

SURAH IBRAAHEEM (14)

The Surah *Ibraaheem* follows the *Suraturra'd* in a natural order and treats of the same theme as in the latter. In this Surah, the conflict has been shown as ideological and fundamental. The *Quraan* has been revealed to the Messenger in order to take the *Quraysh* or, for the matter, human beings, out of the darkness upon darkness of polytheism into the light of Islam by the command of Allah, the Almighty, the Most Praiseworthy, and the Sovereign of the heavens and the Earth. But, if they refuse, they shall have punishment and hence, the conflict, which is not new. It has been ever since human beings proliferated into organised societies. It is so because human beings, blinded by worldly prosperity, see no further than their nose and reject the messengers sent by Allah to guide them in their own languages. With the same end in view, Moses was sent to the children of Israel with the Torah, firstly to Pharaoh to deliver them from him and then, to guide them. But the children of Israel disobeyed him and hence, suffered for a long time. If the *Quraysh*, also, do not thank Allah, the Surah suggests, they shall, similarly suffer and perish for their rejection of the message and the persecution of the Messenger and his companions. The Surah, from the ninth verse, starts illustrating this conflict through the mention of Noah's people, the *'Aad*, the *Thamood*, and other doomed peoples following them. There was a conflict between these peoples and their messengers. The doomed peoples, like the *Quraysh*, doubted, rejected, and threatened them to turn them out of their lands. But the messengers suffered patiently like the Last Messenger. The messengers were rescued and the disbelievers perished in their respective lands. As shown in the sixteenth verse, they shall, eternally, abide in the Gehenna (Hell). The eighteenth verse images their actions like sand blown by a strong wind. Why do the disbelievers not ponder the cosmos created by Allah and arrive at a positive conclusion? The Surah, then, proceeds, from the twenty-first verse to the twenty-third verse, to give an image of the afterworld __ all the disbelievers, their proud leaders, and the arrogantly treated followers, shall be in the Hell along with the Devil and all the believers shall be in the Paradise.

The Surah portrays, in the twenty-fourth and twenty-fifth verses, what Islam is like __ a tall strong tree rooted into the earth with its branches rising high into the space, bearing fruit seasonally, while polytheism has been pictured as a tree, harmful and stunted, without any fixity or fruitage, uprooted from the surface by a strong wind. Hence, the Surah concludes that Allah stabilizes believers with Islam and destabilizes polytheists with polytheism. Hence, the leaders of polytheists have been threatened with the Hell for perverting Allah's grace __ Abraham's way of life __ thanklessly in the twenty-eighth, twenty-ninth and thirtieth verses and the believers have been promised success implicitly if only they act on Abraham's way __ perform the obligatory prayer and spend their money, energy, and time for Allah before there comes the Day of Judgement. From the thirty-second verse to the thirty-fourth verse, the Surah recounts the graces which Allah has conferred on man who must ponder them, shun polytheism and arrive at monotheism.

The twenty-eighth verse criticises the leaders of the *Quraysh* who claimed to be the heirs of Abraham, but, in fact, Abraham had been a single-mindedly devoted messenger whose mission the Surah sums up from the thirty-seventh verse to the fortieth and forty-first verses. It was contrary to polytheism being practised by them. They must, therefore, follow Abraham's way. From the forty-second verse to the fifty-third verse, the Surah, firstly, consoles the Messenger and then, threatens the polytheists with what will happen to them on the Judgement Day as shown in the forty-third, forty-ninth, and fiftieth verses. On that day, they would like the punishment to be deferred but in vain. All their intrigues shall come to an end and Allah shall punish them. Hence, in the last verse of the Surah they are, finally, advised to listen to the message of the *Quraan* in their own interest or be damned.

SURAH IBRAAHEEM

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

1. *Alif laam raa*; this is a book which We have revealed to you so that you should bring human beings out of the darkness (upon darkness of ignorance and lead them) towards the light (of the guidance) with their *Rabb's* command towards the path of the Almighty, the Most Praiseworthy
2. Allah to Whom belong what is throughout the heavens and what is throughout the Earth and there is the affliction of a violent punishment for the disbelievers
3. Who prefer the life of the world to (the life of) the afterworld and prevent (people) from Allah's way and seek to deviate it from rectitude — such (people) are too far gone into error (gone astray).
4. And We did not send any messenger but in the language of his people so that he should expound (Our message) to them and then, Allah misguides whom He wills and guides whom He wills; and He is the Almighty, the Sole Source of wisdom.
5. And We had sent Moses with Our miracles (with the command), "Bring your people out of darkness (upon darkness and lead them) towards the light and remind them of Allah's days (when His mercies had been showered and punishments inflicted); in such (events),

سُورَةُ اِبْرٰهِيْمَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الرَّكَتَبِ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ
الْعَزِيزِ الْحَمِيدِ ﴿١﴾

اللّٰهُ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَوَيْلٌ لِّلْكَافِرِيْنَ مِنْ عَذَابٍ شَدِيْدٍ ﴿٢﴾

الَّذِيْنَ يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ
وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عَوَجًا
اَوْ لَتِيْكَ فِيْ ضَلٰلٍ بَعِيْدٍ ﴿٣﴾

وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسٰنٍ قَوْمِهٖ
لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللّٰهُ مَنْ يَّشَآءُ وَيَهْدِيَ
مَنْ يَّشَآءُ وَهُوَ الْعَزِيزُ الْحَكِيْمُ ﴿٤﴾

وَلَقَدْ اَرْسَلْنَا مُوسٰى بِآيٰتِنَا
اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ
اِلَى النُّوْرِ وَذَكِّرْهُمْ بِاَيَّامِ اللّٰهِ اِنَّ
فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٥﴾

there are proofs for every extremely patient and thankful man."

6. And imagine, when Moses said to his people, "O my people! Remember Allah's grace for you, when He rescued you from Pharaoh's people who used to inflict grievous punishment on you and slaughter your sons and let your daughters live; and, through such (a persecution), you had a supreme test (of your endurance) on your *Rabb's* part."

SECTION 2

7. And imagine when your *Rabb* proclaimed, "If you thank (Me for the blessings bestowed on you), I will cause you to grow and if you are thankless, My punishment is, (then), certainly, violent."
8. And Moses said, "If you and all (those people) who are throughout the Earth are thankless (to Him, you cannot harm Allah) because Allah is, certainly, self-sufficient, praiseworthy."
9. Have not the accounts of (those peoples) who existed before you (in the ancient past), come to you, Noah's people and the *Aad* and the *Thamood* and (those peoples) who (came) after them? Nobody knows them except Allah; their messengers brought them clear evidences, but they put their hands on their (messengers') mouths and said, "We reject (disbelieve in) what you have been sent with and we are in a disconcerting doubt about what

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدْحِقُونَ آبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ لَكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٦﴾

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٌ ﴿٩﴾

you are inviting us to."

10. Their messengers said, "Are you in doubt about Allah, the Originator of the heavens and the Earth? He calls you so that He should forgive some of your sins and grant you a delay up to an appointed term." They said, "You are no more than a man like us: you want that you should stop us from (worshipping) what our forefathers have been worshipping and hence, you must produce some clear authority before us."

قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ
السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ
مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ
مُسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ
أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَآتُونَا
بِسُلْطَانٍ مُبِينٍ ﴿١٠﴾

11. Their messengers said to them, "We are nothing but men like you, nevertheless, Allah confers His blessings on whichever of His servants He wills and We are not in a position that we should produce any proof before you except by Allah's command; and in Allah must, then, the believers rest (trust).

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ
وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَمَا كُنَّا لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ
اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

12. And why should we not rest (trust) in Allah while He has shown us our ways (in life)? And we will have patience with (endure calmly) whatever pains and trials you will subject us to; and in Allah must, then, rest all those people who trust."

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا
سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا أَدْثَمُونَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

SECTION 3

13. And (those people) who disbelieved said to their messengers, "We will exile you from our land or you shall come back to our way (of life)." Their *Rabb*, then, inspired them, "We will wipe out the wrongdoers.

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ
مِنْ أَرْضِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ
رَبُّهُمْ أَن لَّنُحْكَنَ الظَّالِمِينَ ﴿١٣﴾

14. And settle you in the land after them." Such is (the reward) of whoever fears standing before Me (for accountability) and fears My threat.

وَلَنُثَبِّتَنَّكُمْ فِي الْأَرْضِ مِنْ بَعْدِهِمْ

ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾

15. (The disbelievers) sought (Allah's) judgement and every arrogant tyrant, deliberately hostile (to messengers) failed (to achieve what he wanted).

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

16. In front of him is the Hell and he shall be given to drink from pussy water mixed with blood.

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ ﴿١٦﴾

17. He will drink it little by little in draughts and he will, hardly, be able to swallow it easily and death shall come upon him from every place and he shall not die and in front of him there will be (yet another) heavy punishment.

