

SURATURROOM (30)

In the preceding surah, it has been shown that, in the final analysis, persecutors perish and the persecuted prosper. The *Suraturroom* proves it historically and foretells in AD 614 what materializes in AD 624. The Surah, from the fourth verse to the seventh verse, predicts the fulfilment of Allah's promise in future, at that time, entirely incredible. In AD 614 when Islam was only four years old and the Last Messenger's following was very small, it was incredible that, in AD 624 the Messenger would defeat the Makkan polytheists at *Badr* and Heraclius, the Byzantine emperor, would rout the Persian army in Azerbaijan, to the great joy of the believers.

But polytheists do not believe in Allah's promise because they are blinded to the afterlife by the cerecloth of materiality and hence, they do not ponder their own selves. When Allah has created everything in this cosmos with a purpose, with wisdom and with a term, based upon justice, how can, then, this cosmos and man go without them, so argues the eighth verse? Justice demands judgement after the end of life in the afterlife. Hence, in this very world the peoples and communities that had been belying and denying their messengers and books had been wiped out, concludes the tenth verse. Hence, the Makkan polytheists must heed this warning or perish like them. The eleventh verse states, in fine, the whole truth. The Surah, then, from the twelfth verse to the sixteenth verse, portrays the plight and despair of the polytheists and the joy and reward of the believers. Since this cosmos is based on justice, Allah must be declared free from imperfections and praised as given in the seventeenth and eighteenth verses.

From the nineteenth verse to the twenty-fifth verse, the Surah stresses resurrection for accountability and the unity of the Godhead. It recounts five of His signs to prove His omnipotence and providence which lead man, by pondering, knowledge, and reasoning, to the inescapable conclusion that he shall be resurrected for the accountability of his actions to meet the ends of justice. According to the twenty-sixth verse, resurrection is far easier for Him than origination. The next two verses argue against polytheism which is both against reason and without any basis in knowledge.

Hence, from the thirtieth verse to the thirty-second verse, the Surah enjoins the Messenger and, through him, all the believers, to keep their faces fixed on Islam __ the true submission to Allah __ single-mindedly, fear Him, perform the obligatory prayer, and shun polytheism in all its forms. The next two verses expose the duality in the conduct of a polytheist and the thirty-fifth verse dismisses it as hollow. The next verse, again, exposes a polytheist's lack of trust in Allah Who, alone, as the thirty-seventh verse shows, expands, or straitens anyone's sustenance, while he thinks it to be circumstantial. Hence, the thirty-eighth verse enjoins the believers to spend what they can afford on the needy, thereby ensuring their prosperity and the thirty-ninth verse expresses His displeasure at loans advanced on interest.

The Surah proceeds to assert Allah's omnipotence in the fortieth verse and pinpoints polytheism the root of all wrong, corruption, and disorder on land and water and illustrates it by the example of the doomed communities, guilty of polytheism, in the forty-second verse. Hence, the Messenger is, again, enjoined to shun polytheism in toto before the Day comes upon them to be judged by Allah. The forty-fourth and the forty-fifth verses present both the groups __ those who will be punished and those who will be rewarded. The forty-sixth verse, again, mentions His providence which polytheists repudiate. The forty-seventh verse shows the punishment of such criminals and assures help for believers. The forty-eighth verse, again, points up His omnipotence and providence which result in, as the fiftieth verse shows, the vivification of the dead earth. In such a way, Allah shall resurrect human beings for accountability. But, since the Makkan polytheists were unresponsive to these pearls of wisdom, the Messenger is told in the fifty-second and fifty-third verses to turn away from them.

The Surah, in its fifty-fourth verse, proceeds to show His omnipotence and omniscience in bringing man to life. It is not for nothing. The purpose is to give man freedom and choice in this world and then, resurrect him to judge his conduct. The Surah, from the fifty-fifth verse to the fifty-seventh verse, pictures the resurrection as a foregone conclusion.

