

Surah 13, Ar-R'ad, Medina 96

The Quran's Text & Yusuf Ali's Translation:

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ... ^{up}

13: 30. Thus have We sent thee amongst a People before whom (long since) have (other) Peoples (gone and) passed away;

[Ali's comments: 1845. Our Prophet came later in time than other Prophets, to complete their Message and universalize Religion. And certainly it is after his age that the process of the unification of the world began. That process is not complete yet, but is proceeding apace.]

...لِتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ...

in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject (Him), the Most Gracious!

...قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ...

Say: "He is my Lord! There is no god but He!

...عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ (٣٠)

On Him is my trust, and to Him do I turn!"

Transliteration *Kaza_lika arsalna_ka fi ummatin qad khalat min qabliha_ umamul litatluwa 'alaihimul lazi auhaina_ ilaika wa hum yakfuru_na bir rahma_n(i), qul huwa rabbi la_ ila_ha illa_ huw(a), 'alaihi tawakkaltu wa ilaihi mata_b(i).*

[1846. Faith tells us that no amount of opposition from Unbelievers can ever stop God's Plan.]

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ... ^{up}

13: 31. If there were a Qur'án with which mountains were moved, or the earth were cloven asunder,

...أَوْ كُلِّمَ بِهِ الْمَوْتَى...

or the dead were made to speak, (this would be the one!)

...بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا...

But, truly, the Command is with God in things!

[1847. Everything is possible and in God's power. His Plan is beneficent and all-embracing. But it is not for His creatures to dictate to Him, or demand what He should do, or how He should do it. The Command is with God in all things. The Believers know His omnipotence, and they also know that He will order His world for the best.]

...أَفَلَمْ يَيْئَسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا...

Do not the Believers know, that, had God (so) willed, He could have guided all mankind (to the Right)?

...وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ...

But the Unbelievers -- never will disaster cease to seize them for their (ill) deeds,

...أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ...

or to settle close to their homes, until the Promise of God come to pass,

...إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

for, verily, God will not fail in His promise.

Transliteration *Wa lau anna qur'a_nan suyirah bihil
jiba_lu au qutti'at bihil ardu au kullima bihil mauta_, bal lilla_hil*

*amru jami'a_(n), afalam yay'asil lazina a_manu_ allau
yasya_'ulla_hu lahadan na_sa jami'a_(n), wa la_ yaza_lul lazina
kafaru_ tusibuhum bima_ sana'u_ qa_ri'atun au tahullu
qaribam min da_rihim hatta_ ya'tiya wa'dulla_h(i), innalla_ha
la_ yukhliful mi'a_d(a).*

[1848. Let not the Unbelievers think that if they seem to prosper for a time, that is the end of the matter. They are warned about three things. 1. Their ill deeds must carry evil consequences for them all the time, though they may not perceive them for a certain time. 2. Their homes, their places of resort, the circles in which they move, will also be haunted by their ill deeds and their consequences. For evil makes a complex of its environment. The walls of Jericho, when they fall, must bring down all Jericho in its ruins. 3. The ultimate Disaster, the final Reckoning, must come, for God never fails in His promise. True values must eventually be restored: the good to the good, and the evil to the evil. The Commentators draw illustrations from the life of the Prophet, his exile from Makkah, and his restoration. A similar miracle works in all history. But the Command is with God.]

Muhammad Asad's Translation

13:30 Thus 51 have We raised thee [O Muhammad] as Our Apostle amidst a

community [of unbelievers] before whose time [similar] communities have come and gone, 52 so that thou might propound to them what We have revealed unto thee: for [in their ignorance] they deny the Most Gracious! 53 Say: "He is my Sustainer. There is no deity save Him. In Him have I placed my trust, and unto Him is my recourse! "

13:31 Yet even if [they should listen to] a [divine] discourse by which mountains could be moved, or the earth cleft asunder, or the dead made to speak - [they who are bent on denying the truth would still refuse to believe in it]! 54 Nay, but God alone has the power to decide what shall be. 55 Have, then, they who have attained to faith not yet come to know that, had God so willed; He would indeed have guided all mankind aright? 56 But as for those who are bent on denying the truth - in result of their [evil] deeds, sudden calamities will always befall them or will alight close to their homes; 57 [and this will continue] until God's promise [of resurrection] is fulfilled: verily, God never fails to fulfil His promise!

