

SURATULANBIYAA' (21)

The *Suratulanbiyaa'*, being the subsidiary of the Surah *Taa Haa*, resumes the theme that finds expression in the last three verses of the latter. The Surah, from the first verse to the fifteenth verse, warns and rebukes the polytheists for their unthinking rejection of the *Quraan* and the Messenger, though their accountability is approaching fast. They allege magic, forgery, poetry, and confused dreams to him and dismiss the *Quraan* as a forged document and demand miracles. The Surah, from the sixth verse to the tenth verse, replies to them and tells them to exercise their reason in pondering the *Quraan* otherwise they shall meet the same fate as the peoples of old had met, which has been mentioned from the eleventh verse to the fifteenth verse.

The Surah, in its sixteenth and seventeenth verses, asserts the purposive creation of the cosmos, the purpose being, the discord or the incompatibility between the truth and falsehood and hence, the conflict between the two in this world ending in the passing away of the latter as shown in the eighteenth verse. The Surah, then, in the nineteenth verse, asserts exclusive sovereignty for Allah and contradicts polytheism. If there had been any other deity, asserts the twenty-second verse, the cosmos would have been thrown into disorder. Hence, polytheism is falsehood. Such has been the message of each book and each messenger including the *Quraan* and the Last Messenger, argues the Surah, up to the twenty-fifth verse. The Surah, then, proceeds to contradict the polytheists' superstition that angels are His daughters. They are His functionaries, says the twenty-seventh verse and they can neither intercede for anyone with Him nor claim godhood.

In response to the polytheists' demand for signs and miracles, the Surah, in its verses, from the thirtieth to the thirty-third, draws their attention to the natural phenomena and urges them to ponder them in order to arrive at monotheism. The Surah, then, from the thirty-fourth verse to the forty-seventh verse, proceeds to reply to polytheists' queries. Why has a mortal been appointed a messenger? They used to ask and ridicule him. They used to press for punishment. The Surah pictures their plight in the thirty-ninth and fortieth verses and consoles the Messenger in the forty-first verse. It contradicts their deities' help against Allah and, in the forty-fourth verse, pinpoints their prosperity as the root of all evils. It threatens them that they shall not remain in the ascendant as Islam is advancing on them. The Messenger is, therefore, enjoined to declare that he shall keep warning them of punishment on the strength of the *Quraan*. If they do not heed his warning, they shall not be able to bear even a single stroke of His punishment. Besides, on the Judgement Day, they shall be judged impartially without any intercession.

The Surah, then, proceeds, from the forty-eighth verse to the ninety-fourth verse, to mention a number of prophets and messengers who had preceded the Last Messenger of Islam. As the *Quraan* has been revealed to him, the Torah had been revealed to Moses and Aaron. As they were afraid of the Judgement Day, so is the Last Messenger who

is, in this way, consoled and encouraged to continue warning the polytheists. Abraham had, earlier than Moses, warned his polytheistic people who had treated him as the Makkan polytheists are treating their brother and messenger. Abraham's account exemplifies the Last Messenger's persecution. Hence, it has been narrated up to the seventy-first verse. As Abraham was rescued along with Lot, so was the Messenger rescued along with *Abu Bakr*. As Abraham rose to glory after emigration, so did the Messenger rise to glory after his emigration. Such is the significance of this narration. As Abraham was granted Isaac and Jacob in addition to Ishmael and all of them were messengers along with Lot, so was the Last Messenger granted resplendent success in the world. The narrative suggests to the Makkan polytheists that they cannot reverse destiny and hence, they must either accept Islam or perish. Abraham's predecessor, Noah had, similarly, been inspired and when his people rejected him, they were drowned. Here is a lesson for the *Quraysh*. Similarly, David and Solomon, who were far more powerful than the Makkan polytheists, had been granted the book, judgement, and knowledge. But they had, entirely, submitted themselves to Allah's will. The Messenger is, further, consoled by the examples of such messengers as *Job (Ayyoob)*, *Ishmael*, *Idrees*, and *Dulkifl*, all of whom had suffered patiently and achieved glory. The Last Messenger shall, like them, after suffering, achieve glory. Such had been the case of Jonah whom a whale had swallowed up. When he was repentant, Allah had helped him as He had helped *Zakariyyaa*, *Yahya*, and *Maryam*. The Last Messenger belongs to this family of inspired persons and hence, his message is the same as theirs and hence, his destiny must be the same as theirs. Allah, then, enjoins all the human beings to obey Him exclusively. Since the later generations had deviated from their guidance, the Last Messenger has been sent to guide all the human beings. Whoever acts righteously shall be rewarded in full.

