

12. Verily those who dread their Lord in awe though He be unseen shall have a mighty forgiveness and magnificent wage.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

- There's nothing that's by chance in the words of Allah. Everything is chosen with surpassing wisdom: *nadhariyyat al-nadhm*
- **Bi al-ghayb**
 - *ba* is *ba al-mulabasa*, *ba* of engagement; embedded or engrossed in something
 - they are wholly engaged in occlusion (*ghayb*) from Allah, meaning they cannot see Him
 - emphasising their *taqwa*, for despite their not seeing Him, they dread Him in awe
- The unseen is made emphatic in a number of ways:
 - use of *ba al-mulabasa*
 - use of the *masdar* or verbal noun *ghayb*
 - state of circumstance returning to the doer of the verb (*hal*)
- **Khashya**
 - dread; different from *khushu* (خشوع) humbleness
 - *khashya* comes from the root dryness, desiccation, and so it means dread admixed with awe from Allah's greatness; watching out for Allah (*muraqaba*), and protecting oneself (*wiqaya*); as if one dries out in fear and trepidation

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- **Lahum**

– *lam* is *lam al-tabyin*, explanative *lam* that is a predicative that comes before its subjects because of its importance and to create suspense and interest in the hearer's minds for *maghfiratun* and *ajrun*, its subjects (*ihtimam lil muqaddam wa tashwiq lil mu'akkhar*)

- **Maghfira**

– *masdar mimi*: verbal noun that begins with an *m*; it is more emphatic than other verbal nouns
– indefinite denotes might and greatness

- **Ajrun**

– indefinite signifies plenitude beyond measure; it is infinite because paradise is infinite

13. And confide what you say or declare it aloud, verily He knows the very secrets harbored within breasts.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾

- Allah is addressing all those whom He has created who are morally responsible (*mukallafin*) by these words: the jinnkind, mankind, and all unbelievers, to whom this *sura* is a challenge
- After mentioning the threat and peril of the next world, He mentions the perilousness of this world
- ***Asirru qawlakum aw ijharu bihi***
 - affirms the omniscience of Allah’s knowledge
 - Allah knows everything and contains a menacing threat that nothing remains hidden from Him
 - *sir* is a conversation among people that they wish to keep secret; opposite of *ilam* or to proclaim
- ***Innahu ‘alimun bi dhati al-sudur***
 - as if saying, whatever words you hide or proclaim are one and the same to Him because He knows even the secrets within breasts that remain there
 - *‘alim* is *fa’il* from and it is a hyperbole of *mubalagha* of the attribute of Allah’s knowing
 - intensive emphatic description of the attribute of His knowledge
 - *al* in *al-sudur* denotes universality of the generalisation (*istighraq*); to all of the breasts that exist
 - describing the inner secrets by *sahabiyyat al-sudur* (secrets harboured within breasts) is of the highest rhetorical eloquence and chasteness in the Arabic language that can be possibly imagined
 - indicates that the secrets are like the occupants who live there and never leave there; how should what you declare be hidden from Allah when not even the deepest secrets are? How should He not know what is said privately or publicly when He even knows what is never said aloud?

14. Could He who has created not know;
When He is the All-subtly Penetrating, the All-aware?

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

- What is meant by Allah's names in this verse and what it entails fits with the particular context; suitability and purpose of particular paired or single names at the end of particular *ayas*
- ***Latif and Khabir***
 - *Latif*: originally a word applied to physical bodies and thin fine delicate graceful, dainty, elegant. The difference between *al-Latif* and *al-Khabir* is the content of knowledge
 - *Latif*: His knowledge is subtly all-penetrating to the finest constituent details and parts of all matters
 - *Khabir*: He whose knowledge delves deep into the inmost recesses (*yaghus*); grasps the essence and ultimate realities of things; finding its way into the hidden matters underlying everything
- ***Wa huwa***
 - the circumstantial (*waw al-hal*) is “when”

15. It is He who has made the earth for you
subjected meekly tame;
So walk in the breadth of its far-flung shoulders,
and consume of His providence;
And to Him shall be the Resurrection.

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا
فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

- Allah shifts in this verse from mentioning the bestowal of His blessings to the creation of the Earth, which provides proof for His omniscience. He created it knowingly. It implies a threat, for He who has subjected the earth meekly tamed to you has the power...
- ***Hurwa al-ladhi***
 - no one else; the *hasr* is a rebuttal to those who worship other than Allah
 - stresses the importance of Allah alone in doing it. and creates suspense and interest for the deed mentioned in second place (*tashwiq lil muta'akhkhar*)
- ***Dhalul***
 - a metaphor: easily managed, tame, submissive, subjugated to whatever it is supposed to do, whether one wants to walk on the earth or plant trees or build upon the earth
 - the *fa'ul* pattern is a hyperbole, emphasising and intensifying the attribute of the verb
 - *dhalul* originally refers to draft animals that are obedient and easily handled; derived from *dhul*, which means lowness and baseness mixed with *inqiyad* or tractability and obedience
 - the docile submissive beast of burden is a beautiful metaphor of the earth, which we are now on board and which is in motion at tremendous speed in various framers of inertial reference (spatial, seasonal, galactic, intergalactic). From it we eat our food and from it we drink. It is like a tame herd animal that man rides on and milks and the earth, too, is thus
 - this is a *tashbih baligh* or eloquent metaphor for how we are riding on it and it doesn't fling us off its back, but travels with us steadily on, feeding us and giving us to drink

