

SURATUNNAML (27)

The *Suratunnaml* continues the theme of the *Quraan* which originates from the *Rabb* of the entire cosmos, having been brought by Gabriel as expressed in the preceding surah. The first verse of the Surah affirms that it consists of the verses of the *Quraan* and the sixth verse affirms that the Messenger is being instructed in the *Quraan* by Allah, the Sole Source of wisdom and knowledge. Hence, the *Quraan* is the book of wisdom and knowledge. Its message is contained, in sum, in the second and third verses. Those who act on it prosper. Those who reject it suffer in this world and the afterworld.

As the Makkan polytheists are being called on to submit themselves to the Messenger but to no avail, similarly Moses had called on Pharaoh's followers to submit themselves to him but to no avail. The result was that __ and the Makkan polytheists must take note of it __ they had been drowned into the Red Sea. Such is the veiled threat to them up to the fourteenth verse.

On the contrary, David and Solomon who were great kings, had, unlike Pharaoh's followers and Makkan polytheists, submitted themselves to the knowledge revealed to them from their *Rabb*, without arrogance and defiance. Hence, they had prospered in this world and they shall prosper in the afterworld. The Surah narrates their story from the fifteenth verse up to the forty-fourth verse. Solomon has, throughout the narrative, been presented as a submissive and thankful king, wielding great power and authority in Allah's name. As Solomon had submitted himself to the revealed knowledge, similarly, the polytheistic queen of Saba, when knowledge was imparted to her, had come to submit herself to Allah without arrogance and defiance. But the *Thamood*, dominated by arrogance and defiance, as the Surah records, from the forty-fifth verse to the fifty-third verse, had turned against *Ṣaaliḥ*, under their misguided leaders, like the Makkan polytheists, and rejected the knowledge of their messenger who strove for their reforms. The result was their annihilation. Lot's people, too, had followed suit arrogantly and defiantly in sheer ignorance. The Surah proceeds to tell their story from the fifty-fourth verse to the fifty-eighth verse. They had turned against their messenger gifted with the revealed knowledge. Hence, a rain of pebbles had devastated them. Let the *Quraysh*, then, ponder whether polytheism is better or the knowledge which the Messenger is striving to impart to them __ so suggests the Surah.

The Surah, then, proceeds, from the sixtieth verse to the sixty-sixth verse, to argue against polytheism and for monotheism. Their deities have no revealed knowledge and hence, they are misguided, ever labouring under doubt, whereas the Surah suggests that the Messenger has certain knowledge which he can impart to them if only they turned to him.

The Surah, in its sixty-seventh and sixty-eighth verses, records their negation of the Resurrection and in the sixty-ninth verse replies to their negation by referring them

to history. The seventieth verse consoles the Messenger at their obstinacy. The seventy-first verse, again, records their query about the Doomsday, the Resurrection, and the Judgement. After replying to them suitably up to the seventy-fifth verse, the Surah, again, resumes the theme of the *Quraan* which not only guides the *Quraysh* — the children of Ishmael — but also puts the record straight regarding the differences among the children of Israel as they were instigating the *Quraysh* to oppose the Messenger. The Surah, up to the eighty-first verse, consoles the Messenger not to grieve at the polytheists as they are, to all intents and purposes, dead to the guidance of the *Quraan*. From the eighty-second verse to the eighty-fifth verse, the Surah threatens them of being punished on the Judgement Day, if they do not come to believe in the revealed knowledge. The eighty-sixth verse directs their attention to natural phenomena such as night and day in response to their demand of some sign of the Hour and then, an image of the Last Day has been presented up to the ninetieth verse to convince them that it is a foregone conclusion and they must beware of it. In the concluding three verses, the Messenger has been commanded to declare that he submits himself to the *Rabb* of the Holy House and he shall continue reciting the *Quraan* as a warner. As for the signs, it is up to Allah to show them and He shall do so.

SURATUNNAML

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

1. *Taa seen*; these are the verses of the *Quraan* (the final recitation) and a book expounding
2. The guidance and good news for the believers
3. Who perform the obligatory prayer and pay *zakaat* and they (are the people who) are firmly convinced of the afterworld.
4. Indeed, We adorn their misdeeds for (those people) who do not believe in the afterworld and hence, they stray in bewilderment.
5. Such (are the people) who shall have grievous punishment and they (are the people who) shall be the worst losers (damned) in the afterworld.
6. And you are, receiving the revelation of the *Quraan* from (Allah possessing) wisdom, knowledge.
7. (Imagine) when Moses said to his family, "I perceive a fire, I will, soon, bring you some information from there or bring a flaming fire-brand so that you may warm up" (yourselves).
8. But, when he came to it (the fire), he was called out, "Blessed is He Who is in the fire and He Who is around it and free from all imperfections is Allah, the *Rabb* of all the worlds in the cosmos.

