

SURATULA`RAAF (7)

The *Suratula`raaf* was revealed soon after the *Suratulan`aam* and hence, it is a subsidiary to it. The Surah opens with the declaration that the *Quraan* has been revealed to the Last Messenger and the *Quraysh* polytheists must follow it or they shall be wiped out. On the Judgement Day, messengers, communities shall be required to account for their rejection of the Book and human actions shall be weighed in scales. The *Quraysh* should, therefore, thank Allah for their power and authority. The Surah, from the eleventh verse to the twenty-fifth verse, proceeds to narrate how the Devil had disobeyed Allah and deluded Adam and Eve into sinning. The *Quraysh* must, also, not display arrogance like the Devil in rejecting Allah's command, the *Quraan*, thereby meeting his fate. Incidentally, this narrative clears man of the taint of the original sin and then, the Surah, from the twenty-sixth verse to the thirty-fourth verse, proceeds to warn all the human beings not to tread in the Devil's footsteps otherwise he shall lead them to obscenity by removing their clothes. The *Quraysh* polytheists used to go round the Ka'ba naked and nudity was no sin among them as in the West. Reiterating the theme of equity and justice as done in the first group of the surahs, the Surah requires that human beings must wear full dress and shun obscenities which are the Devil's tools to misguide human beings. Hence, obscenities of all shades have been declared unlawful along with polytheism, wrongdoing, and the sins of all varieties.

The Surah, from the thirty-fourth verse to the forty-first verse, proceeds to warn all the human beings to follow the messengers and their messages and prosper or face perdition. It presents an image of the Hell where those who belie and deny His Book and display arrogance shall reside eternally. The believers, on the contrary, shall be in the gardens of the Paradise. The Surah, from the forty-fourth verse to the fiftieth verse, presents an image of the conversation that will transpire between the inhabitants of the Hell and those of the Heaven ending in the fifty-first verse which shows that the repudiators of Allah's verses shall be lodged in the Hell and forgotten.

The Surah, from the fifty-second verse to the fifty-eighth verse, calls upon the *Quraysh* polytheists and, for the matter, all the human beings, to ponder the *Quraan* — the ultimate incarnation of the messages of all the messengers sent by Allah, the Creator of the entire cosmos — and a few natural phenomena, detailed from the fifty-fourth verse to the fifty-eighth verse, respond to the Last Messenger, and submit themselves to Allah Who has bestowed His blessings on them to the full. But, if they turn away, they shall meet the fate of the peoples who existed before them. From the fifty-ninth verse, the Surah narrates, in a historical order, the story of polytheists and their rejection of their messengers by the peoples of Noah, the *`Aad*, the Thamood, the peoples of Lot and *Shu`ayb* up to the ninety-third verse. All those peoples were wiped out because they had not listened to their messengers and submitted themselves to Allah, His messengers, and their guidance. If the *Quraysh* do not believe in the Last Messenger, they, too, shall meet the same fate. The Surah, from the ninety-fourth verse to the one hundred and second verse, exhorts

them to ponder the Last Message and respond favourably or perish like them. From the one hundred and third verse to the one hundred and thirty-seventh verse, the Surah starts narrating Pharaoh's arrogance, how he disobeyed Moses and was wiped out and the children of Israel were rescued from his persecution. But, then, the children of Israel, also, fell to the temptation of polytheistic worship and, after being so miraculously and mercifully rescued, turned disobedient. Hence, the Surah records the instance of their disobedience from the one hundred and thirty-eighth verse to the one hundred and fiftieth verse. Consequently, they, also, incurred Allah's displeasure and disgrace in the world for their disobedience. Up to the one hundred and fifty-sixth verse, the Surah proceeds to record how Moses was contrite and prayed to Allah to be forgiven and He forgave them. The one hundred and fifty-seventh verse, therefore, declares that the Last Messenger, who finds explicit mention in the Torah and the *Injeel*, must be obeyed and helped as he represents the continuity of Abraham's guidance and that of Moses and Jesus Christ and thus, he bears the light of the guidance, the *Quraan*. Hence, the polytheists and the tribes of the children of Israel must submit themselves to him and prosper or turn against him and perish. Hence, the Messenger is commanded in the following verse to declare that he is Allah's Last Messenger and guidance must be sought from him alone.

The Surah, from the one hundred and fifty-ninth verse, again, proceeds to record His blessings and the disobedience of the children of Israel. They were punished for it as recorded in the one hundred and sixty-second verse. The Surah records yet another instance of disobedience of the Jews up to the one hundred and sixty-sixth verse. They were turned into monkeys for breaking the law of the Sabbath. In narrating these instances, the purpose is to chasten the Makkans into realizing that if they do not submit themselves to the Last Messenger and believe in him, they shall also be punished similarly.

The Surah, from the one hundred and sixty-seventh verse to the one hundred and seventy-first verse, records that, as a result of their persistent disobedience and violating their obligation, the Jews were punished, disgraced, and dispersed ignominiously throughout the Earth. From the one hundred and seventy-second verse to the one hundred and eighty-first verse, the Surah reminds the *Quraysh* polytheists and, for the matter, all the human beings, the obligation ingrained in human nature to the effect that Allah is their *Rabb* and hence, they must recognize it and not follow the Jews to be disgraced like them. They must exercise their reason and make use of their senses to arrive at the unity of the Godhead otherwise they shall be like the cattle. The Surah, from the one hundred and seventy-second verse to the one hundred and eighty-eighth verse, exhorts them to ponder that the Last Messenger is neither suffering from insanity nor does he possess the knowledge of the Doomsday, the Resurrection, and the Judgement. He is nothing but a messenger. The Surah, finally, from the one hundred and eighty-ninth verse to its close, presents pure monotheism of Allah, the Creator, the Sustainer, the Maintainer and, above all the Sender of the *Quraan* to the Last Messenger. It shows that the unity of the Godhead is the fact while polytheism is a figment. The deities whom polytheists associate with Allah cannot create anything, cannot help anyone, and

cannot respond to anyone in any way. Polytheism is against man's nature which yearns for unity and sanity. Hence, the Messenger and through him, the believers are advised to go by pardon and ignore them for the time being. The *Quraan*, asserts the Surah, is not a forged book but a source of eternal guidance and mercy for man. Finally, believers have been advised to listen to the *Quraan* quietly and remember Allah every morning and evening as angels do.

SURATULA`RAAF

In the name of ALLAH, the Most Gracious, the Most Merciful

1. *Alif laam meem saad.*
2. It is a book revealed to you (the Messenger) — and hence, no reservation (a specific objection) must find its way into your heart regarding it — so that you should warn (disbelievers) by it and (it should be) a reminder for the believers.
3. All of you must follow what has been revealed to you from your *Rabb* and you must not follow any other protectors besides Him: little do you bear in mind (the reminder).
4. And how many a town (many human societies) have We wiped out after Our punishment visited upon them by night or (by day when) they were taking a nap!
5. When Our punishment visited upon them, their plea, then, was nothing but that they said, "We were, certainly, wrongdoers."
6. So, We will interrogate (the people) to whom (messengers) had been sent and We will interrogate the message bearers (too).
7. Hence, We will relate (everything) to them with (full) knowledge and We have not been absent.
8. And the weighing (of human actions), on that Day, is a certainty; hence, (those people) whose scales

سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَصِّ ①

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ

لِتُنذِرَ بِهِ. وَذِكْرَى لِلْمُؤْمِنِينَ ②

اتَّبِعُوا مَا أَنْزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا

مِنْ دُونِهِ. أُولَئِكَ قَلِيلًا مِمَّا تَذَكَّرُونَ ③

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا

أَوْ هُمْ قَائِلُونَ ④

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا

إِنَّا كُنَّا ظَالِمِينَ ⑤

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ

الْمُرْسَلِينَ ⑥

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعَلَمِهِ وَفَمَا كُنَّا غَائِبِينَ ⑦

وَالْوِزْنُ يُوْزَنُ. يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ

فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ⑧

are heavy, will be (the people who are going to be) prosperous.

9. And (those people) whose scales are light will be (the people) who are going to damn themselves because they used to treat Our verses unjustly.
10. And We have established you (human beings) throughout the Earth and provided you with the means of livelihood throughout her (the Earth: but) little do you thank (Us for these favours).

