

SURAH YOONUS (10)

The Surah *Yoonus* (Jonah) starts the third group which includes fourteen surahs up to the *Suratunnoor*. The theme that runs through all these surahs is that the conflict that has surfaced between the message of the Last Messenger and the polytheism of the *Quraysh* shall result in the triumph of Islam and enlightenment as advocated by the Messenger and the defeat of the *Quraysh*, being the advocates of Ignorance and dark ages. Hence, the *Quraysh*, the first people addressed by the *Quraan*, have been warned variously through all these surahs, directly, indirectly and through historical accounts and stories of the ruined peoples of the past. All necessary proofs and evidences from their own lives and the universe have been marshalled to prove the utter falsity of polytheism, their worship of deities, and their rejection of the Messenger's message of believing in the unity of the Godhead, Prophethood, and the Judgement Day. As the peoples of old had been doomed to destruction, after rejecting their messengers, so shall the *Quraysh*, or, for the matter, any people be consigned to the dustbin of history, if they persist in belying and denying the Last Messenger who, on the contrary, has, in all these surahs, been assured of ultimate success. The believers shall triumph against heavy odds, only if they take courage, have patience, and do not give in to haste which makes waste. The last surah of this group, the *Suratunnoor*, presents an image of the Community. The Messenger and the believers have been promised from the Surah *Yoonus* to the *Suratulmu'minoon* — the image of a Community based on the negation of polytheism, the affirmation of the unity of the Godhead, and the submission of the believers to the authority of the Messenger.

The Surah *Yoonus*, from the first verse to the tenth verse, presents the theme — the *Quraan*, the book of wisdom, has been revealed to the Last Messenger, a distinguished man of their own society, by Allah, the Creator of the entire cosmos in six phases, to warn them of the Last Judgement and announce good news to all the believers. But the Makkans do not believe in it or in him, dubbing him a magician. Hence, disbelievers shall have the punishment of the Hell and the believers shall have the gardens of bliss. The Surah, in the thirteenth verse, proceeds to warn the polytheists of meeting the same fate as the peoples of old had met and in the fifteenth verse, refers to their absurd demand of altering the *Quraan* to suit their whims. But the Messenger is told in the same verse to declare that he follows what is revealed to him and he cannot forge any falsehood against Allah. While exposing their polytheistic worship of deities as absurd in the eighteenth verse, the Surah proceeds to show in the nineteenth verse that conflicts and differences arise when people do not exercise their reason positively and deviate from the straight path. Allah shall, on the Judgement Day, set at rest all their doubts and disputes. As regards their demand for a convincing sign, the twentieth verse warns them to await it. The Surah, from the twenty-first verse up to the thirtieth verse, exposes the falsity of the polytheists' trust in their deities and explains that it is Allah Whom they turn to in danger while sailing in felucca and hence, they must be thankful to Him alone. Punishment shall come to them all of a sudden as a devastating storm visits on the harvest and vegetative growth. Hence, those who respond to the

Messenger in this world shall have excellent reward and those who reject his message shall have eternal punishment and their deities shall not help them on the Judgement Day as shown in the twenty-eighth verse. Judgement shall belong to Allah, alone, and every human being shall confront his actions before Allah as shown in the thirtieth verse. The thirty-first verse of the Surah, again, refers to Allah's omnipotence and providence for human beings and asks the polytheists if their deities can do any of such favours. They can neither create anyone nor guide anyone. Hence, polytheists follow mere suppositions not facts. The *Quraan*, on the contrary, coming from the *Rabb* of the cosmos, states facts and guides human beings to the ultimate truth. The thirty-eighth verse challenges all the antagonists of the *Quraan* to produce a single surah like any *Quraanic* surah, if they consider it a forged book. Polytheists belie and deny it because their flawed knowledge cannot comprehend its profound message. They belie and deny as the doomed peoples of old had done in the case of their books and messengers. They do so because they do not exercise their reason as shown in the forty-second verse. The Messenger cannot, therefore, guide those who do not exercise their God-given faculties. On the Judgement Day, the polytheists shall recognize one another and, as the result of their belying and denying the accountability, be damned to eternal punishment. The forty-seventh verse declares that every community has had a messenger and the acceptance or non-acceptance of His message decides the fate of the community. As for the threat of punishment awaiting criminals, the Messenger is told to announce, in the forty-ninth verse, that he has no knowledge of it, but it shall visit on the criminals and then, they shall not be able to ward it off and all the polytheists shall repent of having belied and denied it on the Judgement Day.

