that the only alternative to the acceptance of the Book as a divine revelation is the supposition that it was a forgery by the holy Prophet.

But the supposition is absurd on the face of it: because;

- the Quraish, his critics, knew him to be an honest and truthful man;
- he was unlettered, and such a Book would have been beyond his powers as a simple unlettered Arab, unless Allah inspired it; and
- there was a definite reason for its coming as it did, because the Arabs had received no Messenger before him and Allah has sent Messengers to every nation.

... بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ ...

Nay, it is the Truth from the Lord,

... لِنُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَّذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ (٣)

that thou mayest admonish a people to whom no warner has come before thee:

in order that they may receive guidance.

C3631. The Arabs very much needed guidance for themselves, and the advent of a World Prophet through them was what might have been expected in view of the past course of Allah's Revelations.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ...

4. It is Allah Who has created the heavens and the earth, and all between them, in six Days,

C3632. Six Days: See n. 1031 to 7:54.

The "Day" does not mean a day as we reckon it. viz., one apparent course of the sun round the earth, for it refers to conditions which began before the earth and the sun were created.

In verse 5 below, a Day is compared to a thousand years of our reckoning, and in 70:4 to 50,000 years.

These figures "as we reckon" have no relation to "timeless Time", and must be taken to mean very long Periods, or Ages, or Eons.

See further 41:9-12, and notes. 4470-4474, 4475-4478.

... ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ...

and is firmly established on the Throne (of authority):

C3633. Cf. n. 1386 to 10:3.

Allah created the World as we see it in six great Stages. But after the initial creation, He is still in authority and directs and controls all affairs. He has not delegated His powers to others, and Himself retired.

Also see 7:54.

... مَا لَكُمْ مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ ...

ye have none, besides Him, to protect or intercede (for you):

... أَفَلَا تَتَذَكَّرُونَ (٤) ...

will ye not then receive admonition?

يُدَبِّرُ الْأُمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ...

5. He rules (all) affairs from the heavens to the earth:

... ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ (٥) ...

in the end will (all affairs) go up to Him, on a Day, the space whereof will be (as) a thousand years of your reckoning.

C3634. How could the immense mystery of Time behind our ideas of it be enforced on our minds better?

Our Day may be a thousand or fifty thousand years, and our years in proportion. In the immense Past was Allah's act of creation: it still continues, for He guides, rules, and controls all affairs: and in the immense Future all affairs will go up to Him, for He will be the Judge, and His restoration of all values will be as in a Day or an Hour or the Twinkling of an eye; and yet to our ideas it will be as a thousand years!

ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ (٦)

6. Such as He, the knower of all things, hidden and open, the Exalted (in power), the Merciful;

C3635. Allah's attributes, then, may be summed up with reference to Knowledge, Power, and Mercy.

- Where our knowledge is partial and uncertain, His is complete and certain.
- Where our power often falls short of the carrying out of our will, or needs the help of Time, His is complete and conterminous with His Will.
- Where our mercy seems to be bounded by or opposed to justice, His is absolute and unconditioned.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ...

7. He Who has made everything which He has created most Good.

C3636. Allah's creation in itself is good: it is beautiful, in proper proportions, and adapted for the functions it has to perform.

There is no evil or disorder in it. Such evil or disorder as creeps in is due to man's will (as far as the world of man is concerned), and spiritual Teaching is directed to train and cure that will and bring it into conformity with the Universal Order and Plan.

... وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (٧)

He began the creation of man with (nothing more than) clay,

C3637. Man is asked to contemplate his own humble beginning. His material body (apart from life) is a piece of earth or clay, which is another term for primeval matter.

Matter is therefore the first stage, but even matter was not self-created. It was created by Allah.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ (٨)

8. And made his progeny from a quintessence of the nature of a fluid despised:

C3638. Then comes life and the reproduction of life.

We are still looking at the purely physical aspect, but it is now a stage higher; it is an animal.

Its reproduction is through the sperm or semen, which is a quintessence of every part of the body of man. Yet it issues from the same part of his body as the urine, and is therefore despicable in man's sight. It is a living cell or cells, summing up so much ancestral life-history.

Cf. 23:12, and n. 2872.

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ...

9. But He fashioned him in due proportion, and breathed into him something of His spirit.

C3639. The third stage is indicated by "**fashioned him in due proportion**". Cf. 15:29.

After fertilization of ovum by the sperm, an individual life comes into existence, and it is gradually fashioned into shape, its limbs are formed; its animal life begins to function; all the beautiful adaptations come into play.