SECTION 2

11. And We created you and then, shaped you and then, told the angels to prostrate themselves to Adam and hence, all of them prostrated themselves except the Despairer (Devil who) was not among those prostrating themselves (to Adam).
12. (Allah) said, "What prevented you from prostrating yourself when I commanded you?" (The Devil) said, "I am better than he, You have created me from fire and created him from clay."
13. (Allah) said, "Descend from here because it does not become you to be haughty in it and hence, get out (for) you are, undoubtedly, among the despised and dishonorable."
14. (The Devil) said, "Grant me a respite till the Day when (all the human beings) are resurrected" (raised from the dead).

وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿١١﴾

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا
مَعِيشٌ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٢﴾

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ
اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١٣﴾

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ
خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٤﴾

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ
فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٥﴾

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٦﴾

15. (Allah) said, "You are, indeed, among those granted a respite."

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾

16. (The Devil) said, "Since You have misled me, I will ambush them along Your straight path."

قَالَ فِيمَا آغَاوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

17. Then, I will come upon (attack) them (by surprise) from their front and from their back and from their right sides and from their left sides and You shall not find most of them thankful."

ثُمَّ لَا يَنبَغُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا يَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

18. (Allah) said, "Get out of it dishonoured and discarded: whoever, among them, follow you, I will fill the Hell with all of you."

قَالَ أَخْرِجْ مِنْهَا مَذْءُومًا مَدْحُورًا لَمَنْ يَبْعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

19. "And O Adam! Stay in the Paradise, you and your wife, and hence, both of you may eat (anything) from wherever both of you like while, (as long as both of you are here), both of you must not approach this tree otherwise both of you shall be among the wrongdoers."

وَيَتَذَكَّرُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

20. But the Devil prompted both of them with evil suggestions so that he should expose, to both of them, their private parts which had been kept hidden from both of them and said, "The *Rabb* of both of you has not forbidden both of you from this tree except that, (by eating its fruit), both of you shall turn into angels or both of you shall be among those eternized."

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءٍ تَعْمَهُمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

21. And he swore to both of them, "I am, indeed, among the sincere advisers for both of you."

وَقَاَسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ ﴿٢١﴾

22. Hence, he ensnared both of them into delusion as he had in mind;

فَدَلَّهُمَا بِمُرَدٍّ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا

so, when both of them tasted (the fruit) of the tree, the private parts of both of them appeared to both of them and both of them began to stick the leaves of the Paradise (to cover their private parts with them) and the *Rabb* of both of them called both of them, "Had I not forbidden both of you to go to that tree and told both of you that the Devil was a clear enemy of both of you?"

23. Both of them said, "O our *Rabb*! We have wronged ourselves and if You do not forgive us and have mercy on us, We will, certainly, be among the losers" (misled and ruined).
24. (Allah) said, "Descend (because) you are hostile to each other and you will have abidance and enjoyment (of life) on the Earth for some time."
25. (He further) said, "On her (the Earth) you will live and on her you will die and from her you shall be raised" (from the dead for accountability).

SECTION 3

26. O children of Adam! We have bestowed, on you, clothing that hides your private parts and (becomes you) splendid garment and (besides, there is) the garment of fearing Allah and guarding yourselves from sins and His disobedience, that is the best; such are some of Allah's verses so that they may bear in mind.
27. O children of Adam! The Devil must not allure you (into

سَوَاءٌ تَهُمَا وَطِيفًا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ
الشَّجَرَةِ أَقُلَ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٣﴾

فَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٤﴾

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٥﴾

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا
تُخْرَجُونَ ﴿٢٦﴾

يَبْنِيءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُورِي سَوَاءَ تِكُمْ
وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ
ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٧﴾

يَبْنِيءَ آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ

disobeying Him) as he had dislodged both of your parents from the Paradise by stripping both of them of the garment of both of them so that he might expose the private parts of both of them to both of them: indeed, he and his accomplices see you from where you do not see them: in fact, We make devils the friends of (those people) who do not believe.

أَبْوَيْكُمْ مِنَ الْجَنَّةِ بَزَعْنَا عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوْءَٰتِهِمَا إِنَّهُ يَرْتِكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ
لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ
لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٧﴾

28. And when they commit any obscenity, they say, "We found our forefathers (acting) on it and Allah has commanded us (to do) it." Say, "Allah does not command (you to commit) obscenities: do you say against Allah what you do not know?"

وَإِذَا فَعَلُوا فَحْشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا
وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ
أَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

29. Say, "My *Rabb* commands (everyone to go by) equity (justice according to natural law or right) and you must turn your faces straight (towards the *Qibla*) at the time and place of every prostration (prayer) and pray to Him purifying your obedience (exclusively) to Him; as He originated you, (similarly), all of you shall return" (to Him).

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ
كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ
كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

30. He guides a group of (them) while for (the other) group, misguidance turns out to be true: they take devils as their supporters besides Allah and think that they are following the right path.

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ
اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ
وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾

31. O children of Adam! You must wear proper dress at the time and place of every prostration (prayer) and eat and drink while you must

يَبْنِيءَ آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا
وَشَرِبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

not squander; indeed, He does not like squanderers,

SECTION 4

32. Say, "Who declares unlawful Allah's adornment and pure and good things of sustenance which He brings forth for His Own created human beings?" Say, "During the life of the world, they are for (those people) who believe (and they will be) purely (for them) on the Day of Ressurrection." In this way, do We expound (Our) verses for the people who know.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ
وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا
فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَلِكَ
نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

33. Say, "In fact what my *Rabb* declares unlawful are obscenities which, of them, (are done into) the open and which (are done in) secret and sin and wrongdoing without any justification and that you should attribute associates to Allah what He has not sent any authority for and that you should say against Allah what you do not know."

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ
بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٣﴾

34. And for (the people of) every community, there is a fixed term (duration of existence): so when their end (death / downfall) comes, they can neither delay (it by) an hour nor advance (it).

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ
سَاعَةً وَلَا يَسْقُدُونَهَا ﴿٣٤﴾

35. O children of Adam! If messengers from you come to you relating My verses before you, then, (those people) who guard themselves against sin and His disobedience and reform themselves shall neither fear for themselves nor shall they grieve.

يَا بَنِي آدَمَ إِذَا يَأْتَيْكُمْ رَسُولٌ مِّنْكُمْ يَتْلُو عَلَيْكُمْ
آيَاتِي فَأُولَئِكَ لِيُصَلِّحُوا لَهُمْ صُلُوحَهُمْ وَأَلْصِقُوا
بَيْنَ يَدَيْهِمْ رَحْمَتِي وَأُولَئِكَ يَتْلُونَ آيَاتِي
وَالَّذِينَ كَفَرُوا مِنْكُمْ لَآتِيَنَّهُمْ عَذَابٌ
عَلِيمٌ ﴿٣٥﴾

36. And (those people) who belie and deny Our verses and display

وَالَّذِينَ كَفَرُوا مِنْكُمْ لَآتِيَنَّهُمْ عَذَابٌ
عَلِيمٌ ﴿٣٦﴾

arrogance towards them (are the people who) shall be the inhabitants of the fire (of the Hell): they shall abide in it eternally.

37. Who is, then, a worse wrongdoer than he who forges falsehood against Allah or belies and denies His verses; such (people) shall get their portion according to (Allah's) decree (in the world) till, when Our envoys (angels) come to them to put them to death, they will say, "Where are (those deities) whom you used to pray to besides Allah?" They will say, "They have disappeared from us." And they will bear witness against themselves that they have been disbelievers.

38. (Allah) will, (then), say, "Enter into the fire (of the Hell) among the communities of jinn and human beings who have preceded you: whenever a community enters (the Hell), it will curse its counterpart (sister community) till, when all of them join together in it (the Hell), the last of them will say about the first of them, 'O our *Rabb!* They were (the people) who had led us astray and hence, inflict double punishment of the fire on them.' (Allah) will say, 'All (of you) shall have double (punishment), but you do not know.'"

39. And the first one of them will say to the last of them, "But then, you, too, do not have any superiority over us and hence, taste the punishment for (as the penalty of) what you used to perpetrate" (in the world).

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ
أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْعَذَابِ حَتَّى إِذَا جَاءَهُمْ
رُسُلُنَا يَتَوَقَّوهُمْ قَالُوا أَأَتَيْنَا مَا كُنْتُمْ تَدْعُونَ
مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا
عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ
وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا
حَتَّى إِذَا دَارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ
لَأُولَئِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتَاهُمُ عَذَابًا بَاضِعًا
مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾

وَقَالَتْ أُولَئِهِمْ لَأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْهَا
مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

SECTION 5

40. Indeed, for (those people) who belie and deny Our verses and display arrogance towards them, neither the gates of the heaven shall be opened nor shall they enter the Paradise till a camel penetrates into the eye of a needle; and in this way, do We requite criminals with.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ
لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ
فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي
الْمُجْرِمِينَ ﴿٤٠﴾

41. They shall have beds (of the fire) of the Hell and above them (there will be) covers (of fire); and in this way, do We requite wrongdoers with.

