

SURATULISRAA' (17)

The *Suratulisraa'* carries on the same theme as enunciated in the Surah *Yoonus* — the conflict between those who accept the *Quraan*, and hence, they are announced good news and supported and those who reject the *Quraan* and hence, they are warned to be punished. In this surah, warning predominates. The very first verse announces the Messenger's journey from the Holy Mosque in Makka to the Farthest Mosque in Jerusalem which implies that both of them, though not in his physical control, have come in his spiritual control and, very soon, Makka where he is being persecuted shall, again, become the centre of Abraham's way of life — Islam — and polytheism shall be eliminated from there. Besides, the Farthest Mosque was gained after the fall of Jerusalem to 'Umer, the second caliph.

The Surah, from the second verse to the eighth verse, proceeds to warn the Jews, who were instigating and inciting the *Quraysh* against the Messenger, to cease their opposition for the sake of opposition and not lose this opportunity to believe in the *Quraan* otherwise as they had been punished twice, firstly, by Nebuchadnezzar (605-562 BC) and secondly by Titus (38-81 BC), they shall, again be punished. Between the lines, this warning holds good for the *Quraysh* also.

The Surah proceeds, in the ninth verse, to announce that the *Quraan* has been revealed to guide them and it shall, now, judge who prospers and who loses. They must not demand signs or punishment. There are signs on signs in the alternation of night and day for them. Punishment does not visit on any people unless they are warned and a messenger is there for the purpose. The sixteenth verse lays down the principle that when the well-to-do section of any people starts transgressing all the proper bounds, disregarding messengers and books, punishment visits on the people. Such has been the case since Noah. They shall have Heaven or Hell in the afterworld according to their deserts. In this worldly life, everyone has freedom of choice and Allah's grants are for all.

The Surah, then, from the twenty-third verse to the thirty-ninth verse, grants the blueprint of the *Quraanic* charter for the believers to establish the Islamic Community in the light of the ninth verse of this surah and the ninetieth verse of the *Suratunnahl*. It consists of fourteen points and suffices for any community based on equity and justice. This charter anticipates the Messenger's emigration which has been hinted at in the eightieth verse of the Surah.

The Surah, after exposing the polytheists' false claim of alleging daughters to Allah in the fortieth verse, proceeds to enunciate the message of the *Quraan* — Allah is one and all the heavens and the Earth and creatures declare Him free from imperfections. But the polytheists do not attend to it for their faculties have been blunted and hence, they have given rise to a whispering campaign that the Messenger is insane as the forty-seventh verse records. The forty-ninth verse refers to their disbelief in the Resurrection and replies to them in the fifty-second verse that it shall come to pass. The next two

verses admonish the believers to be gentle in speaking with the polytheists and not be the Devil's tool while arguing with them. Allah, alone, knows who deserves mercy or punishment. The fifty-fifth verse clarifies that only He knows who is superior and excels at deserts. The next two verses, again, turn to polytheists and tell them that deities and angels cannot help them, in any way, neither in this world nor in the afterworld. While the fifty-eighth verse states Allah's practice in dealing with peoples and communities as referred to in the sixteenth verse of this surah, the fifty-ninth verse replies to the Makkan polytheists why miracles prove futile in convincing any people to follow a messenger and his guidance as the Last Messenger's Ascension to Heaven and sighting of signs and the mention of the cursed *Zaqqoom* tree have further alienated the polytheists from the guidance.

The Surah, from the sixty-first verse to the sixty-fifth verse, records the Devil's hubris which had prevented him from prostrating himself to Adam. The episode suggests that the same arrogance characterises the polytheists of Makka, or for the matter, any other people and prevents them from believing in the Messenger and submitting themselves to Allah. Then, the sixty-sixth and the sixty-seventh verses refer to His providence which the polytheists treat thanklessly and the sixty-eighth and sixty-ninth verses refer to His omnipotence which they do not care a fig for and the seventieth verse refers to His grace in ennobling man which they do not realize. Hence, the seventy-first and seventy-second verses show the logical corollary of such a conduct.

When the Makkan polytheists rejected his message outright and suggested to him to change the *Quraan*, the Surah, from the seventy-third verse onwards, consoles the Messenger and exhorts him to persevere in continuing his message. They cannot frighten him out of Makka and if they do so, they shall no longer be dominant there. Such has been Allah's practice with His messengers in the past. The Messenger is, further, enjoined to perform the obligatory prayer, especially the *tahajjud* at night. He shall be raised to a praiseworthy position. The eightieth verse hints at his honourable emigration and the resultant triumph of Islam which was achieved within the next ten years. The eighty-first verse foretells the triumph of the *Quraan* which, though being the cure of all social and personal ills and mercy for believers, only adds to the polytheists' alienation from it. The eighty-third and eight-fourth verses state the rules which hold good for all human beings.

