

SURAH FAAṬIR (35)

The Surah *Faaṭir* continues the same theme as has been treated in the Surah *Saba*. Here, also, in the very first verse, the emphasis is on thanksgiving, for Allah is the originator of the cosmos, exercising supreme sovereignty over it. As He sends angels, so does He send messengers with His guidance for human beings. Those who turn away (reject) the guidance, in their arrogance, are, in fact, deceived by worldly attractions and the Devil. They shall have a violent punishment. Those who submit themselves to the messengers' guidance and turn away (reject) the worldly attractions shall have a supreme reward. The eighth verse consoles the Last Messenger that he must not consume himself with anguish for the polytheists and leave them to their fate for Allah knows them well.

The Surah, then, proceeds, from the ninth verse to the fourteenth verse, to argue for Allah's uniqueness, omnipotence, and providence and against polytheism. The ninth verse argues that as He vivifies a barren land, so shall He resurrect all the human beings for the accountability of their worldly actions. The tenth verse states that true power and honour belong to Allah and one who believes in Allah and acts righteously shall achieve them. But those acting differently shall be punished. From the eleventh verse to the thirteenth verse, the Surah specifies a number of natural phenomena, signifying His providence and sovereignty, culminating in words __ "such is Allah, your *Rabb* to Whom belongs sovereignty." Hence, thanksgiving is due to Him alone, not to any deities who do not own anything. Polytheism is, therefore, a hoax as the fourteenth verse shows it. Such being His omnipotence, the fifteenth verse addresses all the human beings, suggesting to them to submit themselves to Him because He is so powerful as to eliminate all of them and bring an entirely new creation. He shall judge all the human beings on the Judgement Day and none shall stand any other person in good stead on that day. The last part of the eighteenth verse consoles the Messenger that he can warn only those who fear Allah and perform the obligatory prayer in thanksgiving and not the defiant.

The Surah, then, proceeds to contrast believers and disbelievers from the nineteenth verse to the twenty-second verse and concludes in the twenty-third verse that the Messenger is nothing but a warner. Before him also, there had been warners, but their peoples had belied and denied them, as the last Messenger is being belied and denied. To warn the Makkan polytheists, the twenty-sixth verse mentions that all the disbelievers, before them, had been wiped out. The twenty-seventh and twenty-eighth verses resume arguing with the natural phenomena to arrive at His omnipotence and providence culminating in the assertion __ it is, only, the learned who fear Allah. The twenty-ninth verse specifies the learned and the thirtieth verse promises their rewards. The thirty-first and the thirty-second verses continue the mention of the *Quraan* revealed to the Last Messenger and the believers whom it has been handed down. The thirty-third, the thirty-fourth, and the thirty-fifth verses portray their reward in the afterworld while the thirty-sixth and the thirty-seventh verses portray the punishment of those who disbelieve in the *Quraan*. The thirty- eighth verse asserts that all the above matters are based on His knowledge and hence, they shall come true as promised.

The Surah, finally, proceeds, from the thirty-ninth verse to the forty-fifth verse to debunk polytheism. In the thirty-ninth and fortieth verses, after reminding them that they are the successors of the peoples who had been doomed to destruction for their polytheistic conduct and their own polytheism is without any basis, the Surah asserts that it is Allah Who holds the cosmos in order otherwise it will split and none of their deities can hold it. In the forty-second verse, the Surah reminds the Makkan polytheists of their oath that, if any messenger comes to them, they shall follow him. But, when the Last Messenger has come to them, they turn away (reject) his message arrogantly. They must remember Allah's practice. He shall punish them if they continue defying the Messenger for more opulent and powerful communities had, in the past, been wiped out, warns them the forty-fourth verse. The forty-fifth verse closes the Surah with the reminder that Allah, in His forbearance, does not hasten to punish any erring community, but grants it necessary respite.