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ
وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

42. And (those people) who believe and do good deeds – We do not impose a hard task on anyone but according to one's ability – (are the people who) shall be the inhabitants of the Paradise: they shall abide in it eternally.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنُدْخِلَنَّهُمْ
الْجَنَّةَ فِيهَا يَدْخُلُونَ ﴿٤٢﴾

43. And We will pull off whatever rancour they have had in their hearts: rivers will be flowing under them and they will say, "Glory (abiding praise and thanksgiving) to Allah Who has guided us to this (place) and we could not have found the right path, if Allah had not guided us: the messengers of our *Rabb* had, certainly, come with the truth." And they will be called out that this is the Paradise which you have been allowed to inherit for (as the reward of) what you used to do (in the world).

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ فَخَيَّرْنَا مِنْ نَحْوِهِمْ
أَلَّا تَهْتَرُوا قَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا
وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ
رُسُلٌ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تُلْكُمُ الْجَنَّةَ
أُورِشْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

44. And the inhabitants of the Paradise will call out to the inhabitants of the Hell "We have, already, found true what our *Rabb* had promised

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا
مَا وَعَدَنَا رَبَّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا

us (in the world). Have you, too, found true what your *Rabb* had promised?" They will say, "Yes." Then, a caller will call out among them, "May Allah's curse fall on the wrongdoers

45. Who used to prevent (people) from Allah's way and wanted it to deviate from rectitude and they were, also, disbelievers in the afterworld"

46. And between both of them, there will be a partition wall; and on the heights (of the wall), there will be distinguished men who will recognize all (of them) from their expressions and call out to the inhabitants of the Paradise, "May peace rain upon you!" They will not have entered it (the Paradise) and they will be hoping.

47. And when their eyes are turned towards the inhabitants of the fire (of the Hell), they will say, "O our *Rabb*! Do not put us together with the people (who had been) wrongdoers."

SECTION 6

48. And the companions on the heights (of the wall) will call out to the (arrogant) men whom they will recognize from their expressions (and) say, "Of no avail has been to you your troop (of supporters) and the arrogance which you used to display (in the world).

49. Are these very (people) about whom you used to swear, Allah will not grant them (His) mercy?" (Turning to the inhabitants of the Paradise,

قَالُوا نَعْمَ فَإِنَّ مَوْزِنَ بَيْنَهُمْ أَنَّ لَعْنَةَ اللَّهِ
عَلَى الظَّالِمِينَ ﴿٤٥﴾

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ
بِالْآخِرَةِ كَافِرُونَ ﴿٤٦﴾

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا
بِسِيمَتِهِمْ وَنَادَاوُا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْكُمْ
لَمَّا دَخَلُوا هُمْ يَطْمَعُونَ ﴿٤٧﴾

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا
لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٨﴾

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ
قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ
تَسْتَكْبِرُونَ ﴿٤٩﴾

أَهْتُولَاءِ الَّذِينَ أَقْسَمْتُمْ لَا بِنَا لَهُمْ اللَّهُ بِرَحْمَةٍ
أَدْخَلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ

they will say), "Enter the Paradise (where) you shall neither fear for yourselves nor shall you, ever, grieve." *

* (It is complimentary because they are already in it)

تَحْزَنُونَ ﴿٥١﴾

50. And the inhabitants of the fire (of the Hell) will call on (appeal to) the inhabitants of the Paradise, "Pour some of the water over us, or (give us) some of whatever sustenance Allah has granted you." They will say, "Allah has, in fact, declared unlawful both of them for the disbelievers

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. Who had treated their way of life (Islam) as sport and amusement and whom the life of the world had deluded." (Allah will, then, say), "Hence, today, We will *neglect them as they had neglected, (in the world), confronting this Day of theirs (appearing before Us for accountability) and as they used to repudiate Our verses" (the *Quraan*).

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّبَهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِتَائِبِينَ ﴿٥١﴾

52. And We have, certainly, brought them a book, which We have expounded, on the basis of (thorough) knowledge, as the guidance and mercy for the people who believe.

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عَلَيْهِمْ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

53. Are they awaiting nothing but its result (the outcome of being warned of punishment on the Last Day)? The Day when its result comes, (those disbelievers) who had neglected it (the warning) earlier (in the world) will say, "Our *Rabb's* messengers had, certainly, come with the truth. Shall we, then, have any intercessors who will intercede (with Him) for us or shall

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

we be sent back (to the world) again so that we may do (deeds) different from what we used to do?" They shall, certainly, damn themselves and what they forge (in the world) shall disappear from them.

*** To neglect** — fail the trust of, disregard

SECTION 7

54. Indeed, your *Rabb* is Allah Who created the heavens and the Earth in six days (phases) and then, He acceded to the throne (started exercising sovereignty): He makes night cover (spread over) day pursuing it rapidly and the Sun and the Moon and stars are subject (owe obedience) to His command. Listen! To Him belong creation and command: Allah is the Most Sublime and Sanctified, the *Rabb* of all the worlds in the cosmos.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَى
الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ
وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ
وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

55. You must pray to your *Rabb*, suppliantly and secretly; indeed, He does not like those who exceed the proper bounds.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿٥٥﴾

56. And you must not cause wrong, corruption, and disorder in the land after its reform and you must pray to Him fearfully and longingly; indeed, Allah's mercy is close by the beneficent.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ
مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

57. And (it is) He Who sends winds announcing good news before His mercy till, when they lift up a heavy cloud, We drive it to a dead land and then, We bring down water (rain) from it and then, We bring forth every kind of fruit by it; in this way, We shall raise the dead (at the Ressurrection) so that you may bear in mind.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ
رَحْمَتِهِ ۚ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا تَفْثًا لَا تُسْقِنُ
لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِن كُلِّ
الشَّجَرِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٥٧﴾

58. And (as for) a good (fertile) land, it brings forth its plants (well) by its *Rabb's* command, and (the land) that is bad (barren), brings forth nothing but inferior growth; in this way, do We propound (Our) verses for the people who thank.

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرِجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

SECTION 8

59. We sent Noah (as a messenger) to his people (whom) he said, "O my people! Serve (render exclusive obedience to) Allah (because) you do not have any god (worth obeying) other than Him: I fear for you the punishment of a terrible day."

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوَّمُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

60. The leaders of his people said, "We, certainly, see (consider) you in clear misguidance."

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرُنكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾

61. (Noah) said, "O my people! There is no misguidance with me. On the contrary, I am a messenger from the *Rabb* of all the worlds in the cosmos.

قَالَ يَتَقَوَّمُ لَيْسَ بى ضَلَالَةٌ وَلَكِنى رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾

62. I am communicating my *Rabb's* messages to you and I advise you in good faith and, from Allah, I know what you do not know.

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّى وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾

63. Do you then, wonder that a book from your *Rabb* has come to you through a man from you so that he should warn you and so that you should guard yourselves against sin and His disobedience and so that you should be shown mercy?"

أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ جُلٍّ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾

64. But, they belied and denied him and then, We rescued him and (all those people) who were with him in the felucca and drowned (all those people) who had belied and denied Our verses; in fact, they were a people gone blind.

فَكَذَّبُوهُ فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا
قَوْمًا عَمِينَ ﴿١٦﴾

SECTION 9

65. And (We sent), to the `Aad, their brother, Hood, (as a messenger): he said, "O my people! Serve (render exclusive obedience to) Allah other than Whom you do not have any god (worth obeying); will you not, then, guard yourselves against His disobedience?"

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودٌ قَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِنَ اللَّهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿١٥﴾

66. His people's leaders who disbelieved said, "In fact, we see you in sheer ignorance and we consider you to be among the liars."

قَالَ أَلَمَلَأَ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ
إِنَّا لَنَرُوكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظَنُّكَ
مِنَ الْكَاذِبِينَ ﴿١٦﴾

67. (Hood) said, "O my people! There is no ignorance in me. On the contrary, I am a messenger from the *Rabb* of all the worlds in the cosmos.