The polytheists used to pester the Messenger with questions, not to elicit replies but only to embarrass him into giving up his mission. The eighty-fifth verse reports such a question about the nature of the revelation of the *Quraan*. The reply continues up to the eighty-ninth verse. The verses from the ninetieth to ninety-third, report such objections on their part and all of them have been suitably replied in a single incisive rejoinder. The Surah, then, proceeds to state the nature of the polytheists of all ages in the ninety-fourth verse. They have always asked such a question which has been replied in the ninety-fifth verse. After arguing for Islam and against polytheism the Surah proceeds to console the Messenger and tells him to

leave the matter to Allah as the witness. If they disbelieve in the *Quraan* and the Resurrection and do not submit themselves to the discipline of the Book, they shall be driven to the Hell on their faces and thrown into it. If He can create this cosmos, why can He not recreate human beings for Judgement, argues the ninety-ninth verse? The hundredth verse tells the polytheists that wealth is no criterion for the grant of prophethood. Polytheists have, like their Makkan counterparts, instigated by the Jews, always, been demanding miracles. The Surah, from the one hundred and first verse to the one hundred and fourteenth verse, replies to them with reference to Moses who had shown miracles on miracles to Pharaoh, but in vain. He did not believe and was drowned in the Red Sea and the children of Israel were rewarded. Pursuing the argument in the eighty-eighth verse, the Surah in its final verses, from the one hundred and fifth verse to the one hundred and ninth verse, clarifies the nature of the *Quraan* and the character of the bearer of the *Quraan*. Whether the polytheists believe in it or do not believe in it does not matter. Those people who have the knowledge of heavenly books do recognize it and do believe in it. Similarly whether Allah is invoked or *Rahmaan* is invoked by prayers, does not matter. What matters is that Allah has neither any issue nor any associate with Him and hence, the Messenger has been enjoined in the last verse to proclaim His greatness to debunk polytheism and uphold His Book.

SURATULISRAA'

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

1. Free from all the imperfections is He Who carried His servant (the Messenger) during night from the Holy Mosque to the Farthest Mosque around which (on every side of which) We have bestowed blessings so that We should show him some of Our signs; He is, indeed, the Hearer, the Watcher.
2. And We gave Moses the Book (Torah) and made it the guidance for the children of Israel (enjoining them), "You must not repose trust in (anyone) besides Me."
3. (You are) the children of (those believers) whom We had borne (in the ark) along with Noah; he was, indeed, a very thankful servant (rendering exclusive obedience to Allah).
4. And We had, already, warned the children of Israel in the Book, "You shall cause wrong, corruption, and disorder in the land twice and rise up, rising very arrogantly."
5. Hence, when there came (the time of the fulfilment) of the warning (being) the first of the two, We set Our people (Nebuchadnezzar's armies), possessing great strength, upon you and then, they went through your homes, (ravaging them and killing you); and it was a warning that was effected.
6. Then, We restored you (your power) over them again and helped

سُورَةُ الْاِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۚ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَيْنَا حَوْلَهُ لِنُبَيِّنَ لَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

وَمَا آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلاَّ تَتَّخِذُوا مِن دُونِي وَكِيلًا ﴿٢﴾

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لُتَفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلِتَعْلَنَ عُلوُكُمْ كِبِيرًا ﴿٤﴾

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ

you with properties and sons and granted you more numerous warriors.

7. If you did any good, you did good for yourselves and if you did any evil, you (did it) for yourselves; hence, when there came (the time of the fulfilment) of the second warning, (We set Titus' armies against you in 70 AD) so that they should spoil (the beauty of) your faces and so that they should enter the Mosque as they (Nebuchadnezzar's armies in 586 BC) had entered it for the first time and so that they should ruin what they could lay hands on, ruining (it completely).

8. It may be that your *Rabb* has mercy on you; and if you resume (your malpractices), We will resume (Our punishment) and We have made the Hell a prison for disbelievers.

9. Indeed, this *Quraan* (recitation) guides (human beings) to (the path) which is the straightest and announces good news to the believers who do good deeds that they shall have a great reward (in the afterworld).

