

SURAH HOOD (11)

The Surah *Hood* supplements, complements, elucidates, and illustrates the Surah *Yoonus* as its subsidiary. The Surah, from the first verse up to the twenty-fourth verse, restates concisely the theme and the argument advanced in the Surah *Yoonus* — the *Quraan* has been revealed to the Messenger to warn and announce good news with the message to all the human beings to submit themselves to Allah's guidance or face punishment in this world as well as the afterworld. But the polytheists do not listen to this message though it is from Allah, the Sole Creator of the cosmos. They ridicule the Resurrection, doubt the punishment resulting from their denial of the message, and do not consider that Allah is the Sustainer and Maintainer of this cosmos. On the contrary, the polytheists demand a treasure or an angel and call the *Quraan* a forged book whereas it has been revealed with Allah's knowledge. Those who believe in it shall have eternal bliss; but those who disbelieve in it shall have eternal punishment. When these wrongdoers are brought before Allah for accountability, witnesses shall testify against them and they shall be cursed with eternal punishment in the Hell. Human beings shall, then, divide into the blind and deaf — the disbelievers and the seeing and listening — the believers. They shall have Hell and Heaven according to their deserts in this world.

With this forewarning, the Surah, from the twenty-fifth verse, proceeds to recount the doom of the peoples of the ancient world known to the *Quraysh* — Noah's people, the 'Aad, Hood's people, the *Thamood*, *Saaliḥ's* people, Lot's people, *Shu'ayb's* people inhabiting Madyan, and Pharaoh's people whom Moses had warned of impending doom. Their historical survey continues up to the one hundred and second verse. All these peoples and communities, like the *Quraysh*, had had their messengers who used to call on them, exhort them and warn them, but they refused to accept them as such. They did not submit themselves to the authority of their messengers. They ridiculed them and doubted their commission. They called them forgers and wanted to lay hands on them. Hence, they were wiped out. The whole narrative draws a close parallel with the conduct of the *Quraysh* who, too, when the Surah *Yoonus* was revealed, were refusing to accept the Last Messenger, the *Quraan*, and his message. They, too, if they persist in their defiance, the Surah suggests, shall be wiped out like the peoples of old. The doomed peoples, too, had had their deities like the *Quraysh* and those deities had been of no avail to them when punishment visited upon them. Since this Surah elucidates, as a subsidiary, what is implicit in the thirteenth verse of the Surah *Yoonus*, the whole narrative details the defiance of the doomed peoples of the ancient world, indirectly threatening the *Quraysh*, or for the matter, any people guilty of defiance to beware or be doomed like them.

The Surah, from the one hundred and third verse to the one hundred and twenty-third verse, proceeds to warn the *Quraysh* or any people, to learn their lesson from the example of the doomed peoples otherwise they shall be seized on in this world as well as in the afterworld, when all the human beings, in the presence of witnesses, shall divide into two categories — the fortunate and the unfortunate, the former going into the

Paradise and the latter suffering in the Hell till eternity. Hence, polytheism, as a creed, has been debunked in the one hundred and ninth verse. The Last Messenger has been consoled in the one hundred and tenth verse in that the *Quraysh*, alone, are not in an embarrassing doubt of the *Quraan*, the children of Israel, too, had behaved similarly. Hence, he has been commanded to stand his ground and go on with his mission along with his faithful followers and perform the obligatory prayer. He must be patient as patience alone brings fortitude which ultimately leads to success. The Surah, in the one hundred and sixteenth and seventeenth verses states the principle __ communities are not wiped out if they listen to the sages among them and reform their moral condition, implying that the *Quraysh* must listen to the Last Messenger or be doomed as the doomed peoples had not listened to their messengers and hence, been doomed. The one hundred and eighteenth and nineteenth verses state another principle __ human beings are free to exercise their choice in this world. They are free to choose what they like for themselves in the light of the guidance brought to them by their messengers. What matters is the rightness of the choice. The next verse informs the Messenger the purpose of the narrative __ to fortify his heart, exhort, and remind the believers. The one hundred and twenty-first verse threatens all the disbelievers to act as they wish and await the outcome of disbelieving in the Messenger. To Him belongs the unseen and he must rest in Him for He is not unmindful of what he and his companions are doing. He shall help and guide them.

SURAH HOOD

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

1. *Alif laam raa;* (It is) a book whose verses have been perfected and then, set out in detail on the part of (Allah possessing), wisdom (and) awareness, (with the message)
2. That you must not serve (render obedience to anyone) except Allah; I am, indeed, a warner and an announcer of good news to you from Him.
3. And that you must seek your *Rabb's* forgiveness and then, turn to Him repentantly, He shall let you have an excellent enjoyment (of life) up to an appointed term and grant everyone possessing any excellence (merit) his excellence and if you turn away, I, then, fear, for you, the punishment of a horrible day.
4. To Allah is to be your return and He possesses absolute power and authority over everything.
5. Listen! (Hiding hostility in their hearts), they fold their breasts so as to lie hidden from Him. Listen! When they cover themselves with their garments, He knows what they hide and what they disclose; indeed, He knows the secrets hidden in human breasts (hearts).
6. And there is not, throughout the Earth, a single living being, but its sustenance is obligatory on Allah and He knows its habitation and the

سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكِيبُ أَخْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ
حَكِيمٍ خَبِيرٍ ﴿١﴾

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾

وَأَن أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَنِّعْكُمْ مِّنَّا
حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ
وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾

أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ
يَسْتَعْشُونَ نِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ
إِنَّهُ عَلَيْهِمْ بَدَاةُ الصُّدُورِ ﴿٥﴾

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ

place of its being deposited/ buried; everything is (recorded) in a clear register.