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- ***Fa imshu***

- another *tashbih*: *fa* is *fa sababiyya* meaning, “therefore, walk in the breadth of its far-flung shoulders,” meaning seeking a livelihood and consume of His providence
- “walking” here is a ‘go-ahead’ to act, do, gain, and earn in the earth. Being one of the ways in Arabic to express permission
- use of “shoulders” denotes all of its lateral directions; it is spread out; you can go in any direction and you’ll find something that benefits your livelihood

- ***Kulu***

- all kinds of benefits, not just “eat.”
- only because *kulu* is the chief visible benefit and among the most important need to survive
- reminds us of our obligation and indebtedness to Allah for providing us with *rizq*
- *rizq* is that which comes regularly and faithfully from Allah; it denotes food, drink, clothes, and everything Allah has repositied in every direction of the earth and everything we may benefit from

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- ***Wa ilayhi***

- *waw* is *waw al-tadhyīl*, *waw* of the and of appending: it furnishes further details

- ***al-Nushur***

- to unfurl, unwrap, release, spread forth, unfold, open; here it means the resurrection

- different from *qiyama*, which means infinity, the day unfolloved by any night; *nushur* means as if death were an enwrapment of people and *nushur* unfolded one alive again, as though a book has been closed and is now open

- *nushur* is a noun in the general sense (*lil ʿumum*): every person being raised from the dead. It is added here so as to indicate that to Allah is the return and the resurrection, no one else. He will ask you: did you take advantage of the blessings you were given?

16. Feel you safe from Him with utter might in the sky,
lest He make the earth give way and swallow you,
while lo, it pitches wildly to and fro?

ءَأْمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

- After Allah has explained the blessing of being on Earth and the blessing of being safe and secure on earth (look up earth in index), He now explains that He is capable of taking away this blessing by asking, “feel you safe?”
- To the majority of the ulama, this is a reference to Allah, but some say it’s Gabriel, who visits the wrath of Allah upon people
- **Who is in the sky?**
- The *khalaf* (later scholars) say it refers to His sovereign might, His command, the angels, and the throne
- The position of the early Muslims say that the sky does not limit Allah nor does the throne limit Allah. The sky is smaller than the throne, according to the traditional Muslim cosmology. The footstool of Allah encompasses the heavens and Earth, and Allah’s throne is greater than that. Allah is transcendentally above all of this and physical bodies and spatiality
- We consign the knowledge of how Allah is in the sky to Allah Himself. This is called *madhhab al-tafwid*
- The translation chose the first position because, regardless of the *kayfiyya*, it remains literally true that Allah is of utter might in the sky, because that’s where Jibril is, and he is the mightiest of all the creatures that Allah has created in power, and he visits the punishment of Allah on mankind on this earth. Second, the ulama of *‘aqida* mention that when there are *ahl al-bid‘a* in one’s time confusing people with anthropomorphic suggestions, the way of *ta’wil*, explaining the expression other than the ordinary language sense, is superior because it is less misleading to the people whose *‘uqul* are fastened on material things

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- ***Yakhsifu bikum al-ard***

- *badal*, substantive noun subject standing in apposition to the previously mentioned substantive *man fi al sama*
- this apposition by a *badal* is more forceful in Arabic
- drowned down in the soil of the earth, or to force something down in the folds of the sand and stone
- *ba* in *bikum* is *ba mulabasa* or *ba* of engagedness or embededness: while you were caught up in the earth

- ***Fa idha***

- *fa* is *fa musabbab*, a consequence of what was prior to it. The *idha* is *fuja 'yya*, denoting suddenness and surprise

- ***Wa hiya***

- affirms action and that it is continuing (*thubut wa istimrar*), which is why “while” begins this clause in English

- ***Tamur***

- root *marw*, rapid side motion; going, returning, coming, and revolving in a huge disturbed motion, as a vessel does

17. Or feel safe from Him with utter might in the sky,
lest He loose against you a fatal gale of stones,
so how My warning is, you unfailingly come to know.

أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿٧﴾

- **Am**

- *idrāb intiqālī*, “or” a transitional contrast
- stresses Allah’s absolute might and power to send down the punishment, explicitly repeating “*man fi al-sama*” when He could have used a pronominal suffix. Stresses the ease and facility with which His power can fulfil this threat

- **Hasiban**

- gale of stones; a stone that is somewhat less than what your hand can fit around
- the tone of the word (*jirs*) denotes implacability, violence, and harshness
- *hasib* is the stone thrower, and so it is as if the stones in their insuperable fury against the criminals who are making shirk against Allah are actually the ones throwing themselves. It is a metaphor that they are the ones casting. Others believe that a mighty gale wind is stoning them

- **Fa sata lamun**

- *sin* is *harf ta’kid wuqu‘ al ikhbar*, meaning, if the gale comes down you will come to know and it will not fail to happen
- *sin* stresses the inevitability of the futurity of the thing; “unfailingly”

- **Nadhir**

- a signal warner; you shall realise the implacability and the horror of my threat and that it is true and bound to fall, but then you shall not be helped by the knowledge
- Allah did not say ‘*indhari*’ “My warning.” Rather, *nadhir* is more powerful in the Arabic language because it is a personification

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- Why did Allah omit the “ya” at the end of “*nadhir*”? Because even if this threat is powerful beyond all human might, it is still not to the utmost limit of Allah’s power, but rather remains capable of further increase, and this is what the *kasra* indicates rather than the full *ya*
- Refers to this punishment and the punishment of the next world