10. And that We have prepared a grievous punishment for (those people) who do not believe in the afterworld.

SECTION 2

11. And man prays for punishment like his prayer for mercy and man is hasty.

12. And We have made night and day two signs and We cancel the sign

بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْئَلُوا وُجُوهَكُمْ
وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ
وَلِيَسْئَرُوا مَا عَلَوْا تَتَرَاءٍ ﴿٧﴾

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عَدْنَا وَجَعَلْنَا جَهَنَّمَ
لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ
أَنْ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ
عَذَابًا أَلِيمًا ﴿١٠﴾

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ
الْإِنْسَانُ عَجُولًا ﴿١١﴾

وَجَعَلْنَا لَيْلَ وَالنَّهَارَ آيَاتٍ مَّحُونَآيَةَ الْاَيَاتِ

of night and We make the sign of day affording light (for your eyes to see) so that you should seek out your *Rabb's* bounty and so that you should know the count of years and calculation; and We have expounded everything elaborately.

13. And We have bound every man's fortune (destiny) round his neck and, on the Day of Resurrection, We will take out, for him, a record (of his actions) which he will find unfolded.

14. "Read your record (of actions): you are yourself sufficient, today, to reckon for yourself." (He will be told),

15. Whoever follows the guidance (of the *Quraan*), follows it, only, for himself and whoever strays (from it), strays, only against himself; and no sin burdened person shall bear another's burden of sins (on the Judgement Day) and We are not such as to punish (any people) till We send a messenger (to warn them).

16. And when We will to wipe out a town (an organised human society), We command its opulent and luxurious people, led to committing excesses (to obey), but they transgress (all the limits set by the divine law) in it and then, the warning (of punishment) turns out to be true against it and hence (as a necessary consequence of its sins), We annihilate it annihilating (it completely).

وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا
مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ
وَكُلُّ شَيْءٍ فَعَلْنَاهُ نَفْصِيلًا ﴿١٢﴾

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْفِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ
يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

مَن أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ
فإنَّمَا يَضِلُّ عَلَيْهَا وَلَا نَزِرُ وَازِرَةٌ وِّزْرَ أُخْرَىٰ
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا
فَحَقَّقْنَا عَلَيْهِمُ الْقَوْلَ فَذَمَرْنَاهَا تَدْمِيرًا ﴿١٦﴾

17. And after Noah, We wiped out many communities (for their sins) and your *Rabb* suffices to be cognizant (and) observant of the sins of His Own created human beings.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ
بَذْنُوبٍ عِبَادِهِ خَيْرًا بَصِيرًا ﴿١٧﴾

18. Whoever wants the transitory (material gain), We expedite (it) for him in it (the world) whatever We will for whom We will and then, We decree the Hell for him: he shall go into it condemned, discarded.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا
مَدْحُورًا ﴿١٨﴾

19. And whoever wants the afterworld and devotes his (persistent) efforts to it while he is a believer __ such are, then, (the people) whose efforts shall be acknowledged and rewarded.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

20. We help everyone __ the former (the disbelievers) and the latter (the believers) __ from your *Rabb's* grant; and your *Rabb's* grant is not forbidden (to anyone).

كَلَّا نُمَدِّدُ هُنَّوَلَاءَ وَهُنَّوَلَاءُ مِنْ عَطَاءِ رَبِّكَ
وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

21. Consider how We grant some of them superiority over the others (in the world); and the afterworld is, certainly, the greatest in degrees and the greatest in superiority.

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ
أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

22. You must not associate any other deity with Allah or you shall be left condemned, forsaken.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا
مَخْذُومًا ﴿٢٢﴾

SECTION 3

23. And your *Rabb* decrees that you must not serve (render exclusive obedience to any deity) but Him and (that you must treat your) parents beneficently; if one of the two or both of them reach old age

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا
أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرْهُمَا

(while they are) with you, you must neither (so much as to) say to both of them, "uff" (used to express distress and annoyance) nor reproach both of them and you must say to both of them noble words.

وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

24. And you must be humble to both of them in all humility out of compassion and say, "O my *Rabb*! Have mercy on both of them as they brought me up as an infant."