The Surah, from the fifty-fifth verse up to the seventieth verse, announces that Allah's promise or threat is true as He is the Creator of the heavens and the Earth, life and death, and to Him all the human beings shall return for accountability. It is He Who has revealed the *Quraan* and hence, they must go by and live by it __ Allah's guidance and mercy. They must not, whimsically, declare His sustenance lawful and unlawful. Hence, forgers must be forewarned and thank Allah for His sustenance, material as well spiritual, in this very world, for Allah knows what disbelievers do and what believers do. The latter shall have success and joy in this world as well as in the afterworld. The sixty-fifth verse consoles the Messenger that all the might and honour belong to Allah alone. Those who pray to deities, besides Allah, follow nothing but supposition and superstition. They must, rather, consider such natural phenomena as night and day which show His providence. The sixty-eighth verse debunks the polytheistic notion of attributing daughters to Allah. They forge falsehood against Him and Allah shall punish them for it. The Surah, from the seventy-first verse to the seventy-fourth verse, refers to Noah and, after him, other messengers who had been belied and denied by their peoples who had been punished. If the *Quraysh*, also, persist in their rejection of the Last Messenger, they shall meet the same fate.

The Surah, then, from the seventy-fifth verse to the ninety-third verse, narrates how Pharaoh and his aristocracy had rejected Moses and Aaron, drawing a parallel with the *Quraysh* and their leaders rejecting the Last Messenger. This parallel continues

throughout the narrative. As the children of Israel had been persecuted, so were the companions of the Messenger being persecuted. As Moses was dubbed a magician, so was the Last Messenger. As Moses and his companions were announced the good news of a triumphant emigration from Egypt, so were the Messenger and his persecuted companions announced the good news of a triumphant success. As Pharaoh and his followers had perished, so were the *Quraysh* ultimately routed and conquered.

The Surah, from the ninety-fourth verse, starts addressing the Messenger and continues to do so up to the close __ the one hundred and ninth verse. Through the Messenger, the polytheists are warned not to labour under scepticism about the *Quraan* otherwise they shall be damned as sceptics never believe. Those who disbelieve in Allah's verses shall never believe even if they see all the signs. Among all the peoples of old punished for their transgression, Jonah's people were the only exception. Punishment was averted from them as they had submitted themselves to Jonah freely. Allah wants all the people to believe free of coercion or compulsion by using reason. He casts filth on those who do not use their reason to study natural phenomena in the cosmos in order to arrive at a positive conclusion and believe in Allah. Hence, if the *Quraysh* are awaiting the fate of the doomed peoples of old, let them do so. The Messenger, on the contrary, has been commanded to serve Allah exclusively and single-mindedly without, in any way, leaning to polytheism because Allah, alone, can cause any harm or bring any gain. Hence, he has been told to declare that the truth __ the *Quraan* __ has come to them from their *Rabb*. Whoever follows it shall find the straight path. Whoever rejects it shall damn himself. He has, therefore, been commanded to follow what is being revealed to him awaiting His judgement on the *Quraysh* patiently.

Thus, the entire surah is a piece of compact and coherent argument for the theme enunciated in its beginning, without any flaw in its logic and delivery.

SURAH YOONUS

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

1. *Aliflaam raa*; these are the verses of the Book of wisdom.
2. Is it astonishing for human beings that We have inspired a man among them to warn (inform and admonish) human beings and announce good news to (those people) who believe that they shall have exalted positions / excellent outcome with their *Rabb*? The disbelievers say, "Indeed, this (man) is, certainly, a clear magician."
3. Indeed, your *Rabb* is Allah Who created the heavens and the Earth in six days (phases) and then, entered upon the throne (assumed the sovereignty of the cosmos) to order (regulate) all the affairs: there is no intercessor except after His permission; such is Allah, your *Rabb* and hence, you must serve (render exclusive obedience to) Him; do you not, then, bear in mind?
4. To Him is to be the return of all of you: Allah's promise is true; indeed, He originates creation and then, He shall restore it (at the Resurrection) so that He may reward (those people) who believe and do good deeds according to equity (natural justice); and (those people) who disbelieve shall have the drinking of the boiling water and a grievous punishment because they disbelieve.