سُورَةُ النَّعْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَّ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿١﴾

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٢﴾

الَّذِينَ يُعِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ رَبَّنَا لَهُمْ
أَعْمَالُهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ
وَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسِرُونَ ﴿٥﴾

وَإِنَّكَ لَنَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾

إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا خَبَرٍ
أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا
وَسُبْحَنَ اللَّهُ رَبِّ الْعَالَمِينَ ﴿٨﴾

9. O Moses! I am, indeed, Allah, the Almighty, the Sole Source of wisdom.

يَمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

10. And cast your staff" (to the ground) — (Moses did accordingly.) But, when he saw it creeping as if it were a serpent, he took to flight and did not turn to look backwards; "O Moses! Do not fear: message bearers (messengers) do not fear in My presence.

وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدِرًّا
وَلَمْ يُعَقِّبْ يَمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ
لَدَى الْمُرْسَلُونَ ﴿١٠﴾

11. But he who does wrong and then, after (doing) evil, changes it into good, I am, in that case, forgiving, merciful.

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ
فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾

12. And insert your (right) hand into the front opening (of your shirt up to your left armpit), it will come out shiningly white without any disease — with nine miracles, (you must proceed) to Pharaoh and his people; they are a very transgressing people."

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ
مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ
إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾

13. But, when Our miracles came to them as an eye-opener, they said, "It is clear magic."

فَلَمَّا جَاءَهُمْ مَا بَيْنَنَا مُبْصِرَةٌ
قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿١٣﴾

14. And they repudiated them wrong-headedly and arrogantly while their hearts were firmly convinced of them; see, then, how (terrible) was the end of those causing wrong, corruption, and disorder!

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

SECTION 2

15. And (as opposed to Pharaoh) We had given David and Solomon (a great deal of) knowledge and both of them used to say, "Glory (abiding praise and thanksgiving) to Allah

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ
الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

Who has granted us superiority over most of His believing servants" (who render exclusive obedience to Him).

16. And Solomon succeeded David and he said, "O human beings! We have been taught birds' speech and given every kind of things (resources): this is, indeed, clear bounty."

وَوَرِثَ سُلَيْمَنُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِمْنَا
مَنْطِقَ الطَّيْرِ وَأَوْثَقْنَا مِنْ كُلِّ شَيْءٍ
إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

17. And all his troops consisting of jinn and human beings and birds were gathered up before Solomon (for inspection) and hence, they were being arrayed (in battle order),

وَخَشَرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ
وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

18. Till, when they reached the valley of ants, an ant said, "O ants! Enter your holes, Solomon and his troops may not trample you while they are not conscious of it."

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ
ادْخُلُوا مَسَكِنَكُمْ لَا يَحْطِمَنَّكُمْ
سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

19. He, then, smiled joyfully at its speech and said, "O my *Rabb!* Inspire (stimulate / arouse) me so that I should thank (You) for Your grace which You have conferred on me and on my parents and that I should act so righteously as to please You and admit me, with Your mercy, among Your righteous servants" (who render exclusive obedience to You).

فَلَبَسَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي
أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلْنِي بِرَحْمَتِكَ
فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

20. While inspecting (the troops of) birds, he said, "Why do I not see the hoopoe? (Is he present) or is he among the absentees?"

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ
أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

21. "I will award him a violent punishment or I will slaughter him

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ

or he must bring a clear excuse (justification) before me."

22. But he did not stay for long and, then, he (came back and) said, "I know thoroughly what you do not know thoroughly and I have brought, from Saba, for you, certain information.

23. I found a woman ruling over them and she has been given every kind of things (resources) and she has a splendid throne.

24. I found her and her people prostrating themselves to the Sun excluding Allah and the Devil has adorned their misdeeds for them and hence, prevented them from the (straight) path and that is why they do not follow the right path.

25. (The Devil has so overpowered them) that they do not prostrate themselves to Allah Who takes out all the things hidden throughout the heavens and the Earth and knows what you hide and what you disclose.