The Surah, finally, in the last three verses, exposes the obstinacy and unreason of polytheists in not heeding the message of the *Quraan* and consoles the Messenger and assures him that he is following the truth and they must not make light of him. Allah shall help him and His promise of the success of Islam shall materialize and polytheism shall be eliminated. And it did happen as promised.

SURATURROOM

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

1. *Aliflaam meem.*
2. The Byzantine have been overcome
3. In the nearby land and they shall, soon, after their being overcome, overcome (the Persians)
4. In a few (from three to nine) years: authority belonged to Allah before (this event) and (it shall belong to Him) after (that); and, on that day, believers shall rejoice
5. In Allah's help __ He helps whom He wills and He is the Almighty, the Most Merciful.
6. (It is) Allah's promise __ Allah does not go back on His Own promise. But most of the human beings do not know.
7. They know only the outward of the life of the world and they are wholly unmindful of the afterlife.
8. And do they not think in their hearts, "Allah has not created the heavens and the Earth and what is between the two but with (a sublime) end and for a fixed term (a limited period of time)?" And most of the human beings disbelieve in appearing before their *Rabb* (for Judgement).
9. And do they not travel through the Earth so that they should see, (for

سُورَةُ الرَّوْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

آلَـهٖ ۙ

غَلِبَتِ الرُّومُ ۝

فِي آدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ

عَلَيْهِمْ سَيَعْلَمُونَ ۝

فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ

وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ

الْمُؤْمِنُونَ ۝

يَنْصُرُ اللَّهُ يَنْصُرُ مَن يَشَاءُ

وَهُوَ الْكَزِيرُ الرَّحِيمُ ۝

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ ۝

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ

هُمْ غَافِلُونَ ۝

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَّا خَلَقَ اللَّهُ السَّمَوَاتِ

وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِآلْحَقٍّ وَأَجَلٍ مُّسَمًّى

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمْ

لَكٰفِرُونَ ۝

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ

themselves), how (terrible) the end of (those people) who (existed) before them was? They were stronger than they (the Makkans) and had tilled (prepared and cultivated for crops) the earth and made her thrive more than what they have made her thrive and their (own) messengers had brought them clear evidences. Hence, Allah was not such as to wrong them. But they used to wrong themselves.

الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارُوا
الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا اللَّهُ لِيُظْلِمَهُمْ
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٠﴾

10. Then, the end of (those people) who had done evil was hellfire because they had belied and denied Allah's verses and they used to laugh at them.

ثُمَّ كَانَ عِقَابَ الَّذِينَ كَذَبُوا السُّورَى أَنْ كَذَّبُوا
بِعَايَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾

SECTION 2

11. Allah, alone, originates the creation and then, He shall restore it (at the Resurrection) and then, you shall be returned to Him.
12. And the Day when the Hour of Resurrection breaks out (begins suddenly), criminals shall be driven to despair and stupefied.
13. And among their associates, they will not have any intercessors (to intercede for them) and they will, themselves, reject (disbelieve in) their associates.
14. And the Day when the Hour of Resurrection breaks out (begins suddenly), on that Day, (all the human beings) shall stand divided into (believers and disbelievers).

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ
ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ
وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾

وَيَوْمَ تَقُومُ السَّاعَةُ يُومَذِّبُ نَفَرًا فَوْقَ

15. But, as for (those people) who believe and do good deeds, they shall, consequently, be made to rejoice in a luxuriant garden.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾

16. And as for (those people) who disbelieve in and belie and deny Our verses and appearing (before Allah for accountability in) the afterlife, (are the people who) shall be caught up in punishment.

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾

17. Hence, you must declare Allah free from imperfections, when you enter upon the evening and when you enter upon the morning__

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

18. And glory (abiding praise and thanksgiving) belongs to Allah throughout the heavens and the Earth and (you must declare Him free from imperfections) at nightfall and when you enter upon (the time) of the Sun's decline from the noon.