Finally, the Surah in its ninety-fifth verse, warns the Makkan polytheists not to follow in the doomed peoples' footsteps otherwise they shall meet their fate. The doomed peoples had had punishment in this world and they shall have the worst punishment on the Day approaching fast. The ninety-seventh verse echoes the first verse and pictures the plight of polytheists and disbelievers up to the one hundredth verse. The next three verses give an image of believers to be rewarded excellently as promised through their prophets and messengers. When the cosmos is rolled up and the afterworld is born, the righteous shall inherit the newborn Earth — a great message to all the humble adorers of Allah. The Messenger has been sent, asserts the one hundred and seventh verse, as the divine mercy for all the inhabitants of the world to proclaim that Allah is one and they must, therefore, submit themselves to Him. But, if they do not, the Messenger has done his duty. He is not to blame, if punishment visits on them in the event of their rejection. The respite they have is an opportunity to believe and it must not be frittered away. The Surah closes with the Messenger's prayer to Allah to help him against the polytheists and judge according to justice.

SURATULANBIYAA'

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

1. Their accountability is (fast) approaching human beings while they turn away (reject it) in (utter) disregard.
2. There does not come to them any fresh book from their *Rabb*, but they listen to it and act playfully.
3. Their hearts are distracted from (it), and (those people) who do wrong whisper in their secret conversation, "This (messenger) is no more than a man like you. Will you, then, come (under the spell of his) magic while you know it?"
4. (The Messenger) says, "My *Rabb* knows every word (uttered) throughout the heaven and the Earth and He is the Hearer, the Omniscient."
5. On the contrary, they say, (the *Quraan* consists of) "Confused dreams, rather, he has forged it, nay, he is a poet. Let him, then, produce a miracle before us as (the messengers) of old had been sent with."
6. Before them (in the distant past), not a single town which We wiped out had believed: will they, then, believe?
7. And before you, We did not send but men of distinction (as messengers) whom We used to reveal (our guidance) and if you do not know,

سُورَةُ الْأَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ

وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُجَدِّدٍ

إِلَّا أَسْتَمِعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾

لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا

هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ

السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ

وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ أَفْتَرَاهُ بَلْ هُوَ

شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾

مَا أَمَنْتَ قَبْلَهُمْ مِنْ قَرِيَةٍ أَهْلَكْنَاهَا أَفَهُمْ

يُؤْمِنُونَ ﴿٦﴾

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَنَلُوا

أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

you, had better, ask (those people who) possess (the knowledge of revealed) books.

8. And We had neither made such bodies for them as did not eat food nor had they been eternized.
9. Then, We proved Our promise to be true to them and hence, We rescued them and (all those people) whom We willed and wiped out all those exceeding the proper bounds.
10. We have, now, sent you a book (the *Quraan*) in which there is glory for you, (if only you submit yourselves to its discipline). Do you not, then, exercise your reason?

SECTION 2

11. And how many a town (the people of which had) gone wrong We had reduced to ruins and brought into being other peoples after them!
12. But, when they had the presentiment of Our punishment, they started running away from it.
13. Do not run away, rather, you must return to whatever luxury, opulence and excesses you were steeped in and your (palatial) homes so that you are interrogated.
14. They said, "Woe betide us! We have, certainly, been wrongdoers."
15. Hence, they continued raising such a hue and cry of theirs till We mowed them down (like) a field mowed, a fire dying (into ashes).

