

SURATULQASAS (28)

The *Suratulqasas* is subsidiary and complementary to the preceding surah and carries its theme forward, illustrating it by the story of Moses from the third verse to the forty-sixth verse after affirming, in the second verse, that what follow are the verses of the *Quraan* — Allah's book being revealed to the Messenger. The entire narrative has, ostensibly, been addressed to the Messenger but, in reality, it is for the consumption of the arrogant and defiant leaders of the Makkan polytheists who, like Pharaoh's followers, had exceeded all the proper bounds in rejecting him and persecuting the believers. Further, the narrative puts to rights the inartistic and inaccurate account given by the present mutilated Torah about Moses. The fortieth verse shows the outcome of Pharaoh's arrogance and defiance. The Makkan polytheists must have read in it the result of their own hubris. The believers, being persecuted, must have been consoled by it. The forty-third verse reminds the Jews that the Torah had been granted to Moses as the guidance and mercy, but the children of Israel had failed to appreciate it. The verses, from the forty-fourth to the forty-sixth, justify the Messenger's claim to his revelation being from Allah as he could not have recited this narrative so well, so correctly, and so wisely without His help. It was then, and it is even now, a standing challenge to all to refute it. But the fact is that this narrative is the only true, authentic, and authoritative account of Moses and it goes to substantiate his claim to total accuracy.

The Surah, then, from the forty-seventh verse proceeds to criticize the Makkan polytheists' conduct up to the fifty-first verse and then, praises the conduct of such people of the Book as, unlike them, had come to believe in the *Quraan*, up to the fifty-fifth verse. After consoling the Messenger in the fifty-sixth verse, the Surah, up to the sixty-first verse, again, turns to contradict their view that, if they followed the guidance, they would be snatched away. But the Surah replies to them suitably and warns them that, if they do not believe in the Messenger and the *Quraan*, they will, certainly, meet the fate of the doomed peoples for worldly possessions do not decide the fate of a people. They must exercise their reason and fear the accountability of their conduct before their *Rabb* on the Judgement Day. The Surah, then, proceeds to portray the plight of polytheists and their deities on that Day from the sixty-second verse to the sixty-sixth verse and the success of those people who believe in the Messenger in the sixty-seventh verse. In the sixty-eighth verse, the Surah, then, asserts monotheism and contradicts polytheism. The next verse stresses the range of His knowledge and the seventieth verse declares His sovereignty and the unity of the Godhead along with the certainty of the Resurrection. The Surah, again, stresses His omnipotence and providence up to the seventy-third verse. The next three verses confront all the polytheists with the Judgement Day, when their associates will not be there to help them and His messengers and prophets shall stand as witnesses against them to bear witness that true message had been communicated to them, but in their arrogance and defiance they had rejected it.

The Surah, then, resumes the subject of the sixty-first verse that worldly possessions do not matter in the final analysis, if Allah and His messengers' guidance are shelved.

Qaaroon is such a person whose immense possessions have been shown in the seventy-sixth verse. He does not care a fig for the advice tendered to him in the seventy-seventh verse. His arrogance and defiance have been portrayed in his assertion, "In fact, what I have been given is because of the knowledge I possess." The rest of the narrative up to the eighty-second verse follows as a logical outcome of his hubris. Capitalism never pays. The Makkan capitalists must have seen their own faces reflected in this mirror, with the next two verses having a chastening effect on them. The next three verses turn to the second verse of the Surah to recapitulate the theme, round off the Surah and, above all, console the Messenger hedged in among the wolves. He is exhorted to continue praying to Allah without paying any attention to the polytheists as all their machinations shall fail and Allah Whom he represents has the sovereign sway, implying that He shall help him.