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ، وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ

وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

18. The image of the actions of (those people) who disbelieve in their *Rabb* is like the ashes which, on a stormy day, the wind blows away swiftly: they shall not be able to gain anything from what they commit (in this world); such (is the image) of going astray far away.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أََعْمَالُهُمْ كَرَمَادٍ

أَسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ

مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ

هُوَ الصَّلَافُ الْبَعِيدُ ﴿١٨﴾

19. Do you not consider that Allah has created the heavens and the Earth with an end (a sublime purpose and a limit)? If He wills, He can cause you to die and bring a new creation.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

بِالْحَقِّ إِنَّ يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾

20. And such (a replacement) is not, at all, difficult for Allah (to make).

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾

21. And (when, on the Judgement Day), all of them appear before Allah, the people weakened, oppressed, and treated insolently will, then, say to those displaying arrogance (in the world), "We were your followers. Will you, then, relieve us a little of Allah's punishment?" They will say, "If Allah had guided us, we would, certainly, have guided you (in the world). (Now, in the afterworld), it makes no difference for us whether we are impatient or patient, there is no escape (from punishment) for us."

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ
مُغْنُونَ عَنْنَا مِنَ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا
لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا
أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ ﴿٢١﴾

SECTION 4

22. And when judgement has been pronounced on all the matters, the Devil will say, "Allah had, in fact, made a true promise to you and I had, also, promised you but, (now), I have failed to keep (my promise made) to you and I had no authority (in the world) over you except that I had invited you (to sin) and hence, you had responded to me (favourably in the world) and hence, you must not rebuke me and rebuke yourselves: neither can I rescue you (from punishment) nor can you rescue me: I deny in whatever (manner) you had made me an associate (to Allah) before (in the world): indeed, the wrongdoers shall have grievous punishment."

وَقَالَ الشَّيْطَانُ لِمَ أَقْنِي الْأَمْرُ إِنْ كُنْتُ
وَعْدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ
وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ
فَأَسْتَجِبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَا
أَنْفُسُكُمْ مَا آتَاكُمْ بِضَغِيظِكُمْ وَمَا أَنْتُمْ
بِمُصْرِخِينَ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ
مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

23. And (those people) who believe and do good deeds (in the world) shall be admitted into such gardens under which rivers will be flowing, abiding among them eternally with their *Rabb's* command: their salutation will be (the exchange of)

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا بِإِذْنِ رَبِّهِمْ يُحِبُّونَ فِيهَا سَلَامٌ ﴿٢٣﴾

peace (to one another) in them (in those gardens).

24. Do you not consider how Allah gives the image of the *kalimatan tayyibatan* (the password of Islam), like a good (fruitful) tree whose root is fixed firmly (into the soil) and whose branches are (well-spread) in space?

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا
فِي السَّمَاءِ ﴿١٤﴾

25. It brings forth its fruit every time with its *Rabb's* command: and Allah gives examples to human beings so that they should bear (them) in mind.

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ
اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٥﴾

26. And the image of the *kalimatan khabeethatan* (a bad word) is like a bad (fruitless) tree, uprooted from the surface of the earth — it does not have any fixity.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ
مِنَ فَوْقِ الْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿١٦﴾

27. Allah fortifies (those people) who believe, with the word of constancy (monotheism), through the life of the world and through the afterworld and Allah misguides wrongdoers and Allah does what He wills.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ
الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿١٧﴾

SECTION 5

28. Do you not consider (the case of (the *Quraysh* leaders) who exchange disbelief for Allah's grace (Islam) and lead on their own people to the house of perdition, (that is),

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا
وَأَحْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

29. The Hell into which they shall enter and what a bad abode it is!

جَهَنَّمَ يَصْلَوْنَهَا وَيَنسَوْنَ الْقَرَارَ ﴿٢٩﴾

30. And they allege equals to Allah so that they should misguide (human beings) from His way: say, "Enjoy yourselves (briefly) for, (ultimately),

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ قُلْ
تَمَتَّعُوا فَإِن مَّصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾

your place of arrival is, certainly, to be the fire" (of the Hell).

31. Tell my servants (rendering exclusive obedience to Me) who believe (that) they must perform the obligatory prayer and spend some of the sustenance which We give them, secretly and openly, before there comes the Day when there will neither be any buying or selling nor any friendship during it.

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنفِقُوا
مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ
لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ ﴿٣١﴾

32. (It is) Allah Who has created the heavens and the Earth and sends water from the clouds and hence (as a necessary consequence), brings forth, by it, fruit of every kind as sustenance for you and subjects the felucca (a small coasting vessel, to a law), serviceably for you so that it may sail on the sea under His command and subjects rivers (to a law) serviceably for you,

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ
مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ
رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ
فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣٢﴾

33. And subjects the Sun and the Moon, being constantly and untiringly in motion, (to a law), serviceably for you and subjects night and day (to a law) serviceably for you.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

34. And He gives you all the kind of (things) that you ask Him for; and if you count Allah's graces, you cannot count and bring them within your grasp: man is, indeed, iniquitous, thankless.