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُكَ أَيُّنُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۖ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٢﴾

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأُمُورَ ۚ إِنَّ شَفِيعَ الْإِيمَانِ بَعْدَ إِذْنِهِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدُوهُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

5. (It is) He Who has made the Sun radiant and the Moon lighted and assigned her (the Moon) phases so that you may know the number of years and (make) a calculation; Allah has not created such (a system) but with a (sublime) end (purpose and limit); He expounds His signs for the people who have (take advantage of) knowledge.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا
وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

6. Indeed, in the alternation of night and day and what Allah has created throughout the heavens and the Earth, there are signs for the people who guard themselves against His disobedience.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ
اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ
يَتَّقُونَ ﴿٦﴾

7. Indeed, (those people) who do not fear appearing before Us (for accountability) and prefer the life of the world and are contented with it and (those people) who are unmindful of Our signs,

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَارٍ وَرَضُوا بِالْحَيَاةِ الدُّنْيَا
وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾

8. Are (the people) whose abode shall be the fire (of the Hell) for what they have been committing.

أُولَٰئِكَ مَا لَهُمْ النَّارُ إِلَّا مَا كَانُوا
يَكْسِبُونَ ﴿٨﴾

9. Indeed, their *Rabb* shall lead (those people) who believe and do good deeds, with their belief (*eimaan*), into the gardens of bliss: under them, rivers will be flowing.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ
الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

10. Their prayer, among them (those gardens), will be, "O Allah! Free from imperfections You are!" And their salutation among them will be, "Peace." And their last thanks-giving will be, "Glory (abiding praise and thanksgiving) to Allah, the *Rabb* of all the worlds in the cosmos."

دَعْوَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ
وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٠﴾

SECTION 2

11. And if Allah had expedited (hastened) punishment for human beings, as He hastens mercy for them, their term (of life) would have been brought to an end: but, We leave (the people) who do not fear appearing before Us (for accountability), bewildered through their excess (of defiance).

وَلَوْ يَعْجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَلَهُمْ
بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرُ الَّذِينَ
لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

12. And when any distress afflicts man, he prays to Us while lying down on his side or sitting or standing: but, when We remove his distress from him, he walks (conducts himself) as if he had never prayed to Us in a distress which had afflicted him; in this way, do We adorn what they do (their malpractices) for those people who exceed just, usual, and proper bounds.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّكَانَ لَمْ
يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ
مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

13. And We have, already, wiped out (many) communities before you when they conducted themselves wrongfully though their messengers had brought them clear evidences and they were not such as to believe (in their messages); in this way, do We requite a criminal people with.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا تَاطَمَعُوا
وَجَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾

14. Then, We have appointed you successors in the land after them so that We may observe how you conduct yourselves.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ
لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

15. And, when Our clear verses are recited before them, (those people) who do not fear appearing before

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ
لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِفِرْعَوْنٍ غَيْرِ هَذَا

Us (for accountability) say, "Bring a *Quraan* other than this (*Quraan*) or change it." Say, "I am not in a position that I should change it of my own accord: I do not follow but what is revealed to me: I fear, if I disobey my *Rabb*, the punishment of a terrible Day."

أَوْبَدَلَهُ قُلْ مَا يَكُونُ لِي أَنْ أَبْدَلَهُ مِنْ تِلْقَائِي
نَفْسِي إِنَّ أَنْتَ الْإِلَهَ الْأَبَدِيُّ إِلَهُ الْإِنْسَانِ
إِنْ عَصَيْتُ رَبِّي عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Say, "If Allah had willed, I would neither have recited it before you nor He would have informed you of it (the *Quraan*): I have, already, spent (a good part of my) life among you before it; do you not, then, exercise your reason?"

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ
وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا
مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

17. Who is, then, a worse wrongdoer than he who forges falsehood against Allah or belies and denies His verses? Indeed, criminals shall never prosper.

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا
أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ
الْمُجْرِمُونَ ﴿١٧﴾

18. And they worship, besides Allah, such (deities) as can neither harm them nor benefit them and say, "They are our intercessors with Allah." Say, "Do you inform Allah of what He does not know (to exist) throughout the heavens and throughout the Earth? Free from imperfections is He and sublime, being beyond (the associates) whom they attribute." (with Him).

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُنَا
عِنْدَ اللَّهِ قُلْ أَنْتَبِتُوكَ اللَّهُ يَمَا لَا يَعْلَمُ
فِي السَّمَوَاتِ وَالْأَرْضِ سُبْحَنَهُ وَتَعَالَى
عَمَّا يُشْرِكُونَ ﴿١٨﴾

19. And all the human beings were no more than a single community, but they disagreed; and if the warning (of punishment in the afterworld) had not preceded on the part of your *Rabb*, judgement would have been pronounced among them about what they have been disagreeing (with one another).

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا
وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ
بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

20. And they say, "Why has a sign not been sent to him from his *Rabb*?"

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ

Say, "Indeed, what is unseen belongs to Allah and hence, you must await, I am, also, with you among those (people) who are awaiting" (what is in store).

