

SURATULMU' MINOON (23)

In the concluding verse of the *Suratulhajj*, the believers have been linked ideologically to Abraham who had named them Muslims. If read with his prayers in the *Suratulbaqara* (128 and 129) and the Surah *Ibraaheem* (from 35 to 41), it becomes clear that the main thrust of his prayer was the submission to Allah and the performance of the obligatory prayer. The *Suratulmu'minoon* announces eternal prosperity to such believers as fulfil the conditions enumerated from its second verse to its ninth verse, the first and the last being the performance of the obligatory prayer which reflects submission to Allah at its best. The tenth and eleventh verses promise Paradise to such believers. The threat of the Hell is implicit in the promise though it has been uncovered towards the end of the Surah — disbelievers shall not prosper, given in the one hundred and seventeenth verse in contrast to the first verse which promises prosperity to believers.

The Surah, then, proceeds to marshal arguments from natural phenomena, from the twelfth verse to the twenty-second verse, to prove that Allah is one and without any deity's partnership. He has provided human beings with such amenities. Hence, the polytheists must submit themselves to and believe in Him.

But, if they do not believe in Allah, the Surah, then, proceeds to cite the examples of many doomed communities whose wealthy leaders, like the leaders of the *Quraysh*, had opposed their messengers to safeguard their vested interest, accused them of insanity, repudiated the Resurrection, and blamed forgery on them in the name of Allah. The narrative runs from the twenty-third verse to the fiftieth verse with an implicit threat to the *Quraysh*, or for the matter, any polytheist/disbeliever to mend or repent. The Surah, in its fifty-first and fifty-second verses, shows that the message of all the messengers has been the same — submission to Allah as Abraham had prayed. But the later generations disrupted their ideological oneness and degenerated into sects and hence, they are not worth considering even though they have money power and manpower which they think to be excellent for themselves. The Surah, from the fifty-seventh verse to the sixtieth verse, mentions certain qualities reminiscent of the first eleven verses of the Surah — the people who possess them, really, exert themselves for excellence and they shall surpass them in reward while their opulent, luxurious, and effeminate leaders along with the polytheists shall be seized on in punishment on the Judgement Day and they will start lowing like bulls in supplication. The Surah, then, portrays the arrogance of such polytheists from the sixty-sixth verse to the seventieth verse and concludes, in the seventy-first verse that they reject their own book (the *Quraan*) without rhyme or reason though the Messenger does not ask them for any reward and invites them to follow the straight path and they are straying from it. The next three verses, further, portray their arrogance and its sad outcome.

The Surah proceeds to mention their faculties and other natural phenomena and asks them why they do not exercise their reason to arrive at the positive conclusion — Allah is only one. But they repudiate the Resurrection like their doomed predecessor

and associate deities with Him, besides repudiating the *Quraan* and taking angels for His daughters. The ninety-first and ninety-second verses affirm that Allah is free from such imputations and associations.

The Surah, finally, proceeds to announce, from the ninety-third verse to the ninety-eighth verse, the good news of success and teaches the Messenger to pray for safety from the punishment going to visit on the leaders of the polytheists. The Messenger is, further, advised to seek His *Rabb's* protection from the devils' evil suggestions and machinations. They shall perish and all the polytheistic leaders did perish and the Messenger did succeed.

From the ninety-ninth verse to the one hundred and fourteenth verse, the Surah proceeds to portray what will happen to every polytheist after his death which will lift off the cerecloth of materiality and he shall see the reality of the afterworld. He shall, after a brief interval till the Resurrection, confront the weighing of his actions which shall be found light on a scales for having belied and denied His verses in the world and ridiculed those believers who used to recite them and seek His forgiveness. Hence, he shall, eternally, dwell in the Hell. Such is the end of polytheists. All the believers, on the contrary, shall, eternally, abide in the Paradise.

In the next three verses, polytheists have been addressed directly and their notion that man has been created without any sublime purpose has been contradicted. Man has a purpose. Man has been created to act freely but responsibly and establish justice and equity in the world by exploiting its resources and hence, he shall have the accountability of his actions on the Day of Judgement. In the final verse, the Messenger has been taught the same prayer which the polytheists used to ridicule, implying that the Messenger and his followers shall succeed as the ridiculed believers mentioned in the one hundred and ninth verse had succeeded.

