

Surah 57. Al-Hadid

Asad: KNOW [O men] that the life of this world is but a play and a passing delight, and a beautiful show, and [the cause of] your boastful vying with one another, and [of your] greed for more and more riches and children.²⁹ Its parable is that of³⁰ [life-giving] rain: the herbage which it causes to grow delights the tillers of the soil,³¹ but then it withers, and thou canst see it turn yellow; and in the end it crumbles into dust. But [the abiding truth of man's condition will become fully apparent] in the life to come: [either] suffering severe, or³² God's forgiveness and His goodly acceptance: for the life of this world is nothing but an enjoyment of self-delusion.

Malik: You should know that the life of this world is only play and amusement, a show and boasting among yourselves, a quest for greater riches and more children. Its similitude is that of vegetation that flourish after rain: the growth of which delights the tillers, then it withers and you see it turn yellow, soon it becomes dry and crumbles away. In the hereafter there will be either severe punishment or forgiveness from Allah and His good pleasure. The life of this world is nothing but an illusion.

Pickthall: Know that the life of this world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.

Yusuf Ali: Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? **5302 5303 5304 5305**

Transliteration: IAAalamoo annama alhayatu alddunya laAAibun walahwun wazeenatur watafakhurun baynakum watakathurun fee alamwali waalawladu kamathali ghaythin aAAjaba alkuffara nabatuhu thumma yaheeju fatarahu musfarran thumma yakoonu hutaman wafee alakhirati AAathabun shadeedun wamaghfiratun mina Allahi waridwanun wama alhayatu alddunya illa mataAAu alghuroori
Khattab:

Know that this worldly life is no more than play, amusement, luxury, mutual boasting, and competition in wealth and children. This is like rain that causes plants to grow, to the delight of the planters. But later the plants dry up and you see them wither, then they are reduced to chaff. And in the Hereafter there will be either severe punishment or forgiveness and pleasure of Allah, whereas the life of this world is no more than the delusion of enjoyment.

Author Comments

29 - Commenting at length on this passage, Razi makes it clear that life as such is not to be despised, inasmuch as it has been created by God: cf. [38:27](#) - "We have not created heaven and earth and all that is between them without meaning and purpose"; and [23:115](#) - "Did you think that We have created you in mere idle play?" But whereas life in itself is a positive gift of God and - as Razi points out - the potential

source of all blessings, it loses this positive quality if it is indulged in recklessly, blindly and with disregard of spiritual values and considerations: in brief, if it is indulged in without any thought of the hereafter.

30 - Lit., "[It is] like the parable of...", etc.

31 - This is the sole instance in the Qur'an where the participial noun kafir (in its plural form kuffar) has its original meaning of "tiller of the soil". For the etymology of this meaning, see note [4] on [74:10](#), where the term kafir (in the sense of "denier of the truth") appears for the first time in the sequence of Qur'anic revelation.

32 - According to Tabari, the conjunction wa has here the meaning of aw ("or").

5302 - Cf. vi. 32, and n. 855. In the present passage the idea is further amplified. In this life people not only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other.

5303 - Cf. xxxix. 21, and n. 4273. Here the Parable is meant to teach a slightly different lesson. Allah's mercies are free and open to all, like His rain. But how do men make use of them? The good men take the real spiritual harvest and store the Spiritual grain. The men who are in love with the ephemeral are delighted with the green of the tares and the grass; but such things give no real nourishment; they soon wither, become dry, and crumble to pieces, like the worldly pleasures and pomps, boasting and tumults, possessions and friends.

5304 - Kuffar is here used in the unusual sense of 'tillers or husbandmen', because they sow the seed and cover it up with soil. But the ordinary meaning, 'Rejecters of Truth', is not absent. The allegory refers to such men.

5305 - Cf. iii. 185, and n. 492. Many of the attractive vanities of this world are but nets set by Satan to deceive man. The only thing real and lasting is the Good Life lived in the Light of Allah.

[View Page](#)

Source : *Alim.org-Compare Translation-Surah 57-Ayah 20*