مُتَيْنِ ﴿٦﴾

7. And (it is) He Who created the heavens and the Earth in six days (phases) __ while His throne was on the water __ so that He should put you to the test which of you is the best at action and if you say, "All of you shall be resurrected after death," (those people) who disbelieve will say, "This is nothing but clear magic."

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتِ
إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ
كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

8. And if We delay the punishment from them up to a certain period of time, they will say, "What prevents it" (from coming)? Listen! The day it (the punishment) comes upon them, none will be able to avert it from them and what they are ridiculing shall encompass them.

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ
لَيَقُولُنَّ مَا يَحْبِسُهُ أَلا يَوْمَ يَأْتِيهِمْ لَيْسَ
مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا
بِهِ يَسْتَهْزِئُونَ ﴿٨﴾

SECTION 2

9. And if, indeed, We give man to taste mercy on Our part and then, We remove it from him, he is in despair (and turns) thankless.
10. And if, indeed, We give him to taste prosperity after adversity (which had) afflicted him, he will say, "Bad times have gone away from me." He turns insolent (and) boastful
11. Except (those people) who are patient and do good deeds __ such (people) shall have forgiveness and a great reward.
12. So, perhaps you are going to leave out some of what is being revealed to you and your heart may, with it,

وَلَئِنْ أَدْخَلْنَا الْإِنْسَانَ مَنَآرِحِمَةً ثُمَّ نَزَعْنَاهَا
مِنْهُ إِنَّهُ لَيَكُونُ مِنْكُمْ كَفُورٌ ﴿٩﴾

وَلَئِنْ أَدْخَلْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مَسَّتْهُ لَيَقُولَنَّ
ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ
وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ

be straitened (distressed) that they say, "Why has a treasure not been sent to him or (why has) an angel not come with him?" (But the fact is that) you are, only, a warner; and Allah is a watcher over everything.

13. Do they say? "He has forged it." Say, "Produce, then, ten chapters like it forged (by you) and call, (for help), whom you can, other than Allah, if you are truthful" (in your claim).

14. But, if they do not respond to you, you must, then, know that it (the *Quraan*) has been revealed, only, with Allah's knowledge and that there is no god other than Him. Are you, then, going to submit yourselves (to Him)?

15. We will pay up (those people) who want the life of this world and its adornment for their actions (performed) in it and they will not be wronged in it (in what they deserve).

16. Such are (the people) who will not have (anything) but the fire (of the Hell) in the afterworld and what they commit in it (the world) will not avail (them in the afterworld) and what they have been committing will be nullified.

17. Can, then, he who is on a clear evidence from his *Rabb* and a witness (Gabriel) follows him (the Messenger) from Him — and before it (the *Quraan*), the Book (revealed to) Moses, was guide and mercy — (be equal to those people who are lost in darkness)? Such (people as follow him) shall believe

أَوْجَاءَ مَعَهُ، مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

أَمْ يَقُولُونَ أَفَنُفِثَ لَهُ قُلُوبُ فَاتُوا بَعْشِرَ سُورٍ مِثْلِهِ، مَفْتَزِينَ، وَادْعُوا مَنْ أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ، إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

فَإِنْ لَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنَّ لِلَّهِ الْإِلَهَ الْأَوْفَى، فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يَخْسِرُونَ ﴿١٥﴾

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

أَفَمَنْ كَانَ عَلَى يَتْنَةٍ مِنْ رَبِّهِ، وَيَتْلُوهُ شَاهِدٌ مِنْهُ، وَمِنْ قَبْلِهِ كُتِبَ مُوسَى، إِمَامًا وَرَحْمَةً، أُولَئِكَ يُؤْمِنُونَ بِهِ، وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَحْزَابِ، فَالْتَأَرَّ

in it (the *Quraan*); and the fire (of the Hell) is the place appointed for whoever belonging to the groups (the Arab tribes and Jews) disbelieves in it (the *Quraan*); hence, you must not be in any doubt about it; it is, certainly, the truth from your *Rabb*, but most of the people do not believe (in it).

مَوْعِدُهُ، فَلَا تَكُ فِي مَرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ
وَلَنَكُنَّ أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

18. And who is a worse wrongdoer than he who forges falsehood against Allah? Such (people) shall be brought before their *Rabb* and the witnesses shall say, "These are (the people) who had lied against their *Rabb*." Listen! Allah's curse falls on the wrongdoers

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ
يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ
الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ؕ أَلَا لَعْنَةُ اللَّهِ
عَلَى الظَّالِمِينَ ﴿١٨﴾

19. Who prevent (people) from Allah's way and seek to deflect it and they are (the people) who are disbelievers in the afterworld.

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا
وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾

20. Such (people) can neither frustrate (Allah) throughout the Earth nor will they have any friends other than Allah: punishment shall be doubled for them; they can neither exercise their power of hearing nor can they perceive (the guidance).