SURATULQAṢAṢ

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

1. *Taa seen meem.*
2. These are the verses of the Book (*Quraan*) expounding (the guidance).
3. We recite / read out before you, some of the account of Moses and Pharaoh truthfully for the people who believe.
4. Indeed, Pharaoh had displayed arrogance and exceeded all the bounds (in doing wrong and committing sins) in the land (Egypt) and divided its inhabitants into factions, having weakened and oppressed a group among them, he used to slaughter their sons and keep their daughters alive; indeed, he was among those who caused wrong, corruption, and disorder.
5. And We willed that We should confer Our blessings on those who had been weakened, oppressed and treated insolently in the land (Egypt) and make them leaders and appoint them successors
6. And grant them power in the land (Palestine) and show Pharaoh and *Haamaan* and the armies of both of them, through them, what they used to guard against.
7. And (when Moses was born), We inspired Moses' mother, "Suckle him: but, when you fear for him, you must, then, entrust him to the Nile and neither fear nor grieve: We will return him to you and

سُورَةُ الْقَصَصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسّم (١)

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (٢)

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ

بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ (٣)

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا

يَسْتَضِعُّ طَائِفَةٌ مِنْهُمْ يَدَّيْحُ أَبْنَاءَهُمْ

وَيَسْتَحْيِ نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ (٤)

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا

فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً

وَنَجْعَلَهُمُ الْوَارِثِينَ (٥)

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ

وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ (٦)

وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ فَإِذَا خَفِيَ

عَلَيْهِ فَكَأَلْنَاهُ فِي الْيَمِّ وَلَا تَحْزَنِي ۚ

إِنَّا رَأَوُوهُ إِلَيْنَا ۖ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ (٧)

include him among the message bearers." (She did accordingly.)

8. Then, Pharaoh's attendants happened to find him so that he might (prove to) be an enemy and (a cause of) grief for them: indeed, Pharaoh and *Haamaan* and the armies of both of them were sinners.

فَالْقِطْعَةُ ۖ أَلْ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا
وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا
كَانُوا خَاطِئِينَ ﴿٨﴾

9. And Pharaoh's wife said, "(He is) the coolness (consolation) of the eye for me and for you: do not put him to death, it may be that he benefits us or we may adopt him (as our) son." And they did not realize (the outcome).

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنِي لِي وَلَكَ
لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا
وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

10. And the heart of Moses' mother came to be impatient (restless for Moses): she was about to disclose (the truth) about him, if We had not fortified her heart so that she should be among the believers (of Our inspiration).

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرَّغًا إِنْ كَادَتْ
لَتُبْدِيَ بِهِ لَوْ أَنَّ رَبَّنَا عَلَىٰ قَلْبِهَا
لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

11. And she said to his sister, "Follow him." She, then, kept observing him from a certain distance, while they did not realize (it).

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ
وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

12. And We had, earlier, forbidden wet nurses for him (Moses) and hence, (when his sister saw it), she said, "May I lead you to such a home the people of which will bring him up (responsibly) for you and they will be sincere to him?"

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ
هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ
وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

13. In this way, We returned him to his mother so that her eye should cool (she should be consoled) and she should not grieve and so that she should know that Allah's promise is true, but most of them do not know.

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ
وَلِنَعْلَمَ أَنْتَ وَعَدَ اللَّهِ حَقًّا
وَلِنُكِّنَ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

SECTION 2

14. And when he attained his full maturity and ripened into growth and development, We gave him (the power of) judgement and knowledge; and so do We reward the beneficent.

وَلَمَّا بَلَغَ أَشُدَّهُ، وَاسْتَوَىٰ ؕ آتَيْنَاهُ حُكْمًا وَعِلْمًا
وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

15. And he entered the town during its inhabitants' forgetfulness and then, he found, in it, two men fighting with each other __ one was from his group and the other from (that of) his enemy and hence, he who was from his group appealed for his help against (the man) who was from (the group) of his enemy and then, Moses struck him with the fist with the result that he killed him. He said, "It is the Devil's action. He is a clearly misleading enemy."

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا
رَجُلَيْنِ يَقْتُلَانِ هَذَا مِنْ شِيعِنِهِ وَهَذَا مِنْ عَدُوِّهِ
فَاسْتَفْتَاهُ الَّذِي مِنْ شِيعِنِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ
فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَذَا
مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

16. He said, "O my *Rabb!* I have done wrong to myself and hence, forgive me." And then, He forgave him; Indeed, He is the Most Forgiving, the Most Merciful.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

17. He said, "O my *Rabb!* For the grace which you have conferred on me, I will, henceforth, never be the helper of criminals."

