

SURATUNNAHL (16)

The *Suratunnahl* mirrors the conflict between polytheism and monotheism. While polytheists perish ultimately, monotheists prosper as it is in harmony with the nature of the cosmos. Allah has been inspiring messengers with the message __ there is no god worth obeying other than Him. Those who reject this message are punished, though it may be delayed according to His plan. The Surah, then, proceeds to argue for monotheism and against polytheism with the third verse and continues to do so up to the sixteenth verse referring to man's birth with a spermatozoon, cattle, their wool, animals of all the kinds, rain, and vegetation of all the hues and varieties to make man think of His providence for him. Then, night, day, the Sun, the Moon, the sea, the feluccas, mountains, rivers, and stars are mentioned to make man ponder them and use his reason to arrive at monotheism. The seventeenth verse questions the very basis of polytheism as deities cannot create any such things while Allah has created all of them. His favours are innumerable while the polytheists' deities do not know anything about their Resurrection. Those who disbelieve in the Resurrection suffer from pride and arrogance and term what their *Rabb* reveals the legends of the peoples of old. Hence, their plight has been portrayed from the twenty-fifth verse to the twenty-ninth verse. But those who believe in the Resurrection and Judgement shall have eternal abode in the Paradise as portrayed from the thirtieth verse to the thirty-second verse.

The Surah proceeds and portrays the psychology of the polytheists of all the ages in the thirty-third verse. They demand angels or punishment and ridicule the Resurrection. The thirty-fourth verse shows that their misdeeds and what they ridicule shall encompass them. Like their predecessors, the Makkan polytheists advance lame excuses for their polytheism and malpractice though, as the Last Messenger has been sent to them, many messengers had been sent to the doomed peoples. They swear that Allah shall not resurrect anyone. But Allah shall do so as the thirty-eighth verse affirms for He can create anything in a twinkling. The forty-first and forty-second verses promise happy reward to the persecuted believers who had emigrated to Abyssinia for asylum.

The Surah, then, proceeds further to affirm, from the forty-third verse to the fiftieth verse, that the *Quraan* has been revealed to the Messenger in continuation to similar books revealed in the past so that they should ponder and be vigilant of being caught up in punishment unawares. They must submit themselves to Allah as all the creatures, throughout the heavens and the Earth, submit themselves to Him and do what they are told. The Surah, in its fifty-first and fifty-second verses, gives the gist of Islam __ lasting and unconditional obedience belongs to Him. To Him they turn in their need. But, when the need is over, they turn to their deities only to be thankless to Allah for His infinite favours. Hence, the fifty-fifth verse threatens them and then, the Surah proceeds to expose the falsity of polytheism with all its contradictions up to the eighty-third verse. They allege daughters to Allah but hate them for themselves. But, if Allah is delaying His punishment, they must not misunderstand it. The doomed peoples of the past had, similarly, behaved. But Allah has revealed the Book to guide them. Its guidance shall

enliven them as the rain vivifies the earth. The sixty-sixth and sixty-seventh verses refer to the natural phenomena like milk and fruit to persuade them to exercise their reason and shun polytheism. The sixty-eighth and sixty-ninth verses refer to honey as an extraordinary phenomenon to make them ponder the omnipotence of Allah and the falsity of polytheism. The same omnipotence has been referred to in their lives and the grant of sustenance in the seventieth, seventy-first and seventy-second verses. How can they afford to believe in their deities and be thankless to Allah? Hence, they must not worship any deity other than Allah. The seventy-fifth and the seventy-sixth verses propound the same theme differently to argue against polytheism. After threatening them that the Hour shall come in a twinkling, the Surah goes on to recount His favours for which they must be thankful to Him. Their own growth, the grant of faculties, the birds in the air, their houses, their tents, their beasts of burden, animals and wool, shade, shelters, and their clothes of various sorts prove His omnipotence and favours which the polytheists must acknowledge and abandon worshipping deities. If they do not, the Surah, from the eighty-fourth verse to the eighty-eighth verse, threatens them with punishment on punishment.

The Surah, in the eighty-ninth verse, announces that the *Quraan* has been revealed to the Messenger as the guidance, mercy, and good news for those who submit themselves to its discipline unconditionally and Allah shall raise the Messenger against the polytheists as a witness if they do not submit themselves to it. The ninetieth verse gives the gist of Islam. The Surah, from the ninety-first verse to the ninety-sixth verse addresses the Jews without naming them. They were instigating the *Quraysh* which did not become them. They are told to abide by their obligation to Allah and not violate it for worldly gains. They must not sell them. They must make a judicious use of the freedom of mind given to them. The ninety-seventh verse promises good and happy reward to those who act righteously and judiciously.

