

SURAH YAA SEEN (36)

The Surah *Yaa Seen* continues the same theme as treated in the preceding surah, but stylistically using a different device. Allah's providence and omnipotence do form the theme. But, since the *Quraysh* had resiled from their stand as reported in the forty-second verse of the preceding surah and from one hundred and sixty-seventh verse to the one hundred and seventieth verse of the succeeding surah, to start with, the Surah *Yaa Seen*, while ostensibly addressing the Messenger, directs divine indignation and rebuke towards the *Quraysh* who, instead of heeding the message of the *Quraan*, full of wisdom, used to call the Messenger a forger or a magician out of their arrogance, as pictured in the eighth verse. Hence, the Surah consoles the Messenger in his distress and assures him that, in turning away (rejecting) the *Quraan*, the Makkan polytheists were, in fact, turning away (rejecting) His providence for the *Quraan* is the incarnation of His mercy and wisdom. The eleventh verse describes those who will profit from the Messenger's warning and the twelfth verse warns them of the Resurrection Day when their worldly actions shall be reckoned and judged. They are being recorded in this world. From the thirteenth verse to the thirty-second verse, the Surah proceeds to narrate the story of a community warned by three messengers but in vain. Hence, it was wiped out. The *Quraysh* must also, bear in mind its fate while repudiating the Messenger and the *Quraan*, suggests the narrative with the warning in the thirty-second verse __ all of them shall be brought before Allah for accountability.

From the thirty-third verse to the forty-fourth verse, a number of natural phenomena have been mentioned to argue for His omnipotence and providence and against polytheism, only to shake them out of their indifference and equanimity in the face of impending doom. But, as the next three verses show, their indifference, selfishness, and ingratitude continue and, instead of believing in the Messenger and submitting themselves to Allah, they ask him, only to ridicule him, when his threat will come true. In response to their query, the Surah proceeds to portray, all in a single sweep, the Doomsday, the Resurrection, and the Judgement from the forty-ninth verse to the sixty-fifth verse to chasten the Makkan polytheists into realization and submission. The next three verses try to bring home to them the necessity of using their senses and faculties fully well and thank Allah for He has given them for the purpose of arriving at right decisions. They must exercise reason.

From the sixty-ninth verse to the eighty-third verse, the Surah proceeds, firstly to contradict their allegation that the Messenger is a poet or the *Quraan* a forged document and then, to assert the oneness of Allah, the Almighty, the Most Gracious Who has revealed the Book of wisdom to him, by mentioning a number of natural phenomena to argue for monotheism and against polytheism. Instead of thanking Him for His spiritual and physical blessings, the polytheists have taken to worshipping deities who, they think, will help them. But they are mistaken. After consoling the Messenger in the

seventy-sixth verse, the Surah draws their attention to man's origin in the seventy-seventh verse. They forget His providence and omnipotence and, only to ridicule him, ask him who will resurrect man. The seventy-ninth and eighty-first verses reply to them that Allah shall do so because His sovereignty comprehends all. He is the Supreme Creator, Omniscient, as well as Omnipotent. To Him they shall be returned to explain why they had rejected His Messenger and His *Quraan*.

SURAH YAA SEEN

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

1. *Yaa Seen*
2. By the *Quraan*, embodying wisdom__
3. You are, certainly, among the message bearers (messengers),
4. On the straight path.
5. The revelation (of Allah), the Almighty, the Most Gracious, portion by portion, (has come to you __ the Last Messenger)
6. So that you must warn a people whose forefathers were not warned and hence, they are unmindful.
7. The warning (of punishment) has turned out to be true against most of them that they will not come to believe.
8. We have fixed, round their necks, iron collars which extend to their chins and hence, they have raised their heads and lowered their eyes.
9. And We have put a barrier before them and a barrier behind them and, in this way, We have spread a covering over them and hence, they cannot see (anything).
10. And it makes no difference for them whether you warn them or do not warn them, they will not believe.

سُورَةُ يُسِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسَّ ١

وَالْقُرْآنِ الْحَكِيمِ ٢

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣

عَلَى صِرَاطٍ مُسْتَقِيمٍ ٤

نَزِيلَ الْعَزِيزِ الرَّحِيمِ ٥

لِنُنذِرَ قَوْمًا مَّا أُنذِرُوا آبَاؤَهُمْ فَهُمْ غَافِلُونَ ٦

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ

فَهُمْ مُقْمَحُونَ ٨

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا

فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ٩

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

لَا يُؤْمِنُونَ ١٠

11. In fact, you can, only, warn (one) who follows the (message of this) Book and fears (Allah), the Most Gracious, without seeing and hence, to him (such a person), you must announce the good news of forgiveness and an honourable reward.

