

SURATURRA'D (13)

The *Suraturre'd* follows, in a logical order, the *Surah Yoosuf* and the *Surah Hood* which exemplify the theme of the *Surah Yoonus*. This surah, instead of relying on historical evidences to illustrate the theme, refers to natural phenomena of daily experience to argue against polytheism, warn the polytheists to shake it off or face punishment, and console the Messenger and the believers that they shall have a happy reward. The *Surah* opens with the assurance that the *Quraan* is Allah's book, being revealed from Him — the Being Who has raised the heavens without any pillars, exercises sovereignty over the entire cosmos, and subjects all the stars including the Sun and the Moon to a law. He has spread the Earth, fixed mountains, made rivers, brought forth fruit in pairs, and makes night cover day to afford human beings an opportunity to ponder them and arrive at the unity of the Godhead. The fourth verse presents more natural phenomena for the people who exercise their reason. The Supreme Being Who has created them, the *Surah* argues in the next verse, can create them after their death for accountability. If they do not come to believe in it, they shall have eternal punishment over and above deterrent punishment visiting on them in the world. They demand signs and such natural phenomena as have been enumerated above are the signs. The *Surah* proceeds further to stress His absolute knowledge and the eleventh verse declares that Allah treats a people according to their conduct and when He decrees punishment, none can avert it. The *Surah*, from the twelfth verse, proceeds further to refer to the natural phenomena like the lightning, heavy clouds, thunder and thunderbolts, and stresses His omnipotence to arrive at the inescapable conclusion that He, alone, must be prayed to. To Him submit themselves all those who exist throughout the heavens and the Earth. Hence, all the deities are false and spurious as they cannot create anything.

The *Surah* proceeds to mention rainfall, foam, and froth in the seventeenth verse and equates falsehood with foam and froth and truth with water which benefits human beings, meaning by it the revealed knowledge. Those people who accept it shall have excellent reward and those people who reject it shall have eternal punishment. They are like the seeing and the blind. The *Surah*, from the twentieth verse up to the twenty-fourth verse shows the conduct and the reward of the seeing — the people exercising reason. The twenty-fifth verse shows the conduct and the punishment of the blind — the people not exercising reason. Besides, it is not the worldly sustenance that is the end of life. There is the afterworld to consider. But the polytheists demand some miracle as a proof. The *Surah* suggests that there are signs upon signs in the natural phenomena which, if rightly pondered, shall lead anyone to shun polytheism and accept the unity of the Godhead or monotheism. Such believers shall have eternal bliss. Besides, the demand of miracles was voiced by all the doomed peoples and the Last Messenger has been commissioned to declare the message of their messengers through the *Quraan*. The thirty-first verse suggests that it is not the miracle that leads one to believing in Allah. It is the exercise of reason and pondering the natural phenomena which lead one to believing in Allah and His message. But, in spite of His forbearance, disasters keep on visiting on them and the great disaster — the Doomsday — shall come upon them. Polytheists of all ages have had the same psychology — ridiculing messengers and inviting punishments. Polytheism is against the nature of the cosmos and their deities are non-

existent and polytheists shall have violent punishment in the afterworld while believers shall have the Paradise. Hence, the believers rejoice in the *Quraan* while disbelievers loathe it. The Messenger has, therefore, been commanded to declare that he serves (renders exclusive obedience to) none but Allah and for this purpose the *Quraan* has been revealed as the final decree and the sole knowledge. The thirty-eighth verse replies to polytheists' objection why a man has been sent as a messenger, not an angel, and why a miracle has not been sent with him. The Surah proceeds on after consoling the Messenger that he must go on with his communication of the message regardless of their objections. Allah shall hold them accountable for their conduct. When this Surah was revealed, Islam was gaining in adherents and gaining ground and hence, the forty-first verse warns the Makkan polytheists of heeding the call of the Messenger and ceasing their conspiracies against him and Islam as the doomed peoples of old had, also, hatched up similar conspiracies only to meet with disastrous consequences. As for their rejection of the Messenger, the last verse replies that Allah and those people who possess the knowledge of heavenly books bear witness that the Messenger has been appointed by Allah to communicate His guidance.