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ
لَهُمْ مِن دُونِ اللَّهِ مِن أَوْلِيَاءَ يُضَاعِفُ لَهُمُ الْعَذَابَ
مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا
كَانُوا يَبْصُرُونَ ﴿٢٠﴾

21. Such are (the people) who damn themselves and what they forge (in the world) shall disappear from them.

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ
مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾

22. Undoubtedly, they are (the people who) will, in the afterworld, be the worst losers (doomed to the Hell).

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسِرُونَ ﴿٢٢﴾

23. Indeed, (those people) who believe and do good deeds and humble

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا

themselves and entreat before their *Rabb* (are the people who) are the inhabitants of the Paradise: they shall abide in it eternally.

إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ
هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

24. The image of both the parties is like that of a man who is blind and deaf and (the other) is capable of seeing and hearing — are both of them equal in comparison? Do you not, then, bear in mind?

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ
وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا
أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

SECTION 3

25. And, We had sent Noah to his people (whom he said), "I am a clear warner to you.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ
نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

26. (I warn you) that you must not serve (render obedience to anyone) except Allah: I fear, for you, the punishment of a grievous day."

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ أَلِيمٍ ﴿٢٦﴾

27. Thereupon, his people's elders (leaders) who disbelieved said, "We do not consider you but a man like us and we do not see that (those people) who follow you are anything but the most ignoble, the unthinking among us and we do not, also, observe that you have any superiority over us: on the contrary, we consider you to be liars."

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرْنَكَ
إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرْنَكَ أَتَّبِعُكَ إِلَّا الَّذِينَ
هُمْ أَرَادُوا لَكَ بَادِي الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا
مِنْ فَضْلٍ بَلْ نَنظُّكُمْ كَذِبِينَ ﴿٢٧﴾

28. (Noah) said, "O my people! Tell me! What do you think if I am on a clear evidence from my *Rabb* and He has granted me mercy on His part, but it has been obscured to you? Shall we, then, force it on you while you hate it (the guidance)?

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي
وَأَنزِلَنِي رَحْمَةً مِّنْ عِنْدِهِ فَعَمِيتَ عَلَيْكُمْ
أَنزِلْكُمْ هَا وَاتَّبِعُوا كَمَا دَرَأْتُمْ هَٰؤُلَاءِ ﴿٢٨﴾

29. And O my people! I do not ask any property of you against (in return

وَيَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَا إِنِ اجْرِيَ

for) it: my reward does not lie but with Allah; and I am not going to drive away (those people) who believe; in fact, they are going to appear before their *Rabb* (for accountability), but I look on you as a people steeped in ignorance.

30. And O my people! Who will help me against Allah if I drive them away? Do you not, then, bear (it) in mind?

31. And neither do I say to you (that) I have Allah's treasures nor (I claim that) I know the unseen nor I say that I am an angel nor I say that Allah will not give any reward to (those people) whom your eyes slight: Allah knows best what in their hearts is: if I say so, I shall, then, certainly, be among the wrongdoers."

32. They said, "O Noah! You have, already, disputed against us and carried (your) dispute against us to excess. Bring, then, on us what you threaten us with if you are among the truthful."

33. (Noah) said, "Only Allah will bring it on you, if He wills and you cannot frustrate (Him).

34. And my exhortation will not benefit you, even though I intend to exhort you, if Allah wills to lead you astray; He is your *Rabb* and to Him all of you shall be returned."

35. Do they say? "He has forged it." Say, "If I have forged it, (the evil consequence of) my crime shall, then, (recoil) on me while I am exempt from what crimes you are committing."

إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ آمَنُوا إِنَّهُمْ
مُلْكُوا رَبِّهِمْ وَلَكِنِّي أَزِكرُ قَوْمًا
يَجْهَلُونَ ﴿٣١﴾

وَيَقَوْمٍ مَنْ يُنصِرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ
أَفَلَا تَذَكَّرُونَ ﴿٣٢﴾

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ
وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي
أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا
فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ ﴿٣٣﴾

قَالُوا يَنْتُحِمْ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدْلَنَا
فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٤﴾

قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ
وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٥﴾

وَلَا يَنْفَعُكُمْ نَصِيحِي إِنْ أَرَدْتُ أَنْ أُنصَحَ لَكُمْ إِنْ كَانَ
اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ
تُرْجَعُونَ ﴿٣٦﴾

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَى إِجْرَامِي
وَأَنَا بَرِيءٌ وَمِمَّا يَجْعَلُونَ ﴿٣٧﴾

SECTION 4

36. And Noah was inspired, "None of your people will believe (in you) except (those persons) who have, already, come to believe (in you) and hence, you must not sorrow at what they are doing,
37. And you must make a felucca (an ark) under Our eye and Our inspiration and you must not speak to Me on behalf of (the people) who do wrong; they are going to be drowned."
38. And he was making the felucca (the ark) and whenever the elders of his people passed by him, they laughed at him; (Noah) said, "If you laugh at us, we will, also, laugh at you as you have been laughing at us.
39. Hence, you shall, soon, come to know on whom visits the punishment that will disgrace and upon whom comes (attacks by surprise) the lasting punishment."
40. Till, when Our sentence (punishment) visited (on them) and the circular earthen oven spurted (into an inundation of water), We said (to Noah), "Bear a pair of every kind (of pet animal) in it and your household __ except (those people) against whom the warning (of being drowned in the Flood) has preceded __ and (those people) who believe." And none believed (in the guidance) with him but a few.
41. And (Noah) said (to the believers), "Board her (the ark). In the name of Allah is to be her course and her

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ
إِلَّا مَن قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

وَأَصْنَعُ الْفُلَكَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخْطِبْنِي
فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٧﴾

وَيَصْنَعُ الْفُلَكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ
سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ
كَمَا تَسْخَرُونَ ﴿٣٨﴾

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ
عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا
مِنْ كُلِّ زَوْجٍ مِّنْ ثَنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ
عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ
مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ نَجَّيْنَاهَا
وَمُرْسِنَاهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾

anchorage; indeed, my *Rabb* is forgiving, merciful."