SURATULMU'MINOON

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

1. Certainly prosper the believers
2. Who humble and submit themselves (to Allah) during their prayers,
3. And who keep away from nonsense
4. And who act on (the canons of) purification.
5. And who guard their private parts against (illicit sexual intercourse) ____
6. Except from their wives or whom their right hands possess because they shall, in that case, be without being blamed.
7. But (those believers) who seek to go beyond such (limits as given above are the people) who shall exceed the proper bounds ____
8. And who keep (are faithful to) their trusts and their obligations (commitments)
9. And who persevere at their (five obligatory) prayers.
10. Such (people as the above) are going to be the heirs
11. Who will inherit the Paradise: they shall abide in it eternally.
12. And We created man from the essence of clay.

سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾
 الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
 وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾
 وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾
 وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾
 إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
 فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
 فَمَنْ أَتَّبَعَى وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾
 وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾
 وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾
 أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾
 الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾
 وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾

13. And then, We lodged him as a spermatozoon in a strong receptacle (womb).

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾

14. Then, We developed (caused to grow and differentiate along lines natural to it) the spermatozoon into an embryo and then, We developed the embryo into a foetus and then, We developed the foetus into (a skeleton of) bones and then, We clothed (covered) the bones with flesh and then, We shaped him into another creature; so, Sublime and Sanctified is Allah, the Best Creator.

فَرَخَلْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

15. Then, you are, after such (an astonishing development), certainly, going to die.

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾

16. Then, all of you shall be resurrected (raised from the dead) on the Day of Resurrection (for accountability).

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾

17. And We have created, above you, seven heavens (layer on layer) and We have never been unmindful of (Our) creation.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾

18. And We send water from the cloud in (a proper) quantity and then, settle it on the Earth and We, certainly, possess power to cause its disappearance.

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَالنَّاعِلَىٰ ذَهَابٍ بِهِ لَقَدَرُونَ ﴿١٨﴾

19. Consequently, We grow gardens of date palms and grapevines for you by it (the water): for you, in them (those gardens), there is abundant fruit and you eat (make a living) from them.

فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّن نَّجِيلٍ وَأَعْنَبٍ لَّكُمْ فِيهَا فَاوِكُهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

20. And (We grow for you) a tree (the olive tree), originating from the Mount Sinai, growing with oil and gravy (to dip their bread in) for eaters.

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ
وَصَنِيعَ اللَّأَكِلِينَ ﴿٢٠﴾

21. And, in fact, among the cattle, there is food for thought for you: We give you to drink, from what is in their bellies, (healthful milk) and, for you, in them, there are many (other) benefits and you eat (the meat of) some of them.

وَلَإِنْ لَكَرِهِيَ الْأَنْعَامُ لَعَبْرَةٌ تُسْقِيكُم مِمَّا فِي بُطُونِهَا
وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

22. And you are carried on them (their backs) and on board feluccas (small coasting vessels).

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

SECTION 2

23. And We sent Noah to his people and he said (to them), "O my people! Serve (render exclusive obedience to) Allah other than Whom you do not have any deity: do you not, then, fear associating anyone with Him?"

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّقُوا اللَّهَ مَا لَهُم مَّا كُرِهِيَ إِلَّا اللَّهَ غَيْرَهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

24. Then, his people's leaders who disbelieved said, "This (man) is not (a messenger) but a man like you: he wants to gain superiority over you and if Allah had willed (to guide us), He would have sent angels: we have not heard of such (a thing) among our forefathers of old.

فَقَالَ الْمَلَأُو الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

25. He is no more than a man (who is suffering) from insanity and hence, let us wait for some time about him."

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَاصْبِرْ لَهُ
حَتَّىٰ حِينٍ ﴿٢٥﴾

26. He said, "O my *Rabb!* Help me because they have belied and denied me."

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٢٦﴾

27. Then, We inspired him, "Make a felucca (the ark) under Our eye and Our inspiration and when Our sentence (punishment) comes and the circular earthen oven spurts (into an inundation of water), you must, then, go aboard it (the felucca) with a pair (male and female) of every (animal) and your adherents except, among them, (those people) against whom the warning (of being drowned in the flood) has, already, preceded _ and you must not speak to Me on behalf of (those people) who have been doing wrong _ all of them are going to be drowned (in the flood).