إِنَّمَا نُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ
بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

12. Undoubtedly, We will raise all the dead (on the Resurrection Day) and We are recording what they are doing and their traditions; and everything We have enumerated and preserved in a clear record.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا
وَأُخَّرُوا وَكُلِّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

SECTION 2

13. And relate them an account of the people of the town (an organised human society), when message bearers came to it.

وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا
الْمُرْسَلُونَ ﴿١٣﴾

14. When We sent two (messengers) to them, they belied and denied both of them and then, We strengthened (them) with a third (messenger) and all of them said (to them), "We have been sent to you as message bearers" (messengers).

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ
فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾

15. (But the people of the town) said, "You are not (messengers) but human beings like us and (Allah), the Most Gracious, has not revealed anything: you are nothing but lying."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ
الرَّحْمَنُ مِنْ شَيْءٍ إِن أَنْتُمْ إِلَّا كَاذِبُونَ ﴿١٥﴾

16. (The messengers) said, "Our *Rabb* knows that we have, certainly, been (sent) to you as message bearers (messengers).

قَالُوا رَبَّنَا عَلِّمْنَا لِنَا إِلَيْنَا يَكُنْ لِّلْمُرْسَلِينَ ﴿١٦﴾

17. And there is no obligation, (resting as a duty), on us, but (that) of the clear communication" (of the message).

18. They said, "We draw an ill omen from you: if you do not cease (doing it), we will stone you to death and a grievous punishment shall visit on you from us."

19. (The messengers) said, "Your ill omen is with you; (do you turn away), if you are admonished? On the contrary, you are a people exceeding all the proper bounds."

20. And there came a man running from the farthest part of the town (the capital territory and) said, "O my people! Follow the message bearers (messengers).

21. Follow such (men) as do not ask any reward of you and they are rightly guided.

(The disbelievers, then, threatened him to give up his exhortation or they would kill him and then, he said to himself, as follows):

22. And why should I not serve (render exclusive obedience to the Being) Who has originated me and to Whom all of you shall be returned?

23. Shall I take (to worshipping) besides Him, other deities whose intercession, if (Allah), the Most Gracious, wills (to cause) any distress, can neither benefit me at all nor can they rescue me (from punishment)?

24. I will, in that case, be (led) into clear error (astray from the truth), *(So he affirmed),*

25. I believe in your *Rabb* and hence, all of you must listen to me."
(The disbelievers killed him.)

وَمَا عَلَيْنَا إِلَّا الْبَلَعُ الْكَلِمَاتِ ﴿٧﴾

قَالُوا إِنَّا نَطِيرُ بِكُمْ لَيْنًا لَّتَنْتَهُوا الزُّجُمُكُمْ
وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٨﴾

قَالُوا طَائِفُكُمْ مَعَكُمْ إِن دُكِّرْتُمْ
بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٩﴾

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ
يَسْعَى قَالَ يَنْفِرُكُمْ أَتَّبِعُوا الْمُرْسَلِينَ ﴿١٠﴾

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿١١﴾

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿١٢﴾

أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِن يُرِدْنِ
الرَّحْمَنُ بَضْرًا تَلْعَنَ عَاقِبَتَهُمْ
شَيْئًا وَلَا يُنْقَذُونَ ﴿١٣﴾

إِنِّي إِذَا لَنِي ضَلَّلْتُ مُبِينٌ ﴿١٤﴾

إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿١٥﴾

26. He was told, "Enter the Paradise."
He said, "Would that my people knew

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتُ قَوْمِي يَعْلَمُونَ ﴿٣٦﴾

27. That my *Rabb* has forgiven me and included me among the honourable!"

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٣٧﴾

28. Neither did We send, after him, any army from the heaven against his people nor did We (need to) send (one).

وَمَا أَرْسَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ

مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٣٨﴾

29. It was nothing but a single blast (in the form of a heavenly punishment) and then, all of a sudden, all of them died out (ceased to exist).