The Surah, from its ninety-eighth verse to the one hundred and fifth verse, debunks the claim which the *Quraysh*, in collusion with the Jews, were spreading against the Messenger and the *Quraan*. It was the Devil's conspiracy and hence, before starting to recite it, believers have been enjoined to seek Allah's protection. The one hundred and second verse sets at rest all the doubts and reaffirms that the *Quraan* has been revealed to the Messenger by Gabriel from Allah as the guidance and good news for those who submit themselves to its discipline.

The Surah, from the one hundred and sixth verse to the one hundred and eleventh verse, refers to the believers whom the *Quraysh* were persecuting for accepting Islam. If anyone gives way under pressure and reneges Islam, he shall have grievous punishment. But, if anyone pays only lip service and has his heart in the right place, he shall be forgiven. The one hundred and tenth verse appreciates the conduct of the strong believers and promises them forgiveness.

The Surah proceeds further and declares in the one hundred and fourteenth verse that all the people are free to eat all the good and pure things and thank Allah except what has

been declared unlawful for them as repeated in the one hundred and fifteenth verse. Polytheists or, for the matter, even believers, have no right to declare anything lawful or unlawful. Those who forge falsehood shall be punished. As for the Jews, they had done it wrongfully. But, if anyone who has been indulging in malpractices ignorantly, the one hundred and nineteenth verse assures, repents and then, reforms himself, he shall find his *Rabb* forgiving and merciful. The polytheists of Makka and the Jews used to allege their malpractices and superstitions to Abraham. The Surah debunks the polytheists' claim and clarifies, from the one hundred and twentieth verse to the one hundred and twenty-third verse, that Abraham was a single-minded messenger whom Allah had chosen and guided. He was far from being a superstitious polytheist. Hence, the Last Messenger has been enjoined to follow him. As for their objection about the Sabbath day, the one hundred and twenty-fourth verse replies that there had been no Sabbath in Abraham's way of life. It was imposed on those who had been transgressing Allah's bounds.

The Surah, in its four concluding verses, enjoins the companions through the Messenger how to invite polytheists to Islam and teaches them to go by patience and forbearance through hardships and sufferings. Even if they have to retaliate, they must not exceed the bounds. They must act on guarding themselves against evil and beneficence in all circumstances.

SURATUNNAHL

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

1. Allah's sentence is coming and hence, you must not press hard for it; He is free from imperfections and sublime, being beyond the associates which they attribute.
2. He sends angels with the revelation of His command to whoever among His servants (messengers) He wills (enjoining them), "Warn (human beings) that, besides Me, there is no other god and hence, you must fear disobeying Me."
3. He has created the heavens and the Earth with an end (a sublime purpose and a limit); He is sublime, being beyond the associates which they attribute.
4. He creates man from a spermatozoon (in the semen) and then, all of a sudden, he turns an open adversary (to Allah).
5. And (as for) the cattle, He has created them for you. In them, there is warmth and (there are other) benefits and, from them, you eat (meat).
6. And for you, there is elegance in them, when you drive them back home in the evening and when you send them to graze in the morning.
7. And they carry your burdens to places where you could not have reached except with a great deal of trouble to yourselves; indeed, your *Rabb* is compassionate, merciful.

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَنَّا أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١﴾

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ ﴿٣﴾

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٤﴾

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تُسْرَحُونَ ﴿٦﴾

وَتَحْمِلُ أُنْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِلَاغِهِ إِلَّا يَشِقُّ الْأَنْفُسَ إِنَّ رَبَّكُمْ لَرءُوفٌ رَحِيمٌ ﴿٧﴾

8. And (He has created) horses and mules and donkeys so that you may ride them and (they are) ornaments (for you); and He creates what you do not know.

وَالْخَيْلَ وَالْإِبَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً
وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

9. And showing the straight way (reaching the truth) is incumbent on Allah while (there are ways) deviating from it; and if (Allah) had willed, He would have guided all of you.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَكَافِرُونَ
هُدًى لَكُمْ أَجْمَعِينَ ﴿٩﴾

SECTION 2

10. (It is) He Who sends, from the clouds, for you, water from which you get drinking water and from which (grow) trees and vegetation among which you graze your cattle.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ
شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

11. And by it, He brings forth, for you, cornfields and olive and date palms and grapes and every kind of fruit: indeed, in such (a natural growth) there is a proof for the people who ponder.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ
وَالْأَعْنَابَ وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَلِكَ
لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿١١﴾

12. And He has subjected night and day and the Sun and the Moon to a law serviceably for you and all the stars are, also, subject to a law serviceably (in conformity) with His command: indeed, in all such (phenomena) there are signs for the people who exercise their reason.