SECTION 3

21. And when We give human beings to taste mercy after the adversity that afflicts them, then, all of a sudden, they start practising deceit with regard to Our signs; say, "Allah is the swiftest in punishing them for their deceit." Indeed, Our envoys have been writing the deceits which you have been practising.
22. (It is) He Who carries you through land and water till, when you are on board a felucca (a sailing vessel) and they (feluccas) go on sailing with them (passengers) with a favourable wind and they rejoice at it, there comes a gale, blowing violently, and waves come upon them from every side and they think that they are about to perish (suffer death), they pray to Allah, dedicating obedience to Him, "If You rescue us from this (terrible affliction), we will, certainly, be among the thankful."
23. But, when He rescues them, all of sudden, they start deviating from justice and truth in the land without any justification. O human beings! Your deviating from justice and truth shall, only, go against yourselves (because) the enjoyment of the life of the world (is brief) and then, your return is to be to Us and then, We will tell you what you have been doing.

فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ
مِنَ الْمُنْتَظِرِينَ ﴿١٠﴾

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِن بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا
لَهُمْ مَكْرُفٌ ءَايَانَا قُلْ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا
يَكْتُبُونَ مَا تَمْكُرُونَ ﴿١١﴾

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي
الْفُلِّكَ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا
رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ
وظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ
الَّذِينَ لَيْنَ أَنْجَيْنَا مِنْ هَذِهِ
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٢﴾

فَلَمَّا أَنْجَيْنَهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
يَتَأْتِيهَا النَّاسُ إِنَّمَا بَغَيْكُمْ عَلَىٰ أَنْفُسِكُمْ
مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ
فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٣﴾

24. In fact, the image of the life of the world is like the water We send from the clouds and then, the Earth's plant life, from which both human beings and grazing animals eat (derive food and fodder), mingling with it (the water, grows luxuriantly) till, when the land wears its decoration and is well adorned and its possessors think that they have mastery over it, Our punishment comes upon it by night or by day and hence, We turn it into a field reaped (and mowed down) as if nothing existed there yesterday; in this way, do We expound Our signs for the people who ponder.

إِنَّمَا مِثْلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْبَيَّتْ وَظُنَّ أَهْلُهَا أَنَّهُمْ قَدِرُوا رَبَّ عَلَىهَا أَنَّهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبْ بِالْأَمْسِ كَذَلِكَ نَقْصِلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

25. And Allah invites (all) to the mansion of peace and guides whom He wills to the straight path.

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

26. (Those people) who do good shall have an excellent (reward) and more and neither gloom nor dishonour shall overcome their faces — such (people) are the inhabitants of the Paradise: they shall abide in it eternally,

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

27. While (those people) who commit misdeeds shall have the requital of every misdeed equal to it and dishonour shall overcome them: they shall not have any saviour against Allah (His punishment: in the afterworld, they will look) as if their faces were covered by pieces of dark night — such (people) are the inhabitants of the fire (of the Hell): they shall abide in it eternally.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

28. And the Day when We gather up all of them and then, We will say

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا

to those who used to attribute associates (to Allah), "Stand at your places, you and your associates." And then, We will effect a separation between them and their associates will say, "You had not been worshipping us.

29. Hence, Allah suffices as a witness between us and you: we were totally unaware of your worship."
30. At that time, every person shall confront / know the reality of (the actions) which he commits (in this world) and all of them shall be returned to Allah, their true Lord Protector, and (the deities) whom they have forged shall disappear from them.

SECTION 4

31. Say, "Who gives you sustenance from the heaven and the Earth or who has power over the senses of hearing and sight and who takes what is alive out of what is dead and takes what is dead out of what is alive and who orders (regulates) all the affairs" (of the cosmos)? They shall, in reply, say, "Allah." Then, ask (them), "Do you not, then, guard yourselves against (associating deities with Him)?"
32. Such is, then, Allah, your true *Rabb*: what is, then, (left) after the truth but misguidance? So, where are you being deluded (misled) (from the guidance)?
33. In this way, your *Rabb's* warning (of punishment in the afterworld) against (those people) who transgress that they will not believe, shall turn out to be true.

مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَرَلْنَا بَيْنَهُمْ وَقَالَ
شُرَكَاءُهُمْ مَا كُنْتُمْ إِبَانًا تَعْبُدُونَ ﴿٣٨﴾

فَكَفَى بِاللَّهِ شَهِيدًا يَتَنَبَّأُ بَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ
لَغَافِلِينَ ﴿٣٩﴾

هَذَا إِلَهُكَ تَبَلَّوْا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ
مَوْلَاهُمُ الْحَقُّ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٤٠﴾

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ
السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدْبِرُ الْأَمْرَ
فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٤١﴾

فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ
إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ ﴿٤٢﴾

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا
أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٤٣﴾

34. Say, "Is there, among your associates, anyone who can originate creation and then, restore it" (at the Resurrection)? Say, "Allah, (alone), originates creation and then, He shall restore it" (at the Resurrection) — Where are you, then, weak-mindedly, being deterred (from the guidance)?