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ
وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

19. He takes what is alive out of what is dead and He takes what is dead out of what is alive and He vivifies the land after its death; and, in this way, you shall be taken out (raised from the dead).

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾

SECTION 3

20. And among His signs, (one of them), is that He created you from the earth and since then, you have been proliferating, as man, (through procreation).

وَمِنْ ءَايَاتِهِ ءَ أَن خَلَقَكُمْ مِنْ تُرَابٍ
ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْشُرُونَ ﴿٢٠﴾

21. And among His signs, (yet another) is that He created wives for you, from your own selves, so that you should find repose with them and effected love and mercy between you; indeed, in such (a grace), there

وَمِنْ ءَايَاتِهِ أَن خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

are lessons for those people who ponder,

22. And among His signs are the creation of the heavens and the Earth and the diversity of your languages and your colours; indeed, in (all) such (things) there are lessons for the learned.

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ
الْسِّنِّكُمْ وَالْوَلَوْنِكُمْ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾

23. And among His signs are your sleep by night and day and your seeking of His bounty; indeed, in (all) such (things) there are lessons for those who listen.

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ
مِّن فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

24. And among His signs are that He shows you lightning (inspiring) fear and hope and sends water from the clouds and then, by it, He vivifies the land after its death; indeed, in (all) such (phenomena), there are lessons for the people who exercise their reason.

وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا
وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْجِي بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَعْقِلُونَ ﴿٢٤﴾

25. And among His signs are that the heaven and the Earth are functioning under His command; furthermore, whenever He gives you a call (to come out) of the Earth, you shall, all of a sudden, rise (from the dead).

وَمِنْ آيَاتِهِ أَن تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ
ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

26. And to Him belong whoever are throughout the heavens and the Earth — all (of them) are obedient to Him.

وَلَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ
كُلُّ لَهُ فَاسْتَنُونَ ﴿٢٦﴾

27. And it is He Who originates creation and then, He shall restore it (at the Resurrection) and it is the easiest for Him; to Him belongs transcendent excellence throughout the heavens and the Earth; and

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ
عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

He is the Almighty, the Sole Source of wisdom.

SECTION 4

28. He gives you an example from your own selves: do you take any of those (slaves) whom your right hands possess as associates in whatever sustenance We provide you with, so (with the result) that you are equal (to them) in it (what you possess), fearing for them as you fear for yourselves? In this way, do We expound (Our) verses in detail for the people who exercise their reason.

صَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَّكُمْ
مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ
فِي مَا رَزَقْتُمْ فَإِنَّهُ فِيهِ سَوَاءٌ تَخَافُونَهُمْ
كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

29. On the contrary, (those people) who do wrong follow their passions without any knowledge: who can, then, guide whom Allah has misguided? And they shall not have any helpers.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ
فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ
مِّنْ نَّصِيرِينَ ﴿٢٩﴾

30. Hence, you must keep your face fixed, single-mindedly, on the Islamic way of life (submission to Allah; and keep following) Allah's nature on which He has created human beings; there can be no change in Allah's creation __ such is the Islamic way of life, straight, without any deviation from rectitude, but most of the human beings do not know.

فَأَقْوَ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ
الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ
ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

31. You must turn to Him repentantly and fear disobeying Him and perform the obligatory prayer and must not belong to polytheists.

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ
وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾

32. (You must not) belong to (those people) who have split (divided into disagreeing and hostile parties) their way of life (handed down to them by Abraham) and fallen into

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَابًا
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

factions: (the members of) each faction rejoice in what they have with them.

33. And when any distress afflicts human beings, they pray to their *Rabb*, turning to Him repentantly. Afterwards, when He makes them taste mercy on His part, soon after that, a faction of them (starts) attributing associates (deities) to their *Rabb*,

وَإِذَا مَسَّ النَّاسَ ضُرٌّ عَوَّازَهُمْ مُنِيبِينَ إِلَيْهِ
ثُمَّ إِذَا أَذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ
بَرِيهِمْ يُشْرِكُونَ ﴿٣٣﴾

34. (Only) to be thankless for what We have given them. "Hence, enjoy yourselves a little. You shall, soon, know" (the outcome of your conduct).