[Asad's comments: 51 Most of the commentators explain the "thus" or "thus it is" (kadhalika) as referring to the earlier prophets, namely, "Thus, [or "in like manner"] as We sent prophets before thee, O Muhammad, We have now sent thee...", etc. It seems to me, however, that this speculative interpolation is unnecessary, and that the adverb "thus" connects directly with the preceding statement that God "guides unto Himself all who turn unto Him": in other words, the **"thus" qualifies Muhammad's mission as an instrument of God's guidance.** (This is, apparently, how Tabari understands the above phrase.)

52 Lit., "before whom [other] communities have passed away": an indirect reference to the continuity of prophetic revelation before and up to the time of the Last Prophet, Muhammad (Zamakhshari, Razi). The interpolation of the words "of unbelievers" is based on Ibn Kathir's commentary on this verse, whereas my rendering of arsalnaka (lit., "We have sent thee") as "We have raised thee as Our Apostle" is necessitated, in English, by the subsequent preposition "amidst".

53 I.e., by refusing to acknowledge His existence, or by rejecting His guidance, or by ascribing divine qualities to other beings or forces side by side with Him.

54 The sentence added by me between brackets corresponds to the interpretation given to the above passage

by Tabari and also by Az-Zajjaj (as quoted by, Razi and - without the mention of Az- Zajjaj by name - by Baghawi and Zamakhshari as well); cf 6:109-111.

55 Lit., "God's alone is all [power of] command": i.e., no "miraculous sign" can ever convince those whose hearts God has "sealed" in consequence of their "breaking their bond with Him" (see surah 2, notes 7 and 19).

56 The meaning is that God grants man the freedom to choose between right and wrong: "He guides unto Himself all who turn unto Him" (verse 27 above) and "are true to their bond with God" (verse 20); on the other hand, He withholds His guidance from "the iniquitous, who break their bond with "God" (2:26-27). See also the last sentence of 6:149 and the corresponding note 143.

57 Lit., "a sudden calamity (qari'ah) will not cease (la yazal) to befall them or to alight close to their home". However, since this phrase connotes repetition and continuity, the singular form of the noun qari'ah has here obviously a cumulative sense - namely, an unceasing succession of social catastrophes, fratricidal wars and mutual deprivations which, in consequence of their deliberate disregard of all spiritual values, will directly befall "those who are bent on denying the truth" alladhinakafaru), or will, indirectly, cause them to suffer by affecting their whole organic environment: and this, to my mind, is the meaning of the phrase "or will

alight close to their homes" . (Cf. in this connection 5:33 and the corresponding notes, especially note 45.)

Muhammad Pickthall's Translation:

13: 30 Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou **mayst recite unto them that which We have inspired in thee**, while they are disbelievers in the Beneficent. Say: He is my Lord; there is no God save Him. In Him do I put my trust and unto Him is my recourse.

13: 31 Had it been possible for a Lecture to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Quran would have done so). Nay, but Allah's is the whole command. Do not those who believe know that, had Allah willed, He could have guided all mankind? As for those who disbelieve, disaster ceaseth not to strike them because of what they do, or it dwelleth near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the tryst.

Edip Yuksel's Translation:

13: 30 As such, We have sent you to a nation as other nations that have come before, **so that you may recite for them what has been inspired to you**; while they are still rejecting the Gracious. Say, "He is my Lord, there is no god but He, in Him I place my trust and to Him is my repentance."

13: 31 If there were a Quran/recitation with which mountains were moved, the earth were sliced, or the dead were made to speak... No, to **God** is all matters. Did not those who acknowledge know that if **God** wished He would have guided all the people? As for those who reject, until **God's** promise comes true, a disaster will continue to strike them