SURATURRA'D

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

1. *Alif laam meem raa*; these are the verses of the Book (from Allah) and what has been revealed to you from your *Rabb* is the truth, but most of the people do not accept (are not willing to believe it as such).
2. (It is) Allah Who raised the heavens without any pillars__ you see them__ and then, entered upon the throne (assumed the sovereignty of the cosmos) and subjected the Sun and the Moon (to a law: each one shall move for an appointed term (a definite extent of time); He orders (regulates) all the affairs: He particularizes all the proofs so that you should be firmly convinced of appearing before your *Rabb* (for accountability).
3. And (it is) He Who spread and levelled the Earth (and manured her soil) and made firmly fixed mountains and rivers throughout her (the Earth) and created every kind of fruit in pairs throughout her (the Earth): He covers night over day; indeed, in all such (things as mentioned above), there are proofs for the people who ponder.
4. And throughout the Earth, there are regions, contiguous (with one another yet different) and vineyards and cornfields and date palms growing from the same root and not growing from the same roots, irrigated by the same water and We make them surpass one another in (bearing) fruit; indeed, in such

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرَّةَ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ
مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَى
عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
مُسَمًّى يُدِيرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ
رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِيسًا وَأَنْهَارًا
وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ
الْأَنْهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿٣﴾

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجِئَتْ مِنْ اعْتَبٍ
وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ
وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٤﴾

(things as mentioned above) there are proofs (that Allah is one) for the people who exercise their reason.

5. And if you wonder at (anything), (what is), then, worth wondering is, their utterance, "Shall we, when we turn into dust, be, really, (restored) into a new creation?" They are (the people) who disbelieve in their *Rabb* and they are (the people) round whose necks, there will be iron collars and such (people) are the inhabitants of the fire (of the Hell): they shall abide in it eternally.

وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْمُهُمْ أَهَٰذَا كُنَّا تُرَابًا
أَهَٰذَا نَأْتِيهِ خَلْقٌ حَدِيدٌ ۖ أُولَٰئِكَ الَّذِينَ كَفَرُوا
بِرَبِّهِمْ وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

6. And they are pressing you for punishment before the grace of guidance, though exemplary punishments have, already, preceded them (having been inflicted on wrongdoers in the ancient past) and your *Rabb* is, indeed, full of forgiveness for human beings in spite of their wrongdoing and your *Rabb* is, indeed, very violent in the infliction of punishment.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ
وَقَدْ خَلَّتْ مِنْ قَبْلِهِمُ الْمُثَلَّثُ وَإِنَّ رَبَّكَ
لَذُو مَغْفِرٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ
وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾

7. And (those people) who disbelieve say, "Why has any miracle not been bestowed on him from his *Rabb*?" In fact, you are, only, a warner and for every people, there has been a guide.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ
مِّن رَّبِّهِ ۚ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

SECTION 2

8. Allah knows what every female is pregnant with and what wombs decrease and what they increase and with Him everything is according to a (certain) measure.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ
الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ
عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

9. He knows the unseen and the seen, (being) the Most Sublime, the Most High.

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ
الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾

10. It is all the same (to Him) whether, among you, (there is one) who breaths a word and (there is one) who speaks loudly and (there is one) who lies hidden by night and (there is one who) goes freely by day.

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ
وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

11. Every person has angels of day and night with him before him and behind him, observing him alternately by Allah's command: indeed, Allah does not change what a people are in, that is, their condition till they change what is in themselves (their moral qualities) and when Allah wills to harm any people, there is, then, none (so powerful as) to repel it; and they do not have any protector other than Him.

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا
مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ
وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

12. (It is) He Who shows you lightning (inspiring) fear and hope and raises heavy clouds.

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا
وَيُنْشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

13. And thunder and angels declare (Him) free from imperfections with glory to Him for fear of Him and He sends thunderbolts and then, He strikes, with them, whom He wills while they are disputing together about Allah, while He is violent in seizing on (with punishment).

وَيَسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ
وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ
وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿١٣﴾

14. True prayer belongs to Him and (all the other deities) whom they pray to other than Him cannot hear them (their prayers) at all: (they are), only, like (a man) stretching both

لَهُ دَعْوَةُ الْمَغْطَى وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ
لَهُمْ شَيْئًا إِلَّا كَبْسِطٍ كَفْتِهِ إِلَى الْمَاءِ لِيَلْبَغُوا فَاهُ
وَمَا هُوَ بِبَالِغِهِ وَمَا دَعَا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

the palms of his hands towards the water so that it should reach his mouth while it is not going to reach it (his mouth); and, (similarly), disbelievers' prayer is nothing but in vain.

15. And to Allah prostrate themselves (all those creatures) who are throughout the heavens and the Earth, willingly and unwillingly, and their shadows, (also, do so) morning and evening. ﴿١٥﴾

16. Say, "Who is the *Rabb* of the heavens and the Earth?" Say, "Allah." Say, "Do you, then, take, besides Him, such protectors as do not possess any power over any gain or loss for themselves?" Say, "Can a blind man and a seeing man be equal? Can darkness upon darkness and light be equal? Have (the deities, whom) they attribute associates to Allah, created like His creation and hence, creation has become ambiguous for them?" Say, "Allah is the Creator of everything and He is the One, the Subduer."