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ
وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ
وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا
تَعْقِلُونَ ﴿١٠﴾

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً
وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ
وَمَسْكِنِكُمْ لَعَلَّكُمْ تَتَنَلَّوْنَ ﴿١٣﴾

قَالُوا وَيَوْلَانَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ
حَصِيدًا خَامِدِينَ ﴿١٥﴾

16. And We have not created the heaven and the Earth and what is between both of them (as) frivollers (do).
17. If We had willed that We should indulge in a play, We would have done it on Our Own part (initiative) if, at all, We had to do so.
18. On the contrary, We hurl the truth against falsehood and consequently, it overcomes and effaces (wipes out) it (falsehood) and finally, it passes away; and woe (ruinous trouble) shall afflict you owing to what you allege (to Allah).
19. And to Him belong whoever exist throughout the heavens and the Earth; and whoever are with Him neither display any arrogance of His service (rendering exclusive obedience to Him) nor grow weary (of it).
20. They keep on declaring (Him) free from imperfections, night and day (and) do not slacken.
21. Have they taken such deities from the Earth as can bring (anyone) back to life?
22. If there had been, in both (the heaven and the Earth) any other deities besides Allah, both of them would have fallen into disorder; hence, Allah, the *Rabb* of the throne (exercising sovereignty over the entire cosmos), is free from all such imperfections as they allege (to Him).

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا الْبَعِيْنَ ﴿١٦﴾

لَوْ أَرَدْنَا أَنْ نَتَّخِذَهُمْوَا لَا تَتَّخِذْتَهُ مِنْ لَدُنَّا
إِنْ كُنَّا فَاعِلِينَ ﴿١٧﴾

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ
فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا نَصِفُونَ ﴿١٨﴾

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ
لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾

أَوَاتَّخَذُوا أَلِهَةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا
فَسُبْحَنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

23. He will not be held accountable for what He does while they shall be held accountable (for what they do in the world).

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

24. Have they taken (to worshipping) other deities besides Him? Say, "Bring your proof." This (*Quraan*) is the Book for (all those people) who are with me and (there has been a similar) book (for all those people) who have preceded (gone before) me: but most of them do not know the truth and hence, they turn away (reject it).

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ
هَذَا ذِكْرُ مَنْ مَعِيَ وَذِكْرُ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾

25. And before you (in the past), We did not send any messenger, but We revealed to him, "There is no god but Me and hence, all of you must serve (render exclusive obedience to) Me."

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

26. And they say, "(Allah), the Most Gracious, has taken (angels as) daughters" — He is free from such imperfections; On the contrary, they (angels) are honourable servants (rendering Him exclusive obedience).

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ
بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾

27. They do not precede Him in (uttering a single) word and all of them do (their duties) according to His command.

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ
بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾

28. He knows what is before them and what is behind them and they shall not intercede (with Him for anyone) except for whom Allah is pleased with

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ
إِلَّا لِمَنْ أَرَادَ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾

29. And whoever among them says, "I am a god besides Him," (must know that) We will, then, requite him with the Hell for such (an utterance); in such a way, will We requite all the wrongdoers with.

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٣١﴾

SECTION 3

30. And do (those people) who disbelieve not consider that both the heavens and the Earth were sewed up (joined in a single entity) and then, We unsewed (disjoined) both of them? And We created every living thing from water: will they, even then, not believe (in Him)?

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ
كَانَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا
مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

31. And We have rooted mountains into the Earth so that she (the Earth) should not be convulsed (shaken violently) with them (human beings) and We have made passes as paths among them (the mountains) so that they may be led on the right way.

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا
فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

32. And We have made the heaven a secure roof and they turn away from its signs.

وَجَعَلْنَا السَّمَاءَ سَفْكًَا مَحْفُوظًا
وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

33. And (it is) He Who has created night and day and the Sun and the Moon: each one is moving in an orbit.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

34. And before you, also, We did not grant eternity (eternal life) to any man: if, then, you die, will they live eternally?