The fourth stage here mentioned is that of distinctive Man, into whom Allah's spirit is breathed. Then he rises higher than animals.

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ...

And He gave you (the faculties of) hearing and sight and feeling (and understanding):

C3640. As a complete man he gets the higher faculties.

The five animal senses I understand to be included in the third stage. But in the fourth stage he rises higher, and is addressed in the second person, "**you**," instead of the third person "him".

He has now the spiritual counterpart of hearing (i.e., the capacity of hearing Allah's Message) and seeing (i.e., the inner vision), and feeling the nobler heights of love and understanding the bearings of the inner life (both typified by the Heart). Yet with all these gifts, what thanks does unregenerate or corrupted man give to Allah?

... قَلِيلًا مَّا تَشْكُرُونَ (٩)

little thanks do ye give!

وَقَالُوا أَيْدَا ضَلَّلْنَا فِي الْأَرْضِ أَيَّنَا لَفِي خَلْقٍ جَدِيدٍ...

10. And they say: "What! when we lie, hidden and lost, in the earth, shall we indeed be in a creation renewed?"

C3641. Cf. 13:5.

It has been the cry of Materialists and Skeptics through the ages not only to bound their horizon with this brief life, but to deny dogmatically that there can be a future life. Though this is against the professed principles of Skeptics, in practice they take up that attitude.

Here "**they**" refers to those "who give little thanks" to Allah, mentioned in the last verse. The argument used against them is:

if Allah can produce such a wonderful creation the first time, why can He not make it again?

That points to the possibility: our own general inner hope and expectation of a future life, coupled with Faith in Allah's work, is the ground of our certainty.

... بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ (١٠)

Nay, they deny the meeting with their Lord!

فَلْ يَتُوقَاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ...

11. Say:

"The Angel of Death, put in charge of you, will (duly) take your souls:

C3642. If death is certain, as it is, and this life by itself in no way satisfies our instincts and expectations, we may be sure that the agency which separates our soul from our body will bring us into the new world.

If we believe in a soul at all-the very foundation of Religion-we must believe in a Future, without which the soul has no meaning.

... ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (١١)

then shall ye be brought back to your Lord."

Section 2

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُؤُوسِهِمْ عِنْدَ رَبِّهِمْ...

12. If only thou couldst see when the guilty ones will bend low their heads before their Lord,

... رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا ...

(saying:)

"Our Lord! We have seen and we have heard: now then send us back (to the world):

C3643. In life on the new plane, there will be no room for deception or self-deception. The most hardened sinner will see the truth and the justice of the Day of Account. He will wish he could be sent back, but it will be too late. The world as we know it will have already passed away.

... نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ (١٢)

we will work righteousness: for we do indeed (now) believe."

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا...

13. If We had so willed, We could certainly have brought every soul its true guidance:

C3644. Could evil have been avoided?

Certainly everything is in Allah's power. If it had been His **Will** and Plan, He could have created a world in which there would have been no choice or will in any of His creatures. But that was not His Will and Plan.

In the world as we see it, man has a certain amount of choice and free-will. That being so, He has provided Signs and means of instruction for man, in order that man's will may be straight and pure.

A necessary corollary will be Punishment for the infraction of His Law. That Punishment must come to pass, for Allah's Word is true and must be fulfilled.

... وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي ...

but the Word from Me will come true.

C3645. Cf. 11:119. n. 1623, and 7:18, and see [last note](#).

Jinns are the evil spirits that tempt men, and the men who will suffer punishment will be those who have succumbed to their temptations.

... لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١٣)

"I will fill Hell with Jinns and men all together."

فَذُوقُوا بِمَا نَسِيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا ...

14. "Taste ye then -- for ye forgot the meeting of this day of yours,

C3646. "Forgot": Cf. n. 1029 to 7:51.

"Forget" is here in the sense of "to ignore deliberately, to reject with scorn".

In the sense of mistake or defect of knowledge it is inapplicable to the All-Perfect Being, for we are expressly told: "My Lord never errs, nor forgets": 20:52.

... إِنَّا نَسِينَاكُمْ...

and We too will forget you --

... وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ (١٤)

taste ye the Penalty of Eternity for your (evil) deeds!"

إِذَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا...

15. Only those believe in Our Signs who, when they are recited to them, fall down in adoration,

C3647. "In adoration": Sujudan, or in a posture of prostration, expressive of deep humility and faith. This is the keyword of the Surah, which bears the title of Sajdah.

All the Signs of Allah lead our thoughts upwards towards Him, and when they are expounded, our attitude should be one of humble gratitude to Allah. At this passage it is usual to make a prostration. (R).

