

SURAH SABA (34)

The Surah *Saba* begins the fifth group of surahs. It has sixteen surahs in all up to the *Suratulhujuraat*. Although all the three components of the message of the *Quraan* — the unity of the Godhead, the office of bearing the divine message, and the afterworld — are in common among all of them, yet the thrust of all of them is the affirmation of the oneness or uniqueness of Allah. But this theme has been treated variously and propounded differently. Hence, the thrust of the Surah *Saba* is thanksgiving and it is due to Allah alone, not to any supposed deities, as the opulent Makkan polytheists, living in ease and luxury, had presumed without any knowledge. The Surah, therefore, proceeds, from the first verse to the ninth verse, to justify it, in this world and the afterworld, for Allah, the Sovereign of the cosmos, the Omniscient, and the Omnipotent Creator. Nothing is beyond His power. Nothing escapes His knowledge. He shall resurrect human beings for accountability so as to reward the believers and punish the disbelievers — such is the quintessence of the message of the Book revealed to the Messenger and it is acknowledged, argues the sixth verse, by all those people who have the knowledge of the scriptures of the past or the cognition of the natural phenomena. But the opulent Makkan polytheists, the eighth verse says, call him a forger or an insane person without pondering his message. In response to their demand for miracles, the ninth verse draws their attention towards the cosmos as well as threatens them to punish them.

The Surah, then, proceeds from the tenth verse to the twenty-first verse to prove that, if opulent Makkan polytheists, in their arrogance, fail in thanksgiving, they must remember David and Solomon who were far more opulent, powerful, and resourceful than they are and they used to thank Allah humbly unlike them. The fifteenth verse gives the example of Saba. As long as the people were thankful to Allah in acknowledgement of His blessings and mercy and submitted themselves to His guidance, they were prosperous. But, when they turned away from Him thanklessly, they were wiped out. There is a lesson for them in it, if, at all, they want to bear in mind the manifold blessings given to them by Allah in the form of the Holy Ka'ba.

The Surah, then, proceeds, from the twenty-second verse to the twenty-seventh verse, to debunk polytheism which is the worst negation of thanksgiving. The deities whom polytheists worship do not possess any authority anywhere. They shall not help their worshippers on the Judgement Day. Allah, the Most High, the Most Sublime, sustains them and hence, they must thank Him. But, if they do not listen to the Messenger in their arrogance, Allah shall judge between him and them on the Judgement Day because He is the Most Omniscient Judge.

The Surah, then, from the twenty-eighth verse to the thirty-ninth verse, proceeds to expose their ingratitude further. Instead of thanking Allah for having sent the Last Messenger among them to guide the entire humankind through them, they ask him

frivolous questions as given in the twenty-eighth verse and refuse to believe in the *Quraan* which has been revealed to him to guide them. The Surah, then, proceeds to portray their plight up to the thirty-third verse on the Judgement Day. The dialogue is between the leaders __ the Makkan polytheists living in opulence, ease, and luxury __ and their followers who were weakened into being led by them. All of them shall confront the punishment __ their leaders for misleading them and the led for submitting themselves to them and not rising against them. The thirty-fourth and the thirty-fifth verses state how opulent leaders living in ease and luxury have been conducting themselves through ages in regard to their messengers. The thirty-sixth and the thirty-seventh verses state that sustenance is expanded or straitened by Allah. What matters is the righteous deed. Manpower and money power without it are going to lead them into the Hell. The thirty-seventh verse holds out the promise of double reward to those who act righteously in this world while the thirty-eighth verse threatens everlasting punishment to those who exert themselves to frustrate His verses. The thirty-ninth verse is a message of hope to those who spend anything for His sake. Allah recompenses it in this very world.

The Surah proceeds, from the fortieth verse to the forty-fifth verse, to debunk Makkan polytheists' superstition that angels are His daughters. The angels will, on the Judgement Day, bear witness against them and then, the polytheists worshipping them, as deities, shall taste, the forty-second verse declares, the punishment of the fire of the Hell, though, in this world, when the Messenger recites the *Quraan*, he is called a forger or a magician and, before him, no warner had come to them with a book. Hence, the forty-fifth verse warns them to learn their lesson from the annihilation of far more powerful and opulent peoples who had, like the Makkan polytheists, belied and denied their messengers.