وَمَا جَعَلْنَا لِلْبَشَرِ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ
فَهُمُ الْخَالِدُونَ ﴿٣٤﴾

35. Every living being is going to taste death and We put all of you to the test through (states) of adversity and

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ
بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

prosperity and to Us all of you shall be returned.

36. And whenever (those people) who disbelieve see you, they do not, but, make fun of you: (they say), "Is this (the man) who speaks ill of your deities?" While they themselves reject (disbelieve in) the book of (Allah), the Most Gracious.

وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا بِآيَاتِنَا أَخَذُوا بِلِصَابِهِمْ
إِلَّا هُزُوا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ
وَهُمْ يَذْكُرُونَ الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٦﴾

37. Man has been created, (by nature), from haste; I will, soon, show all of you My signs and hence, you must not press (hard for them).

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ
آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾

38. And they say, "When will this warning (of punishment) take effect, if you are truthful?"

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

39. If only (those people) who disbelieve had known the time when they shall neither be able to prevent the fire (of the Hell) from their faces nor from their backs nor will they be helped!

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْثُرُونَ
عَنْ وُجُوهِهِمُ النَّارُ وَلَا عَنْ ظُهُورِهِمْ
وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾

40. On the contrary, (the Hour of Resurrection) shall come upon them so suddenly that it shall bewilder them and hence, they shall neither be able to repel it nor will they be granted any respite.

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ
فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾

41. And before (in the past) you, also, messengers had been ridiculed, but then, what they used to ridicule encompassed (those people) who, among them, used to scoff at it.

وَلَقَدْ أَرْسَلْنَا رِيسُلًا مِنْ قَبْلِكَ فَخَافَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾

SECTION 4

42. Say, "Who guards you against (the punishment of Allah), the Most

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ

Gracious, by night and day?" But (the fact is that) they themselves turn away from their *Rabb's* Book (the *Quraan*).

43. Do they have such deities as can protect them against Us? (These deities) will neither be able to help themselves nor will they be defended against Us.

44. But (the fact is that) We let them and their forefathers enjoy life, till an age (a long period of time) has passed (and they have come to think that it will not leave them): do they not, then, see that We are narrowing the land from its sides (against the Makkans)? Will they, then, remain predominant?

45. Say, "I am, only, warning you by means of the revelation" (*Quraan*); and the deaf do not listen to a call whenever they are warned.

46. And if a single blast of your *Rabb's* punishment visits upon them, they shall say, "Woe to us! We have, certainly, been wrongdoers."

47. And on the Day of Resurrection, We will lay the scales of equity (justice according to natural law or right) and then, nobody shall be wronged at all and even if (anybody's action) is worth the weight of a grain of mustard, We will bring it and We suffice for holding (human beings) accountable.

48. And We had given Moses and Aaron the criterion and the light, that is, the Book (Torah) for the (guidance of) the fearing

بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٣﴾

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٤﴾

بَلْ مَنَعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَقَّ طَالٍ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٥﴾

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٦﴾

وَلَيْنَ مَسَّتْهُمُ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٧﴾

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٨﴾

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٩﴾

49. Who used to fear their *Rabb* without seeing and they were afraid of the Hour (of Resurrection).

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾

50. And (now), __ this blessed Book (the *Quraan*) __ We have revealed it; will you, then, refuse to acknowledge it?

وَهَذَا ذِكْرٌ مُبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾

SECTION 5

51. And earlier, We had given Abraham his guidance and We knew him well.

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا
بِهِ عَلِيمِينَ ﴿٥١﴾

52. (Imagine) when he said to his father and his people, "What are these idols which you keep yourselves dedicated to?"

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي
أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

53. They said, "We found our forefathers worshipping them."

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

54. (Abraham) said, "In fact, you yourselves and your forefathers have been in clear error."

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ
فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

55. They said, "Have you brought us the truth or do you belong to frivollers?"

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ ﴿٥٥﴾

56. He said, "On the contrary, your *Rabb* is the *Rabb* of the heavens and the Earth, (the One) Who created them (invented, originated, and brought them into existence) and I am among the witnesses before all of you (in favour of) such (an act of creation).

