

QS 42 Q 75

75.1 Yes indeed!
I swear by the Day of Resurrection!
75.2 Yes indeed!
I swear by the soul that remonstrates!
75.3 Does man imagine We shall not reassemble his bones?
75.4 Indeed, We can reshape his very fingers!
75.5 In truth, man wishes to persist in his debauchery;
75.6 He asks when the Day of Resurrection shall come.
75.7 When eyes are dazzled,
75.8 And the moon is eclipsed,
75.9 And sun and moon are joined together,
75.10 Man that Day shall ask: "Where to escape?"
75.11 No, there is no refuge!
75.12 To your Lord that Day is the journey's end.
75.13 Man that Day shall be informed,
Of all his works, from first to last.
75.14 In truth, man shall witness against his own soul,
75.15 Even as he advances his excuses.
75.16 Move not your tongue with it, seeking to hasten it along;
75.17 Up to Us is its collection and recitation.
75.18 When We recite it, follow its recitation,
75.19 Then it is up to Us to expound it.
75.20 No, but in truth you people love this fleeting life,
75.21 And pay no heed to the life hereafter.
75.22 On that Day, some faces shall be resplendent,
75.23 To their Lord their eyes are lifted;
75.24 On that Day, some faces shall be snarling,
75.25 Knowing a back-breaker shall befall them.
75.26 But when a soul has reached the neck-bones,
75.27 And a voice is heard: "Can anyone cure?"
75.28 And he knows it is the final parting,
75.29 And leg is entwined with leg,
75.30 To your Lord that Day is the rounding up.
75.31 But he neither believed nor prayed.
75.32 Instead, he cried lies and departed.
75.33 Then sauntered homewards.

75.1 Non!... Je jure par le Jour de la Résurrection!
75.2 Mais non!, Je jure par l'âme qui ne cesse de se blâmer.
75.3 L'homme, pense-t-il que Nous ne réunirons jamais ses os?
75.4 Mais si! Nous sommes Capable de remettre à leur place les extrémités de ses doigts.
75.5 L'homme voudrait plutôt continuer à vivre en libertin.
75.6 Il interroge: «A quand, le Jour de la Résurrection?»
75.7 Lorsque la vue sera éblouie,
75.8 et que la lune s'éclipsera,
75.9 et que le soleil et la lune seront réunis,
75.10 l'homme, ce jour-là, dira: «Où fuir?»
75.11 Non! Point de refuge!
75.12 Vers ton Seigneur sera, ce jour-là, le retour.
75.13 L'homme sera informé ce jour-là de ce qu'il aura avancé et de ce qu'il aura remis à plus tard.
75.14 Mais l'homme sera un témoin perspicace contre lui-même,
75.15 quand même il présenterait ses excuses.
75.16 Ne remue pas ta langue pour hâter sa récitation:
75.17 Son rassemblement (dans ton cour et sa fixation dans ta mémoire) Nous incombent, ainsi que la façon de le réciter.
75.18 Quand donc Nous le récitons, suis sa récitation.
75.19 A Nous, ensuite incombera son explication.
75.20 Mais vous aimez plutôt [la vie] éphémère,
75.21 et vous délaïssez l'au-delà.
75.22 Ce jour-là, il y aura des visages resplendissants
75.23 qui regarderont leur Seigneur;
75.24 et il y aura ce jour-là, des visages assombris,
75.25 qui s'attendent à subir une catastrophe.
75.26 Mais non! Quand [l'âme] en arrive aux clavicles
75.27 et qu'on dit: «Qui est exorciseur?»
75.28 et qu'il [l'agonisant] est convaincu que c'est la séparation (la mort),

75.34 Alas for you! Alas!
 75.35 Then again: Alas for you! Alas!
 75.36 Does man think he shall be abandoned to
 futility?
 75.37 Was he not a drop of sperm, to be dis-
 charged,
 75.38 Then became a blood-clot, which He cre-
 ated and fashioned?
 75.39 And made from it a pair, male and fema-
 le?
 75.40 Is such a Being not capable of reviving
 the dead?