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ
وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِئِهِ إِنَّ فِي ذَلِكَ
لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

13. And what He has created for you, throughout the Earth have different colours (and species): indeed, in all such (varieties) there is a proof for the people who bear in mind (His providence).

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنًا
إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ
يَذْكُرُونَ ﴿١٣﴾

14. And (it is) He Who has subjected the sea to a law serviceably (for you) so that you may eat fresh and tender

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ

meat from it and take out of it ornaments which you wear and you see the felucca making furrows through it (so that you may voyage by it) and seek some of His bounty and so that you may thank (Him).

لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا
وَتَرَى الْفَلَكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا
مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

15. And He has rooted mountains into the Earth lest she should be convulsed (shaken violently) with you and (run) rivers and (made natural) ways so that you may be rightly guided.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ
وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

16. And (there are other natural distinguishing) marks; and they are, also, guided by the stars.

وَعَلَّمَتْ بِهَا النَّجْمَ هُمْ يَهْتَدُونَ ﴿١٦﴾

17. Is He Who creates, then, like the one who does not create? Do you not, then, bear in mind?

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

18. And if you count His graces, you cannot count and bring them within your grasp: Allah is, indeed, forgiving, merciful.

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا
إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

19. And Allah knows what you hide and what you disclose.

وَاللَّهُ يَعْلَمُ مَا تُسْرُوتُ وَمَا تُعْلِنُونَ ﴿١٩﴾

20. And (those deities) whom they pray to, other than Allah, cannot create anything and they are themselves created.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا
وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

21. (They are) dead, not alive, and they do not know when they will be resurrected (raised from the dead).

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ
أَيَّانَ يَبْعَثُونَ ﴿٢١﴾

SECTION 3

22. Your God is the only One God; but the hearts of (those people) who do

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

not believe in the afterworld deny (it) and they display arrogance.

23. It is beyond any doubt that Allah knows what they hide and what they disclose; He does not like the arrogant.
24. And when they are asked, "What has your *Rabb* revealed?" They say, "Legends of the ancients" (men of old).
25. (They say such things) so that they should bear their own burdens (of sins) fully on the Day of Resurrection and some of the burdens of (those people) whom they are misguiding without any knowledge. Listen! What a bad burden they are going to bear!

SECTION 4

26. (Those people) who existed before them, had, also, conspired against (their messengers), but Allah had brought down their building with the foundation and hence, the roof had fallen on them from above and punishment had come upon them from where they had not, even, sensed.
27. Furthermore, On the Day of Resurrection, He shall disgrace them and ask, "Where are My (alleged) associates about whom you used to dispute with" (the believers)? (Those people) who have been given knowledge (in the world) will say, "Today, disgrace and evil (requitall shall visit upon) the disbelievers"

قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

لَا جَرَمَ أَنْ اللَّهُ يَعْلَمَ مَا يَسْرُبُونَ وَمَا يَعْلَنُونَ
إِنَّهُ لَا يَحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ
قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ
وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ
أَلَا سَاءَ مَا يَزُرُونَ ﴿٢٥﴾

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنَّ اللَّهَ
بَنَيْنَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ
مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُونَ ﴿٢٦﴾

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ
شُرَكَاءِ الَّذِينَ كُنْتُمْ تَشْفُقُونَ فِيهِمْ
قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ
الْيَوْمَ وَالسَّوْءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

28. Whom angels (in this world) put to death (while) they are doing wrong to themselves and then, they submit (themselves as prisoners to the angels saying), "We have not been doing any evil." — "Yes? Allah has knowledge of what you have been doing." — (They will be told),

الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا
السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ
إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

29. "Hence, enter the gates of the Hell: (you are going) to abide in it eternally." What a bad place for the overweening/arrogant (it is)!

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْتَ
مَنْوَى الْمُتَكَبِّرِينَ ﴿٢٩﴾

30. And (when those people) who guard themselves against attributing associates to Him, are asked, "What has your *Rabb* revealed?" They say, "The best." There is an excellent (reward) for (those people) who do good in this world; and the home of the afterworld is the best (for them); and what an excellent home for the fearing it is!

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ
الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

31. Eternal gardens into which they shall enter, under them (those gardens), rivers will be flowing: they shall have, among them (those gardens), what they will wish; in this way, does Allah reward the fearing

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
فِيهَا مَا يَشَاءُونَ كَذَلِكَ يُجْزَى اللَّهُ الْمُتَّقِينَ ﴿٣١﴾

32. Whom angels cause to die (while) they are chaste (pure, virtuous, and innocent) saying, (May) "Peace (rain) on you! Enter the Paradise (as a reward) for what you have done."

الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ
عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

33. They are awaiting nothing but that angels should come to them or your *Rabb's* sentence (punishment) should come; in this way, (those people) who existed before them,

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ
أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ

had done and Allah had not wronged them, but they had been doing wrong to themselves.

وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿٢٦﴾

34. Consequently, the misdeeds which they had been committing had visited upon them and what they had been ridiculing had encompassed them.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٧﴾

SECTION 5

35. And (those polytheists) who attribute associates (deities to Allah) say, "If Allah had willed, neither we would have worshipped anything (any idols) besides Him nor our forefathers nor we would have declared anything unlawful without Him" (His permission); in this very way, (those people) who existed before them had done; hence, nothing else is obligatory on the messengers but the clear communication (of the message).

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا
مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا
مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ
فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٢٨﴾

36. And We had sent a messenger to every community (with the message), "Serve (render exclusive obedience to) Allah and keep away from *taaghoot*" (an arch-rebel against Allah): consequently, among them, there were (those people) whom Allah guided and, among them, there were (those people) against whom misguidance turned out to be true; hence, travel through the Earth and see, (for yourselves), how (terrible) the end of the belying and denying had been!

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا
اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ
وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ ﴿٢٩﴾

37. (O Messenger)! If you have a burning desire for their guidance, Allah does not, then, guide whom

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي
مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٠﴾

He misguides and they shall not have any helpers.

38. And they swear by Allah, at full strain in their oaths, "Allah shall not resurrect whoever dies." Yes? Why not? It is a promise (which He has made) incumbent on Himself (to keep), but most of the people do not know.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ
مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

39. (He will keep the promise) so that He should explain, to them, (the matter) about which they have been disagreeing together and so that (those people) who disbelieve should know that they were liars.

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ
كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾

40. In fact, Our only word (command) for anything, when We will (to create) it, is that We say to it, "Be" and hence, it is (comes into existence).

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ
لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

SECTION 6

41. And We will settle down, (those people) who emigrate for the sake of Allah after they are wronged, excellently in the world and (their) reward in the afterworld is the greatest if only they knew ____

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَنْوِتْنَهُمْ
فِي الدُّنْيَا حَسَنَةً وَلَآخِرَةُ أَكْبَرُ لَوْ كَانُوا
يَعْلَمُونَ ﴿٤١﴾

42. (Those emigres) who are patient and rest (trust) in their *Rabb*.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

43. And We did not send (any messenger) before you, but (they were distinguished) men whom We used to reveal (Our messages) ____ but, if you do not know, you had better ask learned men ____

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا لَا نُوحِي إِلَيْهِمْ
فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

44. With clear evidences and book and We have revealed the Book

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لَتُبَيِّنَ

(*Quraan*) to you so that you should expound, to human beings, what has been sent to them and so that they should ponder.

45. Are, then, (those people) who are hatching up evil designs safe (not exposed to danger) that Allah may bury them in the earth or bring a punishment on them from where they do not sense (any danger)?
46. Or He may seize them during their movements and then, they shall not frustrate (Him).
47. Or He may seize them during (their) terrified state, but your *Rabb* is, certainly, compassionate, merciful.
48. And do they not consider that the shadow of anything that Allah has created turns right and left prostrating itself to Allah and they are all humility?
49. And to Allah prostrate themselves all the creatures and angels who are throughout the heavens and who are throughout the Earth and they do not display any arrogance.
50. They fear their *Rabb* above them and do what they are commanded. ﴿٥٠﴾

SECTION 7

51. And Allah says, "You must not take two gods. He is the only One God and hence, to Me, alone, you must fear."

لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكُرُونَ ﴿٥١﴾

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ
اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُونَ ﴿٥٢﴾

أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٥٣﴾

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ ﴿٥٤﴾

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَعِيهِمْ ظِلُّهُ
عَنِ الْيَمِينِ وَالْشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٥٥﴾

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبَرُونَ ﴿٥٦﴾

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٧﴾

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ إِلَّا هُوَ إِلَهُ
وَاحِدٌ فَاتَّقُوا اللَّهَ الَّذِي تَعْبُدُونَ ﴿٥٨﴾

52. And to Him belongs what is throughout the heavens and the Earth and to Him belongs eternal obedience; will you, then, fear (anyone) other than Allah?

وَلَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّينُ وَاصِبًا
اَفَغَيْرَ اللّٰهِ نَتَّقُوْنَ ﴿٥٢﴾

53. And whatever grace (sustenance, wealth, or delight) you have is (exclusively) from Allah: hence, when any distress afflicts you, to Him, then, you turn in fervent prayer.