... وَسَبِّحُوا بِحَمْدِ رَبِّهِمْ...

and celebrate the praises of their Lord,

... وَهُمْ لَا يَسْتَكْبِرُونَ (١٥)

nor are they (ever) puffed up with pride.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ...

16. Their limbs do forsake their beds of sleep,

C3648. Junub: sides, on which men sleep and turn in their sleep: I have translated this "limbs" for shortness. Holy Men and women "breathless with adoration" shun soft, comfortable beds, and luxurious sleep. Their limbs are better exercised in offices of devotion and prayer, especially by night.

Commentators specially refer this to Prayers called **Tahajjud**, which are offered after midnight in the small hours of the morning, in twelve rak'at.

... يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ...

the while they call on their Lord, in Fear and Hope:

C3649. In Fear and Hope: in spiritual fear lest their dedication to Allah should not be sufficiently worthy to be accepted, and a spiritual longing or hope that their shortcomings will be overlooked by the Mercy of Allah.

And their adoration is not shown only in Prayer, but also in practical Service and Charity, out of whatever gifts they may have received from Allah.

... وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (١٦)

and they spend (in charity) out of the sustenance which We have bestowed on them.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ...

17. Now no person knows what delights of the eye are kept hidden (in reserve) for them --

C3650. Delights of the eye: an idiom for that which pleases most and gives most satisfaction.

In our present state we can scarcely imagine the real Bliss that will come to us in the Future.

... جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ (١٧)

as a reward for their (good) Deeds.

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا...

18. Is then the man who believes no better than the man who is rebellious and wicked?

C3651. The Future of the two classes-the Blessed and the Wicked-is described in verses 19-22.

...لَا يَسْتَوُونَ (١٨)

No equal are they.

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ...

19. For those who believe and do righteous deeds, are Gardens as hospitable homes,

C3652. A home brings before our minds a picture of peace and happiness. When to it are added honour and hospitality, it adds further to the idea of happiness.

...نُزُلًا بِمَا كَانُوا يَعْمَلُونَ (١٩)

for their (good) deeds.

وَأَمَّا الَّذِينَ فَسَفُوا فَمَأْوَاهُمُ النَّارُ...

20. As to those who are rebellious and wicked, their abode will be the Fire:

...كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا...

every time they wish to get away therefrom, they will be forced thereinto,

C3653. Cf. 22:22.

Just as the gardens is the type of Bliss, so is the Fire the type of Penalty and suffering. There will be no getting away from it.

What will be the thoughts of those who had earned it?

"We used to reject the idea of the Consequences as a mere chimera: and now we find it to be true!"

What will be their feelings then? How will they like it!

...وَقِيلَ لَهُمْ دُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (٢٠)

and it will be said to them:

"Taste ye the Penalty of the Fire, the which ye were wont to reject as false."

وَلَنذِيقَنَّ لَهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ...

21. And indeed We will make them taste of the Penalty of this (life) prior to the supreme Penalty,

C3654. The final Penalty is to come in the Hereafter. There is no doubt about it.

But before it comes, a minor Penalty comes in this very life. It may be in some kind of misfortune, or it may be in the pangs of a tortured conscience or secret sorrow.

But this minor Penalty may be really a mercy, as it gives them a chance of repentance and amendment.

...لَعَلَّهُمْ يَرْجِعُونَ (٢١)

in order that they may (repent and) return.

وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ آيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا...

22. And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away therefrom?

C3655. The worst and most hardened sinner is the man to whom Allah's Signs are actually brought home and who yet prefers Evil and turns away from the Light of Allah.

The Signs may be

- in the words and guidance of a great Teacher or in some minor sorrow or warning, which he disregards with contumely. Or
- it may be in a catastrophic blow to his conscience, which should open his eyes, but from which he deliberately refuses to profit.

The penalty-the Nemesis-must necessarily come eventually.

...إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ (٢٢)

Verily from those who transgress We shall exact (Due) Retribution.

Section 3

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ ...

23. We did indeed aforesaid give the Book to Moses:

C3656. "The Book" is not here coextensive with Revelation. Moses had, revealed to him, a Law, a Shariah, which was to guide his people in all the practical affairs of their life.

Jesus, after him, was also inspired by Allah: but his Injil or Gospel contained only general principles and not a Code or Shariah.

The holy Prophet was the next one to have a Shariah or **"Book"** in that sense: for the Quran contains both a Code and general principles.