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

25. Your *Rabb* knows best what is in your hearts; if you are righteous, He is, certainly, forgiving to those who turn (to Him) repentantly.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ

فَإِنَّهُ كَانَ لِلْأَوَّابِ غَفُورًا ﴿٢٥﴾

26. And you must give a relative his right and a poor person and a traveller / wayfarer (their rights) and you must not squander (your money or talents) wastefully__

وَأَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْيَسِيرَ وَالنَّاسِيبَ

وَلَا تُبْذِرْ رِبًّا رَافِعًا ﴿٢٦﴾

27. Squanderers are, certainly, devils' brothers and the Devil is thankless to his *Rabb*__

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ

وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

28. And if you have to send them away, (because you are) seeking your *Rabb's* mercy which you hope (to obtain in future), you must, then, say gentle words to them.

وَأِمَّا تَعْرِضْ عَنْهُمْ أَبْغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا

فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا ﴿٢٨﴾

29. And you must neither keep your hand fettered to your neck (be close-fisted) nor stretch it to full stretch (squander money) and then, you are left sitting rebuked, with nothing (to spend with you).

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا

كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا ﴿٢٩﴾

30. Indeed, (it is) your *Rabb* (Who) expands sustenance for whom He wills and straitens (sustenance for whom He wills); He is, certainly,

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

cognizant, observant of His Own created human beings.

SECTION 4

31. And you must not kill your children fearing destitution: We give them sustenance and you, also; killing them is, indeed, a heinous sin.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا تُحْيُوا عَنْهُمْ
وَلِيَّائِهِمْ إِنْ قَتَلْتُمْ كَانَتْ خِطَاً كَبِيراً ﴿٣١﴾

32. And you must not approach illicit sexual intercourse: it is, certainly, obscenity and a very bad way.

وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَحِشَةً وَسَاءَ
سَبِيلًا ﴿٣٢﴾

33. And you must not deprive a human being of life which Allah has declared holy except with justice and whoever is killed wrongfully, We have granted his heir the authority (to seek *qisaas* __ doing by a doer equal to what he does to anyone) and hence, he must not exceed the proper bounds in killing: he shall, certainly, be helped.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوَلِيِّهِ سُلْطَانًا
فَلَا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

34. And you must not approach an orphan's property except in a way that is the best till he attains his full maturity; and you must live up to an obligation: an obligation shall, certainly, be questioned.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ
أَشُدَّهُ. وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ
مَسْئُولًا ﴿٣٤﴾

35. And you must give full measure when you measure and weigh with an even balance; such (a practice) is the best and the most excellent as an outcome.

وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزِنُوا بِالْقِسْطِ أَلْسِنَتِكُمْ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

36. And you must not follow (a matter) about which you have no knowledge; indeed, ear and eye and heart __ each of them __ shall be questioned about (their roles).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

37. And you must not walk on the earth (conduct yourselves) insolently: you can, neither, pierce the earth nor reach the mountains in height.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ
وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

38. The evil of all such (transgressions as mentioned above) is hateful in your *Rabb's* view.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

39. Such are some of (the precepts) of wisdom which your *Rabb* has revealed to you and you must not associate any other deity with Allah otherwise you shall be hurled into the Hell rebuked, discarded.

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ
مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

40. Has your *Rabb*, then, chosen sons for you and, (for Himself), taken daughters from the angels? In fact, you utter very terrible words.

أَفَأَصْفَكَ مُرَبِّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ
إِنثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

SECTION 5

41. And We have propounded (the message) variously in this *Quraan* (recitation) so that they should bear (it) in mind, while it does not but intensify them in (their) aversion (for it).

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ
إِلَّا نُفُورًا ﴿٤١﴾

42. Say, "If there had been any other deities with Him, as they say, they would have, then, sought a way to the Possessor of the throne."

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ
إِذَا لَا تَنفَعُوا إِلَى ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

43. Free from all the imperfections is He and sublime being beyond what they say in exaltation, greatness.

سُبْحَنَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾

44. All the seven heavens and the Earth and whoever exist among them declare Him free from imperfections; and there is not anything but declares (Him) free from all the imperfections with glory to Him: but you do not understand

نُسَبِّحُ لَهُ السَّمَوَاتِ السَّبْعَ وَالْأَرْضَ وَمَنْ فِيهِنَّ
وَإِنْ مِنْ شَيْءٍ إِلَّا أُنْسَبِحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ
نُسَبِّحُهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

their declaring (Him) free from imperfections: He is, indeed, forbearing, forgiving.