وَمَا يَكُم مِّن نِّعْمَةٍ مِّنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ الضَّرُّ
فَاِلَيْهِ تَجْتَرِعُوْنَ ﴿٥٣﴾

54. Furthermore, when He removes the distress from you, a faction among you, then, (starts) attributing associates (other deities) to their *Rabb*

ثُمَّ اِذَا كُشِفَ الضَّرُّ عَنْكُمْ اِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ
يُسْرِكُوْنَ ﴿٥٤﴾

55. So that they should be thankless for what We have granted them; enjoy, then, you shall, soon, come to know (the outcome).

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَسْتَحْسِبُوْا اَنْتُمْ تَعْلَمُوْنَ ﴿٥٥﴾

56. And they set apart a portion of the sustenance which We give them for (those deities) whom they themselves do not know. "By Allah! All of you shall be interrogated about what you have been forging."

وَيَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا مِّمَّا رَزَقْنَاهُمْ تَاللّٰهِ
لَتُسْـََٔلُنَّ عَنْ مَا كُنْتُمْ تَفْكُرُوْنَ ﴿٥٦﴾

57. And they allege daughters to Allah ___ free from all such imperfections is He ___ and, for themselves, what they long for.

وَيَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهُ وَلَهُمْ
مَا يَشْتَهُوْنَ ﴿٥٧﴾

58. And when anyone of them is announced the good news of a daughter, his face turns black (gloomy) and he is choked with rage and grief.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا
وَهُوَ كَظِيمٌ ﴿٥٨﴾

59. He conceals himself from the people because of the bad news which has been announced to him; (he says to himself), if he should

يَنْوَرِي مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ
أَيَسْكُهِ عَلٰى هُوٍ اَوْ يَدُسُّهُ فِى التُّرَابِ اِلَّا سَاءَ

retain her in spite of humiliation or bury her (alive) in the earth. Listen! How bad is what they decide!

مَا يَخْكُمُونَ ﴿٥١﴾

60. Poverty of qualities belongs to (those people) who do not believe in the afterworld while transcendent excellence belongs to Allah; and He is the Almighty, the Sole Source of wisdom.

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مِثْلُ السَّوَاءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥٢﴾

SECTION 8

61. And if Allah had punished human beings for their wrongdoing, He would not have left, on her (the Earth), any being, but He grants them a respite up to an appointed term (duration of existence): when their end (death / downfall) comes, they can neither delay it by an hour nor advance.

وَلَوْ يَأْخُذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ دَابَّةً وَلَكِنْ يُوَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَفْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٥٣﴾

62. And they allege (such things) to Allah as they hate (for themselves) and their (glib) tongues relate the falsehood that they shall have excellent (reward in the afterworld): it is beyond doubt that they shall have the fire (of the Hell) and (they shall be driven into it ahead of all and) forgotten (neglected).

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُّ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٥٤﴾

63. By Allah! We had sent (messengers) to (numerous) communities before you (in the past), but the Devil had adorned their actions to them (and hence, they had defied their messengers), he is, therefore, their friend, even, today and they shall have a grievous punishment (in the afterworld).

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرَىٰ لَّهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥٥﴾

64. And We have not revealed the Book to you but (with the purpose) that you (the Messenger) should expound, to them, what they have been disagreeing (with one another) about it and as the guidance and mercy for the people who believe in (it).

65. And Allah sends water from the clouds and then, vivifies the land by it after its death; indeed, in such (a natural phenomenon) there is, certainly, a proof (of monotheism) for the people who listen (to the divine message).

SECTION 9

66. And there is, indeed, food for thought for you among the cattle (grazing animals): We give you to drink, from what is in their stomachs, between the dung in the ruminants' stomachs and the blood, pure milk, swallowable for drinkers.

67. And from the fruit of date palms and grapevines (We give you juices) from which you make wine and excellent eatables: indeed, in such (things) there is a proof (of monotheism) for the people who exercise their reason.

68. And your *Rabb* inspires the honey bee to make hives among mountains and among trees and among trellis-works and espaliers which they erect (for grapevines),

69. And then, suck (nectar and pollen) from every kind of fruit, following easy and gentle ways of your *Rabb*; from their stomachs, there comes

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُ
الَّذِي أَخْلَفُوا فِيهِ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ ﴿١٤﴾

وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿١٥﴾

وَلِنَّا لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنذِرُوا
مِمَّا بَيْنَ يَدَيْهِمْ وَدُمُ الْخَالِصَا
سَائِغًا لِلشَّارِبِينَ ﴿١٦﴾

وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ لَتَجِدُونَ
مِنْهُ سَكْرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَعْقِلُونَ ﴿١٧﴾

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذْ مِنَ الْجِبَالِ بُيُوتًا
وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٨﴾

ثُمَّ كُلِ مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا
يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَنُهُ فِيهِ

out a fluid whose colours are different and in which there is cure for human beings: in such (phenomena) there is a proof (of monotheism) for the people who ponder.