42. And she was sailing with them among the waves (rising) like mountains and Noah called out his son while he was in an isolated place, "O my son! Board (the ark) with us and do not be with the disbelievers."

وَهُنَّ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ
أَبْنَهُ، وَكَانَ فِي مَعْزِلٍ يَبْنِيْ اَزْكَبَ مَعَنَا
وَلَا تَكُنْ مَعَ الْكَافِرِيْنَ ﴿٤٢﴾

43. He said, "I will, soon, seek shelter on a mountain that will save me from the water." (Noah) said, "There is no saviour, today, against Allah's punishment except whom He has mercy on." And a wave intervened between the two and hence, he was among the drowned.

قَالَ سَتَاوِيْ اِلَى جَبَلٍ يَّعَصِمُنِيْ مِنَ الْمَآءِ قَالَ
لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمْتُ وَمَالَ
بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرُوْبِيْنَ ﴿٤٣﴾

44. And it was said, "O Earth! Swallow up your water. And O heaven (cloud)! Leave off (raining)." And the water was sunk (into the Earth) and the matter was decided and done with and (the ark) came to rest on the Joodiyyi and it was said, "The wrongdoing people have been wiped out."

وَقِيلَ يَتَا اَرْضُ اَتْلَعِيْ مَآءَكَ وَنَسَمَآءُ اَقْلَعِيْ وَغِيْضَ
الْمَآءِ وَفُضِيَ الْاَمْرُ وَاُسْتُوتِرَ عَلَى الْجُوْدِيِّ وَقِيلَ
بَعْدَ الْفُتُوْمِ الظَّالِمِيْنَ ﴿٤٤﴾

45. And Noah called on his *Rabb* and then, said, "O my *Rabb*! My son, certainly, belongs to my household and Your promise is, certainly, true and You are the Justest Judge."

وَنَادَى نُوحٌ رَّبَّهُ فَقَالَ رَبِّ اِنَّ ابْنِيْ مِنْ اَهْلِيْ
وَ اِنَّ وَعْدَكَ الْحَقُّ وَاَنْتَ اَحْكَمُ الْحَاكِمِيْنَ ﴿٤٥﴾

46. (Allah) said, "O Noah! He does not, certainly, belong to your adherents/followers: he is (the incarnation of) conduct without righteousness and hence, you must not ask Me for (something) about which you do not have any knowledge: I exhort you that you must not be among the ignorant."

قَالَ يَنْحُوحُ اِنَّهُ لَيْسَ مِنْ اَهْلِكَ اِنَّهٗ عَمَلٌ غَيْرُ صَالِحٍ
فَلَا تَسْأَلْنِيْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ اِنِّ اَعْطَاكَ اَنْ تَكُوْنَ
مِنَ الْجَاهِلِيْنَ ﴿٤٦﴾

47. (Noah) said, "O my *Rabb!* I seek Your protection that I should ask You for (something) about which I have no knowledge and if You do not forgive me and have mercy on me, I will be among the losers" (misled and ruined).

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْتَلَكَ مَا لَيْسَ
لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ
مِنَ الْخَاسِرِينَ ﴿٤٧﴾

48. It was said, "O Noah! Alight (get down from the ark) with peace and blessings, on Our part, on you and on the communities (that will originate) from those (believers) who are with you; and (there will be other) communities whom We will allow to enjoy life and then, a grievous punishment shall afflict them on Our part."

قِيلَ يَنُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ
وَعَلَى أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ
ثُمَّ نَبْلَسُهُمْ فَتَأْتِيكَ أَزْوَاجُكَ ثُمَّ تَكُونُ
مِنَ الْمُخْرَجِينَ ﴿٤٨﴾

49. Such are some of the stories of the unseen that We are revealing to you: neither did you know them nor your people before this (inspiration reached you) and hence, you must be patient: excellent end belongs, undoubtedly, to the fearing.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ
تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا
فَاصْبِرْ إِنَّ الْعَقِيبَةَ لِلْمُنْفِقِينَ ﴿٤٩﴾

SECTION 5

50. And to the *'Aad*, (We sent) their brother, *Hood*; he said, "O my people! Serve (render exclusive obedience to) Allah other than Whom you do not have any god: (in worshipping other gods) you are nothing but forgers (of falsehood against Allah).

وَالِإِلَٰهَ أَخَاهُمُ هُودًا قَالَ يَنْفِقُوا عِبَادُ اللَّهِ
مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ إِنَّا نَتَّبِعُ
إِلَٰهًا مُفْتَرًوًّا ﴿٥٠﴾

51. O my people! I do not ask any reward of you against it: my reward does not lie but with (Allah) Who has brought me into being; do you not, then, exercise your reason?