45. And when you (the Messenger) read the *Quraan*, We hang a hidden curtain between you and (those people) who do not believe in the afterworld.
46. And We put such covers on their hearts as they do not understand it (the *Quraan*) and (We put) such deafness in their ears (as they do not hear it); and when you mention your *Rabb*, alone, in the *Quraan*, they turn their backs on in aversion.
47. We know best what they listen out for, when they listen to you and when they whisper (speak softly and conspiratorially) together, when the wrongdoers say, "You do not follow but a man bewitched."
48. Consider how they draw comparisons for you and hence, they go astray and, as a necessary consequence of going astray, they are not able to find any way.
49. And they say, "Shall we, when we turn into (crumbled) bones and fragments, be, really, resurrected into a new creation?"
50. Say, "(Even if) you turn into stones or iron
51. Or any other creation which is even harder than what is in your hearts," (you shall be resurrected); they will, then, say "Who will restore us" (bring us back to life)? Say,

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِّرْتَ بِرَبِّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ أَنَّ عَلَى آدْبُرِهِمْ نُفُورًا ﴿٤٦﴾

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَحْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾

وَقَالُوا آءِذَا كُنَّا عِظَامًا وَرَفْنَاءَآ نَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

أَوْ خَلْقًا مِمَّا يَكْتُمُونَ فِي صُدُورِهِمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ

"He Who originated you at first." They will, then, wag their heads towards you and say, "When will it" (happen)? Say, "It may be that (the time of its occurrence) is close by."

52. The Day when He calls all of you, you shall, then, respond with glory to Him and think that you have not stayed (in your graves and the world) but for a little while.

SECTION 6

53. And tell my servants (that) they must utter what is the best; the Devil, indeed, sows the seeds of enmity among them; the Devil is, certainly, man's open enemy.

54. Your *Rabb* knows you best: if He wills, He will have mercy on you or if He wills, He will punish you; and We have not sent you as a keeper over them.

55. And your *Rabb* knows best (all those) who are throughout the heavens and the Earth: and We did grant some prophets superiority over the others and give David the Psalms.

56. Say, "Invoke (call on all those deities) whom you claim (to be your helpers) besides Him, but they have, neither, any power of removing any distress from you nor changing" (it).

57. They (those deities), whom they (the polytheists) pray to, themselves seek a means to gain access to their *Rabb*, which of them should be the closest (to Him) and hope for

فَسَيَنْصُورُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ
مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَقُولُونَ إِنَّا لَنُتِمُّهُ إِلَّا قَلِيلًا ﴿٥٢﴾

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ
يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ
عَدُوًّا مُبِينًا ﴿٥٣﴾

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُمُ أَوْ إِن يَشَأْ
يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا
دَاوُدَ زَبُورًا ﴿٥٥﴾

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ
كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمْ
الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ

His mercy and fear His punishment; your *Rabb's* punishment is, certainly, to be dreaded.

58. And there is not any town (organised human society), but We will (either) wipe it out before the Day of Resurrection or punish it, punishing (it) violently; such (a fate) is recorded in the divine register.

59. And nothing prevents Us that We should send miracles except that the peoples of old had belied and denied them; and We had given the *Thamood* a she camel as an eye-opener but they had wronged (themselves and killed) her; and We do not send (such) miracles but to frighten (the people of Our punishment).

60. And remember when We said to you (the Messenger), "Indeed, your *Rabb* has encompassed all the human beings" And We did not make the view which We had shown you (during your nightly Ascension) and the tree, cursed in the *Quraan*, but a trial for the people; and We frighten them, but it does not but further intensify them into exceeding the proper bounds in a big way.

SECTION 7

61. And (imagine) when We said to the angels, "Prostrate yourselves to Adam." And then, all of them prostrated themselves (to him)

عَذَابُهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

وَلَا يَمْنَعُنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ
بِهَا الْأَوَّلُونَ وَءَايَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا
بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٨﴾

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا
الرَّءْيَا لَكَ الَّتِي أَرَيْتَكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةُ
الْمَلْعُونَةُ فِي الْفُرْعَانِ وَنَحْوُ فُتْمِهِمْ فَمَا يَزِيدُهُمْ
إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ قَالَ مَا أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

except the Despairer (Devil): he said,
"Shall I prostrate myself to whom
You have created from clay?"

62. He said, "Do you see __ this is whom
You have exalted above me? If You
grant me a respite up to the Day of
Resurrection, I will consume, (like
locusts), all his children except a
few."