26. Allah, other than Whom, there is no god (worth obeying), is the *Rabb* of the sublime throne" (the Sole Sovereign of the cosmos — an orderly harmonious systematic universe). ﴿٦﴾

27. (Solomon) said, "We will, soon, see whether you have spoken the truth or you are among the liars.

28. Go with this letter of mine and cast it to them and then, fly apart from them and then, watch (them

أُولَٰئِكَ يَنْتَظِرُ سُلْطَانٍ مُّبِينٍ ﴿٦﴾

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ،
وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ ﴿٧﴾

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُ لَهُمْ وَأُوتِيَتْ
مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٨﴾

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ
وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ
فَهُمْ لَا يَهْتَدُونَ ﴿٩﴾

أَلَا يَسْجُدُ لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ
وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿١٠﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١١﴾

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿١٢﴾

أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ
فَأَنْظُرْ مَاذَا يَرْجِعُونَ ﴿١٣﴾

from a distance) what they respond" (react in response).

29. She said, "O nobles! A noble letter has been cast to me.
30. It is from Solomon and it (begins) in the name of Allah, the Most Gracious, the Most Merciful, (purporting)
31. You must not rise in defiance against me and come to me submitting yourselves."

SECTION 3

32. She said, "O nobles! Counsel me in my affair: I do not decide any affair till you participate" (in the deliberation).
33. They said, "We possess strength and possess great martial power and the matter is up to you and hence, you must consider what you are going to command" (us).
34. She said, "(As for) the kings, when they enter any town (organised human society), they throw it into disorder and render dishonourable the honourable among its inhabitants and so will they do.
35. And I am going to send them a gift and then, see what (reply) the envoys return with."
36. Consequently, when (her envoy) came to Solomon, he said (to him), "Do you (want to) help me with wealth? But what Allah has given me is better than what He has given you. Rather, you should rejoice in your gifts.

قَالَتْ يَتَايَأُهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

أَلَّا تَعْلَمُوا عَلَيَّ وَأُتُوهُ مُسْلِمِينَ ﴿٣١﴾

قَالَتْ يَتَايَأُهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي
مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ﴿٣٢﴾

قَالُوا نَحْنُ أَوْلَى الْقُوَّةِ وَأَوَّلُوا بِأَسْ شَدِيدِ وَالْأَمْرِ إِلَيْكَ
فَانظُرِي مَاذَا أَنَا مُرِينَ ﴿٣٣﴾

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا
وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ
فَنَاظِرَةٌ بِمِ يَرْجِعُ الْأَمْرُ سَلُونَ ﴿٣٥﴾
فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِي بِمَالٍ فَمَاءَ آتِنِي ۚ اللَّهُ
خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

37. Go back to them for we will bring such troops against them as they shall not have any power over them and we will exile them from it (Saba) dishonourably and they shall bear ignominy" (dishonour).

أَرْجِعْ إِلَيْهِمْ فَلَنَأَيِّنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا
وَلَنَخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

38. He said, "O courtiers! Which of you will bring her throne to me before she comes to me submitting herself?"

قَالَ يَتَآيَأُهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا
قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

39. A giant among the jinn said, "I will bring it before you rise from your seat (court) and I am strong (as well as) trustworthy for it."

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا ءَانِيكَ بِهِ قَبْلَ أَنْ تَقُومَ
مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

40. He who had, with him, the knowledge of the Book said, "I will bring it to you before you blink your eyes" (in a twinkling); hence, when he (Solomon) saw it (the throne) lying close by him, he said, "This is some of my *Rabb's* bounty in order to put me to the test whether I thank or do not thank and he who thanks (Allah) thanks only for himself and he who does not thank (does so against himself) because my *Rabb* is, certainly, self-sufficient, magnanimous."

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَانِيكَ بِهِ قَبْلَ
أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ
هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ
وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ
وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

41. He said, "Change the appearance of her throne for her: we will see whether she recognizes (it) or she remains among (those persons) who do not recognize" (anything).

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَ تَنْتَعِدِي
أَمْ تَكُونِ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

42. Hence, when she came, she was asked, "Is your throne so?" She said, "As if it were that (throne); and we have been given knowledge earlier (before coming here) and we have submitted ourselves."

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا
الْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾

43. And what she used to worship, excluding Allah, had prevented her (from believing in Allah): she belonged to a disbelieving people.