يَنْفِقُوا لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنَّا نَجْزِي
إِلَٰهَ الْأَعْلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾

52. And O my people! Seek forgiveness of your *Rabb* and then, turn to Him repentantly, He will send clouds pouring copiously over you and cause you to grow from strength to strength and you must not turn criminals."

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ
السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدَّكُمْ قُوَّةً
إِلَى قُوَّتِكُمْ وَلَا تَتَّبِعُوا بُحَيْرِينَ ﴿٥٢﴾

53. They said, "O *Hood*! You have not brought us any clear evidence and we are not going to abandon our deities at your word (bidding) and we are, also, not going to submit ourselves to you.

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ
بِتَارِكِي آلِهِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ
بِمُؤْمِنِينَ ﴿٥٣﴾

54. We say nothing but that one of our deities has afflicted you with a disease." (*Hood*) said, "I call upon Allah as a witness and you should, also, bear witness that I am exempt from (free from the blame of worshipping all those deities) whom you attribute associates (to Him)

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي
أَشْهَدُ اللَّهَ وَأَشْهَدُو أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾

55. Besides Him and hence, all of you (are free) to conspire against me and then, not give me any respite.

مِنْ دُونِهِ فَكَيْدُو فِي جَمِيعَاتِهِمْ لَا تُنْظِرُونَ ﴿٥٥﴾

56. I rest in Allah, my *Rabb* and your *Rabb*: there is not any living being but He holds (it) by its forelock; indeed, my *Rabb* is on the straight path.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبَّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ
أَخِذٌ بِأَصْلَمِهَا إِنْ رَدَّى عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

57. But, if you turn away (reject my guidance), I have, in that case, already, communicated, to you, (the message) which I have been sent with and my *Rabb* will appoint a people other than you as successors and you will not be able to harm Him at all; indeed, my *Rabb* watches over everything."

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ
وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا
إِنْ رَدَّى عَلَى كُلِّ شَيْءٍ حَفِظٌ ﴿٥٧﴾

58. And when Our punishment visited on (his people), We rescued *Hood* and (all those people) who believed with him by (an act of) mercy on Our part and rescued them from a heavy punishment.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ
بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

59. Such were the *'Aad* — they repudiated their *Rabb's* verses and disobeyed His messengers and followed the command of every man arrogant, hostile to truth.

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا
رُسُلَهُ، وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

60. And they were followed by a curse in this world and on the Day of Resurrection, (also, they shall have it on them). Listen! The *'Aad* disbelieved in their *Rabb*. Listen! The *'Aad*, *Hood's* people, were wiped out.

وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةَ وَيَوْمَ الْقِيَمَةِ إِلَّا إِنْ عَادَا
كَفَرُوا رَبَّهُمْ إِلَّا بَعْدَ الْعَادِ قَوْمُ هُودٍ ﴿٦٠﴾

SECTION 6

61. 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: He created you from the Earth and settled you on her and hence, you must seek forgiveness of Him and then, turn to Him repentantly; my *Rabb* is, certainly, close by, hears" (your prayers).

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَقَوْمِ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ
وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي
قَرِيبٌ مُجِيبٌ ﴿٦١﴾

62. They said, "O *Saaliḥ*! You were, indeed, among us, very promising (giving expectation of success) before this (inspiration). Do you prohibit us from worshipping what our forefathers have been worshipping? And we are, in fact, in doubt, arousing disquiet, about what you call (invite) us to."

قَالُوا يَصْلِحُ فَكَذُتْ فِيْنَا مَرْجُوًّا قَبْلَ هَذَا
أَلَنَهْنَأَ أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ
مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

63. (*Ṣaaliḥ*) said, "O my people! Tell me. What do you think if I am on a clear evidence from my *Rabb* and He has shown me mercy on His part, who will, then, help me against Allah if I disobey Him? And, in that case, you will not add to me but loss (misguidance and ruin).

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي
وَأَتَيْتَنِي مِنْهُ رَحْمَةً فَمَن يَضُرُّنِي مِنَ اللَّهِ
إِنْ عَصَيْتُهُ ۖ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿١٣﴾

64. And O my people! This is Allah's she camel, a warning to you, and hence, leave her to graze (freely) throughout Allah's land and you must not even touch her with evil (intent) otherwise a punishment, close by, shall seize all of you."

وَيَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ
فَذَرُوهَا تَأْكُلْ فِي أََرْضِ اللَّهِ وَلَا تَمْسُوهَا
بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿١٤﴾

65. But they hamstrunged (and killed) her and then, (*Ṣaaliḥ*) said, "Enjoy yourselves in your homes for three days: such a threat is without any falsehood."

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ
أَيَّامٍ ذَٰلِكَ وَعَذَابُ غَيْرِ مَكْذُوبٍ ﴿١٥﴾

66. Hence, when Our punishment visited on (his people), We rescued *Ṣaaliḥ* and (those people) who believed (in the guidance) with him by (an act of) mercy on Our part and (delivered them) from the disgrace of that day: indeed, (it is) your *Rabb* Who is, alone, the Omnipotent, the Almighty.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا
مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ
إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٦﴾

67. And a blast seized (the people) who had been doing wrong and hence, they were left lying prostrate with their faces downwards on the ground in their homes

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا
فِي دِيَارِهِمْ جَثْمِينَ ﴿١٧﴾

68. As if they had never lived in them. Listen! The *Thamood* were thankless to their *Rabb*. Listen! The *Thamood* were wiped out.