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ
وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾

57. And by Allah! I will have designs (a plan to attack) on your idols after you go away leaving them behind."

وَنَالَهُ لَاقِيَدَنَ أَصْنَمُهُمْ
بَعْدَ أَنْ تَوَلَّوْا مُدْبِرِينَ ﴿٥٧﴾

58. Then, he smashed up all of them except the big (one among) them so that they might turn to it.

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ
لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾

59. (On coming back), they said, "Who has done this by our deities? He is, certainly, among the wrongdoers."

قَالُوا مَنْ فَعَلَ هَذَا بِآيَاتِ الْهِتَاتِ
إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾

60. They said, "We have heard a young man, who is called Abraham, speaking ill of them" (our deities).

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾

61. They said, "Then, produce him before the people's very eyes so that they may witness" (the entire proceedings against him).

قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ
لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾

62. (When Abraham turned up), they said, "O Abraham! Is it you who has done this by our deities?"

قَالُوا أَنْتَ فَعَلْتَ هَذَا بِآيَاتِ إِبْرَاهِيمَ ﴿٦٢﴾

63. He said, "On the contrary, the big (one among) them has done this and hence, you may ask them if they can speak."

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ
هَذَا أَفَنُتَلَّوْهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾

64. Then, they turned to themselves (realized the matter) and said (to themselves), "In fact, you are yourselves wrongdoers."

فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ
أَنْتُمْ الظَّالِمُونَ ﴿٦٤﴾

65. Then, they were relapsed into their former state (and said), "You know well that they do not speak."

ثُمَّ تَكْسِبُوهَا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ
مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾

66. He said, "Do you, then, worship, besides Allah, such deities as can neither benefit you at all nor harm you?"

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ
مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾

67. Fie upon you and upon what you worship besides Allah! Do you not, then, exercise your reason?"

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ
مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

68. They said, "Burn him and help your deities if, at all, you are going to do."

قَالُوا حَرِّقُوهُ وَانصُرُوا إِلِهَتَكُمْ إِنْ كُنْتُمْ
فَاعِلِينَ ﴿٦٨﴾

69. We said, "O fire! Be cold and peaceful for Abraham."

قُلْنَا يَنْتَارُ كُوفِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ ﴿٦٩﴾

70. And they intended a foul play with (against) him and We turned them into the greatest losers (misled and ruined).

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

71. And We rescued him and (his nephew) Lot (and took both of them) to the land on which We had showered Our blessings for the human beings.

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ
الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

72. And We gave him Isaac and Jacob, in addition and We made all of them righteous.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً
وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

73. And We appointed them (spiritual) leaders who used to guide (human beings) according to Our command and We inspired them (to persevere in) acts of goodness and the performance of the obligatory prayer and the payment of *zakaat* and all of them were Our servants (rendering exclusive service) to Us.

وَجَعَلْنَاهُمْ أِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا
إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ
وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٣﴾

74. And (as for) Lot, We gave him judgement and knowledge and rescued him from the town (the people of) which used to do abominable acts: in fact, they were a wicked people transgressing (the divine law).

وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا
وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ
الْفَحْشَىٰ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَلَيْسَ قَيْنَ ﴿٧٤﴾

75. And We admitted him into Our mercy: he was, certainly, among the righteous.

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾

SECTION 6

76. And (We had, also, given judgement and knowledge to, and rescued) Noah — imagine when he called on (Us) before (Abraham and other messengers mentioned above) and hence, We heard him (his prayer) and, consequently, rescued him and his followers from the terrible disaster (Flood).

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ.
فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

77. And We helped him against a people who had belied and denied Our verses; in fact, they were a very wicked people and that is why We had drowned all of them.

وَنَصْرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ
كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾

78. And (We had similarly favoured) David and Solomon — imagine when both of them were trying (a case) about a field when some people's goats had wandered off to graze in it at night without the goatherd and We were witnessing their trial.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ
فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ
وَكَانَا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾

79. Then (at that time), We gave Solomon understanding of it (the case) though We had given each (of them) judgement and knowledge; and We had subjected, to his sway, mountains and birds that used to declare (Him) free from imperfections along with David; and We had done it.