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ
مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾

44. She was told, "Enter the palace." But, when she saw it (its floor), she mistook it for deep water and bared both of her legs; (Solomon) said, "In fact, it is a palace levelled and smoothed down by (slabs of) glass." She said, "O my *Rabb*! In fact, I have been doing wrong to myself and, (now), I submit myself, along with Solomon, to Allah, the *Rabb* of all the worlds in the cosmos."

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً
وَكشفت عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ
مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي
وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

SECTION 4

45. And We sent *Ṣaaliḥ*, their brother, to the *Thamood* (with the message), "Serve (render exclusive obedience to) Allah." But then, they (divided) into two parties, quarrelling (about the message).

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ عِبُدُوا
اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾

46. (*Ṣaaliḥ*) said, "O my people! Why do you press for punishment before the grace of guidance? Why do you not seek forgiveness of Allah so that you are shown mercy?"

قَالَ يَوْمَئِذٍ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ
لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾

47. They said, "We draw a bad omen from you and (the believers) who are with you." He said, "Your good or bad omen is with Allah. Rather, you are a people, being subjected to a trial."

قَالُوا أَطِيعُوا نَارَكُمْ وَبِمَنْ مَعَكُمْ قَال طَائِفٌ مِنْكُمْ
عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

48. And, in the town, there were nine gangs that used to cause wrong, corruption, and disorder in the land and they did not bring about any reform.

وَكَانَتْ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ
فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾

49. They said, "Let us swear by Allah mutually that we will attack him and his followers by night and then, tell his heir, 'We did not participate in the killing of his followers and we are, certainly, truthful.'"

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ
لَوْلِيهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ
وَإِنَّا لَصٰدِقُونَ ﴿٤٩﴾

50. And they hatched up a conspiracy and We planned to requite them with punishment for conspiring while they were quite unconscious (of it).

وَمَكْرُؤٌ مَّكْرًا وَمَكْرُؤٌ مَّكْرًا
وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾

51. Hence, consider how the outcome of their conspiracy was — We wiped them out and their people, all together.

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ
أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

52. Hence, these are their houses, fallen and demolished because they used to do wrong: indeed, in such (a story) there is, certainly, a lesson for the people who have knowledge.

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

53. And We rescued (those people) who believed and guarded themselves against His disobedience.

وَأَنجَيْنَا الَّذِينَ ءَامَنُوا
وَكَاوَيْنَاهُمُ الْيَقُونَ ﴿٥٣﴾

54. And (We, also, sent) Lot (as a messenger). Remember, when he said to his people, "Do you commit obscenity (buggery) and you (do so with) your eyes open?"

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ
أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾

55. Do you copulate with males lustfully excluding women? Nay, you are a people steeped in ignorance."

أَيُنْكَمُ النَّاقُورُ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ
بَلْ أَنْتُمْ قَوْمٌ بِجَهْلُسٍ ﴿٥٥﴾

56. But there was no other response of his people except that they said, "Exile Lot's followers from your town: they are such people as seek to be purified, that is, abstain from sodomy."

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ
أَنَاسٌ يَّظْهَرُونَ ﴿٥٦﴾

57. Hence, We rescued him and his household except his wife — We had ordained her to be among those people who would be left behind.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا
مِنَ الْغَابِرِينَ ﴿٥٧﴾

58. And We sent the rain (of pebbles) on them and hence, what a bad rain it was for the (people) warned!

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءً مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾

SECTION 5

59. Say, "Glory (abiding praise and thanksgiving) to Allah and peace for His servants (rendering exclusive obedience to Him) whom He singles out: is Allah better or (those deities) whom they attribute?"

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى
إِنَّ اللَّهَ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾

60. (Are your deities better or) He Who has created the heavens and the Earth and sends water from the clouds for you? We, then, grow, by it, delightful and beautiful gardens: you have no power that you can grow their trees: is there any other deity with Allah? Rather, they are a people deviating from (the truth).

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ
مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ
بَهْجَةٍ مَا كَانَتْ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا
إِنَّ اللَّهَ مَعَ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ
وَإِنْ يَكُونُ مِنْكُمْ مَوْءِدٌ يَأْتِيهِمْ الْغِيثُ
فَلَا يَكُونُ لَكُمْ مِنْهُ عِلْمٌ شَيْئًا وَلَا يَسْمَعُونَ ﴿٦٠﴾

61. (Are your deities better or) He Who has made the Earth a stable place to live on and caused rivers to flow throughout her (the Earth) and rooted mountains for her (the Earth's stability) and created a barrier between two bodies of water? Is there any other deity along with Allah? On the contrary, most of them do not know.