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَّكَ بِأَعْيُنِنَا وَوَحَيْنَا
فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا
مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ
عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا
إِنَّهُمْ مُغْرَقُونَ ﴿٢٧﴾

28. Hence, when you and (all those people) who are with you have gone aboard the felucca, you must, then, say, 'Glory (abiding praise and thanksgiving) to Allah Who has rescued us from the wrongdoing people.'

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِّ فَقُلِ الْحَمْدُ لِلَّهِ
الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

29. And say, 'O my *Rabb!* Grant me to land at (a place with) a blessed landing and You are the best to bring to a landing.'"

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

30. In such (an account as given above) there are, indeed, lessons (for thinking people) and We, certainly, put (human beings) to tests.

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

31. Subsequently, We brought into being other communities after them.

فَرَأَيْنَاهُمْ بَعْدَ ذَلِكَ مِنْ بَعْدِهِمْ قُرًىءَ آخَرِينَ ﴿٣١﴾

32. Then, We sent a messenger among them from them (with the message), "Serve (render exclusive obedience to) Allah other than

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

Whom you do not have any deity: do you not, then, fear disobeying Him?"

SECTION 3

33. And his people's leaders, who disbelieved in and belied and denied appearing before (Allah for accountability) in the afterworld and whom We had provided with opulence and luxury, leading them to committing excesses in the life of the world, said, "This (man) is not (a messenger) but a man like you. He eats what you eat and drinks what you drink.

34. And if you obey a man like yourselves, you shall, then, be losers (misled and ruined).

35. Does he threaten you that, after you have died and turned into dust and (crumbling) bones, you shall be raised from the dead?

36. How far-fetched! How preposterous is what you are being threatened with!

37. There is nothing (beyond) it except our life of the world we die and live in and we are not going to be resurrected (raised from the dead).

38. He is no more than a man who forges falsehood against Allah and we are not going to submit ourselves to him."

39. (Their messenger) said, "O my *Rabb*! Help me because they have belied and denied me."

وَقَالَ الْمَلَأَمِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِِقَاءِ
الْآخِرَةِ وَأَتَرَفْنَهُمْ فِي الْحَيَاةِ الدُّنْيَا
مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ بَا كُلِّ مَمَاتَا كُلُّونَ مِنْهُ
وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾

وَلَيْنَ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٤﴾

أَعِدُّكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا
أَنْتُمْ تُخْرَجُونَ ﴿٣٥﴾

هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا
وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا
وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَبُوا ﴿٣٩﴾

40. (Allah) said, "In a little while, they shall be left repenting."

قَالَ عَمَّا قَلِيلٍ لَيُصْحَرْنَ نَدِيمِينَ ﴿٤٠﴾

41. Consequently, a blast seized them according to the true (threat of the messenger) and then, We turned them into scum and rubbish (swept by a torrent); hence, ruined were the wrongdoing people!

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُرَابًا
فَبَعْدَ الْقَوْرِ الْأَظْلَمِينَ ﴿٤١﴾

42. Subsequently, We brought into being other communities after them__

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾

43. Neither does any community precede its term nor do they (its people) delay (its term) __

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾

44. Then, We sent Our messengers one by one: whenever its messenger came to a community, (its people) belied and denied him and hence, We made them (those communities) follow one another (the way to ruin) and made them tales; hence, ruined were the people who did not believe!

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَآ جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ
فَاتَّبَعْنَاهُمْ بِعُصْفُرٍ مِمَّا بَعْضُهُمْ جَعَلْنَاهُمْ
أَحَادِيثَ فَبَعْدَ الْقَوْمِ لَا يُؤْمِنُونَ ﴿٤٤﴾

45. Then, We sent Moses and his brother Aaron with Our miracles and clear commission

ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِآيَاتِنَا
وَسُلْطَانٍ مُبِينٍ ﴿٤٥﴾

46. To Pharaoh and his nobles, but they displayed arrogance and they were a haughty people.

إِلَىٰ فِرْعَوْنَ وَوَلَّيْنَاهُ
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾

47. Hence, they said, "Shall we submit ourselves to two men like us while the people of both of these (men) are in subjection to us?"