70. And Allah creates all of you and then, causes you to die and, among you, there is (a person) who is reverted to the extreme old age in order that he should not know anything after knowledge; Allah is, indeed, omniscient, absolutely powerful.

71. And Allah gives you superiority, one over another, in the matter of sustenance; but (those people) who are given superiority are not such as to give away their sustenance to those (slaves) whom their right hands possess so that they may be equal to them in it (in the matter of sustenance); do they, then, repudiate Allah's grace?

SECTION 10

72. And Allah makes wives for you from yourselves and brings forth sons and grandsons from your wives for you and gives you the sustenance of pure and good things; do they, then, (in spite of such blessings), believe in falsehood and disbelieve in Allah's grace
73. And worship, besides Allah, (such deities) as possess neither any power, in any way, (to provide) any sustenance for them from the heavens and the Earth nor can they (ever do so)?
74. Hence, you must not draw comparisons for Allah; indeed, Allah knows and you do not know.

شِفَاءَ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَوَفِّكُمْ عَنْكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لَكِنَّ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْيِ رَبِّهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

75. Allah gives the example of a slave who is owned and does not have any power over anything and there is (a free man) whom We have granted a handsome sustenance on Our part and hence, he spends (what he wants) from it secretly and openly — are they equal? Glory (abiding praise and thanksgiving) to Allah; but most of them do not know.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ
عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْ آثَارِ فَحْشَانَا
فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ
الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

76. And Allah gives you the example of two men one of whom is deaf, does not have any power over anything and he is entirely (dependent) on his master, wherever he sends him, he does not bring any good: can he and he who enjoins justice and (treads) on the straight path, be equal?

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ
لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ
أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ
يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

SECTION 11

77. And to Allah belongs (the knowledge of) the unseen of the heavens and the Earth; and the ordainment of the Hour of Resurrection shall not be but in the twinkling of an eye or it may be sooner (than that); Allah has, indeed, exclusive power and authority over everything.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ
إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

78. And Allah takes you out of your mothers' wombs (while) you do not know anything and grants you the powers of hearing and seeing and hearts so that you should thank (Him).

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ
لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

79. Do they not look at the birds, subject (to the law of motion, flying) through the expanse of the atmosphere? None holds them

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ
السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ

(suspended) but Allah: indeed, in such (a natural phenomenon) there are signs for the people who believe.

80. And Allah makes your houses for you as abode (to live in) and makes such houses (tents) for you from the hides and skins of the cattle as you find light (in transporting) during your journey and during your stay and from their wool and their fur and their hair, (He makes) household goods and (other) articles of daily use (which last you) for some time.

81. And Allah makes shades, for you, of what He has created and makes places of shelter for you among mountains and makes such garments for you as protect you against heat and such armours as protect you during your war; in this way, does Allah complete His grace for you so that you should submit yourselves to (Him).

82. But, if they turn away (reject your message), the clear communication (of it) is, then, the only obligation on you.

83. They recognize Allah's grace but then, they pretend not to know it and most of them are disbelievers.

SECTION 12

84. And on the Day (of Resurrection) when We resurrect a witness from every community, (those people) who disbelieve in Allah, shall neither be permitted (to advance

لَا يَنْتَظِرُونَ لِقَا رَبِّهِمْ يُؤْمِنُونَ ﴿٧٦﴾

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ
لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ
ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا
وَأَوْبَارِهَا وَأَشْعَارُهَا أَثْنَاوَمِتْعًا إِلَىٰ حِينٍ ﴿٨٠﴾

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ
لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ
سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ
بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا
وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ
لِلَّذِينَ كَفَرُوا وَلَا لَهُمْ يُسْتَعْنُونَ ﴿٨٤﴾

any excuses) nor shall they be allowed to seek His pleasure.

85. And when (those people) who do wrong (associate a deity with Allah) see the punishment, it will neither be alleviated from them nor will they be granted any respite.

وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٨٥﴾

86. And when (those people) who attribute (deities to Allah in this world) see their associates (on the Judgement Day), they will say, "O our *Rabb!* These are our associates whom we used to pray to (in the world) besides You." They (the associates) will, then, retort them, "You are, in fact, liars."

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شَرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾

87. And on that Day, they will submit themselves to Allah and what they have been forging (in this world) shall disappear from them.

وَالْقَوَا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامُ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْقَرُونَ ﴿٨٧﴾

88. We will add punishment upon punishment to (those people) who disbelieve and prevent (human beings) from Allah's way because they have been causing wrong, corruption, and disorder.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

89. And (imagine) the Day when We resurrect a witness in every community against them (the people of each community) from themselves and We bring you as a witness against these (disbelievers); and (for this purpose), We have revealed the Book to you explaining everything and as guidance and mercy and good news for those who submit themselves (to Allah).