The Surah, finally, proceeds, from the forty-sixth verse to the fiftieth verse, to appeal to them to exercise their sanity and ponder the message of the Last Messenger. He is a warner, without any insanity, warning them of punishment, if they reject the *Quraan* which his *Rabb* has revealed to him. He does not demand any reward of them for the communication of His message. The Surah, in its last four verses, portrays the plight of the polytheists in the afterworld where they would like to believe in the *Quraan*, but it will be too late for they have, now, an opportunity which they miss, here, in the world. Hence, the Hell shall be their eternal abode.

SURAH SABA

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

1. Glory to Allah to Whom belong what is throughout the heavens and what is throughout the Earth and to Him shall glory belong in the afterworld; and He is the Sole Source of wisdom, the Most Cognizant.
2. He knows what goes into the Earth and what comes out of her and what descends from the heaven and what ascends into it; and He is the Most Merciful, the Most Forgiving.
3. And (those people) who disbelieve say, "The Hour of Resurrection shall not come upon us." Say, "Yes? By my *Rabb!* __ It shall come upon you __ He knows the unseen: neither (anything worth) the weight of an atom is hidden from Him throughout the heavens nor throughout the Earth and (there is) neither (anything) smaller than that nor bigger, but is (set down) in a clear record,
4. So that He should reward (those people) who believe and do good deeds; such (people) as these shall have forgiveness and generous sustenance.
5. And (those people) who exert themselves in frustrating Our verses (are the people) who shall have the punishment of a grievous, violent, and successive quaking."

سُورَةُ سَبْأٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ
مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ
الْغَفُورُ ﴿٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي
لَتَأْتِيََنَّكُمْ عَلِيمُ الْغَيْبِ لَا يَغْرُبُ عَنْهُ مِثْقَالُ
ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ
مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ
مُبِينٍ ﴿٣﴾

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

وَالَّذِينَ سَعَوْا عَلَيْنَا فإِنَّا لَنَمُعْجِزِينَ أُولَٰئِكَ
لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ﴿٥﴾

6. And (those people) who have been given knowledge consider that (the *Quraan*), which has been revealed to you from your *Rabb*, is the (sole) truth and guides (human beings) to the path of the Almighty, the Most Praiseworthy.

وَبَرَى الَّذِينَ أَوْتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ
مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ
الْعَزِيزِ الْحَمِيدِ ﴿٦﴾

7. And (those people) who disbelieve say, "Shall we show you a man who informs you (that), when you have been torn to pieces, you shall be raised into an entirely new creation?"

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ
إِذَا مُرِّقْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾

8. (We do not know whether) he forges falsehood against Allah or he is insane." On the contrary, (those people) who do not believe in the afterlife (are going) through punishment and gone astray too far.

أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾

9. Do they not, then, look at the heaven and the Earth which is before them and which is behind them? If We so will, We can bury them in the earth or drop fragments of the heaven on them; indeed, in such (a warning) there is, certainly, a lesson for every man turning (to Allah) repentantly.

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
مِنْ السَّمَاءِ وَالْأَرْضِ إِنْ نَشَأْ نُخَسِّفْ بِهِمُ
الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ
إِنْ فِي ذَلِكَ لَآيَةٌ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٩﴾

SECTION 2

10. And We had granted David a (great) bounty on Our part: (We had ordered), "O mountains! Harmonize with him (in declaring Allah free from imperfections) and (similarly We had ordered) the birds" (to do so with him) and We had softened iron for him.

وَلَقَدْ آتَيْنَا دَاوُدَ مَنَاقِبًا لِّبَنِي جَالِ أَوْيىٰ
مَعَهُ وَالطَّيْرَ وَأَنَّا لَهُ الْخَادِعِ ﴿١٠﴾

11. (We had ordered him to) make coats of mail and ascertain measurements

أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا

in weaving mailed fabrics and (ordered his people), "Act righteously: indeed, I observe what you do."

12. And for Solomon, (We had subjected) the wind (to his control), its blowing outwards for a month's journey and its blowing inwards for a month's journey and We had caused a spring of copper to flow for him and (We had, also, subjected to his control) some of the jinn who used to work before him by his *Rabb's* command and (We had commanded), "Which of them deviates from Our command (must know that) We will give him to taste the punishment of the flaming fire" (of the Hell).

13. They used to make, for him, what he wanted, as palaces and figures and large dishes like reservoirs and firmly fixed cooking pots; O David's people! Act thankfully; and My thankful servants (rendering Me exclusive obedience) are but a few.

14. But, when We ordained him to die, no one pointed out to his death but a termite that was eating into his staff: hence, when he fell down, the jinn realized that if they had known the unseen, they would not have stayed in the disgraceful punishment.