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَاهُمْ حُكْمًا وَعِلْمًا
وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ
وَكَانَا فاعِلِينَ ﴿٧٩﴾

80. And We had taught him the making of such armour for you as would fortify you against attack on you (during war) and hence, will you render thanks (to Us)?

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِيُحْصِنَكُمْ
مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

81. And, to Solomon's sway, (We had subjected) a violent wind that used to blow, under his command, towards the land on which We had showered blessings; and We have the knowledge of everything.

وَأَرْسَلْنَا الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ
الَّتِي بَرَكَتْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾

82. And among the devils, there were (some devils) who used to dive (into the sea) for him and do other duties besides such (ones) and We used to watch over them.

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ
لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ
وَكَنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾

83. And (We had, also, favoured) Job — imagine when he called on his *Rabb*, "A disease has afflicted me and You are the Most Merciful."

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾

84. We, then, heard him (his prayer) and cured him of whatever disease he (was afflicted) with and gave him his family (back to him) and (in addition, gave him), along with them, (more members) like them as an act of mercy on Our part (initiative) and as remembrance for (Our) servants.

فَأَسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ
وَأَعْتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً
مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَامِينَ ﴿٨٤﴾

85. And (We had, also, favoured) Ishmael and *Idrees* and *Dalkifl*: each (of them) was among the patient.

وَالِإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ
مِّنَ الصَّابِرِينَ ﴿٨٥﴾

86. And We admitted them into Our mercy: they were, certainly, among the righteous.

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ
مِنَ الصَّالِحِينَ ﴿٨٦﴾

87. And (We had, also, favoured) the *Dannoon*, (Jonah, who had been swallowed up by a whale), when he left (his people) indignant (with them) and hence, thought that We would not have power over him but, (when he was swallowed up by the whale), he called on (Us while)

وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَن لَّنْ نَّقْدِرَ
عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

under darkness (upon darkness praying), "There is no god except You — You are free from imperfections — I have, certainly, been among the wrongdoers."

88. We, then, heard him (his prayer) and rescued him from the sorrow; and, in this way, do We rescue the believers.

فَأَسْتَجِبْنَا لَهُ، وَبَجَّيْنَاهُ مِنَ الْغَمِّ
وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾

89. And (We had, also, favoured) *Zakariyyaa* when he called on his *Rabb* (praying), "O my *Rabb*! Do not leave me single (sonless) and You are the Best Inheritor."

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ، رَبِّ لَا تَذَرْنِي فَرْدًا
وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

90. We, then, heard him (his prayer) and gave him John and remedied his wife (cured her of barrenness) for his sake; they used to strive for acts of goodness and pray to Us in longing and fear and they used to display humility before Us.

فَأَسْتَجِبْنَا لَهُ، وَوَهَبْنَا لَهُ يَحْيَى
وَأَصْلَحْنَا لَهُ، زَوْجَهُ، إِنَّهُمْ كَانُوا
يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا
رِعْبًا وَرَهْبًا، وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

91. And (We had, also, favoured Mary) who had guarded her chastity and then, We breathed some of Our mercy into her and made her and her son a miracle for all the human beings of the world.

وَالَّتِي أَحْصَيْنَتْ فَرْجَهَا، فَفَتَحْنَا فِيهَا
مِنْ رُوحِنَا، وَجَعَلْنَاهَا وَأَبْنَاهَا
آيَةً لِلْعَالَمِينَ ﴿٩١﴾

92. Such a community of yours (led by such divinely inspired people) is, in fact, a single community and I am your *Rabb* and hence, you must serve (render exclusive obedience to) Me.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً
وَأَنَا رَبُّكُمْ، فَاعْبُدُونِ ﴿٩٢﴾

93. And they (later generations, deviating from the inspired guidance), fell out into schisms / factions over what they were enjoined among themselves: all

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلَّ إِلَيْنَا
رَاجِعُونَ ﴿٩٣﴾

(of the factions) are going to return to Us.