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ وَهَدَىٰ رَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

SECTION 13

90. Indeed, Allah commands justice and beneficence (doing good) and granting (money or help to) relatives and prohibits obscenity and what is, universally, known to be evil, and iniquity (gross injustice); He exhorts you so that you should bear in mind.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ
ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

91. And you must live up to Allah's obligation when you swear by Him and commit yourselves to it and you must not violate oaths after confirming them while you have, already, made Allah a guarantor against yourselves; Allah, undoubtedly, knows what you do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا
الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ
عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

92. And you must not be like (the woman) who broke her yarn to pieces, after spinning it strongly: you make your oaths (a means of) fraudulent and corrupt practices among yourselves (in your society) so that one group should increase (in numbers and power) more than the other group; Allah, only, puts you to the test by it; and (he does it) so that, on the Day of Resurrection, He should reveal before you, what you have been differing with about it.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ
أَنْكُرَاتُهَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ
أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ
اللَّهُ بِهِمْ وَلِيَبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٩٢﴾

93. And if Allah had willed, He would have turned you into a single community, but He misguides whom He wills and guides whom He wills; and all of you shall be questioned about what you have been doing.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ
يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَسْتَ لَنْ
عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

94. And you must not make your oaths (a means of) fraudulent and corrupt practices among yourselves (in your society) lest any step should slip after its steadiness and all of you should suffer a disaster because you prevent (people) from Allah's way and you shall have a terrible punishment (in the after-world).

وَلَا تَنْخَذُوا بِأَيْمَانِكُمْ دَخَلاً بَيْنَكُمْ فَتَزِلْ
قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ
عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

95. And you must not sell Allah's obligation for a little value; what is with Allah is the best for you if you know.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ
هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

96. What is with you runs out and what is with Allah lasts: and We will give (those people) who are patient their reward in the best manner for what they do (in this world).

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَ الَّذِينَ
صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

97. We will let, whoever acts righteously, whether a male or a female, while he is a believer, lead a good and pleasing life and give them their reward in the best manner for what they do (in this world).

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

98. Hence, when you read the *Quraan*, you must, then, seek Allah's protection against the Devil, the cursed.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ
الرَّجِيمِ ﴿٩٨﴾

99. He does not, certainly, have any power over (those people) who believe and rest (trust) in their *Rabb*.

إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ ءٰمَنُوا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

100. He has power, only, over (those people) who make friends with him and (those people) who attribute associates (deities) to Him.

إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَلَّوْهُمُ الَّذِينَ
هُم بِهِ مُشْرِكُونَ ﴿١٠٠﴾

SECTION 14

101. And when We change one verse in place of another verse __ and Allah knows best what He reveals __ they say, "You are, only, a forger." On the contrary, most of them do not know.

وَإِذَا بَدَّلْنَا آيَةً مَكَاتٍ آيَةً وَاللَّهُ
أَعْلَمُ بِمَا يُزَيَّفُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

102. Say, "The Holy Spirit (Gabriel) has revealed it, portion by portion, from your *Rabb* in conformity with the truth so that it should fortify (those people) who believe and be the guidance and good news for those who submit themselves (to Allah)."

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ
لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى
وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾

103. And We know well that they say, "In fact, only a man teaches him" (the *Quraan*). The language of (the man) whom they point out is foreign while this (the *Quraan*) is in clear Arabic language.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ
لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ
وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾

104. Indeed, Allah shall not guide (those people) who do not believe in Allah's verses and they shall have a grievous punishment.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ
اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. Only (those people) who do not believe in Allah's verses forge falsehood and such (people) are liars.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ
اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾

106. Whoever disbelieves in Allah after his belief (shall go astray) except he who is compelled while his heart enjoys tranquillity in belief, but he who opens his breast for disbelief shall, necessarily, be (among those people) on whom Allah's wrath shall fall and they shall have a terrible punishment (in the afterworld).

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ
أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ
مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ
مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

107. Such (a treatment will be meted out to them) because they prefer the life of the world to (the life of) the afterworld and Allah, certainly, does not guide disbelieving people _

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا
عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿١٠٧﴾

108. Such are (the people) whose hearts and whose ears and whose eyes Allah has sealed and such are (the people) who are the unmindful.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ
وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَٰئِكَ هُمُ
الْفَافِلُونَ ﴿١٠٨﴾

109. Undoubtedly, they (are the people) who shall be the losers (damned) in the afterworld.

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ
الْخَسِرُونَ ﴿١٠٩﴾

110. Then, your *Rabb* is, certainly, for (those people) who emigrated after they had been persecuted and then, they struggled (for His sake) and bore (all the trials) patiently, your *Rabb* is, certainly, after all such (sufferings), forgiving, merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ
مَا فُتِنُوا أَنَّهُمْ جَاهِدُوا وَصَبَرُوا إِنَّ
رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ ﴿١١٠﴾

SECTION 15

111. On that Day (the Judgement Day) everyone shall come arguing in one's own defence and everyone shall be paid up for what one does (in the world) and they shall not be deprived of (their rewards).