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَدْعُوا الْخَلْقَ ثُمَّ يُعِيدُهُ قُلْ
اللَّهُ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ يَعْلَمُ مَا يُفْعَلُ ﴿٣٤﴾

35. Say, "Is there, among your associates, anyone who can guide (anyone) to the truth?" Say, "Allah, (alone), guides (whom He wills) to the truth. Is He, then, Who guides (human beings) to the truth more entitled that He should be followed or he who cannot find a path unless he is guided? What is, then, the matter with you? How do you judge?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي
لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا
يَهْدِي إِلَّا أَنْ يَهْدِيَ فَأَلْكَرْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

36. And most of them do not follow but (mere) supposition; (but), supposition cannot, certainly, avail against the truth at all; indeed, Allah has full knowledge of what they have been doing.

وَمَا يَنْبَغُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يَقْنِي مِنَ الْحَقِّ
شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

37. And this *Quraan* is not (the kind of book) that could have been forged (by anyone) excluding Allah: on the contrary, it is the substantiation of what (was prophesied) before it and the detailed exposition of the Book (the essence of all the books preceding it): there is no doubt about its being from the *Rabb* of all the worlds in the cosmos.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ
فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

38. Do they say? "He (the Messenger) has forged it." Say, "Produce, then, a chapter like it (the *Quraan*) and

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا
مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

call (invite) whom you can other than Allah, if you are truthful."

39. On the contrary, they belie and deny (the *Quraan*) because they cannot encompass its knowledge and its visible effect has not, yet, come to them; similarly, (those peoples) who existed before them had belied and denied (their books) and hence, consider how (terrible those) wrongdoers' end had been!

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ
كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانْظُرْ كَيْفَ
كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

40. And among them there are (those people) who believe in it (the *Quraan*) and among them, there are (those people) who do not believe in it; and your *Rabb* knows best the people who cause wrong, corruption, and disorder.

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ
وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾

SECTION 5

41. And if they belie and deny you, you must, then, say, "For me, my actions and for you, your actions: you are exempt (free from any obligation) from what I do and I am exempt from what you do."

وَإِن كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ
أَنْتُمْ بَرِيقُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾

42. And among them, there are (those persons) who give ear to you; will you, then, make the deaf hear even if they do not exercise their reason?

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ
وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

43. And among them, there are (those persons) who look at you (blankly); will you then, guide the blind even if they do not see (grasp mentally)?

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْىَ
وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾

44. In fact, Allah does not wrong human beings at all: on the contrary, human beings wrong themselves.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

45. And the Day when He gathers them up (for judgement, it will appear to them) as if they had not stayed (in the world) except for an hour of the day. They shall recognize one another; (those people) who belie and deny appearing before Allah (for accountability) and do not follow the right path (in this world) shall, certainly, incur a loss (damn themselves).

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ
يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ
وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

46. And either We will show you some of what We threaten them with or We will cause you to die and then, to Us is to be their return. Besides, Allah is the witness against what they have been doing.

وَأِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعَنَّكَ فَإِنَّا
مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾

47. And for every community (there has been) a messenger and hence, when their messenger comes to them (the people of the community), judgement is pronounced among them according to equity (natural justice) and they are not wronged.

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ
بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

48. And they (the disbelievers) say, "When will this threat take effect, if you are truthful?"

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدِ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾

49. Say, "I do not have any power, for myself, over any harm or any benefit except what Allah wills: for every community, there is a term (duration of existence); when their end (death / downfall) comes, they can neither delay (it) nor advance it by an hour."

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ
لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

50. Say, "Do you consider, if His punishment comes upon you by

قُلْ أَرَأَيْتُمْ إِن آتَاكُمْ عَذَابُهُ بَيِّنَاتًا أَوْ نَهَارًا مَاذَا

night or by day, what on earth are the criminals pressing for it?

51. Will you, then, when it comes (upon you) believe in it? What! Now (you believe in it when it has come) though (in the past) you used to press for it."

52. Then, (those people) who have been doing wrong shall be told, "Taste eternal punishment: you are, in fact, being requited for what you used to commit" (in the world).

SECTION 6

53. And they ask you (derisively), "Is it a fact?" Say "Yes, by my *Rabb!* Indeed, it is a fact and you shall not have any power" (against it).

54. And if everybody that does wrong possessed what is throughout the Earth, would, certainly, like to ransom / redeem oneself with it and they will hide remorse, when they see the punishment and judgement shall be pronounced among them by equity (natural justice) and they shall not be wronged.