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ آلَإِن تَعْمُدُوا كَعَمَدِ رَبِّهِمْ
أَلَّا يَمْحَوا عَنْ وَجْهِكَ السَّاعُونَ ﴿١٨﴾

SECTION 7

69. And Our envoys (angels) came to Abraham with good news. They said, "Peace." (Abraham) said, "Peace." And then, he was not long before he (went in and) brought a roasted calf.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا
سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ
حَنِيدٍ ﴿٦٩﴾

70. But, when he saw that their hands did not reach out for it, he felt ill at ease about them and had a sensation of fear of them; they said, "Do not fear. We have been sent to (punish) Lot's people."

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ
وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أَرْسَلْنَا
إِلَى قَوْمِ لُوطٍ ﴿٧٠﴾

71. And his wife was standing (close by) and she laughed (in joy) and then, We announced the good news of Isaac and after Isaac (that of) Jacob (to her).

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَلَبَسَ نَهْأً يَاسْحَقُ
وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبُ ﴿٧١﴾

72. She said, "Woe to me! Shall I give birth to (a son) while I am an old woman and this, my husband, is, also, old? It is, indeed, something astonishing."

قَالَتْ يَوْنِيلَيَّ أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا
إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾

73. They said, "Do you wonder at Allah's decree? O (Abraham's) household! Allah's mercy and His blessings (are being showered) on you; indeed, He is praiseworthy, sublime."

قَالُوا اتَّعَجِبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَ اللَّهُ
وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾

74. Hence, when fright departed from Abraham and good news came to him, He started disputing with Us about Lot's people.

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى
يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾

75. Indeed, Abraham was very forbearing, tender-hearted, turning to Allah repentantly.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾

76. "O Abraham! Leave off this (pleading): your *Rabb's* sentence (punishment) has, already, reached: and a punishment, without being repulsed, is going to visit upon them."

يَا إِبْرَاهِيمُ اعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ
وَإِنَّهُمْ فِي عَذَابٍ غَيْرَ مُرْدَوِرٍ ﴿٧٦﴾

77. And when Our envoys came to Lot, he felt grieved at them and his strength failed and could not stand (remain firm in the face of) them and said, "This is a hard day."

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ يَوْمٍ وَضَاقَ بِهِمْ
ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

78. And his people came to him hurrying towards him (his house) and earlier, they had been committing misdeeds; he said, "O my people! These are my daughters, they are the purest for you and hence, you must fear disobeying Allah and not disgrace me in regard to my guests: is there not a single man, following the right way, among you?"

وَجَاءَهُمْ قَوْمُهُ مُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا
يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْقَوْمُ هَؤُلَاءِ بَنَاتِي
هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي
أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾

79. They said, "You, already, know that we have no claim on your daughters and you, certainly, know what we want."

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ
وَإِنَّكَ لَنَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾

80. He said, "Would that I had strength to face you or I could turn to a strong (man) for support!"

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَى إِلَى رُكْنٍ شَدِيدٍ ﴿٨٠﴾

81. (The angels) said, "O Lot! We are your *Rabb's* envoys: they can never get at you and hence, you must move out with your household, during a part of the night, while none of you must turn one's face (backwards) except your wife: what shall visit upon them is going to visit upon her; the time appointed (for their punishment) is the morning; is not the morning close by?"

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ
فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْهِفْ
مِنْكُمْ أَحَدٌ إِلَّا أَمْرُكَ إِنَّهُ مُصِيبُهَا
مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ
أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

82. Hence, when Our sentence (punishment) came, We turned them (Sodom and Gomorrah) upside down and rained, on them, stones of baked clay, pile on pile,

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهِمَا سَافِلَهَا
وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ
مَنْصُودٍ ﴿٨٢﴾

83. Marked by your *Rabb* and these (towns) are not very far away from the wrongdoers.

مُسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ
بَعِيدٍ ﴿٨٣﴾

SECTION 8

84. And (We sent) *Shu'ayb*, their brother, to (the people of) *Madyan*; he said, "O my People! Serve (render exclusive obedience to) Allah other than Whom you do not have any god and you must not give short measure and weight; I see you (in a state of) welfare and I fear, for you, the punishment of a day encompassing (all of you),

وَالِى مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يٰقَوْمِ اعْبُدُوا
اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ وَلَا تَنْقُصُوا
الْمِيزَانَ وَالْمِيزَانُ لِىَ أَرَىٰكُمْ بِمَخَافٍ
وَإِنى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

85. And O my people! You must give full measure and weight according to equity (justice according to natural law or right) and you must neither cheat the people of their commodities nor go to great lengths, throughout the land, causing wrong, corruption, and disorder.

وَيَقَوْمِ أَوْفُوا بِالْمِيزَانَ وَالْمِيزَانُ بِالْقِسْطِ
وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا
فِى الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

86. The lawful profit granted by Allah is the best for you, if you are believers; and I am not a guardian over you."

بَقِيتُ اللَّهُ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ
وَمَا أَنَا عَلَيْكُمْ بِمُحْفِظٍ ﴿٨٦﴾

87. They said, "O *Shu'ayb*! Does your prayer teach you that we must give up what our forefathers have been worshipping or that we must not act (behave in a manner suitable to) what we wish in our properties? You are very forbearing, rightly guided, indeed!"