وَأَتَيْنَكُم بِكُلِّ مَآسَأَلْتُمُوهُ وَإِنْ تَعُدُّوا
نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ
كَفَّارٌ ﴿٣٤﴾

SECTION 6

35. And imagine, when Abraham prayed, "O my Rabb! Make this place a safe (town) and keep me and my children away from worshipping idols.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا
وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

36. O my *Rabb*! They have misguided a large number of human beings and hence, whoever follows me shall belong to me and whoever disobeys me, You are, then, certainly, forgiving, merciful.

رَبِّ إِنَّهُمْ أَضَلُّوا كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

37. O our *Rabb*! I have settled down some of my children, in a valley without any cultivated (field), close by Your House, holy and (inviolable). O my *Rabb*! (I have done it) so that they must perform the obligatory prayer and hence, (kindly) turn the hearts of human beings longing to go to them and give them the sustenance of fruit so that they should thank.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

38. O our *Rabb*! You, certainly, know what we hide and what we disclose and nothing is hidden from Allah, (neither) throughout the Earth nor throughout the heaven (space).

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

39. Glory (abiding praise and thanksgiving) to Allah who has granted me, in spite of old age, Ishmael and Isaac; my *Rabb*, indeed, hears a prayer.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

40. O my *Rabb*! Accustom me to performing the obligatory prayer and, also, some of my children. O our *Rabb*! And (kindly) hear (grant) my prayer.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾

41. O our *Rabb*! Forgive me and my parents and (all the) believers on the Day when the accountability (of all the human beings) takes place."

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

SECTION 7

42. And you must not think that Allah is unmindful of what wrongdoers are doing; He is, only, granting them a delay till the Day on which eyes shall be left staring (in horror).

وَلَا تَحْسَبَنَّ أَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ
الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ
فِيهِ الْأَبْصَارُ ﴿٤٢﴾

43. They will be hurrying along frightened with their heads lifted up in shame, their eyes not turning back to themselves and their hearts fainting (lacking courage and spirit).

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ
وَأَفْنَدْتُهُمْ هَوَاءً ﴿٤٣﴾

44. And warn human beings of the Day when punishment visits upon them and then, (those people) who do wrong will say, "O our *Rabb!* Grant us a respite up to a term close by. We will respond to Your call and follow the messengers." (But they will be told), "And had you not been swearing before (in the world) that you would not have any decline (decay)?"

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ
ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَى أَجَلٍ قَرِيبٍ نَحْبِ دَعْوَتِكَ
وَنَتَّبِعِ الرَّسُولَ ۖ أُولَمْ نَكُونُوا أَقْسَمْتُمْ
مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٤﴾

45. (You had behaved in this manner) though you had lived in the towns of (those people) who had wronged themselves and it was clear to you how We had done by them and We had, also, given you accounts" (of the peoples punished before you).

وَسَكَنتُمْ فِي مَسْكَانٍ الَّذِينَ ظَلَمُوا
أَنْفُسَهُمْ وَبَيَّنَّا لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ
وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾

46. And (when they were in the world) they used to hatch up their conspiracies (against their messengers) __ though requiting them with punishment for their conspiracies was with Allah __ and their conspiracies were such as mountains would move from them.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ
وَإِنْ كَانَتْ مَكْرُهُمْ
لِيَرْزُلَ مِنْهُ الْجِبَالُ ﴿٤٦﴾

47. Hence, you must never think that Allah is going to break His promise (made) to His messengers: in fact, Allah is mighty, possessed of punishment.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ
إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾

48. (You must remember) the Day when the Earth is changed into a different Earth and, also, the heavens and all of them (human beings) appear before Allah, the One, the Subduer.

يَوْمَ يُبَدِّلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ
وَيَبْرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾

49. And you will see, on that Day, (all the) criminals bound together in fetters.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ
مُقَرَّبِينَ فِي الْأَصْفَادِ ﴿٤٩﴾

50. Their garments will be (made) of tar and fire will cover their faces.

سَرَابُهُمْ مِنْ فِطْرَانٍ وَتَعْنَى
وُجُوهُهُمُ النَّارُ ﴿٥٠﴾

51. (Accountability will take place) so that Allah may requite every person for what one does (in this world); Allah is, certainly, swift at accountability.

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾

52. This (*Quraan*) is the communication (of Allah's message) to all the human beings and (it has been revealed) so that they are warned by it and so that they must know that He is the Sole God and so that those people who possess reason purified of passions should bear (it) in mind.

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا
أَنَّمَا هُوَ إِلَهُ الْوَاحِدُ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٥٢﴾