فَقَالُوا أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا
وَقَوْمُهُمَا لَنَا عِيدُونَ ﴿٤٧﴾

48. They, therefore, belied and denied both of them and hence, they came to be among those who perished.

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

49. And We gave Moses the Book (Torah) so that they might follow the right path.
50. And We made Mary's son and his mother a miracle and We sheltered both of them on a plateau affording a peaceful abode and flowing water.

SECTION 4

51. O messengers! (Enjoy) eating pure and good foods and act righteously: I have full knowledge of what you do.
52. And, indeed, this community of yours (messengers) is a single community (fellowship or fraternity) and I am your *Rabb* and hence, all of you must fear Me.
53. But (succeeding peoples) fell out into factions / schisms over what they were enjoined among themselves: every faction rejoices in what it has.
54. Hence, leave them through their exuberance (excess of ignorance and neglect) for some time.
55. Do they think that, whatever property and sons We are helping them with,
56. We are striving to make an addition of excellent things for them? On the contrary, they have no consciousness (of what will befall them).
57. Indeed, (those people) who are apprehensive of their *Rabb's* dread (awe),

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٥١﴾

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٢﴾

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ
فَاتَّقُونِ ﴿٥٢﴾

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٍ بِمَا لَدَيْهِمْ
فَرِحُونَ ﴿٥٣﴾

فَذَرَهُمْ فِي عَمَرٍ نَهْرٍ حَتَّىٰ حِينٍ ﴿٥٤﴾

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِنْ مَالٍ وَبَنِينَ
﴿٥٥﴾

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

58. And (those people) who believe in their *Rabb's* verses,

وَالَّذِينَ هُمْ يَشَاءُ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

59. And (those people) who do not attribute an associate to their *Rabb*,

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

60. And (those people) who give what they give and their hearts keep trembling with fear that, to their *Rabb*, they are going to return _

وَالَّذِينَ يُؤْتُونَ مَاءً آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ
أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

61. Such are (the people who are) striving for excellent things and they are going to excel (in getting) them.

أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

62. And We do not impose (a difficult task) on anyone except (what is within) one's ability and We have a record (of all human actions) that is going to tell (every one's actions) truly; and they shall not be wronged.

وَلَا نَكِفُّ نَفْسًا إِلَّا أَوْسَعَهَا وَلَدَيْنَا كِتَابٌ
يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

63. On the contrary, their hearts are in the exuberance (of ignorance and neglect) of this (record) and they have actions other than such (as believers do and) they will continue to do them (misdeeds),

بَلْ قُلُوبُهُمْ فِي غَمَرٍ مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَٰلِكَ
هُمْ لَهَا عَمِلُونَ ﴿٦٣﴾

64. Till, when We seize their oppulent, luxurious (leaders), led to excesses, in punishment, they will, then, start lowing (like bulls) in supplication.

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَخِرُّونَ ﴿٦٤﴾

65. Do not low (like bulls) in supplication today, you shall not be helped by Us.

لَا تَخْشَرُوا الْيَوْمَ إِنَّا كُرْمًا لَا نَنْصُرُونَ ﴿٦٥﴾

66. My verses were, certainly, recited before you (by Our Messenger) and then, you used to turn back from (them),

فَذَكَرْتُمَا آيَاتِنَا تَتْلُو عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ
نَكْصُونَ ﴿٦٦﴾

67. Displaying arrogance towards him: you used to dissociate yourselves from him (the Messenger's recitation and keep) conversing by night.

مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ ﴿٦٧﴾

68. Do they not, then, ponder the Word (*Quraan*) or to them has come what had not come to their forefathers of old?

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمْ الْأَوَّلِينَ ﴿٦٨﴾

69. Or do they not recognize their messenger and hence, (that is why) they refuse to acknowledge him?

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٦٩﴾

70. Or do they say (that) he is (suffering from) insanity? On the contrary, he has brought them the truth and most of them are haters of the truth (*Quraan*).

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَكَثُرَ لَهُمُ الْحَقِّ كَرَهُونَ ﴿٧٠﴾

71. And if the truth had followed their passions, the heavens and the Earth and (all those creatures) that are throughout them would have been disrupted (thrown into disorder); on the contrary, We have brought them their own book (the *Quraan*), but they turn away (rejecting) their own book.

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَنشَيْتَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

72. Are you asking any remuneration of them? But then, your *Rabb's* remuneration is the best and He is the Best Sustainer.