قَالَ أَرَأَيْتَ هَذَا الَّذِي كَرَّمْتَ عَلَىٰ لَيْلٍ
أَخَّرْتَنِي إِلَىٰ يَوْمِ الْقِيَامَةِ لِأَخْنِكَ
ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿١٢﴾

63. (Allah) said, "Go away! Whoever,
among them, follow you, the Hell
shall, then, be the requital of all of
you, being a complete requital
(punishment).

قَالَ أَذْهَبَ فَمَنْ تَبَعَكَ مِنْهُمْ فَأِنَّ جَهَنَّمَ
جَزَاءُكُمْ جزاء موفوراً ﴿١٣﴾

64. And you may scare away whom you
can, among them, by your sound and
fury and urge your cavalry and
infantry on them and associate them
with (the love of) properties and
children and promise them." And the
Devil does not promise them but
delusions.

وَأَسْتَفْزِرُ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ
عَلَيْهِمْ بِخَيْلِكَ وَرَجْلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعَدَّهُمْ مَا يَعِدُهُمُ الشَّيْطَانُ
إِلَّا غُرُورًا ﴿١٤﴾

65. (As for) "My servants (rendering
exclusive obedience to Me), you
shall not gain any control over
them; and your *Rabb* suffices (for
them) to trust in."

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ
بِرَبِّكَ وَكِيلًا ﴿١٥﴾

66. (It is) your *Rabb* Who pushes a
felucca (a sailing vessel) on (the
surface of) the sea for you so that you
may seek out of His bounty; He is,
indeed, very merciful with you.

رَبُّكُمْ الَّذِي يُرْسِلُ لَكُمْ الْفُلْكَ فِي الْبَحْرِ
لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿١٦﴾

67. And when any accident afflicts you
on the sea (all those deities), whom
you pray to, disappear other than
Him; but when He rescues you (from
the danger and brings you) to the

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ
فَلَمَّا بَجَعْتُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٧﴾

land, you turn away (from Him);
and man is very thankless.

68. Are you, then, safe (not exposed to danger) that He may bury you in a part of the ground or send a strong wind scattering pebbles against you and then, you shall not find any protector for yourselves?

أَفَأَمِنْتُمْ أَن يُخْفِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُ لَكُمْ
وَكِيلًا ﴿١٨﴾

69. Are you safe (not exposed to danger) that He may take you back on it (the sea) once again and then, send a cyclone with winds (of 74 miles an hour or more accompanied by rain, thunder, and lightning) against you and then, drown you because you are thankless and then, you shall not find any helper against Us for yourselves in it (in such a plight)?

أَمْ أَمِنْتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ
عَلَيْكُمْ فَاصِبًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ
ثُمَّ لَا تَجِدُ لَكُمْ عَلَيْنَا بِهِ تَبِعًا ﴿١٩﴾

70. And We have exalted the children of Adam (human beings) and borne them on land and water and given them sustenance of pure and good things and granted them superiority over most of (the creatures) whom We have created, a superiority (eminent and distinguished).

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٢٠﴾

SECTION 8

71. (Imagine) the Day when We call (summon) all the human beings with their leaders (in Our presence) and hence, those (people) who will be given the records of their actions in their right hands shall (be the people who will) read their records (rejoicingly) and they shall not be wronged at all.

يَوْمَ نَدْعُوا كُلَّ أَنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوِّقِيَ
كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ
كِتَابَهُمْ وَلَا يُطْمَئِنُّونَ فَتِيلًا ﴿٢١﴾

72. And he who is blind in this world, shall be blind in the afterworld and

وَمَن كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ

the most misled from the right way (astray).

وَأَضَلَّ سَبِيلًا ﴿٧٢﴾

73. And they were about to deflect (cause to deviate) you from what We have revealed to you so that you would forge (something) other than it (the *Quraan*) against Us and then, they would have made you a bosom friend.

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِنُغْتَرِي عَلَيْكَ غَيْرُهُ

وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ﴿٧٣﴾

74. And if We had not fortified you, you were about to have leaned to them a little.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

75. Then, (if you had done so), We would have given you to taste double (punishment during) life and double (punishment after) death and then, you would not have found any helper against Us.

إِذَا لَأَذْنُكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

76. And they are about to scare you away from the land (Makka) so that they may exile you from it and then, they shall not, also, stay (in it) after (driving) you (away) except a little.

وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

77. (Such has been Our) practice with respect to all the messengers whom We had sent before you and you shall not find any change in Our practice.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

SECTION 9

78. You must perform the obligatory prayer from (the time of) the declining of the Sun to (the full spread of) the darkness of the night and, (also, keep to reciting) the *Quraan* (during) the dawn (prayer): indeed, (the recitation from) the

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

Quraan (during) the dawn (prayer) is witnessed (by angels).