55. Listen! Indeed, what is throughout the heavens and the Earth belongs to Allah. Listen! Allah's promise is true, but most of them do not know.

56. He gives life and causes death and to Him you shall be returned.

57. O human beings! Exhortation and the cure of what is in the breasts and guidance and mercy for the

يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾

أَتُمِرُّ إِذَا مَا وَفَعَاءُ امْنَمُ بِهِءَ آفَنُ وَقَدْ كُنْتُمْ بِهِءَ

تَسْتَعْجِلُونَ ﴿٥١﴾

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ

هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

وَيَسْتَنْفِثُونَكَ أَحَقُّ هُوَ قَوْلِي وَإِنِّي أَنَّهُ

لَحَقُّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

وَلَوْ أَنَّ لِلْكَافِرِينَ مَا فِي الْأَرْضِ لَأَفْتَدَتْ

بِهِءَ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَفُضِيَ

بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ

حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ

وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى

believers have come to you from your *Rabb*.

وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٥٧﴾

58. Say, "With Allah's bounty and His mercy (the *Quraan* has been revealed) and hence, they must rejoice in such (a book). It is better than what they are accumulating."

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا

هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

59. Say, "Do you consider the sustenance that Allah has bestowed on you, some of which you declare unlawful and (others) lawful?" Say, "Has Allah permitted you (to do so) or do you forge (it) against Allah?"

قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ

فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ ءَاللهُ أَذِنَ

لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

60. And what is the opinion of (those people) who forge falsehood against Allah (about) the Day of Resurrection? Indeed, Allah possesses (high) bounty for human beings, but most of them do not thank.

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ

يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ

وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

SECTION 7

61. And whatever state you are in and whatever portion of the *Quraan* you peruse and you do not do any deed, but We witness you when you engage in it; and there is nothing even worth the weight of an atom throughout the Earth and throughout the heaven hidden from your *Rabb* and there is neither smaller than that nor bigger, but it is recorded in a clear register.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ

وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا

إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ

ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ

وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

62. Listen! Allah's friends shall neither have any fear of themselves nor shall they grieve__

إِلَّا إِيَّاكَ أَوْلِيَاءَ اللَّهُ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿٦٢﴾

63. (Those people) who believe and guard themselves against evils and His disobedience

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

64. Shall have good news in the life of the world and in the afterworld; there is no change in Allah's words (promises); such (a reward) is the supreme success.

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ ﴿١٤﴾

65. And their (hostile) utterance must not grieve you: indeed, all the might and dominance belong to Allah; He is the Hearer, the Omniscient.

وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا
هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٥﴾

66. Listen! Indeed, to Allah belong whoever exist throughout the heavens and whoever exist throughout the Earth and those people who pray to (deities) other than Allah, do not, in fact, follow associates; they do not follow but supposition and they do not but lie.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
شُرَكَاءَ إِنْ يَسْتَعِينُونَ إِلَّا الظَّنُّ وَإِنْ هُمْ
إِلَّا يَخْرُصُونَ ﴿١٦﴾

67. (It is) He Who has made, for you, night so that you may repose during it and (made) day bright and clear (so that you may work during it); indeed, in all such (phenomena) there are proofs for the people who listen (to the message).

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ
وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿١٧﴾

68. They say, "Allah has children." — Free from such imperfections is He: He is Self-sufficient: to Him belong what is throughout the heavens and what is throughout the Earth; you have no authority for such (a claim); do you say against Allah what you do not know?

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَٰذَا أَتَقُولُونَ
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٨﴾

69. Say, "Indeed, (those people) who forge falsehood against Allah shall never prosper."

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
لَا يَفْلِحُونَ ﴿١٩﴾

70. The enjoyment during (the life of) the world (is but little) and then, their return is to be to Us and then, We will give them to taste a violent

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُنذِرُهُمُ
الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٢٠﴾

punishment because they disbelieve.

SECTION 8

71. Recite, before them, Noah's account, when he said to his people, "O my people! If my position (as a messenger) and my exhortation with Allah's verses are intolerable to you, in that case, I trust in Allah and you should, also, make your joint decision and your associates (should, also, be with you) and then, your joint decision should not be perplexing and dubious for you and, finally, you should execute (it) on me and not grant me any respite.

وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمِ إِن كَانَ
كَبْرُ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بَيِّنَاتٍ أَلَّا فَعَلَ اللَّهُ
تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ
أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا
إِلَيَّ وَلَا تَنْظُرُونِ ﴿٧١﴾

72. But, if you turn away (reject it), I do not ask any reward of you: my reward does not lie but with Allah and I have been commanded that I must belong to those who submit themselves to Allah."