SECTION 7

94. Hence, whoever does any good deeds (in this world) while he is a believer (must know that) his striving, as a necessary consequence, shall not go unacknowledged (in the afterworld) and We are, continuing to make a record (of his actions) for him.

95. And it is forbidden (debarred) for (the people of) any town (human society) which We have wiped out (to return to glory in this world): they (such peoples) shall never return (to glory).

96. Till, when Gog and Magog are let loose and they hurry up from every elevated place, (the Domsday shall befall)

97. And the true promise (of the Resurrection) shall approach and then, the eyes of (those people) who disbelieve (in Allah) shall be left staring (looking fixedly with eyes open in horror). "Woe to us! We were, certainly, in utter disregard of this ever (happening). On the contrary, we have been wrong-doers." (They will confess),

98. In fact, you and (the deities) whom you have been worshipping, besides Allah, shall be the fuel of the Hell__all of you shall go into it.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا
كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ
لَا يَرْجِعُونَ ﴿٩٥﴾

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ
وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

وَأَقْرَبَ الْوَعْدِ الْحَقِّ فَإِذَا هِيَ شَاخِصَةٌ
أَبْصَرُ الَّذِينَ كَفَرُوا يَتَوَلَّوْنَ أَعْدَاءَهُمْ
فِي غَفْلَةٍ مِّنْ هَذَا بَلَّ كُنَّا ظَالِمِينَ ﴿٩٧﴾

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ
اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾

99. If they had, (really), been deities, they would not have gone into it (the Hell) and, all (of them) shall abide in it eternally.

لَوْ كَانَتْ هَتُولَاءِ إِلَهَةً مَا وَرَدُّوهُمَا
وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

100. They will be sighing and groaning in it and they (their deities) shall not hear (anything) in it (the Hell).

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

101. Indeed, (those people) for whom an excellent (promise) has, already, preceded on Our part (are the people who) shall be kept at a distance from it (the Hell).

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

102. They shall not hear even its faint noise and they shall, eternally, abide in the midst of what their selves long for.

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ
أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

103. The great terror shall not grieve them and angels shall receive them (saying), "This is your day which you had been promised" (in the world).

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ
الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي
كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾

104. (Imagine) the Day when We roll up the heaven like the roll of a scroll of books in the ancient roll form; as We originated the first creation, We will restore it (at the Resurrection after the Domsday); it is a promise binding (obligatory) on Us (to be fulfilled); We are, certainly, going to do (it).

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ
كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا
إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

105. And We have, already, written in the Psalms, after (the preceding) books, that My righteous servants (rendering Me exclusive obedience) shall inherit the Earth (on the Judgement Day).

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ
أَنَّا الْأَرْضُ بِرِثْنَا عِبَادِي الصَّالِحِينَ ﴿١٠٥﴾

106. Indeed, in this (announcement), there is a (great) message for the people serving (Me) humbly.

إِنَّ فِي هَذَا الْبَلَاغِ الْقَوْمَ عِبِيدٌ ﴿١٠٦﴾

107. And We have not sent you (the Messenger) but as (Our) mercy for all the human beings.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

108. Say, "In fact, what has been revealed to me is only that your (all the human being's) God is a single God: Are you, then, going to submit yourselves" (to Him)?

قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمُ
إِلَهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾

109. But, if they turn away, you must, then, say, "I have announced (my message) to all of you without any discrimination and I do not know whether what you are being threatened with is at hand or far."

فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ
وَإِن أَدْرِىٰ أَقْرَبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾

110. Indeed, He knows every word uttered publicly and He knows what you hide.

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ
مَا تَكْتُمُونَ ﴿١١٠﴾

111. And I do not know (when the threat of punishment is going to take effect and) it (the respite) may be a trial for you and enjoyment for the time being.

وَإِن أَدْرِىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾

112. He (the Messenger) said, "O my *Rabb!* Judge according to justice and help can, only, be sought from our *Rabb*, the Most Gracious, against what you allege."

قُلْ رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ
عَلَىٰ مَا نَصِفُونَ ﴿١١٢﴾