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ
ظَاهِرًا لِلْمُجْرِمِينَ ﴿١٧﴾

18. So, (the next morning, while going) through the town fearfully, anticipating (danger), all of a sudden, he saw (the same person) who had sought his help yesterday, was again, crying out to him for help; Moses said to him, "You are a man clearly astray."

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي
اسْتَنْصَرَهُ، بِالْأَمْسِ يَسْتَصْرِحُهُ قَالَ
لَهُ مُوسَىٰ إِنَّكَ لَعَوْدِي مُبِينٌ ﴿١٨﴾

19. But, when he intended to attack and take hold of (the man) who was the enemy of both of them, he said, "O Moses! Do you intend to kill me as you killed a man yesterday? (It appears that) you intend nothing but that you should be a tyrant in (this) land and you do not intend that you should be among the reformers."

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ
يَمْوَسَىٰ أَتُرِيدُ أَنْ نَقْتُلَكَ كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ
إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ
أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

20. And there came a man from the farthest part of the town (capital territory), running (to Moses): he said, "O Moses! In fact, the nobles are consulting together about you so as to put you to death and hence, you must leave (the town at once, for) I am, indeed, among your well-wishers."

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمْوَسَىٰ
إِنَّكَ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ
إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

21. And then, he left it (the town) fearing, anticipating (danger): he said, "O my *Rabb*! Rescue me from the wrongdoing people."

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

SECTION 3

22. And when he turned his face (to proceed) towards *Madyan*, he said (to himself). "I hope that my *Rabb* will lead me to the straight path."

وَلَمَّا تَوَجَّهَ بَلَقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي
أَنْ يَهْدِيَ سَوَاءَ السَّبِيلِ ﴿٢٢﴾

23. And when he reached the water (well) of *Madyan*, he found, by it, a group of people watering (their animals) and he found, apart from them, two women holding in (their animals): he said, "What is the trouble with both of you?" Both of them said, "We do not water (our animals) till the shepherds go away (with their animals) and our father is very old."

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً
مِنْ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ
أَمْرَاتَيْنِ تَذْوَدَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي
حَتَّىٰ يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

24. He, then, watered (their animals) for both of them and then, came back to the shade and then, he said (prayed), "O my *Rabb!* I am needy of whatever mercy You bestow on me."

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

25. Then, one of the two (women) came to him walking in (all) modesty: she said, "My father calls you so that he should requite you with the remuneration which (is your due as a reward) for watering (our animals) for us." Hence, when he came to him and narrated (the whole) account to him, he said, "Do not fear, you have been saved from the wrongdoing people."

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ

إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ

لَنَا فَلَمَّا جَاءَهُ، وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ

لَا تَخَفْ بَهِتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

26. One of the two (sisters) said, "O my father! Employ him (because) the best (man) whom you can employ (should be) strong, trustworthy."

قَالَتْ إِحْدَاهُمَا يَبْنَوبُ أَسْتَجِرُّهُ لِيَأْكُلَ مِنْ أَجْرِ

مَنْ أَسْتَجَرَتهُ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

27. He said (to Moses), "I intend that I should marry one of my these two daughters to you on condition that you shall serve me for eight years: but, if you complete ten (years), it is, then, for you (to choose): I do not intend that I should put you to trouble; you shall find me, if Allah wills, belonging to the righteous."

قَالَ إِنِّي أُرِيدُ أَنْ نَمْلِكَ إِحْدَى ابْنَتَي هَاتَيْنِ

عَلَى أَنْ تَأْجُرَنِي ثَمْنِي حَجَاجٌ فَإِنْ أَتَمَمْتَ

عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ

عَلَيْكَ سَتَجِدُنِي إِن شَاءَ اللَّهُ

مِنَ الصَّالِحِينَ ﴿٢٧﴾

28. (Moses) said, "Such (a condition is decided) between me and you: whichever of the two terms I (choose to) complete, there must not, then, be any injustice against me and Allah is the witness to what we say."