75.29 et que la jambe s'enlace à la jambe,
 75.30 c'est vers ton Seigneur, ce jour-là que tu
 seras conduit.
 75.31 Mais il n'a ni cru, ni fait la Salât;
 75.32 par contre, il a démenti et tourné le dos,
 75.33 puis il s'en est allé vers sa famille, mar-
 chant avec orgueil.
 75.34 «Malheur à toi, malheur!»
 75.35 Et encore malheur à toi, malheur!
 75.36 L'homme pense-t-il qu'on le laissera sans
 obligation à observer?
 75.37 N'était-il pas une goutte de sperme éjaculé-
 lé?
 75.38 Et ensuite une adhérence Puis [Allah] l'a
 créée et formée harmonieusement;
 75.39 puis en a fait alors les deux éléments de
 couple: le mâle et la femelle?
 75.40 Celui-là [Allah] n'est-il pas capable de
 faire revivre les morts?

سورة القيامة

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (1) وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (2) أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ (3) بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ
 بَنَانَهُ (4) بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ (5) يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ (6) فَإِذَا بَرِقَ الْبَصَرُ (7) وَخَسَفَ الْقَمَرُ (8) وَجُمِعَ
 الشَّمْسُ وَالْقَمَرُ (9) يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ (10) كَلَّا لَا وَزَرَ (11) إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ (12) يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ
 بِمَا قَدَّمَ وَأَخَّرَ (13) بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ (14) وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ (15) لَا تُحْرَكُ بِهِ لِسَانُكَ لِتَتَّعَلَّجَ بِهِ (16) إِنَّ عَلَيْنَا
 جَمْعَهُ وَقُرْآنَهُ (17) فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ (18) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (19) كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ (20) وَتَذَرُونَ الْآخِرَةَ (21)
 وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ (22) إِلَىٰ رَبِّهَا نَاطِرَةٌ (23) وَوَجُوهٌ يَوْمَئِذٍ بِاسِرَةٌ (24) تَتَّظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ (25) كَلَّا إِذَا بَلَغَتِ
 النَّرْقَاقِي (26) وَقِيلَ مَنْ رَاقٍ (27) وَظَنَّ أَنَّهُ الْفِرَاقُ (28) وَالْتَفَتِ النَّسَاقُ بِالنَّسَاقِ (29) إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ (30) فَلَا
 صَدَقَ وَلَا صَلَّىٰ (31) وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ (32) ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ (33) أَوْلَىٰ لَكَ فَأَوْلَىٰ (34) ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ (35)
 أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى (36) أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُُمْنَىٰ (37) ثُمَّ كَانَ عِلقَةً فَخَلَقَ فُسُوًى (38) فَجَعَلَ مِنْهُ
 الذَّرَّاجِينَ الذَّكَرَ وَالْأُنثَىٰ (39) أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ (40)

Azaiez

Dye a sans aucun doute raison de souligner le rapport très lâche qui existe entre l'ensemble de la sourate et les versets 16–19. Pourtant, une lecture attentive des termes et de leurs usages pourrait donner une explication à la présence de ces trois versets qui sont clairement de l'ordre du métatexte. Ces quatre versets indiquent que le locuteur (le Dieu coranique) est le responsable de l'action de rassembler la « prédication » (*Qur'ān*). Tout l'enjeu de la sourate tient à cette action de « rassembler » contenue dans la racine *Ĝ-M-ʿ* (vv. 4, 17, 30). De même qu'il rassemble la prédication, le Dieu coranique rassemble les hommes pour le jugement dernier. N'y a-t-il pas ici la volonté de lier cette action de « rassembler » à ces deux plans: eschatologique (rassembler les hommes) et métatextuel (rassembler le Coran)? La métatexte jouerait ici le rôle d'unification des deux textes préalablement disjointes ;

serait-il dès lors un indice supplémentaire d'une activité rédactionnelle et de composition ?

Dye

Les deux premiers versets jouent le rôle de « sonnette » destiné à attirer l'attention du destinataire du message. Sur cet aspect des serments coraniques cf. Kropp 2008: 786.