15. There was a lesson for (the people of) Saba in their own home (land): there were two (rows of) gardens to the right and to the left (of the land): eat (freely) from your *Rabb's* sustenance and give thanks to Him; (You have) a land, safe and rich, and forgiving *Rabb*.

صَلِّحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

وَلِسُلَيْمَانَ الرِّيحَ غَدُوًّا شَرُّهُ رَوْحُهَا شَهْرٌ
وَأَسْنَأُ لَهُ عَيْنَ الْفُطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ
بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا
نَذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرُوبٍ وَتَمَثَّلُوا بِحَفَافٍ
كَالْجُؤَابِ وَقُدُورٍ رَاسِيَتٍ أَعْمَلُوا أَلْ دَاوُدَ
شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُ ﴿١٣﴾

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ
إِلَّا دَابَّةٌ أَلَّازِصٍ تَأْكُلُ مِنْسَأَتَهُ
فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ
الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ
وَشِمَالٍ كُلُّوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ
طَيِّبَةٌ وَرَبُّ غَفُورٌ ﴿١٥﴾

16. But they turned away (the guidance) and then, We sent (inflicted) the flood of the (broken) dam on them and gave them, in place of their two (rows of) gardens, two (other) gardens, both of them possessing (nothing but) bitter fruit and tamarisk and a few lote trees, (all) very small in number.

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ
وَبَدَّلْنَاهُمْ بِجَنَّتَيْنِ ذَوَاتِ أَكْثَلٍ خَمْطٍ
وَأَقْلٍ وَشَقِيٍّ مِنْ سِدْرٍ قَلِيلٍ ﴿١٦﴾

17. In such a way did We requite them with because they had been thankless (to Allah) and We do not requite (anyone with, in this way), except a thankless (people).

ذَلِكَ جَزَاءُ شُكْرِهِمْ بِمَا كَفَرُوا
وَهَلْ يُجْزَى إِلَّا الْكَفُورُ ﴿١٧﴾

18. And We had inhabited, between them and the towns that We had blessed, (many other) towns, visible (from the routes), and regulated traffic through them "Travel through them during nights and days in safety." (They were told).

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى
ظَاهِرَةً وَفَدَرْنَا فِيهَا السَّيْرَ سِيرًا وَيُنَازِلُ
وَأَيَّامًا آمِنِينَ ﴿١٨﴾

19. But they said, "O our *Rabb!* Lengthen the distances between our journeys" and they wronged themselves and hence, We turned them into legends and dispersed them in every direction of the land; indeed, in such (a story) there are lessons (warnings) for everyone very patient, very thankful.

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ
فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَزَقٍ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾

20. And the Despairer (Devil) proved his view to be true against them and hence, they followed him except a party of believers,

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا
مِنَ الْمُؤْمِنِينَ ﴿٢٠﴾

21. Though he had not any authority over them except that We should know (distinguish those people) who believed in the afterlife from (those people) who were in doubt about it (the afterlife) and your

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ
مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ
عَلَى كُلِّ شَيْءٍ حَفِیْظٌ ﴿٢١﴾

Rabb watches over everything.

SECTION 3

22. Say, "Call on (those deities) whom you assert (to be gods) besides Allah: they possess neither any authority worth the weight of an atom (anywhere) throughout the heaven nor throughout the Earth and they have neither any share in both of them nor has He (taken) any helper from them."
23. And no intercession shall benefit (anyone) before Him except whom He permits (to intercede on the Judgement Day); till, when terror is removed from their hearts, they will say, "What did your *Rabb* say?" They will say, "The truth." And He is the Most High, the Most Sublime.
24. Say, "Who gives you sustenance from the heavens and the Earth?" Say, "Allah ___ and (either) we or you are on (the path of) guidance or in clear misguidance."
25. Say, "You shall not be questioned about what crimes we are committing and we will not be questioned about what you are doing."
26. Say, "Our *Rabb* shall assemble all of us and then, judge among us according to justice and He is the Best Judge, the Omniscient."
27. Say, "Show me (those deities) whom you have joined as associates to Him ___ certainly not; on the contrary, He is Allah, the Almighty, the Sole Source of wisdom."