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ

قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ

وَكِيلٌ ﴿٢٨﴾

SECTION 4

29. Hence, when Moses completed

فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ

the term and set out with the members of his family, he noticed a fire from the side of the Mount Siani: he said to the members of his family, "Stay (here), I perceive a fire. Perhaps I bring, for you, some information from there or a brand of the fire so that you may warm up" (yourselves).

30. But, when he came to it, he was called from the right side of the valley from a tree in a blessed ground, "O Moses! I am Allah, the *Rabb* of all the worlds in the cosmos.

31. And that cast your staff" (to the ground). But, when he saw it creeping as if it were a serpent, he took to flight and did not turn to look backwards; (but he was told), "O Moses! Come forward and do not fear: you are among the secure (persons).

32. Insert your (right) hand into the front opening (of your shirt up to your left armpit and) it will come out shiningly white without any disease and press your shoulder to yourself against fear — these are, then, two proofs (of your commission as a messenger) from your *Rabb* to Pharaoh and his nobles; they are a transgressing people."

33. (Moses) said, "O my *Rabb*! I killed a man from them and hence, I fear that they will kill me.

34. And my brother Aaron, he is more eloquent in expression than I, and hence, send him with me as a

مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا
إِنِّي مَخَشَتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ
أَوْ كَذُوفٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٣٠﴾

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ
فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوَسَى
إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣١﴾

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَلِكُ كَانَتْهَا
جَانًّا وَلَىٰ مَذْبُحًا وَلَمْ يَعْقِبْ يَمْوَسَى أَقْبَلْ
وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ ﴿٣٢﴾

أَسْلَكَ يَدَكَ فِي جَيْبِكَ فَخَرَجَ يَبْضَاءَ مِنْ غَيْرِ سُوءٍ
وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذُنُوبُكَ
بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٣﴾

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَنْ يَقْتُلُونِ ﴿٣٤﴾

وَإِخِي هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلَهُ

helper, he will approve (confirm) me (for) I fear that they will belie and deny me."

35. Said (Allah), "We will strengthen you with your brother and grant both of you such authority as they shall not be able to get at both of you; by (the force of) Our miracles, both of you and those who follow both of you shall be the victors."

36. But, when Moses came to them with Our clear miracles, they said, "This is nothing but forged magic and we have not heard of such (things) among our forefathers of old."

37. And Moses said, "My *Rabb* knows best who has brought guidance from Him and who will have the excellent reward of the afterworld: indeed, wrongdoers do not prosper."

38. And Pharaoh said, "O (my) nobles! I do not know of any deity for you other than myself. O *Haamaan*! Make a fire, for me, (to bum the bricks of) clay, and then, build a towering structure for me so that I may (go up to) look at the god of Moses though I consider him among the liars."

39. And he and his armed forces displayed arrogance in the land (Egypt) without any justification and they thought that they would not be returned to Us.

40. Hence, We seized him and his armed forces and then, cast them into the sea: consider, then, how

مَعِيَ رِذَاءٌ يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٢٦﴾

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا
سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا
أَتَمْنَا وَمِنْ أَتْبَعَكُمَا الْغَالِبُونَ ﴿٢٧﴾

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا يَتَذَكَّرُ أَلَهُمْ
مَا هَذَا إِلَّا سِحْرٌ مُفْتَرٍ وَمَا سَمِعْنَا بِهَذَا
فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٨﴾

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَى
مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ
إِنَّهُ لَا يَفْلَحُ الظَّالِمُونَ ﴿٢٩﴾

وَقَالَ فِرْعَوْنُ يَتَأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم
مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَهْهْمُنْ عَلَى الطِّينِ
فَأَجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ
مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٠﴾

وَأَسْتَكْبَرُوا وَجُحَدُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ ﴿٣١﴾

فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ
فَأَنْظُرْ كَيْفَ كَانَ

(terrible) the end of the wrongdoers was!

41. And We made them leaders, calling upon (people) to the fire (of the Hell) and, on the Day of Resurrection, they shall not be helped.
42. And We made a curse follow them through this world and, on the Day of Resurrection, also, they shall be among those remote from all good.