V. 1, *lā 'uqsimu* : on peut comprendre le *lam-alif* non comme la particule de négation *lā*, mais comme la particule d'insistance *la*, écrite avec un *alif* ortho-épique indiquant l'allongement de la voyelle brève devant *hamza* (cf. Puin 2011: 178–179). Donc : « certes, je jure... »

Les versets suivants sont mis dans la bouche de Dieu. *Topoi* classiques de la prédication syriaque et coranique (thèmes sur lesquels il convient de renvoyer, une fois de plus, à Andrae 1955: chap. 3) : Dieu est créateur tout-puissant (donc destructeur et résurrecteur – c'est ce qui est implicitement indiqué dans le v. 3, et l'idée est reprise à la fin de la sourate, vv. 37–40) ; l'homme continue à vivre dans les futilités et le péché (l'idée est là encore reprise à la fin de la sourate, vv. 31–36, mais aussi aux versets 20–21).

Les vv. 7–9 décrivent quelques-uns des signes de la fin des Temps (voir aussi vv. 22–25). Comparer Mt 24 : 29 : « Aussitôt après la tribulation de ces jours-là, le soleil s'obscurcira, la lune ne donnera plus sa lumière, les étoiles tomberont du ciel, et les puissances seront ébranlées ». On n'aurait aucune difficulté à trouver d'autres sous-textes.

Les vv. 16–19 s'intègrent assez mal dans le déroulement général du propos. On doit reconnaître que ce passage est extrêmement obscur : qui s'adresse à qui, et à propos de quoi ? La tradition musulmane a bien sûr une réponse : Dieu demande au Prophète de ne pas hâter la récitation ou la communication du Coran – or cette réponse n'a guère de rapport avec le cotexte.

El-Badawi

Q 75 belongs to the category of so called early Meccan *sūras* as delineated in Theodor Nöldeke, *Geschichte des Korans* and whose literary structure have been discussed by Angelika Neuwirth, *Studien zur Komposition der mekkanischen Suren* and—more recently—Carl Ernst, *How to Read the Qur'ān*. The “oath formulas” which make up the opening verses of these *sūras* are the Qur'ān's apocalyptic signature and, moreover, are in dialogue with the Hebrew and Christian Bible, Rabbinic commentary and Syriac Christian homiletics.

As Reynolds and Dye have alluded to in the case of Q 75, chief along 'intertexts' of the opening verses of the so called early Meccan *sūras* is the Syriac text of Matt 5:24, as well as its reception in Syriac Christian literature. The former is discussed in Lüling 2003 and the latter in Andrae 1926. For a more detailed discussion on

the intersection of the apocalyptic verses of the Meccan *sūras* and the Gospel of Matthew see El-Badawi 2013: ch. 6.

Dye rightly cites Gerd Puin's emendation of "I do not swear!" (*lā uqsim*) in vv.1–2 to "Indeed I swear!" (*la uqsim*) on orthographical grounds. Is this also the case with Q 56:75; 69:38; 70:40; 81:15; 86:16 and 90:1? The (deliberate) tension between this reading and Matthew 5:34–37 as Reynolds points out is most acute in the verse, "Indeed I swear by this city!" (*la uqsim bi-hādā l-balad*, Q 90:1).

Ernst's tripartite layout—as Michael Pregill notes—is a useful approach to examining Q 75. Vv. 3–5 may echo the valley of dry bones in Ezekiel 37; vv. 6–12 are in dialogue with Matt 24.

In relation to points made by Khalafallah, Rippin and Younes, there is a rhetorical, and perhaps ontological, relationship that may be mapped out between "humankind" (*insān*), "recitation" (Qur'ān) and "clarification, gnosis?" (*bayān*)—cf. in conjunction with "the Compassionate" (*al-raḥmān*) in Q 55:1–4.

