

Surah 27, An-Naml (The Ants) Mecca 48

The Text of the Quran & Yusuf Ali's Text

طس... up

27: 1. Ta Sin.

[Ali's comments: 3240. See 3137 to 26:1.]

تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ ...

These are verses of the Qur'án -- a Book that makes (things) clear;

هَدًى وَبُشْرَى لِلْمُؤْمِنِينَ

27:2. [Ali] A Guide; and Glad Tidings for the Believers –

[3241. Revelation is here presented in three aspects:

1. it explains things, the attributes of Allah, our own position, and the world around;
2. it directs us to right conduct and keeps us from evil; and
3. to those who have Faith and accept its guidance, it gives the good news of forgiveness, purification, and the achievement of salvation. (R).]

... الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ up

27: 3. Those who establish regular prayers and give in regular charity,

وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ...

and also have (full) assurance of the Hereafter.

Muhammad Asad's Translation:

27:1 [Asad] Ta. Sin. 1 THESE ARE MESSAGES of the Qur'an - a divine writ clear in itself and clearly showing the truth: 2

(27:2) a guidance and a glad tiding to the believers

(27:3) who are constant in prayer and spend in charity: 5 for it is they, they who in their innermost are certain of the life to come!

[**Asad's comment** - 1 See Appendix II.

2 For an explanation of this composite rendering of the adjective **mubin**, see note 2 on 12:1. In the present instance, the term kitab ("divine writ") is preceded by the conjunction wa, which primarily signifies "and", but in this case has a function more or less similar to the expression "namely"; hence, it may be replaced in translation by a dash without affecting the meaning of the sentence.

3 This is obviously the meaning of the term zakah in the above context, since at the time of the revelation of this surah it had

not yet received its later, specific connotation of a tax incumbent upon Muslims (cf surah 2, note 34).

4 The implication is that people who do not believe in life after death concentrate all their endeavors, as a rule, on material gains alone, and cannot think of anything worthwhile beyond "their own doings". See also note 7 on 2:7, which explains why the "causing" of this spiritual blindness and confusion in itself but a consequence of man's own behavior is attributed to God.

5 This stress on the spiritual illumination offered to man through divine revelation not only connects with the opening verses of this surah but also forms a link between this passage and the following one, which calls to mind the sudden illumination of Moses, symbolized by the vision of the burning bush.]