79. And during some (part of the late) night, (also, you must) get up and stand in prayer, being more (than the obligatory prayers) for you, you may hope that your *Rabb* shall raise you to a praiseworthy position.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ، نَافِلَةً لَّكَ عَسَىٰ
أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

80. And say, "O my *Rabb*! Admit me (into Medina) admitting with true honour and take me out (of Makka) taking out with true honour and grant me a sovereign power as a helper on Your part."

وَقُلْ رَبِّ ادْخُلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ
صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٨٠﴾

81. And say, "The truth has come and falsehood has passed away; falsehood is, indeed, (doomed) to pass away."

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

82. And what We have been revealing of the *Quraan*, (portion by portion), is cure and mercy for the believers and it does not add but loss (misguidance and ruin) to disbelieves.

وَنُزِّلَ مِنَ الْقُرْآنِ أَنْ مَاهُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

83. And when We confer Our grace on man, he turns away and distances himself to his own side (from Us) and when adversity afflicts him, he is in despair.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ
الشَّرُّ كَانَ يَتُوسَّسُ ﴿٨٣﴾

84. Say, "Everyone acts on his own nature (inherent character)/way: but your *Rabb*, alone, knows best who is the best guided to the right way."

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ، فَرَبُّكُمْ أَعْلَمُ
بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾

SECTION 10

85. And they ask you about the revelation: say, "The revelation is a part of my *Rabb's* command and

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

you have not been given but a little of the (revealed) knowledge."

86. And if We will, We can deprive (you) of what We have revealed to you and then, you shall not find any protector against Us (to bring) it (back to you),

87. Except by your *Rabb's* mercy; His bounty is, indeed, very handsome for you.

88. Say, "Even if all the human beings and jinn unite to bring (a recitation) like this *Quraan* (recitation), they cannot bring one like it even if they are helpers of one another."

89. And We have propounded every kind of argument in this *Quraan* (recitation) for human beings, but most of the human beings refuse (to consider them) only (for no other reason but) thanklessly.

90. And they say, "We will never submit ourselves to you till you make a spring gush from the earth for us.

91. Or you have a garden of date palms and vines and make rivers flow through it, flowing copiously.

92. Or you make the heaven fall, as you claim, on us, in fragments or you bring Allah and angels in front of us.

93. Or there is a house of gold for you Or you ascend into the heaven and we will never accept your ascension as true till you bring us, (from there), a book which we can

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

وَلَيْنَ شِئْنَا لَنُدْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ
ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ
كَبِيرًا ﴿٨٧﴾

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا
بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ
فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ
يَنْبُوعًا ﴿٩٠﴾

أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَجِيلٍ وَعَنْبٍ
فَتَفْجُرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا
أَوْ تَأْتِيَ بِنَا اللَّهِ وَالْمَلَائِكَةِ فَبَيِّنًا ﴿٩٢﴾

أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرِفٍ أَوْ تَرْفَى فِي السَّمَاءِ
وَلَنْ نُؤْمِنَ لِرُفْيِكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ

read." Say, "Free from all imperfections is my *Rabb*! Am I (anything else) but a man, a messenger" (sent by Allah)?

SECTION 11

94. And nothing prevented human beings from believing (in it), when guidance came to them, but that they said, "Has Allah sent a man as a messenger?"
95. Say, "If there were angels, walking on the Earth calmly, We would, certainly, have sent an angel as a messenger for them from the heaven."
96. Say, "Allah suffices to be a witness between me and you; He is, indeed, cognizant, observant of His Own created human beings."
97. And he whom Allah guides is, then, the one guided rightly and he whom He misguides (is the one misguided) and hence, you shall never find protectors for them besides Him: and We will gather up all of them, on the Day of Resurrection, (dragging them) on their faces, (while they will be) blind and deaf and dumb: their settled abode shall be the Hell: whenever, it (its fire is about to) die (go out), We will kindle it into a blaze for them.
98. Such (a punishment) shall be their requital because they disbelieve in Our verses and say, "Shall we, when we turn into (crumbled) bones and fragments, be, really, resurrected into a new creation?"
99. And do they not consider that (it is) Allah Who has created the heavens

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿١٧﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَى
إِلَّا أَنْ قَالُوا أَأَبْعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿١٨﴾

قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ
مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ
مَلَكًَا رَسُولًا ﴿١٩﴾

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٢٠﴾

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ
لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ
عَلَى وُجُوهِهِمْ عَمِيَائًا وَبُكَاءً وَصُغَاءً وَأَنَّهُمْ جَهَنَّمُ
كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٢١﴾

ذَٰلِكَ جَزَاءُ هُمُ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا
إِنَّا كُنَّا عِظْمًا وَرَفْتَالًا قَالِمْبَعُوثُونَ خَلْقًا
جَدِيدًا ﴿٢٢﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ

and the Earth, possessing power to create (human beings) like them and He has appointed, for them, a term (duration of existence) about which there is no doubt? But the wrongdoers refuse (to consider it) only (for no other reason but) thanklessly.

100. Say, "If you had possessed the treasures of my *Rabb's* mercy, you would, in that case, have withheld (them) fearing (their) exhaustion; and man is close-fisted (by nature)."

SECTION 12

101. And We had given Moses nine miracles as clear proofs (of his prophethood) and hence, (you may) ask the children of Israel. When he came to them, Pharaoh said to him, "O Moses! In fact, I think that you are the one under the spell of magic."

102. (Moses) said, "You, certainly, know that nobody but the *Rabb* of the heavens and the Earth has bestowed these (miracles on me) as the forewarnings (of his punishment) and O Pharaoh! In fact, I think that you are the one overtaken by ruin."

103. Then, he wanted to scare them away from the land (Egypt), but We drowned him and all (those troops) who were with him, (pursuing Moses and his people).

104. And after that, We said to the children of Israel, "Inhabit the land (Palestine) and when the promise of the afterworld comes, We will bring you in a body (all together)."

وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِنْهُمْ مِثْلَهُمْ وَجَعَلَ
لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ
إِلَّا كُفُورًا ﴿١٠٠﴾

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠١﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَنَسَى
بَنِي إِسْرَءِيلَ يَدِ الْجَاءِ هُمْ فَقَالَ لَهُ فِرْعَوْنُ
إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿١٠٢﴾

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ
وَالْأَرْضِ بِصَابِرٍ وَإِنِّي لَأَظُنُّكَ
بِنَفْعَةٍ مِّنْهُنَّ ﴿١٠٣﴾

فَأَرَادَ أَنْ يَنْفِرَهُمْ مِنَ الْأَرْضِ
فَأَغْرَقْنَاهُ وَمَنْ مَّعَهُ جَمِيعًا ﴿١٠٤﴾

وَقُلْنَا مَنْ بَعْدَهُ لَبِئْسَ إِسْرَءِيلَ أَكُنُوا الْأَرْضَ
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٥﴾

105. And with the truth, We have revealed it (the *Quraan*) and with the truth, it has been revealed and We have not sent you but as an announcer of good news and as a warner.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْهُ وَمَا أَرْسَلْنَاكَ
إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

106. And (as for) the *Quraan*, We have divided it into component parts so that you should recite it to human beings at a slow pace (rate of delivery) and We have revealed it (to you), revealing (it), portion by portion.

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ
وَنَزَّلْنَاهُ نِزِيلًا ﴿١٠٦﴾

107. Say, "Whether you believe in it or do not believe (in it, does not matter); indeed, when (the *Quraan*) is recited before (those people) who were given the knowledge (of revealed books) before it (the *Quraan*), they fall prostrating themselves (throwing themselves down with their) chins (faces downwards)."

قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ
إِذَا نُسِئِلُوا عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

108. And they say, "Free from all the imperfections is our *Rabb*! The promise of our *Rabb* shall take effect."

وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

109. And they fall into (submission with their) chins (faces downwards) weeping, and (the *Quraan*) intensifies them in humility and submission. ﴿١٠٩﴾

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ
خُشُوعًا ﴿١٠٩﴾

110. Say, "Whether you pray to Allah or pray to the Most Gracious — Whoever you pray to, — excellent names belong to Him, (alone), and you must neither raise your voice during your prayer nor lower it during it but seek (to follow) a middle course between the two."

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرْ بِصَلَاتِكَ
وَلَا تَخَافُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

111. And say, "Glory to Allah Who has neither any children nor does any associate join Him in sovereignty nor does any helper assist Him against debility and you must proclaim His greatness (befitting) His greatness."

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ
فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ يُوْئِي مِنَ الذَّلِّ وَكِبْرُهُ تَكْبِيرًا ﴿١١١﴾