This Surah is a Makkan Surah. The Code came later in Madinah. But he is given the assurance that he will also have a Code, to supersede the earlier Law, and complete the Revelation of Allah.

... فَلَا تُكِنُّ فِي مَرِيَةٍ مِّن لِّقَائِهِ...

be not then in doubt of its reaching (thee):

C3657. "Its reaching (thee)": liqaihi. Commentators differ as to the construction of the pronoun **hi**, which may be translated either "its" or "his".

I construe it to refer to "the Book", as that gives the most natural meaning, as explained in the last note.

... وَجَعَلْنَاهُ هُدًى لِّلْبَنِي إِسْرَائِيلَ (٢٣)

and We made it a guide to the Children of Israel.

... وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا...

24. And We appointed, from among them, Leaders, giving guidance under Our command, so long as they persevered with patience

C3658. The series of Judges, Prophets, and Kings in Israel continued to give good **guidance**, in accordance with Allah's Law, as long as the people continued in Faith and Constancy (persevering patience).

When that condition ceased, Allah's grace was withdrawn, and the people broke up into wrangling sects and practically suffered national annihilation.

وَكَاثُوا بِآيَاتِنَا يُؤْفُونَ (٢٤)

and continued to have faith in Our Signs.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (٢٥)

25. Verily thy Lord will judge between them on the Day of Judgement, in the matters wherein they differ (among themselves).

C3659. These wrangles and disputes among them will continue until the Day of Judgment, but meantime a new Ummah (that of Islam) will arise and take its place, with a universal and unified Message for mankind.

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ...

26. Does it not teach them a lesson, how many generations We destroyed before them,

...يَمْتَسُونَ فِي مَسَاكِينِهِمْ...

in whose dwellings they (now) go to and fro?

C3660. If a nation gone astray could only learn from the history of earlier nations that were destroyed for their evil!

They could see vestiges of them in their daily goings to and fro: the Jews could see vestiges of the Philistines, Amalekites, etc. in Palestine, and the pagan Arabs, of the 'Ad and Thamud in Arabia.

...إِنَّ فِي ذَلِكَ لآيَاتٍ...

Verily in that are Signs:

...أَفَلَا يَسْمَعُونَ (٢٦)

do they not then listen?

C3661. "Listen": i.e., listen to the warnings conveyed in Allah's Signs.

Notice how naturally the transition is effected from the physical to the spiritual—from the ruined physical vestiges of ungodly nations on this earth to the more intangible Signs conveyed by History and Revelation.

Here the sense of Hearing is mentioned, both in its physical and its metaphysical or spiritual aspect.

In the next verse the sense of Sight is mentioned in both aspects.

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ...

27. And do they not see that We do drive Rain to parched soil (bare of herbage),

C3662. Again, as in the last verse, there is an easy transition from the physical to the spiritual.

In physical nature there may be parched soil, which is to all intents and purposes dead. Allah sends rain, and the dead soil is converted into living land producing rich crops of fodder and corn, nuts and fruits, to satisfy the hunger of man and beast.

So in the spiritual world. The dead man is revived by Allah's grace and mercy, through His Revelation. He becomes not only an asset to himself but to his dependents and those around him.

...فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ...

and produce therewith crops, providing food for their cattle and themselves?

...أَفَلَا يُبْصِرُونَ (٢٧)

Have they not the vision?

C3663. The verse begins with "do they not see?" (a wa lam yarau), a physical act. It ends with "**have they not the vision?**" (**afa la yabsirun**), a matter of spiritual insight.

This is parallel to the two kinds of "hearing" or "listening", explained in [n. 3661 above](#).

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ (٢٨)

28. They say: "When will this decision be, if ye are telling the truth?"

C3664. The Unbelievers may say: "If all this which you say is true, tell us when this final decision between right and wrong will come about."

The answer is: "If you mean that you will postpone your repentance and reform till then, it will be no use: it will be too late for repentance, and no respite will be granted then: this is the Respite, and this is your chance."

قُلْ يَوْمَ الْقِتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ (٢٩)

29. Say:

"On the Day of Decision, no profit will it be to Unbelievers if they (then) believe!

Nor will they be granted a respite."

فَاعْرَضْ عَنْهُمْ وَاَنْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ (٣٠)

30. So turn away from them, and wait:

they too are waiting.

C3665. Read 6:158 and n. 984 as a commentary on this.

There it is said to the Unbelievers: "Wait ye: we too are waiting."

Here the Righteous one is told: "Wait (thou): they too are waiting."

The reversal of the order is appropriate: in each case the person (or persons) addressed is mentioned first.

Cf. also 7:71.



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