قَالَ يَتَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ
مِّن رَّبِّ الْعَالَمِينَ ﴿١٧﴾

68. I am communicating my *Rabb's* messages to you and I am your trustworthy, sincere adviser.

أَتَلْعَلَّكُمْ رَسَلْتُ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿١٨﴾

69. And do you wonder that a book from your *Rabb* has come to you through a man from you so that he should warn you? And remember when He appointed you successors after Noah's people and gave you the capacity to expand in physical constitution and hence, remember Allah's graces so that you may, (further), prosper."

أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ
مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ
خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ
بَضْطَةً فَاذْكُرُوا آيَةَ اللَّهِ لَعَلَّكُمْ
تَفْلِحُونَ ﴿١٩﴾

70. They said, "Have you come to us so that We should serve (render exclusive obedience to) Allah, the One, and abandon what our forefathers used to worship? Bring on us, then, what you are threatening us with if you are among the truthful."

قَالُوا أَجِئْنَا لِنُعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ
مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأَيْنَا يِمَامَتُنَا
إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٧٠﴾

71. (Hood) said, "Filth and wrath have, already, visited you from your *Rabb*. Do you dispute with me about (certain) names which you and your forefathers have given to (your idols for which) Allah has not sent any authority? Hence, await, I am, also, with you, among those awaiting" (the punishment).

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ
وَعَصَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ
سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ
بِهَا مِنْ سُلْطَانٍ فَأَنْظِرُوا إِنِّي مَعَكُمْ
مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾

72. Then, We rescued him and (all those believers) who were with him by (an act of) mercy from Us and pulled up by the roots (those people) who had belied and denied Our verses and were not going to believe.

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا
دَابِرَ الَّذِينَ كَذَبُوا بَيِّنَاتِنَا وَمَا كَانُوا
مُؤْمِنِينَ ﴿٧٢﴾

SECTION 10

73. And (We sent) *Saaliḥ*, their brother, to the *Thamood*: he said, "O my people! Serve (render exclusive obedience to) Allah other than Whom you do not have any god (worth obeying): a clear evidence has come to you from your *Rabb*: this is Allah's she camel, a miracle for you and hence, leave her to graze in Allah's land and you must not, even, touch her with evil (intent) otherwise a grievous punishment shall visit upon you.

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَفْقَهُوا عِبَادُوا
اللَّهِ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَكُمْ
بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ
آيَةٌ فَذُرُّوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ
وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ إِلَهِكُمْ ﴿٧٣﴾

74. And remember when He appointed you successors after the *'Aad* and settled you in the land on some

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ
وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ

of whose plains you build palaces and carve mountains (rocks) into houses and hence, remember Allah's graces and you must not go to great lengths causing wrong, corruption, and disorder in the land."

75. His people's leaders who used to display arrogance said to (those people) who had come to believe, being from (the people) who were weakened and oppressed, "Do you know (acknowledge and are convinced of) that *Saaliḥ* has been sent (as a messenger) from His *Rabb*?" They said, "Indeed, we believe in what he has been sent with."

76. (Those people) who used to display arrogance said, "In fact, we reject (disbelieve) in what you believe in."

77. Then, they hamstrung the she camel and exceeded the bounds arrogantly against their *Rabb*'s command and said, "O *Saaliḥ*! Bring on us what you have been threatening us with, if you are, really, among the message bearers."

78. Hence, a violent earthquake seized them (as a result of which) they were left lying prostrate with faces downwards on the ground in their houses.

79. Then, he turned his back on them and said, "O my people! I have, already, communicated my *Rabb*'s message to you and advised you sincerely, but you do not like sincere advisers."

مِنْ سُهُولِهَا فُصُورًا وَنَجَحْنُونَ الْجِبَالَ يُوشَا
فَاذْكُرُوا ءَالَآءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٧٦﴾

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
لِلَّذِينَ اسْتَضَعِفُوا لِمَنْ ءَامَنَ مِنْهُمْ
أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ
قَالُوا إِنَّا بِنَبَأٍ أَزْسِلُ بِهِ مُؤْمِنُونَ ﴿٧٥﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي
ءَامَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ
وَقَالُوا لَوْلَا صَالِحٌ أَتَيْنَا بِمَا نَعِدُ إِنَّا كُنَّا
مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جَاثِمِينَ ﴿٧٨﴾

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَاتِي وَنَضَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ
التَّصْحِيحَ ﴿٧٩﴾

80. And (We sent) Lot (as a messenger). Remember when he said to his people, "Do you commit such an obscenity (buggery) as nobody among all the human beings of the world, has, ever, committed before you?

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ
مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

81. You copulate with men lustfully excluding women; you are, on the contrary, a people exceeding just, usual or suitable bounds."

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ
النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

82. And his people's answer was none except that they said, "Exile them from your town (society): they are such people as seek to be *purified,"
1- (At the end of surah)

وَمَا كَانَتْ جَوَابَ قَوْمِهِ ۚ إِلَّا أَنْ قَالُوا
أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنَاسٌ
يَبْغَاهُونَ ﴿٨٢﴾

83. Then, We rescued him and his *2 household except his wife: she was among the people remaining behind.

فَأَنجَيْنَاهُ وَأَهْلَهُ ۖ إِلَّا أَمْرًا تَهُ كَانَتْ
مِنَ الْفَافِرِينَ ﴿٨٣﴾

84. And We rained, upon them, a heavy rain (of stones and pebbles) and hence, consider how (terrible) the end of the criminals was!

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كَانَتْ
عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

SECTION 11

85. And to (the people of) *Madyan*, (We sent) their brother, *Shu'ayb*, (as a messenger). He said, "O my people! Serve (render exclusive obedience to) Allah other than Whom you do not have any god (worth obeying): a clear evidence has, already, come to you from your *Rabb* and hence, you must give full measure and weight and you must neither cheat the people of their commodities nor cause wrong, corruption, and disorder in the land after its being

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنْقُورِ
أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ ۚ قَدْ
جَاءَ تَكْذِيبُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخُسُوا النَّاسَ
أَشْيَاءَهُمْ وَلَا تَقْسِدُوا فِي الْأَرْضِ
بَعْدَ إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٨٥﴾

reformed; such (a conduct) is the best for you if you are believers.

86. And you must not sit along every path threatening (the people travelling) and preventing (those people) who believe in Him from Allah's way and seeking it to deviate from rectitude; and you must remember that when you were small in number, He multiplied you and consider, how (terrible) the end of those causing wrong, corruption, and disorder was!

87. And if a party among you believes in what I have been sent with and another party does not believe (in it), you should, then, (await) patiently till Allah judges between us and He is the Best Judge."

88. His people's leaders who used to display arrogance said "O *Shu`ayb*! We will, certainly, exile you from our town, and, with you, all (those people) who believe (in Allah and your guidance), or you shall have to come back to our way of life." (*Shu`ayb*) said, "And even if we hate (it)?

89. We will forge falsehood against Allah if we come back to your way of life, after Allah has rescued us from it; and it does not become us that we should come back to it except that Allah, our *Rabb*, wills (otherwise). Our *Rabb* holds everything (within the range of His) knowledge; in Allah, (alone), do we trust. O our *Rabb*! Judge between us and our people with justice and You are the Best Arbiter."

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ
وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ
وَتَبْغُونَهَا عِوَجًا وَأَذْكُرُوا
إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانْظُرُوا
كَيْفَ كَانَ عِقَابُ الْمُفْسِدِينَ ﴿٨٦﴾

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي
أُرْسِلَتْ بِهِ، وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى
يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ
يَشْعِيبَ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَنَعُودَنَّ
فِي مِلَّتِنَا قَالَ أُولَؤُكُمْ أَكْزَرُ هَٰؤُلَاءِ ﴿٨٨﴾

فَدِأَمَرْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ
بَعْدَ إِذْ بَخَّسَ اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا
إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا
عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

90. And his people's leaders who had disbelieved said, "If you follow *Shu'ayb*, you shall, then, be losers" (misled and ruined).

وَقَالَ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ أَتَيْتُمْ
شُعَيْبًا بِإِنكَرٍ إِذَا الْخَسِرُونَ ﴿٩٠﴾

91. Consequently a violent earthquake seized them and hence, they were left lying prostrate with their faces downwards on the ground in their houses.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جُثَمِينَ ﴿٩١﴾

92. (Those people) who had belied and denied *Shu'ayb* were (so wiped out) as if they had never resided in them (those houses; those people) who had belied and denied *Shu'ayb* were, themselves, losers (misled and ruined).