قَالُوا يٰشُعَيْبُ أَصَلَوْتُكَ تَأْمُرُكَ أَنْ نَتْرَكَ
مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِى أَمْوَالِنَا
مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

88. He said, "O my people! Tell me. What do you think if I am on a clear evidence from my *Rabb* and He has given me excellent sustenance on His part, (what else shall I exhort you to do)? And I do not intend that I should, in opposing you, act contrary to what I restrain you from; I intend nothing but reform as far as I can; and my success (in my mission) does not (depend) but (on) Allah; in Him do I rest (trust) and to Him do I turn repentantly.

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي
وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَأْرُودُكُمْ أَخَالِفُكُمْ
إِلَىٰ مَا أَنهَنكُمْ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ
مَا أَستطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ
وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

89. And O my people! (Your) opposition to me must not provoke you into (doing so much wrong) that (the punishment) the like of which had visited upon Noah's people or *Hood's* people or *Ṣaaliḥ's* people may also visit upon you; and Lot's people are not far away from you.

وَيَقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَن يُصِيبَكُمْ مِثْلُ
مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ
وَمَا قَوْمُ لُوطٍ مِّنكُمْ بِبَعِيدٍ ﴿٨٩﴾

90. And you must seek forgiveness of your *Rabb* and then, turn to Him repentantly; indeed, my *Rabb* is merciful, loving."

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي
رَحِيمٌ وَدُودٌ ﴿٩٠﴾

91. They said, "O *Shu'ayb*! We do not follow much of what you say and, in fact, we consider you weak among us and if your 'gang' had not been (with you), We would have stoned you to death and you are not, at all, powerful against us."

قَالُوا يَشْعِيبُ مَا نَفَقَهُ كَثِيرًا وَمَا نَقُولُ
وَإِنَّا لَنَرِيكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ
لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾

92. He said, "O my people! Is my 'gang' more powerful for you than Allah? And you have relegated Him to the back behind you (pay Him no attention): in fact, my *Rabb* has thorough knowledge of what you are doing.

قَالَ يَقَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ
وَأَتَّخِذُكُمْ وَرَاءَ ظَهْرِي إِنِّي مَعَكُمْ
بِمَا تَعْمَلُونَ مُمِيطٌ ﴿٩٢﴾

93. And O my people! Act according to your position, I am acting (according to mine): you shall, soon, know upon whom comes the punishment that will disgrace and who the liar is and await, I am, also, awaiting with you."

وَيَقَوْمٍ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ
سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ
وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا
إِنِّي مَعَكُمْ رَقِيبٌ ﴿١٣﴾

94. And when Our sentence (punishment) visited upon (his people), We rescued *Shu'ayb* and (those people) who believed (in the guidance) with him by (an act of) mercy on Our part and a blast seized all (those people) who had been doing wrong in punishment and hence, they were left lying prostrate with their faces downwards on the ground in their homes

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا
مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ
فَأَصْبَحُوا فِي دِئَرِهِمْ جَثِيمِينَ ﴿١٤﴾

95. As if they had never lived in them. Listen! (The people of) *Madyan* were wiped out as (the people of) *Thamood* had been wiped out.

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ الْأَبْعَدَ الْمَدْيَنَ كَمَا بَعِدْتَ
ثَمُودُ ﴿١٥﴾

SECTION 9

96. And We sent Moses with Our miracles and clear commission

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿١٦﴾

97. To Pharaoh and his nobles (aristocracy), but they followed Pharaoh's command, though Pharaoh's command did not follow the right way.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ
وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿١٧﴾

98. He will lead (be ahead of) his people on the Day of Resurrection and then, he will bring them into the fire (of the Hell) and how wretched will be the people who will be brought (there)!

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ
وَيَسْ أَلْوَرْدُ الْمَوْرُودُ ﴿١٨﴾

99. And they were followed by a curse in this (world) and on the Day of Resurrection, (also, a curse will

وَأَتَّبِعُوا فِي هَذِهِ ۚ لَعْنَةُ يَوْمِ الْقِيَمَةِ يَسْ
الرِّقْدُ الْمَرْقُودُ ﴿١٩﴾

follow them); how evil is the "gift" they will be given! (*ironic connotation*)

100. Such are some of the stories of the towns that We are relating to you. Of them, some are standing (still extant) and (others) have been harvested / reaped, that is, mowed down.

101. And We had not wronged them, but they had wronged themselves and hence, the deities whom they used to pray to, besides Allah, had not helped them at all when your *Rabb's* sentence (punishment) visited on (them) and (their deities) had not added to them but ruin.

102. And such (similar) is your *Rabb's* seizure (punishment) when He seizes (punishes) towns (human societies) while they are wrongful; indeed, His seizure (punishment) is painfully violent.

103. Indeed, in such (stories as related above) there is a lesson for (those people) who fear the punishment of the afterworld; that will be the Day when all the human beings will be gathered up and that will be the Day when all the witnesses and the witnessed shall appear (before Allah for judgement).