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٣٩﴾

30. What a pity for the human beings! There does not come to them any messenger but they scoff at him.

يَنْحَسِرُونَ عَلَى الْإِبَادِ مَا يَأْتِيهِمْ

مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٠﴾

31. Do they not consider how many communities We have wiped out before them (so completely) that they cannot return to them?

الَّذِينَ رَأَوْا كَمَا أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ

أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٤١﴾

32. And all of them shall, undoubtedly, be brought before Us (for accountability).

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٤٢﴾

SECTION 3

33. And the dead earth is a proof for them: We vivify it (by rain) and from it, We bring forth grains from which they eat (get food, and fodder).

وَأَيُّ لَّهُمُ الْأَرْضُ الَّتِي تَعْيَتْ أَحْيَيْنَاهَا

وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٤٣﴾

34. And We grow, on her (the Earth), gardens of date palms and grapes (in vineries) and let springs flow on her (surface)

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ

وَأَعْنَبٍ وَفَجْرَانٍ فِيهَا مِنَ الْعُيُونِ ﴿٤٤﴾

35. In order that they should eat some of their fruit and their hands have not made (any of) it: do they not, then, thank (Us)?

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ
أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

36. Free from all imperfections is He Who creates all the kinds (and pairs) of what the Earth grows and from themselves and of what they do not know.

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ
الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

37. And the night is a proof for them: We draw the day from it and, then, all of a sudden, they are in the dark.

وَعَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

38. And the Sun is moving towards the place of settlement (cessation from movement, determined) for him; such is the planned determination of the Almighty, the Omniscient.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

39. And (as for) the Moon, We have determined her phases till she becomes like a bough dried and bent like the crescent. *

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ
الْقَدِيرِ ﴿٣٩﴾

40. Neither is the Sun enjoined to overtake the Moon nor can the night precede the day; and each (celestial body) is revolving in orbit.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

41. And there is a proof for them that We carried their ancestors in a laden felucca (Noah's ark).

وَعَايَةٌ لَهُمُ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِ
الْمَشْحُونِ ﴿٤١﴾

42. And We have created, for them, similar to it (ships) by which they sail.

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾

43. And if We so will, We can drown them and then, they shall neither have any saviour nor shall they be rescued

وَلِنْ نَسْأَلْنَهُمْ فَلَا صَرِيحَ لَهُمْ
وَلَا هُمْ يُنْقَدُونَ ﴿٤٣﴾

44. Except by Our mercy and (they will have) enjoyment (of life) for some time only.

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

45. And when they are told, "Guard yourselves against what is before you and what is behind you so that you are shown mercy," (they do not listen).

وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

46. And there does not come to them any sign from their *Rabb's* signs, but they turn away from it.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

47. And when they are told, "Spend some of the sustenance which Allah provides you with," (those people) who disbelieve tell (the people) who believe, "Shall we provide, with food whom, if Allah wills, He shall provide with food? You are nothing but in a clear error" (astray).

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْفُطِعُهُمْ مَنْ لَوْ شَاءَ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾

48. And they say, "When (will) this threat (come true) if you are truthful?"

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

49. They are awaiting nothing but a single blast (the first sounding of the trumpet) that will seize them (into death) while they will be quarrelling among themselves.

مَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

50. Then, they shall neither be able to bequeath (anything to the members of their families) nor return home (the members of their families).

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

SECTION 4

51. And the (second) trumpet shall be sounded and then, all of a sudden, all (human beings) will, (rising from the dead), be hurrying up to their *Rabb* from (their) graves.

وَيُنْفَخُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

52. They will say, "Woe to us! Who has raised us from our sleeping places?" "This is what (Allah), the Most Gracious, had promised (in the life of the world) and the message bearers had spoken the truth." — (They will be reminded.)

قَالُوا إِنَّا كُنَّا نَسْمَعُ وَمَا نُبَصِّمُ أَفَرَأَيْنَا تَحْمِيلَ وَكَانَ اللَّهُ عَلِيمًا
الَّذِينَ كَفَرُوا وَعَصَىٰ أَمْرًا مِّنْ أَمْرِ اللَّهِ
الَّذِينَ كَفَرُوا وَعَصَىٰ أَمْرًا مِّنْ أَمْرِ اللَّهِ

53. It will not be but a single blast and then, all of a sudden, all of them shall be brought before Us.

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

54. Then, (they will be told), "Today, neither shall anybody be wronged, at all nor shall you be requited for but what you used to do (in the world).