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ
كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَسِرِينَ ﴿٩٢﴾

93. He, then, turned his back on them and said, "O my people! I have, already, communicated my *Rabb's* messages to you and advised you sincerely: how can I, then, be sorry for a disbelieving people?"

فَوَلَّى عَنْهُمْ وَقَالَ يَ قَوْمٍ لَقَدْ أَتَيْتُكُمْ
رِسَالَتِي رُبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَأْسَى
عَلَى قَوْمٍ كَافِرِينَ ﴿٩٣﴾

SECTION 12

94. And We did not send any prophet to any town (human society), but We seized its people with destitution and adversity so that they might supplicate (to their Creator).

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا
بِالْأَسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾

95. Then, We replaced adversity with prosperity till they came to enjoy abundance and said, "Adversity and prosperity had, also, befallen our forefathers." And then, We punished them suddenly and they were not, even, conscious (of it).

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا
وَقَالُوا قَدْ مَسَّ ءَابَاءَنَا الضَّرَاءُ وَالسَّرَاءُ
فَأَخَذْتَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

96. And if only the people of the towns (destroyed for disobedience) had believed (in Allah) and guarded themselves against sins and His disobedience, We would, certainly,

وَلَوْ أَنَّ أَهْلَ الْقُرَى ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا
عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن

have rained (bestowed) blessings on them from the heaven and the Earth, but they belied and denied (Our messengers and guidance) and then, We punished them for (as the penalty of) what they used to perpetrate.

97. Are the people of the towns, then, safe (not exposed to danger) that Our punishment may visit upon them by night while they are asleep?
98. And are the people of the towns safe (not exposed to danger) that Our punishment may visit upon them in broad daylight while they are at play?
99. Are, then, they secure against Allah's secret plan? But none can be secure against Allah's secret plan except a people lost (misguided and ruined).

SECTION 13

100. And does it not guide (those people) who succeed to a land after its (former) people, that if We will, We can punish them for (as the penalty of) their sins? And We can seal their hearts and hence, they will not be able to hear (anything).
101. Such are the towns (human societies destroyed for their disobedience) some of whose accounts We have related to you (the Messenger); and their messengers had brought them clear evidences: but they were not, such as to believe in what they had been belying and denying earlier; in this way, does Allah seal disbelievers' hearts.

كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿١١﴾

أَفَأَمِنْ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿١٧﴾

أَوَأَمِنْ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿١٨﴾

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿١٩﴾

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّوْنَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿٢٠﴾

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبِيَآئِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِن قَبْلُ كَذَٰلِكَ يَطْعُمُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿٢١﴾

102. And We did not find among most of them any (adherence to) an obligation and We found most of them transgressors.

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

103. Then, after them, We sent Moses, with Our miracles, to Pharaoh and his nobles (aristocracy) but they acted wrongfully towards them and hence, consider how (terrible) the end of those causing wrong, corruption, and disorder was!

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

104. And Moses said, "O Pharaoh! I am a messenger from the *Rabb* of all the worlds in the cosmos.

وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١٠٤﴾

105. It is worthy of me that I must not say, concerning Allah, anything but the truth; I have come to you with a clear proof from my *Rabb* and hence, you must send the children of Israel with me."

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾

106. (Pharaoh) said, "If you have brought a proof, produce it (before us), if you are among the truthful."

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾

107. Then, he cast his staff and, all of a sudden, it turned into a clear serpent (for all to see).

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿١٠٧﴾

108. And he pulled out his hand, and, all of a sudden, it was shiningly white for all the viewers.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾

SECTION 14

109. The nobles of Pharaoh's people said, "Indeed, this (man) is an expert magician.

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّحَرُ عَلِيمٌ ﴿١٠٩﴾

110. He wants to exile you from your land: what do you, then, counsel?"

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

111. They said "You had better delay him and his brother and dispatch couriers to all the towns (with the orders that)

قَالُوا أَزْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ
حَاشِرِينَ ﴿١١١﴾

112. They shall bring, (before) you, every magician versed in magic."

يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٢﴾

113. And the magicians came to Pharaoh (and) said, "There will, certainly, be a reward for us if we are predominant" (superior in skill).

وَجَاءَ السَّحَرَةُ وَعَوْتُ قَالُوا إِنَّا لِلْأَجْرِ
إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

114. (Pharaoh) said, "Yes! And you shall, also, be among those close to" (me).

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾

115. (The magicians) said, "O Moses! Either you cast or we are going to cast" (our spells).

قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ
نَحْنُ الْمُثْلِفِينَ ﴿١١٥﴾

116. (Moses) said, "Cast" (your spell). Hence, when they cast (it), they bewitched the eyes of the people and frightened them and brought terrible magic.

قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ
وَأَسْرَبَهُوهُمْ وَجَاءُ وَبِسِحْرِ عَظِيمٍ ﴿١١٦﴾

117. And We inspired Moses, "Throw your staff." Hence, all of a sudden, it swallowed up what they had forged.

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ
تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

118. Consequently, the truth emerged (incontrovertibly) and what they used to do stood nullified.

فَوَقَّعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

119. They were beaten then and there and turned into abject beings.

فَعَلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾

120. And the magicians were thrown into a prostrate position.

وَأَلْقَى السَّحَرَةُ سِحْدِيْنَ ﴿١٢٠﴾

121. They said, "We believe in the Rabb of all the worlds in the cosmos,

قَالُوا أءَمَّنَّا رَبَّ الْعَالَمِينَ ﴿١٢١﴾

122. The *Rabb* of Moses and Aaron."

123. Pharaoh said, "You believe in him before I permit you: in fact, this is a conspiracy which you have hatched up in the city so that you may turn out its people from it (the city) and hence, you shall, soon, know (experience the consequences of your conspiracy).

124. I will dismember (cut) your hands and your feet oppositely and then, I will crucify all of you."

125. They said, "We will, indeed, go back to our *Rabb*.

126. And you are not going to punish us but that (because) we have come to believe in our *Rabb's* signs when they came to us. O our *Rabb*! Infuse patience into us and put us to death as muslims" (in a state of submission to Allah).

SECTION 15

127. And the nobles (aristocrats) of Pharaoh's people said, "Are you going to leave Moses and his people to cause wrong, corruption, and disorder in the land while they have left you and your gods?" (Pharaoh) said, "We will massacre their sons and let their daughters live and We have the upper hand over them."

128. Moses said to his people, "Seek help from Allah and be patient: the Earth, in fact, belongs to Allah (Who) appoints her successor whom He wills from His Own created human beings and happy end belongs to the fearing."

رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾

قَالَ فِرْعَوْنُ ءَاَمَنْتُمْ بِهِ قَبْلَ اَنْ اَدْنٰ لَكُمْ اِنْ هٰذَا لَمَكْرٌ مَّكْرْتُمْوْهُ فِى الْمَدِيْنَةِ لِنُخْرِجُوْا مِنْهَا اَهْلَهَا
فَسَوْفَ تَعْلَمُوْنَ ﴿١٢٣﴾

لَا قُطْعَانَ اَيْدِيْكُمْ وَاَرْجُلَكُمْ مِنْ خَلْفٍ
ثُمَّ لَأَصْلَبْنٰكُمْ اَجْمَعِيْنَ ﴿١٢٤﴾

قَالُوْا اِنَّا اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ﴿١٢٥﴾

وَمَا نُنْفِقُ مِنْ اٰلٍ اَنْ ءَاَمَنَّا بِرَبِّنَا لِمَا جَاءَنَا
رَبَّنَا اَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِيْنَ ﴿١٢٦﴾

وَقَالَ الْمَلٰٓئِكُ مِنْ قَوْمِ فِرْعَوْنَ اَنْذَرُكُمْ مَوْسٰى وَقَوْمَهُ
لِيُفْسِدُوْا فِى الْاَرْضِ وَيَذَرُكَ وَاَهْلَكَ قَالَ
سَنُقْتِلُ اِبْنَاءَهُمْ وَنَسْتَحْيِ نِسَاءَهُمْ وَاِنَّا فَوْقَهُمْ
قٰهِرُوْنَ ﴿١٢٧﴾

قَالَ مُوسٰى لِقَوْمِهِ اَسْتَعِيْنُوْا بِاللّٰهِ وَاَصْبِرُوْا
اِنَّ اِلَآهَ الْاَرْضِ لِلّٰهِ يُورِثُهَا مَنْ يَّشَآءُ
مِنْ عِبَادِهِ وَالْعٰقِبَةُ لِلْمُتَّقِيْنَ ﴿١٢٨﴾

129. (His people) said, "We were being persecuted before you came to us and (we are being persecuted) after you have come to us." Moses said, "Your *Rabb* may wipe out your enemy and appoint you as successors in the land and, then, see how you conduct yourselves."