لِيَكْفُرُوا بِمَا آءَانَيْنَهُمْ فَيَمْتَعُوا فَسَوْفَ
تَعْلَمُونَ ﴿٣٤﴾

35. Have We revealed, to them, any authorization that speaks (testifies) to the associates which they have been attributing to Him?

أَمْ أَنْزَلْنَاهُ عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ
بِمَا كَانُوا بِهِ يَشْرِكُونَ ﴿٣٥﴾

36. And when We give human beings to taste (an act of) mercy, they rejoice in it and if any adversity afflicts them for (as the penalty of) what their own hands commit, they lose all hope all at once.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبَهُمْ
سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

37. Do they not see that Allah, alone, expands sustenance for whom He wills and straitens (sustenance for whom He wills)? Indeed, in (all) such (matters) there are lessons for the people who believe.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

38. Hence, you must give a relative his right and a poor man and a traveller/wayfarer (their rights); such (a course) is the best for (those people) who seek Allah's pleasure and (the people) such (as these) are going to prosper.

فَتَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ
ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ
هُمْ الْمُقْتَدِرُونَ ﴿٣٨﴾

39. And whatever interest (bearing loan) you give so that it should grow further with (the aggregate) of other people's moneys, in Allah's view, it does not grow and whatever *zakaat* (charitable offerings) you give (needy people, exclusively), seeking Allah's pleasure (grows) and hence, such (people as give charities) are going to multiply (their wealth).

وَمَا أَنتُم مِّن رَّبٍّ لِّرَبِّوَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوْا
عِنْدَ اللَّهِ وَمَا أَنتُم مِّن ذٰكُوْرٍ تُرِيْدُوْنَ وَجْهَ اللَّهِ
فَأُولَٰئِكَ هُمُ الْمُضْعِفُوْنَ ﴿٣٩﴾

40. (It is) Allah Who creates you and then, gives you sustenance and then, causes you to die and then, (at the Resurrection), He shall bring you back to life: is there any of your associates who can, at all, do any of such things? He is free from imperfections and sublime, being beyond the associates which they attribute.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ
ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُمْ مَّنْ يَفْعَلُ
مِن ذَٰلِكُمْ مِّن شَيْءٍ سُبْحٰنَهُ وَتَعَالٰى
عَمَّا يُشْرِكُوْنَ ﴿٤٠﴾

SECTION 5

41. Wrong, corruption, and disorder appear on land and sea as a result of what the hands of human beings commit so that He should make them taste (the bitter fruits) of some of (the evils) which they do so that they may turn (to Him seeking forgiveness).
42. Say, "Travel through the Earth and then, see, (for yourselves), how (terrible) the end of (those people) who existed before (in the past) was! Most of them were polytheists."
43. Hence, you must keep your face fixed on the Islamic way of life, straight, without any deviation from rectitude before there comes the Day that shall not be repelled on

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ مِمَّا كَسَبَتْ
أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوْا
لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٤١﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِيْنَ مِن قَبْلُ كَانَ أَكْثَرُهُمْ مُّشْرِكِيْنَ ﴿٤٢﴾

فَاقْرَءْ وَجْهَكَ لِلدِّينِ الْقَاسِمِ مِن قَبْلِ أَن يَأْتِيَ
بِیَوْمٍ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّعُوْنَ ﴿٤٣﴾

Allah's part: on that Day, they (all the human beings) shall split up (into groups).

44. Whoever disbelieves (must know that) his disbelief shall, necessarily, go against him and (those people) who act righteously, necessarily, smooth out (their ways) for themselves

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَمَنْ عَمِلَ صَالِحًا
فَلَا نَفْسَ لَهُ يَمْهَدُونَ ﴿٤٤﴾

45. So that He should reward (those people) who believe and do good deeds from His bounty; indeed, He does not like disbelievers.