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجَ رِبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّزُقِينَ ﴿٧٢﴾

73. And you are, certainly, inviting them to the straight path,

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾

74. While (those people) who do not believe in the afterworld have, certainly, deviated from the (right) path.

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَوِّنُ ﴿٧٤﴾

75. And if We have mercy on them and remove some of the distress (the famine) through which they (are

وَلَوْ رَحَّمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجُؤُ

going), they shall persist in their excess of doing wrong and committing sins, bewildered (in their straying from the right path).

76. And indeed, We had seized them (peoples like the Makkans) in punishment, but they had neither submitted themselves to their *Rabb* nor entreated (Him) humbly.

77. Till, when We opened the gate bringing violent punishment on them, they were, all of a sudden, in despair about it.

SECTIONS 5

78. And (it is) He Who has created ears and eyes and hearts for you; little do you thank (Him for such blessings).

79. And (it is) He Who increases you rapidly in numbers throughout the Earth and to Him all of you shall be gathered up.

80. And (it is) He Who gives life and causes death and to Him belongs the alternation of night and day; do you not, then, exercise your reason?

81. On the contrary, they say (exactly) what (the same that) the peoples of old had said ____

82. They used to say, "Shall we, when we have died and turned into dust and (crumbling) bones, be, really, resurrected (raised from the dead)?"

83. In fact, we have been threatened and, earlier, our forefathers (had, also, been given) such (a threat) ____ this (threat) is nothing but (one of)

فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾

وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ
وَمَا يَضُرُّعُونَ ﴿٧٦﴾

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ
إِذَا هُمْ فِيهِ مُبَسِّئُونَ ﴿٧٧﴾

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتَلَفَ
الَّيْلُ وَالنَّهَارُ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

بَلْ قَالُوا مِثْلَ مَا قَالِ الْأَوَّلُونَ ﴿٨١﴾

قَالُوا أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا
لَمَبْعُوثُونَ ﴿٨٢﴾

لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِن قَبْلُ إِن هَذَا
إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٨٣﴾

the legends of the ancients" (the peoples of old).

84. Say, "Whom do the Earth and (all those creatures) that are throughout her (the Earth) belong to if you have knowledge?"

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

85. They shall say, "To Allah." Say, "Do you not, then, bear (it) in mind?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

86. Say, "Who is the *Rabb* of the seven heavens and the *Rabb* of the sublime throne" (the Sovereign of the entire cosmos)?

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

87. They shall say, "To Allah" (they belong). Say, "Do you not, then, fear disobeying (him) / associating" (anyone with Him)?

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

88. Say, "Who is the (Being) in Whose hand (is vested) the sovereignty of everything and Who protects and against Whom none can be protected, if you know?"

قُلْ مَنْ يَمْلِكُ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِزُّ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾

89. They shall say, "To Allah" (belongs such a sovereignty). Say, "Where are you, then, being deceived?"

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُضَلَّوْنَ ﴿٨٩﴾

90. On the contrary, We have brought them the truth and they are certainly, liars.

بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

91. Allah has neither any children nor does He have any deity with Him. If it were so, every deity would take away with (him) what he created and one (deity) would overwhelm the other (deity); Allah is free from (all such) imperfections being beyond what they allege (to Him).

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذْهَبَ كُلَّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾

92. He knows the unseen and the seen and hence, He is sublime, being beyond what they attribute (to him).

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى
عَمَّا يُشْرِكُونَ ﴿١٢﴾

SECTION 6

93. Say, "O my *Rabb*! If you show me what they are being threatened with,

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿١٣﴾

94. O my *Rabb*! Do not, then, include me among the wrongdoing people."

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿١٤﴾

95. And We, certainly, possess power that We should show you what We are threatening them with.

وَإِنَّا عَلَىٰ أَنْ نُزِيلَكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿١٥﴾

96. (O Messenger)! "You must repel evil by what is the best (in the best way); We know best what they allege" (to you).