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا
وَتُؤْفَىٰ كُلُّ نَفْسٍ بِمَا عَمِلَتْ وَهُمْ
لَا يُظْلَمُونَ ﴿١١١﴾

112. And Allah gives the example of a town _ it was safe and peaceful, with its sustenance coming to it amply and easily from every quarter, but then, it turned thankless to Allah's graces and then, Allah made it taste starvation and clothed it with fear for (the crimes) which they used to commit.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً
مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ
فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ
الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا
يَصْنَعُونَ ﴿١١٢﴾

113. And there came, to them, a messenger from themselves, but they belied and denied him and hence, punishment visited upon them while they had turned wrongdoers.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

114. Hence, eat any of the lawful, pure, and good sustenance which Allah gives you and thank for Allah's grace if you serve (render exclusive obedience to) Him.

فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا لِنِعْمَتِ اللَّهِ إِنَّ كُنتُمْ لِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

115. What, in fact, He has declared unlawful for you are a carcass and blood and pork (the flesh of a pig) and what is sacrificed (in the name of any other deity) besides Allah: but he who is compelled (by hunger), neither seeking (satisfaction) nor exceeding the proper bounds, (must know that) Allah is, then, certainly forgiving, merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

116. And you must not say what your tongues allege falsely, "This is lawful and this is unlawful," so as to forge falsehood against Allah; indeed, (those people) who forge falsehood against Allah do not prosper.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِنَفْتَرُ عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

117. (They have) a little enjoyment (in this world) and (in the afterworld), they shall have a grievous punishment.

مَتَّعَ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

118. And for (those people) who had Judaized, We had declared unlawful what We have, earlier, related to you and We had not wronged them but they had been doing wrong to themselves.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا فَصَّلْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

119. Furthermore, your *Rabb* is, indeed, for (those people) who do evil

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ بِجَهَنَّمَ

ignorantly and then, repent (of their sins) after such (aberrations) and reform (themselves), your *Rabb* is, indeed, after all that, forgiving, merciful.

SECTION 16

- 120 Indeed, Abraham was, an unrivalled incarnation of goodness, devoutly obedient to Allah, single-mindedly devoted (to Him) and he did not belong to the polytheists,
121. Thankful (to Him) for His graces (the unmerited favours of God); He had chosen him and guided him to the straight path
122. And We had given him an excellent reward in the world and he shall be among the righteous in the afterworld.
123. And then, We inspired you that you must follow the way of Abraham, single-mindedly devoted (to Him) and he did not belong to the polytheists.
124. In fact, Sabbath (day) was imposed, only, on (those people) who had disagreed about it; and your *Rabb* shall judge among them on the Day of Resurrection, about what they had been disagreeing with (one another).
125. (O Messenger)! Call (them) to your *Rabb's* way with wisdom and excellent exhortation and argue with them in such (a way) as is the best; your *Rabb*, certainly, knows best who strays from His way and He knows best the guided.
126. And if you inflict punishment (on anyone) you must, then, inflict as much punishment as you have been

ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ
مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ ﴿١٢٠﴾

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ خَنِيفًا وَلَمْ يَكُنْ
مِنَ الْمُشْرِكِينَ ﴿١٢١﴾

شَاكِرًا لِّأَنْعَمِهِ اجْتَبَاهُ وَهَدَيْنَاهُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿١٢٢﴾

وَمَا آتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّا فِي الْآخِرَةِ
لَمِنَ الصَّالِحِينَ ﴿١٢٣﴾

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ خَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٤﴾

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ
وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٥﴾

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ وَخُذِ لَهُم بِالنِّبَالِ هِيَ أَحْسَنُ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿١٢٦﴾

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ

inflicted and if you bear patiently, it is, certainly, the best for the patient.

127. And you must bear patiently and your patience cannot (show) except with Allah's (help); and you must neither sorrow at them nor be in anguish against what they conspire.

128. Allah is, indeed, with (those people) who guard themselves against His disobedience and (those people) who are beneficent (doers of good).

وَلَيْنَ صَبْرَتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ﴿١٢٦﴾

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِأَلَلِّهِ وَلَا تَحْزَنْ عَلَيْهِمْ

وَلَا تَأْكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ

مُحْسِنُونَ ﴿١٢٨﴾