17. He sends water from the clouds and then, valleys are flooded to their extent and then, flood carries foam afloat (on its surface); and similar foam (scum) rises from (the minerals) which they melt in the fire seeking (to make) ornaments or utensils; in this way, does Allah give (the example) of the truth and falsehood; hence, as for the scum, it, necessarily, perishes, being worthless rubbish and as for what benefits human beings, it, necessarily, stays throughout the

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا

وَكَرْهًا وَظِلُّنَا لَهُمْ بِالْعُدُودِ وَالْأَصَالِ ﴿١٥﴾

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ
مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأُنْصِفَ نَفْعًا وَلَا ضَرًّا
قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي
الظُّلُمَةُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ
فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلْ اللَّهُ خَلَقَ كُلَّ شَيْءٍ
وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا
فَاتَّخَذَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ
فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهٗ كَذَلِكَ يَضْرِبُ
اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً
وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ
كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

Earth; in this way, does Allah give (you) examples.

18. (Those people) who respond to their *Rabb* shall have excellent reward; and (those people) who do not respond to Him, even if they had all that is throughout the Earth and equal to it with them, would seek to free themselves by (paying) it (as ransom); such (people) shall have a bad (severe / rigorous) accountability and their abode shall be the Hell and what a bad place it is!

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ
لَمْ يَسْتَجِيبُوا لِلَّهِ لَوْ أَنَّ لَهُمْ مِثْلَ الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ
سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَيُسَلِّمُونَ إِلَيْهَا ۚ ﴿١٨﴾

SECTION 3

19. Can, then, he who knows that what has been revealed to you (the Messenger) from your *Rabb* is the truth, be like (the man) who is blind? In fact, only those (people) who possess reason purified of passions bear in mind (the message)___

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ
هُوَ أَعْمَىٰ ۚ إِنَّمَا يَنْذَرُكَ أَتُؤَلَّوُا إِلَّا لُبًّا ﴿١٩﴾

20. (Those people) who live up to Allah's obligation (what they obligate on themselves) and do not violate the obligation (undertaking)

الَّذِينَ يُوْفُونَ بِعَهْدِ اللَّهِ ۖ وَلَا يَنْقُضُونَ الْعَيْثَ ﴿٢٠﴾

21. And (Those people) who join (blood relation) which Allah has enjoined that it must be joined and dread their *Rabb* and fear a bad (severe) accountability (of their conduct in the afterworld).

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

22. And (those people) who are patient only to seek their *Rabb's* pleasure and perform the obligatory prayer and spend some of the sustenance which We give them, secretly and openly, and repel evil with good___ such (people) shall have the happy

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ
بِالْحَسَنَةِ السَّيِّئَةَ ۗ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

reward of the afterworld

23. (Where they shall have) gardens of eternal abode in which they shall enter and, (also, all those people) who have been righteous among their forefathers and their wives and their children and angels shall call on them from every gate (to welcome them in the following words),

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾

24. "May peace (rain) upon you because you have been patient (in the world) and hence, what an excellent happy reward (you have in) the afterworld!"

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

25. And (those people) who violate Allah's obligations after binding it and disjoin (blood relation) which Allah has enjoined that it must be joined and cause wrong, corruption, and disorder throughout the Earth are (the people who) shall have the curse (removal from His mercy) and they shall have a bad dwelling place (in the afterworld).

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ
فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

26. Allah expands sustenance for whom He wills and straitens (it for whom He wills); and they are happy with the life of the world, though the life of the world is no more than a paltry thing in comparison with (the life of) the afterworld.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ
الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا لَاعْتِغَ ﴿٢٦﴾

SECTION 4

27. And (those people) who disbelieve say, "Why is a miracle, from his *Rabb*, not bestowed on him?" Say, "In fact, Allah misguides whom He wills and guides, to Himself (those

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ
قُلْ إِنَّ اللَّهَ يَضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ
مَنْ أُنَابَ ﴿٢٧﴾

people) who turn to (Him) repentantly,"

28. (Those people) who believe and whose hearts enjoy tranquillity in remembering Allah. Listen! Hearts enjoy tranquillity in remembering Allah (alone).

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ
أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

29. (Those people) who believe and do good deeds shall have beatitude (blessedness and bliss in the afterworld) and an excellent place of return.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى
لَهُمْ وَحَسَنُ مَقَابٍ ﴿٢٩﴾

30. In this way, We have sent you among (the people of) a community before which (many) communities have, already, gone so that you must recite, before them, (the *Quraan*) which We have revealed to you though they disbelieve in (Allah), the Most Gracious; say, "He is my *Rabb* other than Whom there is no god (worth obeying): in Him do I rest (trust) and to Him do I turn in repentance."