SECTION 5

43. And We gave Moses the Book (Torah), after We had wiped out preceding communities, as enlightening arguments for human beings and guidance and mercy so that they might bear in mind.
44. And you were neither on the western side (of the mountain) when We apprised Moses of (Our) decree nor were you among the witnesses (of the whole event).
45. But, We brought into being communities (after communities), and then an age (a long time) passed on them (and hence, they forgot Our message); and you were not staying among the people of *Madyan* reciting Our verses before them, but We have been sending (these messages to you).
46. And you were not on the side of the Mount Sinai, when We had called for (Moses to go and warn Pharaoh), but it is by your *Rabb's* mercy (that you have been sent as a messenger) so that you should warn a people

عَقِبَةُ الظَّالِمِينَ ﴿٤١﴾

وَجَعَلْنَاهُمْ أَيْمَةً يَذْعُونَ إِلَى النَّارِ
وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٤٢﴾

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً
وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٣﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ
مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِصَافِرٍ لِلنَّاسِ
وَهُدًى وَرَحْمَةٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٤﴾

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى
الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٥﴾

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ
وَمَا كُنْتَ ثَاوِيًا فِی أَهْلِ مَدْيَنَ تَتْلُو
عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٦﴾

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِن رَّحِمَةً
مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِّن نَّذِيرٍ
مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٧﴾

whom no other warner had come before you so that they may bear (your admonition) in mind.

47. And if it were not that, if any adversity had visited upon them as a result of what their own hands commit and hence, they would have said, "O our *Rabb*! Why had You not sent a messenger to us so that we would have followed Your verses and been among the believers," (We have sent you as the Last Messenger).

48. But when the truth came to them from Us, they said, "Why has he not been given as Moses had been given?" Had they not disbelieved in what Moses had, earlier, been given? They said, "They are two magicians, both of them help each other." And they had, further, said, "We disbelieve in each of them."

49. Say, "Bring, then, from Allah, any book that guides better than both of them (the *Quraan* and the Torah), I will follow it if you are truthful" (in your assertion).

50. But, if they do not respond to you, you must, then, know that they are following, only their passions; and who is more misguided than he who follows his passions without any guidance from Allah; indeed, Allah does not guide any wrongdoing people.

SECTION 6

51. And We have been communicating them the Word (*Quraan*) (uninterru-

وَلَوْلَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ
آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ
مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ
مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا
وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٤٨﴾

قُلْ فَاتُوا بِي كِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا
أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ
أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ
هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَذْكُرُونَ ﴿٥١﴾

ptedly) so that they may bear (it) in mind.

52. (Those people), whom We had given the Book before it (*Quraan*), believe in it.

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ
هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾

53. And when it is recited before them, they say, "We believe in it. It is the truth from our *Rabb*. We have, indeed, been muslims (submitting ourselves to Allah) before it."

وَإِذَا بَيَّنَّا لَهُمْ أَنَّهُ الْحَقُّ مِنْ رَبِّنَا
إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

54. Such (people) shall be given their reward twice because they have been patient and repel evil with good and spend some of the sustenance which We give them.

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَبِذَرُوا
بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾

55. And when they hear nonsense, they turn away from it and say, "For us, our actions and for you, your actions __ peace be upon you __ we do not, seek (to quarrel with) the ignorant."

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا
أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ
لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

56. You cannot guide whom you love, but Allah guides whom He wills; and He knows best the followers of the right path.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي
مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

57. And they say, "If we follow the guidance with you, we will be snatched away from our land." Have We not established, for them, a secure Holy (House) to which are gathered up fruits of everything as sustenance on Our part, but most of them do not know?

وَقَالُوا إِن نَّبْتَغِ الْهُدَى مَعَكَ نُخَطَفْ مِنْ أَرْضِنَا
أَوْ لَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ
ثَمَرُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

58. And how many a town (the people of) which had exceeded wrongfully and sinfully through a state of life with plenty and profusion, We have wiped out! Hence, these are their

وَكَمْ أَهْلَكْنَا مِنْ قَبْلِكَ بَطَرَتْ مَعِيشَتُهَا
فَإِنَّكَ مَسْكُونُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ

dwelling places which, after them, have not been inhabited but little and We have been the inheritor.