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا
وَجَعَلَ لَهَا رَوَاسٍ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ
حَاجِزًا إِنَّ اللَّهَ مَعَ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ
وَإِنْ يَكُونُ مِنْكُمْ مَوْءِدٌ يَأْتِيهِمْ الْغِيثُ
فَلَا يَكُونُ لَكُمْ مِنْهُ عِلْمٌ شَيْئًا وَلَا يَسْمَعُونَ ﴿٦١﴾

62. (Are your deities worthy of obedience or) He Who hears (the prayer of) a distressed man when he prays to Him and relieves (his)

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ
وَيَجْعَلُ لَكُمْ خُلَفَاءَ أَلْفُ الْأَرْضِ إِنَّ اللَّهَ
مَعَ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ
وَإِنْ يَكُونُ مِنْكُمْ مَوْءِدٌ يَأْتِيهِمْ الْغِيثُ
فَلَا يَكُونُ لَكُمْ مِنْهُ عِلْمٌ شَيْئًا وَلَا يَسْمَعُونَ ﴿٦٢﴾

suffering and appoints you successors of the land? Is there any other deity along with Allah? Little do you bear in mind.

63. (Are your deities worth worshipping or) He Who guides you through the darkness upon darkness of land and sea and Who sends winds as good news before His mercy (rainfall)? Is there any other deity along with Allah? Allah is sublime, being beyond the associate (deities) which they attribute.

64. (Are your deities worth praying to or) He Who originates creation and then, will restore it (at the Resurrection) and Who gives you sustenance from the heaven and the Earth? Is there any other deity along with Allah? Say, "Produce your proof if you are truthful."

65. Say, "None (of the creatures) who are throughout the heavens and the Earth knows the unseen except Allah; and they do not know when they will be resurrected" (raised from the dead).

66. On the contrary, their knowledge about the afterworld has strayed from the right; or rather, they are in doubt about it: nay they are blind to it.

SECTION 6

67. And (those people) who disbelieve say, "Shall we and our forefathers, when we have turned into dust, be, really, taken out (of our graves)?"

مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ ﴿١٢﴾

أَمَّن يَهْدِيكُمْ فِي ظُلُمَاتٍ لَّيْلٍ وَالْبَحْرِ
وَمَنْ يُرْسِلِ الرِّيحَ بِشُرَائِبِكُمْ بِإِذْنِ رَحْمَتِهِ
أَوَلَهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٣﴾

أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ أَوَلَهُ مَعَ اللَّهِ قُلْ مَا تَوْابِعُنَا
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ
وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿١٥﴾

بَلِ أَدْرَاكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ
فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿١٦﴾

وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاءُنَا
إِنَّا لَمُخْرَجُونَ ﴿١٧﴾

68. We have been threatened of this (happening to us) and our forefathers (had, also, been threatened) earlier: this (threat, however), is no more than (one of) the legends of the ancients" (the peoples of old).

69. Say, "Travel through the Earth and then, see, (for yourselves), how the end of the criminals was!"

70. And you must neither sorrow at them nor be in distress of what they are conspiring (against your message).

71. And they say, "When will this threat (take effect), if you are truthful?"

72. Say, "It may be that some of what you are pressing for follows you" (immediately).

73. And your *Rabb* is, certainly, possessed of (high) bounty for human beings, but most of them do not thank.

74. Indeed, your *Rabb* knows well what their breasts hide and what they disclose.

75. And there is not anything hidden throughout the heaven and the Earth, but (it is written) in a clear register.

76. In fact, this *Quraan* relates, to the children of Israel, most of (such events) about which they themselves disagree.

لَقَدْ وَعَدْنَا هَٰذَا النِّحْنَ وَءَابَاؤُنَا مِنْ قَبْلُ إِن هَٰذَا
إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ
فِي ضَلَالٍ مِّمَّا يَكْفُرُونَ ﴿٧٠﴾

وَيَقُولُونَ مَتَى هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٧١﴾

قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي
تَسْتَعْجِلُونَ ﴿٧٢﴾

وَلِإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ
لَا يَشْكُرُونَ ﴿٧٣﴾

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ
وَمَا يُعْلِنُونَ ﴿٧٤﴾

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ
إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾

إِنَّ هَٰذَا الْقُرْآنَ يَفُصِّلُ عَلَىٰ بَنِي إِسْرَءِيلَ
أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

77. And it is, certainly, guidance and mercy for the believers.

وَلَئِنَّهُ لَهْدَىٰ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78. Indeed, your *Rabb* shall judge among them by His authority; and He is the Almighty, the Omniscient.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ
وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾

79. Hence, you must trust in Allah: you are, certainly, following the clear truth.

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾

80. You can neither make the dead hear nor make the deaf hear any call when they flee (take flight from the truth).

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الْقَعَمَ الدُّعَاءَ
إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾

81. And you are not going to guide the blind out of their straying: you can, only, make (those people) who believe in Our verses, hear (the message) and hence, they shall submit themselves to (Allah).