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ
بِمَا يَصِفُونَ ﴿١٦﴾

97. And say, "O my *Rabb*! I seek your protection from the evil suggestions of devils.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿١٧﴾

98. And I seek your protection, O my *Rabb*, that they should come to me."

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿١٨﴾

99. (They shall continue doing wrong), till, when death comes upon anyone of them, he will say, "O my *Rabb*! Return me (to the life of the world),

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١٩﴾

100. So that I may act righteously, in (the possessions) which I have left." Not at all; it is merely an utterance which he is uttering and beyond them, there is an interval (an intervening time, extending from death) up to the Day when all of them shall be resurrected (raised from the dead for accountability).

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ
هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٢٠﴾

101. Hence, when the trumpet is sounded, there will neither be any relationships among them, on that Day, nor will they inquire about (one another's condition).

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ
وَلَا يَتَسَاءَلُونَ ﴿١٥١﴾

102. Consequently, (those people) whose (actions on) scales are heavy shall (be the people who) are going to prosper.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٢﴾

103. And (those people) whose (actions on) scales are light (will be the people) who shall damn themselves, abiding in the Hell eternally.

وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٥٣﴾

104. The fire (of the Hell) shall scorch their faces and, with their teeth bared in scowl, they will be writhing in pain in it.

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٥٤﴾

105. "Were My verses not recited before you and then, you used to belie and deny them?" (Allah will say to them).

أَلَمْ تَكُنْ مِنْ آيَاتِنَا تُنذِرُ عَلَيْنَا
فَكَفَرْنَا بِهَا أَتُكَذِّبُونَّ ﴿١٥٥﴾

106. They will say, "O our *Rabb!* Our wretchedness had prevailed over us and we were a misguided people.

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا
وَكَانَّا قَوْمًا ضَالِّينَ ﴿١٥٦﴾

107. O our *Rabb!* Take us out of it and if we do so again, we will, in that case, be wrongdoers."

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٥٧﴾

108. (Allah) will say, "Make off (and stay) in it (ignominiously) and do not talk to Me.

قَالَ اخْسَوْا فِيهَا وَلَا تَكَلِمُونِ ﴿١٥٨﴾

109. There was a group of My servants (those believers who used to render exclusive obedience to Me) who used to say, 'O our *Rabb!* We believe and hence, forgive us and have mercy on us and You are the Most Merciful.'

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا
ءَامَنَّا فَأَعْرِضْ لَّنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٥٩﴾

110. At that time, you used to subject them to ridicule till they (ridiculing them time and again) made you neglect My reminder / book (revealed to the Messenger) and you were used to laughing at them.

فَاتَّخَذَ تَعْمَهُمْ سَخِرَ بَا حَتَّىٰ اُنْسَوَكُمْ ذِكْرِي
وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾

111. I have rewarded them, today, because they had been patient (in the world) they are, certainly, going to triumph."

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا اِنَّهُمْ
هُمُ الْفَائِزُونَ ﴿١١١﴾

112. (Allah) will ask (them), "How many years had you stayed on the Earth?"

قُلْ كَمْ لَبِثْتُمْ فِي الْاَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

113. They will say, "We had stayed for a day or a part of a day (in the world) and You, had better, ask those good at counting."

قَالُوا لَبِثْنَا يَوْمًا اَوْ بَعْضُ يَوْمٍ فَسْئَلُ الْعَادِينَ ﴿١١٣﴾

114. He will say, "You had not stayed (in the world) but for a little (while), if only you had known" (it in the world)!

قُلْ اِنْ لَبِثْتُمْ اِلَّا قَلِيلًا لَّوْ اَنْتُمْ
كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾

115. Do you, then, think that We have created you without any purpose and that you will not be brought back to Us?

اَفَحَسِبْتُمْ اَنْمَّا خَلَقْنَاكُمْ عَبَثًا وَاَنْتُمْ
إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

116. But Allah, the true Sovereign, is sublime (the most exalted), other than Whom there is no deity, the *Rabb* of the sublime throne (the Sovereign of the entire cosmos).

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا اِلَهَ
إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾

117. And whoever prays to, along with Allah, any other deity __ there is no proof of it __ shall have his accountability with (Allah), his *Rabb*; disbelievers shall never prosper.

وَمَنْ يَدْعُ مَعَ اللَّهِ اِلَهًا اٰخَرَ لَا بُرْهَانَ لَهُ بِهِ فَاِنَّمَا
حِسَابُهُ عِنْدَ رَبِّهِ اِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

118. And say, "O my *Rabb*! Forgive (me) and have mercy (on me) and You are the Most Merciful."

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