Hilali

I agree with the allusion of Azaiez to the resonance between the eschatological context of the fragmented bodies destined to be recollected and the collection of the Qur'ān. There are two occurrences of the root (Ĝ-M-') before v. 17. The totality of the passage could be read as an evolution from fragmentation to collection: a. the day of resurrection (vs .1–15); b. the news that God is able to assemble the bodies as he is able to assemble the Qur'ān (vv. 16–19); c. back to the context of fragmentation of the bodies and the promise of their reconstruction following the ways God created them. The complexity of the passage is built on the duality between fragment (portions: man/female; bones; the moon/the sun) and the totality (the *nutfah* and, if we accept the interpretation of the pronoun *huwa* [he/it] in v. 16 as the Qur'ān, the Qur'ān itself is part of this totality). Leaving man alone (v. 36) is excluded from the cycle fragmentation/collection. The mobility of the pronouns follows the evolution of the passage from the fragmentation/collection axes: He (human being, God); you (human being, the prophet?); We (God); You pl. (human beings); He (human being, the prophet?). Following this, (vv. 16–19) are not exterior to the context but their meaning may be extended beyond the *tafsīr* tradition. The word *bayān* as clarification seems to be part of the collection process with the insistence on the lapse of time (*tumma*) between the collection and the interpretation. If we understand the passage as warnings and promises addressed to the human being, I would propose to consider vv. 16–19 as part of the self-referential Qur'ānic statements. The Qur'ān presents itself as a performance of recitation and a process of interpretation that is independent of the text itself.

Pregill

Ernst's recent discussion of this *sūra* (2011) elegantly demonstrates the importance of rhyme scheme here. In particular, the change in rhyme in the middle of the *sūra* appears to indicate that a gloss has been inserted that breaks the perfect thematic and metrical symmetry that characterizes the composition as a whole.

Vv. 1–15: God's creation of mortals; threat of punishment

Vv. 15–18: Aside about reciting the revelation

Vv. 19–40: Threat of punishment; God's creation of mortals

Parallels in phraseology likewise indicate a deliberate underlying symmetry: v. 36 (closure with *a-yaḥsab al-insān*) echoes v. 2; v. 38 (*fa-sawwā*) echoes v. 4; *ibid.* v. 40 emphasizing divine power over the human person as a coda to the entire *sūra*, restating the theme with which the *sūra* opened in vv. 1–6.

Reynolds

If indeed vv. 1–2 are oaths (and not explanations of things that the speaker will *not* swear by – cf. Matt 5:34–37) then the “self-blaming soul” of v. 2 might be a reference to the souls of the damned in hell who finally admit their wrongdoing (when doing so no longer will save them from their terrible suffering). In other words, this is not “the accusing voice of man's own conscience!” as Asad has it, or “the self-reproaching person (a believer),” as Hilali-Khan have it, or “l'âme qui ne cesse de se blamer,” as Hamidullah has it. From this perspective v. 2 corresponds well with vv. 10–15.

Rippin

Vv. 16–19, “Do not move your tongue to make haste with it; ours it is to gather (*jam'a*) it and recite (Qur'ān) it. When we have recited it, then follow its recitation. Then it is for us to explain (*bayān*) it.” The vocabulary here is non-technical, it would seem, but can easily be taken as referring to oral composition. The prophet (who, it may reasonably be assumed, is the person addressed) is commanded to “follow (*ittaba'a*) its recitation.” This idea is also found in reference to the Satans in the context of Solomon (Q 2:102) (and maybe also in Q 6:50, Q 7:203) but in general the verb is used to follow ideas (i.e., the way of Islam, or the way of the disbelievers) or someone (e.g., Satan), not to “follow” a recitation in a sense that seems to demand “follow along” while it is being recited.

The idea that inspiration is something that controls one's tongue is common – also see Q 20:27, “unloose the knot upon my tongue” and Q 26:13, “my tongue will not be loosed.”

Younes

It is clear that there is a problem with the word *baṣīra* in v. 14. Its masculine counterpart *baṣīr* is quite common in the Qur'ān, with the clear and consistent meaning of

“knowing, seeing.” In addition to its occurrence in this passage, the feminine form *baṣīra* is used once in the phrase ‘*alā baṣīra* “knowingly, with knowledge” (Q12: v. 108). In v. 14 of this *sūra*, it is understood as an adjective modifying the masculine noun *al-insān*. As it stands, such a construction is grammatically incorrect. What might have happened is that the adjective was originally *baṣīrā*, but was written with *tā’ marbūṭa* since the two endings would have sounded the same: *baṣīrā/ baṣīra* (بصيرة/بصيرا). Correcting the form to *baṣīrā* would have resulted in a violation of the case assignment rules developed by the grammarians and commentators, according to which *baṣīr* should receive the nominative case since it is the predicate of *al-insān*. Using *baṣīra* (بصيرة) would have been the lesser of two evils for the commentators who had more flexibility assigning different shades of meanings to words than violating the case assignment rules they developed.