104. And We are not delaying it but for a term reckoned.

105. The Day when it comes, nobody shall speak except by His permission; and hence, among them (there will be) unfortunate and fortunate.

ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ
مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ
عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ
لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْنِيبٍ ﴿١٠١﴾

وكَذَٰلِكَ أَخَذْنَا مِنْكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ
إِنْ أَخَذَهُ ۖ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

إِنْ فِي ذَٰلِكَ لَآيَةٌ لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَٰلِكَ
يَوْمٌ يَجْمَعُ لَهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَشْهُودٌ ﴿١٠٣﴾

وَمَا نُوَخِّرُهُ ۖ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٤﴾

يَوْمَ يَأْتُ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ
شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾

106. Hence, as for (those people) who will be unfortunate, they shall go into the fire (of the Hell) in which they shall have sighing and sobbing.

فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا
زَفِيرٌ وَسْهِيْقٌ ﴿١٠٦﴾

107. They shall abide in it eternally as long as the heavens and the Earth exist except what your *Rabb* wills; indeed, your *Rabb* does what He wills.

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ
إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

108. And as for those (people) who will be fortunate, they shall be in the Paradise, abiding in it eternally as long as the heavens and the Earth exist except what your *Rabb* wills — a grant uninterrupted.

وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا
مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ
عَطَاءٌ غَيْرَ مَجْدُوذٍ ﴿١٠٨﴾

109. Hence, you must not be in doubt of what these (disbelievers) worship; they are not worshipping but as their forefathers had been worshipping before (in the past); and We will pay them up their share (of punishment) without any abatement.

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ
إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمَوْفُونَ
نَصِيبُهُمْ غَيْرَ مَنْقُوصٍ ﴿١٠٩﴾

SECTION 10

110. And We had, certainly, given Moses the Book (Torah), but differences had been given rise to about it; and if your *Rabb's* warning (of punishment in the afterworld) had not preceded, judgement would have been pronounced among them; and they are, in fact, in doubt of it (the *Quraan*), arousing disquiet.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ
وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١١٠﴾

111. And your *Rabb* shall requite all of them for their actions in full; He is, indeed, fully cognizant (aware) of what they are doing.

وَإِنْ كَلَّا لَمَا لِيَوقِفَهُمْ رَبُّكَ
أَعْمَلُهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

112. Hence, you must stand to (abide by / adhere to), as you have been commanded and (all those people) who repent with you and (O believers!) You must not exceed the bounds; indeed, He is watchful of what you are doing.

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا
إِنَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

113. "And you must not lean towards (those people) who do wrong otherwise the fire (of the Hell) shall afflict you __ and you do not have any protector besides Allah __ and then, you shall not be helped."

وَلَا تَزْكُوا إِلَى الَّذِينَ ظَلَمُوا فَمَتَّسِمْكُمْ النَّارُ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ
لَا تُنصَرُونَ ﴿١١٣﴾

114. And you must perform the obligatory prayer at both the ends of the day and in some parts of the night; indeed, virtues undo vices; such is the admonishment to those who bear in mind.

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنْ اللَّيْلِ
إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ
ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ ﴿١١٤﴾

115. And you must be patient because Allah never nullifies the reward of the beneficent.

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يَضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

116. Hence, why had there not been, among the communities before you, such men possessing moral excellence and wisdom as would have restrained (their peoples) from causing wrong, corruption, and disorder throughout the Earth? (But there were not many) except a few (persons) among (those people) whom We had rescued from them (the corrupt people) and (those people) who had been doing wrong kept pursuing the life of opulence, luxury, and committing excesses in which they were steeped and they were criminals.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ
يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا
مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ
ظَلَمُوا مَا أَتَوْا فَوُصِيَهِ وَكَانُوا ثَجْرًا مَكْرَمٍ ﴿١١٦﴾

117. And your *Rabb* is not such as to wipe out towns (human societies)

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ

unjustly while their people are reformers.

118. And if Allah had willed, He would have turned the human beings into a single community (but He did not will so) and they shall always be disagreeing (with one another)

119. Except (those people) on whom He will have mercy and for such (a purpose) He has created them and your *Rabb's* warning (of punishment), "I will fill the Hell with jinn and human beings all together," shall be accomplished.

120. And each of the stories of the messengers We have been relating to you is (something) by which We fortify your heart; and the truth and exhortation and warning for the believers have come to you in (by means of) this (each account).

121. And tell (those people) who do not believe, "Act according to your position, We are acting (according to ours)

122. And await (the outcome), we are, also, awaiting."

123. And to Allah belongs the unseen of (what is hidden throughout) the heavens and the Earth and to Him is returned every matter in its entirety and hence, you must serve (render exclusive obedience to) Him and rest (trust) in Him; and your *Rabb* is not unmindful of what you are doing.

وَأَهْلَهَا مُصْلِحُونَ ﴿١١٧﴾

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ

وَلَا يَرْأَوْنَ مَخْلِفِينَ ﴿١١٨﴾

إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ

رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ

أَجْمَعِينَ ﴿١١٩﴾

وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَشِئْتُ بِهِ

فُؤَادَكَ ۖ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ

وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ

إِنَّا عَمِلُونَ ﴿١٢١﴾

وَأَنْتَظِرُوا إِنَّا مُنْظِرُونَ ﴿١٢٢﴾

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ

الْأَمْرُ كُلُّهُ ۚ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ

وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