فَالْيَوْمَ لَا تَظْلِمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

55. The inhabitants of the Paradise are, today, jolly (enjoying themselves in many a) pursuit.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَّهُونَ

56. They and their wives are reclining against pillows on thrones under the shades (of trees).

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَكِلُونَ

57. For them, in it, there are fruit and they shall have what they ask for.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ

58. 'Peace' is the greeting on the part of (their) merciful *Rabb*.

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

59. O criminals! Separate, today, (from the believers).

وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

60. O children of Adam! Did I not enjoin you that you were not to serve the Devil? He was, indeed, your open enemy.

أَلَمْ أَعْهَدْ إِلَيْكُمْ يٰٓبَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

61. And that (you were) to serve (render exclusive obedience to) Me — this was the straight path.

وَأَن أَعْبُدُونِي هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ

62. And he had led, among you, a great many peoples astray: did you not, then, exercise your reason?

وَلَقَدْ أَضَلَّ مِنْكُمْ جِيلًا كَثِيرًا
أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾

63. This is the Hell with which you were threatened.

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

64. Enter it, today, in that (because) you used to disbelieve.

أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾

65. Today, We will seal their mouths and their hands shall speak to Us and their legs shall bear witness of what they used to commit" (in the worldly life).

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ
وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

66. If We so will, We can deprive them of their eyes (sight) and then, they will stray from the path__ how will, then, they see (the way)?

وَلَوْ شَاءَ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾

67. If We so will, We can deform them at their places and hence, they will, neither, be able to advance further nor go back.

وَلَوْ شَاءَ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ
فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

SECTION 5

68. And We reverse, whom We grant a long life, in nature: do they not, then, exercise their reason?

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ
فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

69. And We have not taught him (how to compose) poetry and it does not become him; it (the *Quraan*) is nothing but (a profound) admonition, that is, a recitation expounding (the guidance),

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي
لَهُ إِن هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾

70. In order that he must warn whoever is alive and the warning (of punishment) shall turn out to be true against disbelievers.

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ
عَلَى الْكَافِرِينَ ﴿٧٠﴾

71. And do they not consider that We have created, for them, cattle, being among what Our hands have made, and hence, they possess them.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا
فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾

72. And We have made them tractable for them and hence, some of them are for their riding and some of them they eat (as food).

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

73. And for them, there are (many other) benefits and drinks in them: do they not, then, thank (Us)?

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

74. And they have taken (to worshipping), besides Allah, (other) deities hoping that they will be helped.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً
لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾

75. They will not be able to render them any help though they are an army in attendance on them (their deities).

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ
مُخَضَّرُونَ ﴿٧٥﴾

76. Hence, their (hostile) utterance must not grieve you (for) We know what they hide and what they disclose.

فَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ
وَمَا يُعْلِنُونَ ﴿٧٦﴾

77. And does man not consider that We create him from a spermatozoon and, then, he (grows into) a clear adversary?

أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

78. And he applies to Us the characteristics (of man) and neglects his own creation: he says, "Who will bring bones to life while they are decayed?"

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي
الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

79. Say, "He Who created them for the first time shall bring them to life: and He knows every creation,

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ
خَلْقٍ عَلِيمٌ ﴿٧٩﴾

80. He Who produces fire from a green tree for you and then, you strike fire (by rubbing two branches) from it."

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا
فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾

81. And does He, Who has created the heavens and the Earth, not possess the power to create (people) like them? Yes, (He does). And He is (the Supreme) Creator, the Omniscient.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ يَقْدِرُ
عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

82. Whenever He wills (to create) anything, His only command is that He says to it "Be" and hence, it is (comes into existence).

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ
فَيَكُونُ ﴿٨٢﴾

83. Hence, free from imperfections is He Who has the sovereignty of everything in His hand and to Him all of you shall be returned.

فَسُبْحَانَ الَّذِي يَبْدِئُ مَلَكُوتُ كُلِّ شَيْءٍ
وَلِإِيهِ تُرْجَعُونَ ﴿٨٣﴾

* (al'urjooni) raceme, an inflorescence (a floral axis with its appendages) in which flowers are borne on short stalks: when it dries it bends and remains on the date palm__ this inflorescence or floral axis, the technical word for which is raceme, has been called 'urjoonun' and since there is no technical word in Arabic, it may be called a bough dried and bent like the crescent. It is an image.