59. And your *Rabb* was not apt to wipe out (the inhabitants of) towns till He had sent, to their capital, a messenger who would recite Our verses before them; and We were not apt to wipe out towns but, while their inhabitants were wrongdoers.

60. And anything which you have been given is the enjoyment of (possession and use restricted to) the life of the world and its adornment; and what is with Allah is the best and the most lasting; do you, not, then, exercise your reason?

SECTION 7

61. Can he, then, whom We have given an excellent promise __ and he is going to have it __ be like (the person) whom We have given to enjoy the possessions of the life of the world and then, he will, on the Day of Resurrection, be among those who shall be produced (before Allah disgracefully)?

62. And (remember) the Day, when He will call them out and ask, "Where are My associates whom you used to attribute" (to Me)?

63. (Those people) against whom our *Rabb's* warning of (punishment) turns out to be true will say, "O our *Rabb*! They are (the people) whom we led astray: we led them astray as we went astray: we absolve

إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا
رَسُولًا يُتْلُو عَلَيْهِمْ مَا يَتْلُوَنَّوَمَا كُنَّا مُهْلِكِي
الْقُرَىٰ ۚ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَافِيهِ
كَمْ مَنَعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ
مِنَ الْمُخَضَّرِينَ ﴿٦١﴾

يَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ
كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ
الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ
مَا كَانُوا مِنَّا بِعِبْدٍ وَكُنَّا نَعْبُدُهُمْ ﴿٦٣﴾

ourselves (from them in Your presence): they had not been worshipping us."

64. And they will be told, "Call your associates." And then, they will call them, but they will not respond to them and they shall see the punishment; if only they had followed the right path!

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

65. And (remember) the Day, when He calls them out and asks, "What had you replied to the message bearers" (sent to you)?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾

66. Then, all the arguments will be obscure to them on that Day and hence, they will not (be able to) ask one another (anything).

فَعِمَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾

67. But as for (those people) who repent and believe and act righteously may hope that they will be among the prosperous.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾

68. And your *Rabb* creates what He wills and chooses (what He wills): they (the angels) have no choice; Allah is free from imperfections and He is sublime being beyond the associates which they attribute.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

69. And your *Rabb* knows well what their breasts (hearts) hide and what they disclose.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾

70. And He is Allah other than Whom there is no god: glory to Him in the world and the afterworld and to Him belongs (absolute) judgement and to Him all of you shall be returned.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

71. Say, "Do you consider if Allah causes night to prevail over you continuously till the Day of Resurrection, who is the deity, besides Allah, who will bring you light? Do you not, then, listen" (to these arguments)?

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا
إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ
أَفَلَا تَسْمَعُونَ ﴿٧١﴾

72. Say, "Do you consider if Allah causes day to prevail over you continuously till the Day of Resurrection, who is the deity, besides Allah, who will bring you night you repose in? Do you not, then, perceive" (it)?

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ
سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ
يَأْتِيكُمْ بِاللَّيْلِ تَسْكُنُونَ
فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

73. And it is from His mercy that He has made night and day for you in order that you should repose during it and in order that you should seek out some of His bounty and so that you should thank (Him for these blessings).

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا
فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

74. And (remember) the Day when He calls them out and asks, "Where are My associates whom you used to attribute" (to Me)?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِي
الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾

75. And We will separate a witness from every community and then, We will say, "Bring your proof." Then, they shall come to know that the truth belongs to Allah and whatever (lies) they used to forge (against Him) shall disappear from them.

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا
هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ
وَوَضَّلْنَا عَنْهُمْ مَآكَانًا يَفْتَرُونَ ﴿٧٥﴾

SECTION 8

76. Indeed, *Qaaroon* belonged to the people of Moses, but he used to wrong them and display arrogance and We had given him such treasurers as their keys used to

إِنْ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى
عَلَيْهِمْ وَءَاتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ

weigh down a group of strong men: (remember) when his people said to him, "Do not gloat over (your riches for) Allah does not love those who gloat over (their possessions),

بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ
إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

77. And you must seek the abode of the afterworld through what Allah has given you, while you must not forget your portion of this world and you must do good (to others) as Allah has done good to you and you must not seek (to cause) wrong, corruption, and disorder in the land: indeed, Allah does not like those who cause wrong, corruption, and disorder."