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ
إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾

82. And when the warning of punishment comes to pass against them, We will take out of the Earth, for them, (a strange) animal that will speak to them that human beings are not convinced firmly of Our verses (and signs).

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً
مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا
لَا يُوقِنُونَ ﴿٨٢﴾

SECTION 7

83. And (imagine) the Day when We gather up, from every community, a troop of (those people) who used to belie and deny Our verses (in the world) and then, all of them shall be arrayed (lined up according to their crimes),

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ
بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

84. Till, when all of them arrive (appear before Allah, He) will say, "Had all of you belied and denied My verses (of the books revealed to your messengers up to the *Quraan*) though you had not encompassed them within (the range of your) knowledge or what else had you been doing?"

حَتَّىٰ إِذَا جَاءُوْهُ وَقَالَ اٰكْذِبْتُمْ بِآيٰتِيْ
وَلَمْ يُخَيِّطُوْا بِهَا عِلْمًا اَمَّا ذٰلِكُمْ تَعْمَلُوْنَ ﴿٨٤﴾

85. And the warning of punishment shall prove to be true against them because they had been doing wrong (in the world) and hence, they shall not utter a word.

وَوَقَعَ اَلْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوْا فَهُمْ لَا يَنْطِقُوْنَ ﴿٨٥﴾

86. Do they not see (consider) that We darken night so that they may seek repose during it and (make) day bright and clear (so that they may work during it)? Indeed, in such (natural phenomena) there are proofs (of Our providence) for the people who believe.

اَلَمْ يَرَوْا اَنَّا جَعَلْنَا اَلَّيْلَ لِيَسْكُنُوْا فِيْهِ وَالنَّهَارَ
مُبْصِرًا اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُؤْمِنُوْنَ ﴿٨٦﴾

87. And the Day when the trumpet is sounded, (all those creatures) who are throughout the heavens and (all those creatures) who are throughout the Earth shall, (as a necessary consequence), be terrified (into submission) except whom Allah wills; and all of them shall come (appear before) Him humbly.

وَيَوْمَ يُنْفَخُ فِي السُّورِ فَفَزِعَ مَنْ فِي السَّمٰوٰتِ
وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَاءَ اللّٰهُ وَكُلٌّ اَتَوْهُ
دٰخِرِيْنَ ﴿٨٧﴾

88. And you see mountains which you think to be solidly fixed while, (on that Day), they will be floating like the floating of clouds — the workmanship of Allah Who has perfected everything; He is, indeed, aware of what you do.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ
صُنِعَ اللّٰهُ الَّذِى اَنْفَخَ كُلَّ شَيْءٍ
اِنَّهُ خَيْرٌ بِمَا تَعْمَلُوْنَ ﴿٨٨﴾

89. He who comes (appears before Him on the Judgement Day) with good deeds shall, (as a necessary consequence), have better than that and such (people) shall be secure against terror on that Day.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ
يَوْمَئِذٍ آمِنُونَ ﴿٨٩﴾

90. And the faces of those (people) who appear (before Him) with misdeeds shall be thrown prostrate on the fire (and they will be told), "You are being requited for what you used to do" (in the world).

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكَيْتٌ وَجُوهُهُمْ فِي النَّارِ
هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

91. Indeed, what I have been commanded is that I must serve (render exclusive obedience to) this city's *Rabb* Who has declared it holy and to Whom belongs everything and I have been commanded that I must belong to those people who submit themselves (to Him).

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي
حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ
أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

92. And that I must peruse the *Quraan* and hence, he who follows the right path shall, only, follow the right path for himself and he who strays (from the right path shall do so against himself). Hence, you must say, "I belong, only, to the warners."

وَأَنْ أَتْلُوَ الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي
لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

93. And say, "Glory to Allah. He shall show you His signs and hence, you shall recognize them; and your *Rabb* is not unmindful of what you are doing."

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