SURAH FAAṬIR

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

1. Glory (abiding praise and thanks-giving) to Allah, the Originator of the heavens and the Earth, the Sender of angels as messengers, possessing wings, two at a time and three at a time and four at a time; He adds to the creation what He wills; Allah has, certainly, absolute power and authority over everything.
2. No one can withhold whatever mercy Allah opens for human beings and no one can unstop, after Him, what He withholds; and He is the Almighty, the Sole Source of wisdom.
3. O human beings! Remember Allah's grace for you; is there, besides Allah, any other creator who provides you with sustenance from the heaven and the Earth? There is no god other than Him. Where are you, then, weak-mindedly, being deterred (from the guidance)?
4. And if they belie and deny you, (it is not strange) because messengers had been belied and denied before you; and to Allah are turned all the matters.
5. O human beings! Allah's promise is, certainly, true and hence, the life of the world must not delude you and the Deluder (Devil with all his attractions) must not delude you away from Allah.
6. Indeed, the Devil is your enemy and hence, you must treat him as an enemy; he calls his gang (to follow

سُورَةُ فَاطِرٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَكِئَةِ
رُسُلًا أُولِي أَجْنَحَةٍ مثنًى وَثَلَاثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ
مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا
وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

يَتَأْتِيهَا النَّاسُ أَذْكَرُوا نِعِمَّتَ اللَّهِ عَلَيْهِمْ هَلْ مِنْ خَلْقٍ
غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ
إِلَّا هُوَ فَأَنْتُمْ تُؤْفَكُونَ ﴿٣﴾

وَلِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ
وَلِلَّهِ اللَّهُ تَرْجِعُ الْأُمُورَ ﴿٤﴾

يَتَأْتِيهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ
الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٥﴾

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو
حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾

him) so that they should, also, be among the inhabitants of the blazing fire (of the Hell).

7. (Those people) who disbelieve shall have a violent punishment and (those people) who believe and do good deeds shall have forgiveness and a handsome reward.

SECTION 2

8. (Can), then, he whom his misconduct has been adorned and hence, he considers it good (be a believer)? So, Allah misguides whom He wills and guides whom He wills and hence, (O Messenger)! You must not consume yourself with anguish / regrets for them; Allah knows fully well what they are doing.
9. And it is Allah Who sends winds and hence, they raise clouds and then, We drive it to a dead land and hence, We vivify the earth (soil) by it after its death — so shall be the resurrection (the rising of the dead).
10. Whoever intends (to gain) might and dominance (must know that) all might and dominance belong to Allah; to Him rises pure words (of prayer) and righteous action raises it; and (those people) who are hatching up evil designs shall have a violent punishment and the conspiracy of such (people) shall perish.
11. And Allah created you from the earth and then, from a spermatozoon and then, turned you into pairs; and neither is any female

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

أَفَمَنْ زِينَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يَضِلُّ
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ
عَلَيْهِمْ حَسْرَتٌ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا يَفْسُقُنَّهُ إِلَى بَلَدٍ
مَيِّتٍ فَأَحْيَيْنَاهُ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ
النُّشُورُ ﴿٩﴾

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ
الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ
يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ
وَمَكْرُهُمْ أُولَئِكَ هُوَ يُبْزَوُّ ﴿١٠﴾

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ
أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ

pregnant nor does she bear (a child), but with His knowledge; and, (similarly), neither is an aged man granted a long life nor is (any period) decreased from his lifespan, but (it is) in a register; such (a record) is, indeed, easy for Allah (to keep).

وَمَا يَعْمَرُهُنَّ مُعَمَّرٌ وَلَا يُنْقُصُ مِنْ عُمُرِهِ
إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

12. And two bodies of water are not equal __ this (water) is fresh, sweet the drinking of which is easy and this (water) is saltish, bitter, though from each (of them) you eat fresh meat and obtain ornaments which you wear and you see the feluccas (coasting vessels) furrowing it (the sea) so that you should seek out some of His bounty and so that you should thank (Him).

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَازِيرَ لَتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

13. He merges night in day and merges day in night and has subjected the Sun and the Moon (to a law to your advantage) __ each (of them) shall keep moving for an appointed term; such is Allah, your *Rabb*, to Whom belongs sovereignty; and (those deities) whom you pray to, besides Him, do not, even, possess the integument of a datestone.