وَاتَّبِعْ فِي مَاءِ آتِنَاكَ اللَّهُ الدَّارَ الْآخِرَةَ
وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ
فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

78. (Qaaroon) said, "In fact, what I have been given is on the grounds of the knowledge I possess." Did he not know that Allah had wiped out, before him, many communities which were stronger and more numerous in manpower than he? And criminals shall not be asked about their crimes (on the Judgement Day).

قَالَ إِنَّمَا أُوتِيَتْهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ
قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ
قُوَّةً وَكَثْرَتًا جَمْعًا وَلَا يَسْأَلُ عَنْ ذُنُوبِهِمْ
الْمُجْرِمُونَ ﴿٧٨﴾

79. Then, (one day), he passed by his people in all his pomp: (those people) who used to love and strive for the life of the world said, "Would that we had as Qaroon has been given! Indeed, he has (been endowed with) a supremely good fortune."

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ
الْحَيَاةَ الدُّنْيَا بَلِّغْ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ
إِنَّهُ لَدْوَ حَظٍّ عَظِيمٍ ﴿٧٩﴾

80. And (those people) who had been given knowledge said, "Woe to you! Allah's reward is the best for whoever believes and acts righteously and it is not granted to (anyone) but the patient."

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ
خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا
وَلَا يُلْقِيهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

81. Hence, We buried him and his mansion in the ground / earth and then, there was no party, whatsoever, that could help him against Allah and he, also, could not overcome (the disaster).

فَنَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ
لَهُ مِنْ فَتَةٍ يَنْصُرُوهُ مِنْ دُونِ اللَّهِ
وَمَا كَانَتْ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾

82. And (those people) who, till yesterday, desired (to have) his position, started saying, "Alas! (We had forgotten that) Allah, alone, expands the sustenance of whichever of His Own created human beings He wills and straitens (it for whom He wills): if Allah had not conferred His blessings upon us, He would have, also, buried us (in the earth). Alas! (We had forgotten that) disbelievers do not prosper."

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ
وَيْكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
مِنْ عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ عَلَيْنَا
لَخَسَفَ بَنَانًا وَيَكَانَهُ لَا يَفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

SECTION 9

83. We will set apart this abode of the afterworld for (those people) who neither love and strive for displaying arrogance in the world nor (give rise to) any wrong, disorder, and corruption; and good end belongs to the fearing.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا
فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

84. Whoever comes (to the afterworld) with good deeds shall have better than (what he brings) and (those people) who come (to the afterworld) with misdeeds, (as a corollary, those people) who do misdeeds, will not be requited with but what they have been doing (in the world).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ
إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

85. Indeed, He Who has made (the communication of) the *Quraan* obligatory on you, shall lead you to (a splendid) end; say, "My *Rabb*

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ
إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ

knows best who comes with the guidance and who is in clear misguidedness."

وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

86. And you did not expect that the Book (*Quraan*) would be communicated to you except by your *Rabb's* mercy and hence, you must not be the helper of disbelievers.

وَمَا كُنْتُمْ تَرْجُو أَنْ يُلْقَى إِلَيْكُمُ الْكِتَابُ
إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونَنَّ
ظَهِيرًا لِلْكَافِرِينَ ﴿٨٦﴾

87. And they must not deflect you from Allah's verses after they have been revealed to you and you must call (them) to your *Rabb* and not belong to the polytheists.

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزِلَتْ إِلَيْكَ
وَأَنْذِرْ لَكَ رَبِّكَ فَلَا تَكُونَنَّ
مِنَ الْمُشْرِكِينَ ﴿٨٧﴾

88. And you must not pray to any other deity along with Allah (for) there is no deity (worth praying to) but Him; everything is going to perish except His sway (power and authority): to Him belongs (absolute) judgement and to Him all of you shall be returned.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ
هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