SECTION 16

130. And We seized Pharaoh's people in the grip of famines and decrease of fruit (production) so that they might learn their lesson.
131. Hence, when prosperity came (to them), they said, "This is for us" and if adversity afflicted them, they imputed its evil omen to Moses and (those people) who were with him. Listen! Their (good or evil) omen was with Allah, but most of them did not know.
132. And they said, "No matter whatever miracle you bring to us so as to bewitch us with it, we are not going to submit ourselves to you."
133. Then, We sent, against them, a typhoon and locust swarms and lice and frogs and (the rain of) blood — miracles separately and circumstantially, but, they displayed arrogance and they were a criminal people.
134. And when any punishment visited upon them, they said, "O Moses! Pray to your *Rabb* for us by what He has commissioned (entrusted the authority to) you with: if you remove the punishment from us, we will submit ourselves to you and send the children of Israel with you."

قَالُوا أَوَذِينَآ مِنْ قَبْلِ أَن تَأْتِيَنآ وَمِنْ بَعْدِ
مَا جِئْتِنَا قَالَ عَسَىٰ رَبُّكُمْ أَن يَهْلِكَ
عِزُّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ
مِنَ الشَّمْرِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾
فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ
سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا
طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿١٣١﴾

وَقَالُوا مَا هُمَا تَأْتِيَانِي ۚ مِنْ مَّآيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا
نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ
وَالضَّفَادِعَ وَالْدَّمَ ۚ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَىٰ ادْعُ لَنَا
رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيُنْزِلَ عَلَيْنَا
الرِّجْزَ لَنُؤْمِنَ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي
إِسْرَءِيلَ ﴿١٣٤﴾

135. But, when We removed the punishment from them for a certain term which they had to reach, they would, all of a sudden, break the promise.

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ
هُمُ يَلْعَوْنُهُ إِذَا هُمْ يَنْكُثُونَ ﴿١٣٥﴾

136. Hence, We punished them, that is, drowned them into the sea (the Red Sea) because they had belied and denied Our verses / miracles and been unmindful of them.

فَأَنْقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا
بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

137. And We appointed the people (the children of Israel) who had been weakened and oppressed and treated insolently, as the successors of the easts and the wests of the land (Palestine) upon which We had showered Our blessings: and your *Rabb's* excellent promise came to fulfilment in favour of the children of Israel because they had been patient and We demolished what Pharaoh and his people used to build and what trellis-work and espalier they used to erect (in their gardens).

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ
مَشْرِقَ الْأَرْضِ وَمَغْرِبِهَا الَّذِينَ بَرَكْنَا فِيهَا
وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ
بِمَا صَبَرُوا وَادَّمرْنَا مَا كَانُوا يَصْنَعُونَ
فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

138. And We took the children of Israel across the sea (the Red Sea) and then, they came to a people who were addicted to (worshipping) the idols they had with them; they said, "O Moses! Make a god for us as they have deities." (Moses) said, "You are a people steeped in ignorance.

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ
يَعْبُدُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يَمُوسَىٰ
اجْعَلْ لَّنَا إِلَٰهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ
تَجْهَلُونَ ﴿١٣٨﴾

139. In fact, all these (idols) in (the worship of) which they are (engaged) are going to be ruined and what they have been doing is (going to be) nullified."

إِنَّ هَؤُلَاءِ مُتَّبِعَةٌ مَّا هُمْ فِيهِ وَيَطِلُّ مَا كَانُوا
يَعْمَلُونَ ﴿١٣٩﴾

140. (He further) said, "Shall I seek a god for you other than Allah while He has granted you superiority over all the people of your age?"

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ
فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

141. And remember when We rescued you from Pharaoh's people who used to inflict a grievous punishment on you: they used to massacre your sons and let your daughters live; and through such (a persecution), you had a supreme test (of your endurance) on your *Rabb's* part.

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ
بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

SECTION 17

142. And We appointed a term of thirty nights for Moses and supplemented it by ten (nights) and in this way, his *Rabb's* appointed term of forty nights came to be completed; and Moses said to his brother, Aaron, "Deputize for me (in my absence) among my people and reform (them) and you must not follow the way of those who cause wrong, corruption, and disorder."

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا
بِعَشْرِ فِتْنَةٍ مِيقَتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ
مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي
وَأَصْلَحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

143. And when Moses came (to meet Us) at Our appointed time and place and his *Rabb* addressed him, he said, "O my *Rabb*! Appear to me (so that) I may look at You." Said (his *Rabb*), "You cannot see Me, but look at the mountain and if it stays at its place, you shall, then, see Me." Hence, when his *Rabb* manifested His glory to the mountain, He reduced it to dust particles and Moses fell unconscious; but, when he regained consciousness, he said, "Free from imperfections You are! I turn to You in repentance and I am the first of all the believers."

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ
أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرِيكَ وَلَكِنْ أَنْظُرْ
إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرِيكَ
فَلَمَّا بَلَغَ لُجَّةَ الْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ
مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ
تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

144.(Allah) said, "O Moses! I have singled you out above all the human beings with My messages and by My speaking (directly to you) and hence, you must adhere to what I (am going to) give you and be among the thankful."

قَالَ يٰمُوسَىٰ اِنِّىٓ اصْطَفَيْتَكَ عَلَى النَّاسِ يَرْسَلْنٰى
وَبِكَلِّىْ فَاخْذْ مَاۤ اٰتٰىتَكَ
وَكنْ مِنَ الشَّاكِرِيْنَ ﴿١٤٤﴾

145.And We inscribed every kind of exhortation and the detail of everything on the tablets for him and then, (We said), "Adhere to them firmly and command your people to adhere to them at their best; I shall, soon, show you the transgressors' abode (lying in ruins).

وَكَتَبْنَا لَهُۥ فِى الْاَلْوَاخِ مِنْ كُلِّ شَيْءٍ
مَّوْعِظَةً وَتَفْصِيْلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ
وَامُرْ قَوْمَكَ يَأْخُذُوْا بِاَحْسَنِهَا سَأُوْرِيْكُمْ
دَارَ الْفٰسِقِيْنَ ﴿١٤٥﴾

146.I will deter, from My verses/signs, (all those people) who display arrogance on the Earth without any justification and if they see every sign, they will not believe in it and if they see the way to guidance, they will not adopt it as the way (to salvation) and if they see the way to misguidance, they will adopt (choose to follow) it as (the right) way; such is (their conduct) because they belie and deny Our verses/signs and have been unmindful of them.

سَاصْرِفْ عَنْ وَاٰتِيَّ الَّذِيْنَ يَتَكَبَّرُوْنَ فِى الْاَرْضِ
بَغْيًاۤ اَلْحَقَّ وَاِنْ يَّرَوْا كُلَّ اٰيَةٍ لَا يُؤْمِنُوْا
بِهَا وَاِنْ يَّرَوْا سَبِيْلَ الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيْلًا
وَاِنْ يَّرَوْا سَبِيْلَ الْغٰى يَتَّخِذُوْهُ سَبِيْلًا ذٰلِكَ
بِاَنَّهُمْ كَذَّبُوْا بِآٰتِيْنَا وَكَانُوْا عَنْهَا غٰفِلِيْنَ ﴿١٤٦﴾

147.And the actions of (those people) who belie and deny Our verses/signs and appearing (before Us on the Judgement Day) in the afterworld shall be nullified; they shall not be requited with but what they have been doing" (in the world).

وَالَّذِيْنَ كَذَّبُوْا بِآٰتِيْنَا وَلَقَدْ اَلَّاخِرَةَ
حِطَّتْ اَعْمَالُهُمْ هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا
يَعْمَلُوْنَ ﴿١٤٧﴾

SECTION 18

148. And, after him, the people of Moses forged, with their ornaments, a calf that had a body with a mooing sound; did they not consider that it neither spoke to them nor guided them any way? They took to (worshipping) it and were wrong-doers.

وَأَخَذَ قَوْمٌ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا
جَسَدًا لَّهُ خَوَارٌ أَلْبَرُوا أَنَّهُ لَا يَكْلُمُهُمْ
وَلَا يَهْدِيهِمْ سَبِيلًا أَخَذُوهُ
وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾

149. And when they repented and noticed that they had gone astray, they said, "If our *Rabb* does not have mercy on us and forgive us, we will, certainly, be among the losers" (misled and ruined).