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا
عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

73. But they belied and denied him and then, We rescued him and (all those people) who were with him on board the felucca and made them successors of (the Earth) and drowned (all those people) who had belied and denied Our verses and hence, consider, how (terrible) the end of the warned had been!

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ وَجَعَلْنَاهُمْ
خَلَافَةً وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ
كَيْفَ كَانَ عَاقِبَةُ الْمُتَذَكِّرِينَ ﴿٧٣﴾

74. Then, We sent, after him, (many) messengers to their peoples and hence, they brought them clear evidences, but they were not such as to believe in what they had, earlier, belied and denied; in this way, do

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ
بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ
كَذَلِكَ نَطْعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

We seal the hearts of those people who exceed the proper bounds.

75. Then, We sent, after them, Moses and Aaron to Pharaoh and his nobles (aristocracy) with Our miracles, but they displayed arrogance and they were a criminal people.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٥﴾

76. Hence, when the truth came to them from Us, they said, "It is, indeed, clear magic."

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا السِّحْرُ مُبِينٌ ﴿٧٦﴾

77. Moses said, "Do you say so about the truth when it has come to you? Is this magic? And magicians never prosper."

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾

78. They said, "Have you come to us so that you should deflect us from what we found our forefathers acting on and that royal power should belong to both of you in the land? We are not going to submit ourselves to both of you."

قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا خُنَّاكُمْ بِمُؤْمِنِينَ ﴿٧٨﴾

79. And Pharaoh said, "Bring every expert magician to me."

وَقَالَ فِرْعَوْنُ أَتَنْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾

80. Hence, when (all) the magicians came, Moses said to them, "Cast what you are going to cast."

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمُ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨٠﴾

81. But, when they cast (their spell), Moses said, "What you have come with is magic. Allah will, certainly, nullify it. Indeed, Allah does not promote the cause of those who cause wrong, corruption, and disorder.

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

82. And Allah proves (establishes the existence of) the truth by His words (commands) even if the criminals hate."

وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

SECTION 9

83. Hence, none submitted themselves to Moses except (a few) young men from his people for fear of Pharaoh and their nobles lest they should persecute them; and Pharaoh had exceeded, arrogantly, all the bounds in doing wrong and committing sins in the land and he was, certainly, among the people exceeding just, usual, or proper bounds.

84. And Moses said, "O my people! If you have come to believe in Allah, you must, then, trust in Him if you submit yourselves (to Allah)."

85. Then, they said, "In Allah do we trust, O our *Rabb*! Do not subject us to the persecution of the wrongdoing people,

86. And rescue us, with Your mercy, from the disbelieving people."

87. And We inspired Moses and his brother (with the command), "Both of you must prepare for both of your people, in Egypt, (a number of) houses and turn your houses into the *Qibla* (the direction to which they will turn while praying) and perform the obligatory prayer and announce good news to the believers."

88. And Moses said, "O our *Rabb*! You have given Pharaoh and his nobles (ruling aristocracy) pomp and possessions in the life of the world __ O our *Rabb*! __ only to misguide (the people) from Your way? O our

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ
مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ
لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾

وَقَالَ مُوسَى يَقَوْمِ إِن كُنتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا
إِن كُنتُمْ مُسْلِمِينَ ﴿٨٤﴾

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ
الظَّالِمِينَ ﴿٨٥﴾

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءِ الْقَوْمَ كَمَا
يَمْسُرُ يَتُونَ وَاجْعَلُوا يَتُونَكُمْ قِبَلَهُ
وَاقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

وَقَالَكَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ
وَمَلَآئِهِ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا
لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ

Rabb! Destroy their possessions and harden their hearts so that they should not believe till they see the grievous punishment."

89. (Allah) said, "The prayer of both of you has been heard and hence, both of you must stand up to (your cause) and not follow the way of (those people) who do not have knowledge."

90. And We helped the children of Israel to cross the (Red) Sea and Pharaoh and his troops pursued them wrongly and perversely till, when drowning overtook him, he said, "I believe that there is no God other than Whom the children of Israel believe in and I am among (those submitting themselves to Allah)."

91. (Do you), "Now, (believe) though you have been disobeying earlier and been among those who cause wrong, corruption, and disorder?"

92. Hence, today, We will rescue you (and preserve you) in your body so that you are a lesson to (all those generations) that succeed you; and, in fact, most of the human beings are unmindful of Our warnings."