قُلْ اَدْعُوا الَّذِيْنَ زَعَمْتُمْ مِنْ دُوْنِ اللّٰهِ
لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِى السَّمٰوٰتِ
وَلَا فِى الْاَرْضِ وَمَا لَهُمْ فِيْهِمَا مِنْ شَرْكَ
وَمَا لَهُمْ مِنْهُمْ مِنْ ظٰلِمٍ ﴿٢٢﴾

وَلَا نَنْفَعُ الشَّفَعَةَ عِنْدَهُ اِلَّا لِمَنْ اِذِنَ لَهُ
حَتّٰى اِذَا فُزِعَ عَنْ قُلُوْبِهِمْ قَالُوْا مَاذَا قَالَ رَبُّكُمْ
قَالُوْا الْحَقُّ وَهُوَ الْعَلِىُّ الْكَبِيْرُ ﴿٢٣﴾

قُلْ مَنْ يَّرْزُقُكُمْ مِنَ السَّمٰوٰتِ وَالْاَرْضِ
قُلْ اللّٰهُ وَاِنَّا اَوَّلٰىكُمْ لَعَلَّ يَهْدٰى
اَوْ فِى ضَلٰلٍ مُّبِيْنٍ ﴿٢٤﴾

قُلْ لَا تَسْأَلُوْنِ عَمَّا اَجْرَمْنَا
وَلَا تَسْأَلُ عَمَّا تَعْمَلُوْنَ ﴿٢٥﴾

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ
وَهُوَ الْفَتّٰحُ الْعَلِيْمُ ﴿٢٦﴾

قُلْ اَرَاوِي الَّذِيْنَ اَلْحَقْنٰهُمْ بِشُرَكَاءَ كَلَّا بَلْ
هُوَ اللّٰهُ الْمَرْزُقُ الْحَكِيْمُ ﴿٢٧﴾

28. (O Messenger)! We have not sent you but for all the human beings, as the announcer of good news and as the warner, but most of the human beings do not know.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

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

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٩﴾

30. Say, "For you, there is an appointment, (going to take effect), on a day which you can neither delay for a while nor advance."

قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَجِيرُونَ عَنْهُ سَاعَةً
وَلَا تَسْتَفِيدُونَ ﴿٣٠﴾

SECTION 4

31. And (those people) who disbelieve in (this *Quraan*) say, "We will neither believe in this *Quraan* nor in (any other) which has preceded it." If only you could see when the wrongdoers will be standing before their *Rabb* (for accountability), laying charges against one another, (those people) who had been weakened, oppressed, and treated insolently will say to (those people) who used to display arrogance "If only you had not been (dominant), we would have been believers!"

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ
وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ
مَوْفُوقُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ
إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا
لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

32. (Those people) who used to display arrogance (in the world) will say to (those people) who had been weakened, oppressed, and treated insolently, "Had we prevented you from the guidance after it came to you? On the contrary, you were yourselves criminals."

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا
أَنْحَنُ صِدَدًا نَكُرُ عَنْ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ
بَلْ كُنْتُمْ تُجْرِمُونَ ﴿٣٢﴾

33. And (those people) who had been weakened, oppressed, and treated insolently will reply to (those people) who used to display arrogance (in the world), "On the contrary, your conspiracy (against the guidance), night and day, (had prevented us from accepting it), when you used to command us that we should disbelieve in Allah and allege equals to Him." And they will give vent (free expression) to remorse when they see the punishment and We will fix iron collars round the necks of (those people) who disbelieve; they shall not be requited but for what they do (in this world).

وَقَالَ الَّذِينَ اسْتَضَعُّوا لِلَّذِينَ اسْتَكْبَرُوا
بَلْ مَكْرٌ أَتَيْلٌ وَالنَّهَارُ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ
وَنَجْعَلَ لَهُ أَندَادًا وَأَسْرَأُ النَّدَامَةَ لَمَّا رَأَوُا
الْعَذَابَ وَجَعَلْنَا الْأَغْلُلَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا
هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

34. And We did not send any messenger to any town but the opulent and luxurious, led to committing excesses, said, "What you have been sent with, we disbelieve in."

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا
إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾

35. And they said, "We have more properties (money power) and children (manpower) and we are not going to be punished."

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا
وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾

36. Say, "Indeed, my *Rabb* expands sustenance for whom He wills and straitens (it for whom He wills), but most of the human beings do not know."

قُلْ إِنْ رَّبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾

SECTION 5

37. And (it is) neither your properties nor your children that lead you close to Us but (it is, only), he who believes and acts righteously (comes closer to Us) and hence, (the people) such as these, shall have double reward for what they do and they shall be safe in the upper chambers (of the Paradise).