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا
قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

150. And when Moses came back to his people, indignantly regretful, he said, "Very badly you deputized for me after me; did you hasten your *Rabb's* judgement?" And he threw the tablets and, holding his brother by the head, he dragged him to himself; (Aaron) said, "O my mother's son! In fact, the people rendered me weak, oppressed, and treated me insolently and were about to kill me and hence, neither let the enemies rejoice at my plight nor include me with the wrong-doing people."

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا
خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى
الْأَلْوَاعَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ
إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي
فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ
الظَّالِمِينَ ﴿١٥٠﴾

151. (Moses) said, "O my *Rabb*! Forgive me and my brother and admit us into Your mercy and You are the Most Merciful."

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَادْخُلْنَا
فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

SECTION 19

152. Indeed, the wrath of their *Rabb* and humiliation in the life of the world shall visit (those people) who had taken to (worshipping) the calf (as their god); and in this way, do We requite the forgers (of falsehood) with.

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ
مِّن رَّبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ
نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

153. And (those people) who do evils and then, they repent after it and come to believe (in His message, for such people), your *Rabb* is, indeed, after that (their repentance), forgiving, merciful.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا
وَأَمَّنُوا إِنَّ رَبَّكَ مِّن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

154. And when indignation subsided off Moses, he took up the tablets and in their transcription, there was guidance and mercy for (those people) who feared their *Rabb*.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ
فِي تَنْخِطِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ
لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

155. And Moses selected seventy men of distinction from his people for (an assembly) at Our appointed time and place: but, when an earthquake seized them, (Moses) said, "O My *Rabb*! If You had willed, You could have killed them and me earlier: will You wipe out all of us for what a few ignorant fools, among us, have done? It was no more than a trial on Your part: You misguide with it whom You will and guide whom You will: You are our Protector and hence, forgive us and have mercy on us and You are the Best Forgiver.

وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّإِمِينَةٍ لَّنَا
أَخَذْتَهُمُ الرَّحْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمُ
مِّن قَبْلُ وَإِنِّي أَتْلُو أَسْمَاءَهُمْ إِن شَاءَ مِنَّا
إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي
مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

156. And ordain grace for us in this world and in the afterworld: we have been guided to You." (Allah) said, "I inflict My punishment on whom I will while My mercy extends to everything; hence, I will

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ إِنَّا هُنَا لِنُؤْتِيكَ قَالَ عَذَابِي أُصِيبُ بِهِ
مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

ordain it for (those people) who will fear disobeying Me and pay *zakaat* and (those people) who will believe in My verses" —

157. Those people) who will follow the Messenger, the unlettered Prophet, whom they find recorded (specified by name) in the Torah and the *Injeel* with them: he enjoins them what is universally known to be good and prohibits them what is universally known to be evil and declares pure and good things lawful for them and impure and bad things unlawful for them and removes their burden from them and (frees them from) the fetters that had been (put) on them; hence, (those people) who believe in him and hold him in high regard and help him and follow the light that has been revealed with him (are the people who) are going to prosper.

SECTION 20

158. Say, "O human beings! I am, to all of you, the Messenger of Allah to Whom belongs the sovereignty of the heavens and the Earth: other than Him there is no god: He gives life and causes death and hence, you must believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words (promises, commands, and messages) and follow him so that you may find the right path."

159. And among the people of Moses, there was a group that used to guide (the people) according to the

فَسَاكُنْتُمُ الْاَلْدِيْنَ يَنْقُون وَيُؤْتُونَ
الزَّكَاةَ وَالَّذِيْنَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٧﴾

الَّذِيْنَ يَتَّبِعُونَ الرَّسُولَ الَّذِيْ اَتَتْهُمُ الَّذِي
يَجِدُوْنَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَإِلَّا يُجِئِلْ بِأَمْرِهِمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنْكَرِ وَيُجِئِلْ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِيْنَ آمَنُوا بِهِ
وَعَزَّزُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِيْ أُنْزِلَ
مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٨﴾

قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ
لَا إِلٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَنَآمِنُوْا بِاللَّهِ وَرَسُولِهِ
الَّذِيْ اَتَتْهُمُ الَّذِي يُؤْمِنُ بِاللَّهِ
وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ
تَهْتَدُونَ ﴿١٥٩﴾

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ
يَعْدِلُونَ ﴿١٥٩﴾

truth (the Torah) and dispense justice according to it.

160. And We had divided them into twelve tribes as communities; and when his people asked him for water, We inspired Moses, "Strike the rock with your staff." Hence, twelve springs gushed out of it and the people (of every tribe) came to know of their watering place; and We spread the shade of a cloud over them and bestowed manna and quail on them (and said), "Eat the sustenance of pure and good things which We have given you." And they did not wrong Us, but they used to wrong themselves.

وَقَطَعْنَهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ، أَنْ يَضْرِبَ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

161. And remember when they were told, "Inhabit this town and eat some of its (produce) from where you like and say, 'Forgive us' and enter the gate prostrating yourselves, We will forgive your sins; We will grant the beneficent more."

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾

162. But, among them, (those people) who used to do wrong replaced a word different from (the word) which they had been told and then, We sent a punishment (for__ as the penalty of __ their disobedience) against them from the heaven because they used to do wrong.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رَجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

SECTION 21

163. And ask them about the town, situated on the sea, when they (its people) used to violate the law of the Sabbath day, as their fishes used to come to them on their Sabbath day raising their heads before them

وَسَأَلْنَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ

(to the surface of the water) and on the day when they did not have the Sabbath, they did not come to them (to the surface of the water) — in this way, did We try them out because they used to transgress.

164. And remember when a group, among them, said to (the members of another group), "Why do you exhort the people whom Allah is going to wipe out or punish, punishing them violently?" They said, (We are doing it) "to free ourselves from blame before your *Rabb* and it may be that they, fearing Allah, guard against His disobedience."

165. But, when they neglected what they had been admonished with, We rescued (those people) who used to restrain (others) from evil and seized (those people) who used to do wrong in a wretched punishment because they used to transgress.

166. But, when they persisted insolently in doing (the evil) from which they had been prohibited from, We said to them, "Turn into despicable monkeys."

167. And remember when your *Rabb* announced that He would be imposing (such people) on them, till the Day of Ressurrection, as would (continue) inflicting a grievous punishment on them: indeed, your *Rabb* is swift in the infliction of punishment and He is, certainly, forgiving, merciful.

لَا يَسْتَوُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ
بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٤﴾

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ
أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعَذَرَةٌ إِلَىٰ رَبِّكُمْ
وَلَعَلَّهُمْ يَنْفُقُونَ ﴿١٦٥﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ
عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَّيِّنٍ
بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٦﴾

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِيَةً ﴿١٦٧﴾

وَإِذْ تَأَذَّتْ رُءُوبُكَ لِيُبَعِثَنَّ عَلَيْهِمْ فِي يَوْمٍ
الْفَيْصَمَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ
لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٨﴾

168. And We divided them into communities throughout the Earth: some of them were righteous while (others) among them were without such (an attribute) and We tried them out through (states of) prosperity and (states of) adversity so that they might return (to obedience).

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ
الصَّالِحِينَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ
بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

169. But, after them, there succeeded generations (after generations of people who) inherited the Book (the Torah). They used to acquire the ephemeral gains of this world and say, "We will be forgiven." And if similar gain came to them, they used to acquire it. Was not the obligation of the Book (Torah) enjoined on them that they would not say (anything) about Allah but the truth and study what was in it? And the home of the afterworld is the best for (those people) who, fearing Allah, guard against His disobedience. Do you not, then, exercise your reason?

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ
عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ
عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ
أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ
وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ
يَنْتَقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

170. And (those people) who adhere to the Book and perform the obligatory prayer (are the reformers): indeed, We will not nullify the reward of (such) reformers.

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ
إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

171. And (imagine) when We raised the mountain and hung it over them as if it were an awning and they thought that it was about to fall on them: (at that time We said to them), "Adhere to what We have given you firmly and remember what is in it so that you may guard yourselves against His disobedience."

وَإِذْ نُنَاقِ الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ
وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

SECTION 22

172. And (imagine) when your *Rabb* took out all their descendants belonging to Adam's children of their loins and called upon them to bear witness upon themselves, "Am I not your *Rabb*?" They said, "Yes, we bear witness." (We did so) lest you should say on the Day of Ressurrection, "In fact, we were unmindful of it."