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾

46. And among His signs, (one of them), is that He sends winds announcing good news and (He does it) so that He should make you taste some of His mercy and so that feluccas should sail under His command and so that you should seek out some of His bounty and so that you should thank (Him).

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ
مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ
وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾

47. And We had sent messengers, before you, to their peoples and hence, they had brought them clear evidences (but they disbelieved in them) and then, We inflicted punishment on (those people) who used to commit crimes and helping believers has been incumbent on Us.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ
بِالْبَيِّنَاتِ فَأَنْتَقِمْنَا مِنْ الَّذِينَ كَفَرُوا وَكَانَ حَقًّا
عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

48. (It is) Allah Who sends winds and then, they raise clouds and then, He spreads them in the sky as He wills and separates them into parts and then, you see rain falling from within them: consequently, when He causes it to fall on some of His Own created human beings on whom He wills (it to fall), they, all of a sudden, start rejoicing (at it),

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كُسْفًا فَتَرَى
الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ
مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

49. Though, before it (the rain) was bestowed on them, before it (their rejoicing), they had been driven to despair.

وَلِنْ كَانُوا مِنْ قَبْلُ أَنْ يَنْزَلَ عَلَيْهِمْ مِنْ قَبْلِهِ
لَمُبْسِينَ ﴿٤٩﴾

50. Hence, look at the effects of Allah's mercy how He vivifies the land after its death; indeed, such is (Allah Who) is going to bring the dead to life (at the Resurrection) and He has absolute power and authority over everything.

فَانْظُرْ إِلَىٰ آثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ
بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُجِي الْمَوْتِ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

51. And if We send such a wind (as a result of which) they see it turn yellow, even after that, they will persist in disbelieving.

وَلِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ
يَكْفُرُونَ ﴿٥١﴾

52. So, you can neither make the dead listen nor can you make the deaf hear (your) call (your plea to submit to the message), when they turn their back (on the message).

فَأِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الْأُصْمَاءَ
إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾

53. And you cannot guide the blind away from their straying: you cannot make (anyone) hear (your message) but (those people) who believe in Our verses and hence, they will submit themselves (to Allah).

وَمَا أَنْتَ بِهَادٍ الْعُمَىٰ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ
إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾

SECTION 6

54. (It is) Allah Who creates you from (a state of) weakness and then, gives you strength after weakness and then, (again), gives you weakness and old age after strength; He creates what He wills and He is the Omniscient, the Omnipotent.

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ
ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً
يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾

55. And the Day when the Hour of Resurrection breaks out, criminals

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لِيُسَوَّوْا

will swear (that) they have not stayed but for an hour; similarly, they used to be deterred, feeble-mindedly, (from the guidance in the world).

56. And (those people), who were given knowledge and belief (while living in the world), will say, "According to Allah's record, you have stayed up to the Resurrection Day: this is, then, the Resurrection Day. But you had no knowledge" (in the world).

57. On that Day, then, neither will their apology benefit (those people) who do wrong (in the world) nor will they be allowed to seek to please (Allah).

58. And We have given every kind of argument in this *Quraan* for (the guidance of) human beings and if you bring them any argument, (those people) who disbelieve shall say, "You are nothing but the bringers of falsehood."

59. In this way, does Allah seal the hearts of (those people) who do not have the knowledge (of the Book).

60. Hence, you must be patient (because) Allah's promise is, certainly, true and (those people) who are not firmly convinced (of it) must not scare you away into ignorance.

عَبْرَ سَاعَةٍ كَذَلِكَ كَانُوا يَقُولُونَ ﴿٥٥﴾

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ
اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ
وَلَكِنَّا كُنْمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾

فِيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا أَعْذِرُهُمْ
وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ
وَلَئِنْ جِئْتَهُمْ بِبَيِّنَاتٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا
إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ
لَا يَعْلَمُونَ ﴿٥٩﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَّ
الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