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكَ كُمْ اللَّهُ رُبُّكُمْ لَهُ الْمُلْكُ
وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ
مِنْ قَاطِعٍ ﴿١٣﴾

14. Even if you pray to them, they cannot hear your prayer and even if they hear, they cannot respond to you and on the Day of Resurrection, they will deny your (practice of) attributing associates (deities to Him) and no one can tell you (about such matters) as (Allah), the Cognizant (of everything).

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا
مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ
بِشْرِكِكُمْ وَلَا يَنْبِئُكُمْ بِمِثْلِ خَيْرٍ ﴿١٤﴾

SECTION 3

15. O human beings! All of you stand in need of Allah and Allah is the

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ

Most Self-sufficient, the Most Praiseworthy.

وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

16. If He wills, He can cause you to die and bring an (entirely) new creation.

إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾

17. And such (a replacement) is not, at all, difficult for Allah (to make).

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾

18. And no sin burdened person shall bear any other's burden of sins and if any sin burdened person calls (any other person to ease off) his burden, not a little of it, shall be borne (by anybody), even if he were his relative: you can warn only (those people) who fear their *Rabb* without seeing and perform the obligatory prayers (as prescribed); and whoever grows in purity grows in purity for himself; and to Allah is to be the return (of all).

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جِمْلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ ۚ وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ
إِنَّمَا نُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
وَأَقَامُوا الصَّلَاةَ ۚ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ
لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

19. A blind (person) and a seeing (person) are not equal.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾

20. And, (similarly), neither darkness (upon darkness) nor light (are equal).

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾

21. And, (similarly), neither (cool) shade nor the heat of the Sun (are equal).

وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾

22. And, (similarly), the living and the dead are not equal; indeed, Allah makes, whom He wills, hear (perceive with the ear) and you cannot make (those people) who are in the graves listen (to the *Quraan*).

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ ۚ
وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾

23. You are no more than a warner.

إِنْ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾

24. We have sent you with the truth as the announcer of good news and as a warner; and there was no community but a warner had been in it.
25. And if they belie and deny you, (those people) who existed before them had, also, belied and denied: their messengers used to come to them with clear evidences and with scriptures and with the illuminating book. (But they used to belie and deny all of them.)
26. Then, I punished (those people) who used to disbelieve and then, how (disastrous proved to them) the negation (of My message)!

SECTION 4

27. Do you not see that Allah sends water from the heaven (cloud)? We, then, produce, by it, fruit, different in their hues; and there are, among the mountains, streaks, white and red, with their hues different and, (also), deep black.
28. And there are, among human beings and beasts and grazing animals, similar diversities in their colours: in fact, among His Own created human beings (it is), only, the learned who fear Allah: indeed, Allah is mighty, forgiving.
29. Indeed, (those people) who peruse Allah's Book and perform the obligatory prayer and spend some of whatever sustenance We provide them with, secretly and openly, hope for a trade that shall not perish (suffer a loss),

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ
إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ
جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالْزُبُرِ وَبِالْكِتَابِ
الْمُنِيرِ ﴿٢٥﴾

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ
وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ
مُخْتَلِفٌ أَلْوَنُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ
مِنْ عِبَادِهِ الَّذِينَ عَلِمُوا أَنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
يَرْجُونَ تِجَارَةً لَنْ تَبُورَ ﴿٢٩﴾

30. So that He should pay them up their rewards and grant them more from His bounty; He is, indeed, forgiving, acknowledging and rewarding.

لِيُوفِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ
إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

31. And the Book which We have revealed to you is the (sole) truth substantiating what (had been revealed and prophesied) before it (the *Quraan*): Allah is, indeed, cognizant, watchful of His servants.

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا
لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

32. Then, We handed down the Book to (those men of distinction) whom We singled out of Our Own created human beings: hence, among them, there is a wrongdoer to himself and among them there is one acting moderately and among them, there is one excelling in virtues by Allah's command; such (a grace) is, a great bounty.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا
فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ
سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ
هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

33. They shall enter eternal gardens in which they will be adorned with bracelets made of gold and pearls and their clothes will be of silk in them (those gardens).

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

34. And they will say, "Glory to Allah Who has removed all the sorrow from us. Certainly, forgiving, acknowledging and rewarding is our *Rabb*

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ
إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

35. Who has granted us the eternal home (Paradise) by His bounty: neither will distress afflict us in it nor will fatigue afflict us in it."