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا
زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ
لَهُمْ جِزَاءٌ لِّضَعْفٍ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ
ءَامِنُونَ ﴿٣٧﴾

38. And (those people) who exert themselves to frustrate Our verses are (the people who) shall be caught up in punishment.

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ
فِي الْعَذَابِ مُخَضَّرُونَ ﴿٢٨﴾

39. Say, "Indeed, my *Rabb* expands sustenance for whichever of His Own created human beings He wills and straitens (it) for whom (He wills); and He shall restore whatever (money, or) anything you spend (for His sake) and He is the Best Sustainer."

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ
وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ
وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٢٩﴾

40. And the Day when He assembles all of them, He will, then, ask the angels, "Had they been worshipping you?"

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ
أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٣٠﴾

41. They will say, "Free from imperfections are You! You are our protector besides them: on the contrary, they used to worship the jinn: most of them used to believe in them."

قَالُوا سُبْحَنَكَ أَنْتَ وَلِسَانِمْ دُونِهِمْ ۖ بَلْ كَانُوا
يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ ۖ بِهِمْ مُؤْمِنُونَ ﴿٣١﴾

42. Hence, (they will be told), "Today, none of you possesses any power to cause any gain or loss to anyone." And We will tell (those people) who do wrong (in the world), "Taste the punishment of the fire which you used to belie and deny."

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا
وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ
النَّارِ الَّتِي كُنتُمْ بِهَا تَكْذِبُونَ ﴿٣٢﴾

43. And when Our clear verses are recited before them, they say, "This (messenger) is nothing but a man who intends that he should prevent you from (worshipping) what your forefathers have been worshipping." And they, further, say, "This (*Quraan*) is nothing but falsehood forged" (by him); and

وَإِذَا نُنشِئُ عَلَيْهِمُ آيَاتِنَا يَسْتَكْبِرُوا ۖ قَالُوا مَا هَٰذَا إِلَّا لَرَجُلٍ
يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا
مَا هَٰذَا إِلَّا إِفْكٌ مُفْتَرَىٰ وَقَالَ الَّذِينَ كَفَرُوا
لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَٰذَا إِلَّا لَأَسْحَرٌ مُبِينٌ ﴿٣٣﴾

(those people) who disbelieve say about the truth (*Quraan*), when it has reached them, "This (*Quraan*) is nothing but clear magic."

44. Though We have neither given them any books which they have been studying nor sent any warner to them before you (came to them).

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾

45. And (those people) who existed before them had, also, belied and denied (like them) though they (the people of Makka) have not reached even one tenth of what We had given them, but they had belied and denied Our messengers and hence, how (disastrous proved to them) the negation (of My message)!

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مَعَشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

SECTION 6

46. Say, "I exhort you to, only, one thing that you should stand up for the sake of Allah, doubly and singly and then, ponder; your friend (the Messenger) does not have any insanity, whatsoever, (in him); he is no more than a warner for you before a violent punishment" (visits on you).

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مثنًى وَفَرْدًى ثُمَّ تَنْفَكُوا مَا بَصَاحِكُمْ مِنْ جَنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

47. Say, "Whatever reward I have asked of you is, only, for you: my reward does not lie but with Allah and He is the witness to everything."

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾

48. Say, "In fact, my *Rabb* conveys (me) the truth, the Possessor of the knowledge of the unseen."

قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَ الْغُيُوبِ ﴿٤٨﴾

49. Say, "The truth has come and falsehood shall neither renew nor return."

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَمَا يَعْبُدُ ﴿٤٩﴾

50. Say, "If I stray, I stray, only, against myself and if I follow the right path, it is because of (the *Quraan*) which my Rabb reveals to me; He hears (everything at) close (quarters)."

قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ
فَمَا يُوْحِي إِلَى رَبِّىَّ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

51. If you could only see when they are terrified and hence, they will not have any escape and they will be caught from a place nearby.

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَّكَانٍ
قَرِيبٍ ﴿٥١﴾

52. And then, they will say, "We believe in it" (the *Quraan*)__ but how can they get it from such a distant place?__

وَقَالُوا أَمَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَازُتُ مِنْ مَّكَانٍ
بَعِيدٍ ﴿٥٢﴾

53. Though they had, earlier, disbelieved in it (the *Quraan*) and talked about the unseen without pondering (on the *Quraan*) from a distant position (remote from the truth).

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ
بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾

54. And between them and what they desire burningly, (a barrier) shall be placed as was done with their counterparts (the doomed peoples of the past) earlier; in fact, they used to (labour under) a disquieting doubt (about their messengers and messages).

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ
مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٤﴾