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ
وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا
بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا
عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

173. Or you should say, "In fact, our forefathers had attributed associates (deities to Allah) earlier and we were (their) descendants after them: will You, then, wipe us out for (as the penalty of) what the followers of falsehood had done?"

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةَ
مَنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾

174. And, in this way, do We expound (Our) verses (so that they may not have any excuse) and so that they may return (to obedience).

وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

175. And recite / read out before them, the account (of a person) whom We gave Our verses, but he got away from them and then, the Devil followed him and hence, he came to be among (the people) going astray.

وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَاسْلَخَ
مِنْهَا قَاتِبَهُ الشَّيْطَانُ فَكَانَ
مِنَ الْغَاوِينَ ﴿١٧٥﴾

176. And if We had willed, We would have raised him by them (verses), but he himself leaned towards the earth and followed his passions; hence, his image is like that of a dog: if you strike at him, he will loll up his tongue or if you leave him, he will loll up his tongue; such is the image of (those people) who belie and deny Our verses (the books) and hence, you must narrate (such) stories so that they may ponder (them).

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ
إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ
الْكَلْبِ إِنْ تَحَمَّلَ عَلَيْهِ يَلْهَثْ
أَوْ تَرَكَهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ الْقِصَصَ
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

177. What a bad image it is of the people who belie and deny Our verses and go on doing wrong to themselves!

سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَأَنفُسُهُمْ كَانُوا بِظُلْمٍ ۞ (١٧٧)

178. He whom Allah guides is, then, (the person who) finds the right path and those whom He misguides are, then, such (people) as are the losers (misled and ruined).

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِّ
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۞ (١٧٨)

179. And We have, certainly, created a great many of the jinn and human beings for the Hell (for) they have hearts, but they do not learn with them and they have eyes, but they do not perceive with them and they have ears, but they do not hear with them; such (people) are like animals, rather, they are the most misguided; such are (the people) as are unmindful (of the guidance).

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ
لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا
وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ
أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ۞ (١٧٩)

180. And excellent names belong to Allah and hence, you must pray to Him with them and leave (those people) who stray from the right course in regard to His names; they shall, soon, be requited for what they have been doing.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا
يَعْمَلُونَ ۞ (١٨٠)

181. And among (the people) whom We have created, there has been a community (a group of persons) that has been guiding (human beings) according to the truth and dispensing justice according to it.

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ
يَعْدِلُونَ ۞ (١٨١)

SECTION 23

182. And We will, by degrees, seize (those people) who belie and deny Our verses, from where (the direction which) they do not know.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ
لَا يَعْلَمُونَ ۞ (١٨٢)

183. And I am giving them free rein to enjoy life for long; My design is, indeed, very strong.

وَأَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

184. And do they not ponder (that) their friend (the Messenger) has no insanity, (whatever)? He is no more than a clear warner.

أَوَلَمْ يَنْفَكُوا مَا بَصَاحِهِمْ مِنْ جَنَّةٍ
إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ ﴿١٨٤﴾

185. And do they not reflect on the sovereign order of the heavens and the Earth and anything which Allah has created and that it may be that their end has drawn near? Hence, in which other message, after it (the *Quraan*), will they believe?

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ
وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ
أَجَلُهُمْ فِي آيٍ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

186. There is, then, no guide, whatsoever, for (a person) whom Allah misguides; and He leaves them bewildering in the excess (of their defiance).

مَنْ يُضِلِلِ اللَّهُ فَكَأَيِّ هَادٍ لَهُ، وَيَذَرُهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٨٦﴾

187. They ask you about the Hour of Resurrection, "When will it come to pass?" Say, "Its knowledge is, only, with my *Rabb*: nobody can disclose its time other than Him; it will be very heavy for the heavens and the Earth; it will not come to you, but all of a sudden." They ask you as if you had full knowledge of it: say, "Its knowledge is only with Allah, but most of the human beings do not know."

يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا
عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْعِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ
وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْتَلُونَكُمْ كَأَنَّكَ حَفِيٌّ
عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُ النَّاسِ
لَا يَعْلَمُونَ ﴿١٨٧﴾

188. Say, "I do not have any power over any gain or loss for myself except what Allah wills; and if I had known the unseen, I would, certainly, have amassed a good deal of riches and no harm would have afflicted me; I am no more than a warner and an announcer of good news to the people who believe."

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ
وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْنَزْتُ
مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ
وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

SECTION 24

189.(It is) He Who created you from a single man (Adam) and made, from him, his wife (Eve) so that he might have repose with her and hence, when he (a man) possesses her (his wife), she conceives (becomes pregnant with) a light pregnancy and then, she passes through it (the state of pregnancy) and hence, when she is heavy (big with child), both of them pray to Allah, the *Rabb* of both of them, "If You give both of us a sound child, we will be among the thankful."

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ
مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا
حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ
دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ
مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

190. But, when He gives both of them a sound child, both of them start attributing associates to Him in what He gives both of them; but Allah is sublime, being beyond the associates whom they attribute.

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا
آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

191. Do they associate those (deities) that do not create anything and they are themselves created?

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾

192. And they can neither extend help to them nor help themselves.

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ
يَنْصُرُونَ ﴿١٩٢﴾

193. And if you call them to guidance, they will not follow you; it makes no difference for you whether you call them or you are silent.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ
أَدْعَوْتُهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

194. Indeed, those (deities) whom you pray to besides Allah, are human beings like you, but (if you insist on praying to them), pray to them

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ
أَمْثَلُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا
لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

and let them respond to you, if you are truthful (in your claim).

195. Do they have feet by which they walk or do they have hands by which they catch or do they have eyes by which they see or do they have ears by which they hear? Say, "Call your associates and then, conspire against me and do not give me any respite.

أَلَمْ تَرَ أَنَّهُمْ لَمْ يَكُنْ لَهُمْ
أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ
أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ
أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ
لَهُمْ أذانٌ يَسْمَعُونَ بِهَا قُلْ
ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا
فَلَا تُنْظَرُونَ ﴿١٩٥﴾

196. Indeed, my protector is Allah Who has revealed the Book (*Quraan*) and He befriends (helps) the righteous."

إِنِّي وَلِيُّ اللَّهِ الَّذِي نَزَلَ
الْكِتَابُ وَهُوَ تَوَلَّى
الصَّالِحِينَ ﴿١٩٦﴾

197. And those (deities), whom you pray to besides Him, can neither extend help to you nor can they help themselves.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ
لَا يَسْتَطِيعُونَ نَصْرَكُمْ
وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾

198. And if you call them to guidance, they will not hear and you think that they are looking at you, but they do not see.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى
لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ
إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

199. You must adopt (choose to follow) pardon and enjoin goodness and shun the ignorant.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ
وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

200. And if the Devil's incitement instigates you to (an evil), you must, then, seek Allah's protection; indeed, He hears, knows (everything).

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ
نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ
سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

201. Indeed, when any suggestion of the Devil, even, touches (those people) who fear disobeying (Allah), they bear in mind (His guidance) and then, all of a sudden, they see the light (see the way to proceed to).

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ
طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا
فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

202. And their brothers (partners in evil-doing), further, lead them on

وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي
الْفِتَنِ ثُمَّ

into straying and hence, they leave no stone unturned.

لَا يُقْصِرُونَ ﴿٢٢﴾

203. And when you do not bring any verse to them, they say, "Why do you not forge one?" Say, "Indeed, I follow only what is revealed to me from my *Rabb*; this (*Quraan* is full of) your *Rabb*'s enlightening arguments and guidance and mercy for the people who believe."

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَآئِرٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٣﴾

204. And when the *Quraan* is read (to you), you must listen to it and keep quiet so that you are shown mercy.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٤﴾

205. And you must remember your *Rabb* in your heart, suppliantly and fearfully and without raising the voice of your utterance in the morning and in the evening and you must not be among the unmindful.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٥﴾

206. Indeed, those who are by your *Rabb* do not display arrogance against His service (rendering exclusive obedience to Him) and declare Him free from all the imperfections and prostrate themselves to Him. ﴿٢٦﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٦﴾

*1 that is, abstain from buggery.

*2 I have used the term 'household' for Lot's ahl (أَهْل) because, as specified in 51.36, there was only one house in which Lot and the believers lived. They might have been his relatives or adherents. Whatever might have been the case, they were the occupants of a single house regarded as a unit except his wife and hence, this term.