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا
فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾

36. And (those people) who disbelieve shall have the fire of the Hell: they will neither be condemned to death so as to die nor will any part of its punishment be alleviated from

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ
فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ
نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾

them; in this way, will We requite every thankless person with

37. And in it, they will be crying out, "O our *Rabb!* Take us out, we will act righteously, different from what we used to do." (But they will be told), "Had We not granted you a long life during which whoever wanted to bear in mind could have borne in mind and a warner had, also, come to you? Taste, then, (the punishment) for there is no helper for the wrongdoers."

SECTION 5

38. Indeed, Allah knows the unseen of the heavens and the Earth; indeed, He knows the secrets (hidden) in human breasts.
39. (It is) He Who has appointed you successors in the land; hence, whoever disbelieves (must know that) his disbelief, as a necessary consequence, shall go against him and their disbelief does not add to the disbelievers but abhorrence in their *Rabb's* opinion and their disbelief does not add to the disbelievers but loss (misguidance and damnation).
40. Say; "What do you think about the associates (deities) whom you pray to besides Allah? Show me what part of the Earth they have created. Have they any share in the heavens? Have We given them any book and hence, they have an indisputable evidence from it? On the contrary, the wrongdoers do not promise one another but delusion."

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا
غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نَعْمَرْكُمْ
مَا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرُ وَجَاءَكُمُ النَّذِيرُ
فَذُوقُوا مَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ
إِنَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ ﴿٣٨﴾

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۖ فَمَن كَفَرَ فَعَلَيْهِ
كَفَرُهُ ۚ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ
إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ
أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ
أَمْ أَمْسَتْ أَهْلُتْهُم كُتُبُهُمْ عَلَى يَدَيْنَا مِّنْهُ
بَلْ إِن بِلَدِّ الظَّالِمِينَ بَعْضُهُمْ بَعْضًا
إِلَّاهُورُوا ۖ ﴿٤٠﴾

41. In fact, Allah holds the heavens and the Earth in good order lest both of them should displace; and if both of them displace, there is none to hold them in good order after Him; indeed, He is forbearing, forgiving.

إِنَّ اللَّهَ يُسَيِّدُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا
وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ
إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

42. And they used to swear by Allah, at strain in their oaths, that if a warner came to them, they would be guided better than any of the communities: but, when a warner has come to them, it does not intensify them but in aversion.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ
لَيَكُونُنَّ أَهْدَىٰ مِنْ أَهْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ
مَّازَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

43. (They keep) displaying arrogance in the land and (hatching up) evil designs; and an evil design does not overtake but its perpetrator himself; hence, they are awaiting nothing but (Allah's) practice (followed against) the peoples of old. But you shall never find Allah's practice changing and you shall never find Allah's practice shifting.

اسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ لَا يَحِيقُ
الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ
الْأُولَىٰ فَلَنْ نَجْدِلَ سُنَّتَ اللَّهِ تَبْدِيلًا وَلَنْ نَجْدِلَ سُنَّتَ
اللَّهِ تَحْوِيلًا ﴿٤٣﴾

44. And do they not travel throughout the Earth so that they should see, (for themselves), how (terrible) the end of (the disbelieving peoples) who existed before them was, though they were more powerful than they (the *Quraysh*)? And Allah is not such as anything can frustrate Him throughout the heavens and throughout the Earth; in fact, He has the knowledge (of everything and) absolute power and authority (over everything).

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ
اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ
إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾

45. If Allah were to punish human beings for (the evils) which they do, He would not leave any living being

وَلَوْ يَرَوْا أَنَّ اللَّهَ تَأْخُذُ النَّاسَ بِمَا كَسَبُوا
مَا تَرَكُوا عَلَىٰ ظُهُرِهِمْ مِنْ دَابِغَةٍ وَلَا يَكُن

on her surface, but He grants them a respite up to an appointed term (duration of existence) and hence, when their end (the time of death) comes, (it is not delayed) because Allah is, certainly, watchful of all His Own created human beings.

يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ
فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿١٥﴾