SECTION 10

93. And We provided the children of Israel with a true (ideal) home (Palestine) and gave them the sustenance of (all) the pure and good things: but they did not disagree among themselves till knowledge came to them; indeed, your *Rabb* shall judge among them,

وَأَشَدُّ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا
الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا
وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ يَمَ الْبَحْرِ فَأَنْبَعَهُم
فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا دَرَكَهُ
الْفُرْقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ
بِهِ يَبْنُوا إِسْرَءِيلَ يَوْمَئِذٍ أَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

ءَأَكْفُرُ وَقَدْ عَصَيْتُ قَبْلُ وَكُنْتُ
مِنَ الْمُفْسِدِينَ ﴿٩١﴾

فَالْيَوْمَ نُنَجِّيكَ بِدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ ءَايَةً
وَإِنْ كَثِيرًا مِّنَ النَّاسِ عَنْ ءَايَتِنَا الْغَافِلُونَ ﴿٩٢﴾

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ يَمَ الْبَحْرِ وَرَزَقْنَاهُمْ
مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ
يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿٩٣﴾

on the Day of Resurrection, about what they have been disagreeing among themselves.

94. But, if you are in doubt of what We have revealed to you, you had better ask (those persons) who have been reading the Book (Torah and *Injeel*) before you; the truth (*Quraan*) has, in fact, come to you from your *Rabb* and hence, you must not be among those people who are in doubt.

فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ
يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

95. And you must not belong to (those people) who belie and deny Allah's verses otherwise you will be among the losers (misled and ruined).

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ
فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾

96. Indeed, (those people) against whom your *Rabb's* warning (of punishment) has come true shall not believe __

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ
لَا يُؤْمِنُونَ ﴿٩٦﴾

97. Even if all the signs come to them __ till they see the grievous punishment.

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ
حَتَّىٰ بَرَأُوا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

98. Why did, then, not a single town (among the punished ones) come to believe (in its messenger) so that its believing (in its messenger) would have benefited it except Jonah's people? When they came to believe, We removed the disgraceful punishment from them in the life of this world and let them enjoy (life) for some time.

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ
يُونُسَ لِمَاءُ آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ
فِي الْحَيَاةِ الدُّنْيَا وَنُفِثْنَا بِإِلْحَيْنِ ﴿٩٨﴾

99. If your *Rabb* had willed, all (the people) who are throughout the Earth would have believed; will you, then, compel human beings till they become believers?

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ
جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا
مُؤْمِنِينَ ﴿٩٩﴾

100. And it is not possible for any human being to believe except by Allah's permission; and He casts filth on (those people) who do not exercise their reason.

وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ
وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾

101. Say, "Look at what is throughout the heavens and the Earth; and (Our) signs and warnings cannot benefit a people who do not (want to) believe.

قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْنِي
الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

102. Are they, then, awaiting (nothing) but similar days (when punishment was inflicted on those peoples) who have preceded them?" Say, "Await, then, I am, also, with you among those who are awaiting" (such days).

فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا
مِنْ قَبْلِهِمْ قُلْ فَانظِرُوا إِنِّي مَعَكُمْ
مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾

103. (When such a punishment is inflicted on any people), We, then, rescue Our messengers and (those people) who believe; in this way, rescuing the believers is obligatory on Us.

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا
عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٠٣﴾

SECTION 11

104. Say, "O human beings! If you are in doubt of my Islamic way of life, (you must, then, know that) I do not serve (render obedience to those deities) whom you worship, excluding Allah, but (on the contrary), I serve Allah Who causes your death and I have been commanded that I must belong to the believers,"

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ
الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي
يَتَوَفَّكُمُ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾

105. And that "Keep your face fixed on submission (to Allah), single-mindedly dedicating yourself (to Him) and you must not belong to the polytheists.

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا
وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾

106. And you must not pray to, besides Allah, (any other deity) who can neither benefit you nor harm you: but, if you do so, you will, then, belong to the wrongdoers.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ
فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ ﴿١٠٦﴾

107. And if Allah afflicts you with any distress, there is, then, none to remove it other than Him and if He wills to do you any good, there is, then, none to prevent His bounty; He grants it, among His servants, whom He wills and He is the Most Forgiving, the Most Merciful."

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَإِنْ يَرِدْكَ بَخِيرٌ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ
بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

108. Say, "O human beings! The truth (*Quraan*) has come to you from your *Rabb* and hence whoever, follows the guidance, will, only, follow the guidance for one's own self, and whoever strays from (the guidance) will, only, stray against oneself and I am not, at all, responsible for you."

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ
فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْدِي لِنَفْسِهِ وَمَنْ ضَلَّ
فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾

109. And (O Messenger)! You must follow what is being revealed to you and be patient (steadfast) till Allah (Himself) judges; and He is the Best Judge.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصِرْ حَتَّىٰ يَحْكُمَ اللَّهُ
وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