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ
لِتَسْلُوا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ
بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَإِلَيْهِ مَتَابٍ ﴿٣٠﴾

31. And if there had been such a *Quraan* by which mountains would have been moved or the Earth would have been torn up by it or the dead would have been made to talk by it, (even then, they would not have believed). On the contrary, to Allah belongs the command entirely: have, then, (those people) who believe not come to know that if Allah had willed, He would have guided all the human beings? Some disaster shall continue to visit upon (those people) who disbelieve in requital of (the evils) which they commit or (it will continue to) visit upon them close by their towns till Allah's threat (of punishment)

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ
بِهِ الْأَرْضُ أَوْ كُفِيَ بِهِ الْمَوْتُ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا
أَنلَمْ يَأْنِيسَ الَّذِينَ آمَنُوا أَنْ لَوْ شَاءَ اللَّهُ لَهَدَى
النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ
بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرْيَةً مِنْ دَارِهِمْ حَتَّى يَأْتِيَ
وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يَخْلِفُ الْمِيعَادَ ﴿٣١﴾

materializes; indeed, Allah does not break (His) appointment.

SECTION 5

32. And messengers have been laughed at before you, also, but I gave free rein to enjoy life for long to (those people) who disbelieved and then, punished them: how (violent), then, the infliction of My punishment was!

33. Can, then, He Who watches over what everybody does (be like their deities who cannot do so)? And they have forged (invented false) associates for Allah; say, "Name them." Do you (mean to) tell Him about what He does not know (to exist) throughout the Earth or is it some utterances lacking sense? On the contrary, their (evil) designs have been adorned to (those people) who disbelieve and they have been prevented from the (right) way and none can guide whom Allah misguides.

34. They shall have punishment in the life of the world and the punishment of the afterworld will be the heaviest (hardest to endure) and they shall not have any saviour against Allah.

35. An image of the Paradise which the fearing have been promised is (in these words): — rivers will be flowing under it: its fruit and its shade will be everlasting; such is the excellent reward of (those people) who guard themselves against evils and the requital of the disbelievers shall be the fire (of the Hell).

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ
كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا
لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ
فِي الْأَرْضِ أَمْ يَبْظَاهِرُ مِنَ الْقَوْلِ لِلَّذِينَ
كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ السَّبِيلِ
وَمَنْ يَضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ
وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٤﴾

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ كُلُّهَا دَائِمٌ وَظِلُّهَا تِلْكَ
 عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى
 الْكَافِرِينَ النَّارُ ﴿٣٥﴾

36. And (those people) whom We had given the Book rejoice in what has been revealed to you and, among the (opposite) groups, there are (those people) who refuse to acknowledge some parts of it (the *Quraan*); say, "Indeed, what I have been commanded is that I must serve (render exclusive obedience to) Allah and must not attribute any associate to Him; to Him, I call (invite) all of you and to Him is to be the return."

وَالَّذِينَ آمَنَتْهُمْ أَلِكْتَبَ يَفْرَحُونَ بِمَا أُنْزِلَ
إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا
أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا
وَإِلَيْهِ مَتَابِ ﴿٣٦﴾

37. And so, We have revealed it (the *Quraan*) as the divine law (the body of divine commandments enjoining or prohibiting actions) in Arabic; and if you follow their passions after knowledge has come to you, you shall neither have any protector nor any saviour against Allah.

وَكَذَلِكَ أُنْزِلَتْهُ حُكْمًا عَرَبِيًّا وَلِيُنَبِّئَ
أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ
مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

SECTION 6

38. And We had sent messengers before you (in the ancient past) and given them wives and children; and there was no such messenger as could bring any miracle except by Allah's command: for every appointed term (period of time known to Allah, there has been) a book (containing divine decrees).

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا
وَذُرِيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِثَابِتَةٍ
إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾

39. Allah effaces what He wills and establishes (makes firm or stable what He wills) and (He has) the Source Book with Him.

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ
أُمُّ الْكِتَابِ ﴿٣٩﴾

40. And either We will show you some of what We are threatening them with or We shall cause you to die, but, in any case, the communication (of the message) is the only obligation on you and accountability is incumbent on Us.

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ
فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

41. And do they not see that We are advancing (on them), narrowing the land (Makka) from all its sides? And Allah passes judgement with none to review His judgement; and He is swift at accountability.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ
يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۖ وَهُوَ سَرِيعُ
الْحِسَابِ ﴿٤١﴾

42. And (those people) who existed before them, had, also, conspired (against the message of their prophets), but requiting with punishment for all the conspiracies belongs to Allah: He knows what everyone does and disbelievers shall, soon, know whom the excellent reward of the afterworld belongs to.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسِعِلَهُمُ الْكُفْرُ
لِمَنْ عَقَبَى الدَّارِ ﴿٤٢﴾

43. And those (people) who disbelieve say, "You have not been sent" (as a messenger by Allah); say, "Allah suffices to be the witness between me and you and, (also, any person) who has, with him, the knowledge of the Book."

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ
كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