

SURATUŞŞAAFFAAT (37)

The *Suratuşşaaffaat* follows the theme of the preceding surah very closely, expanding as well as illustrating it more fully. The Surah starts with three oaths of angels who bear witness that Allah is one as the fourth verse asserts. The angels, being His functionaries, know whom to obey and what to do because they are ever arrayed to obey a single Being, Allah. Had there been many beings, they would not have been in array. They would have been in disorder for array presupposes obedience, discipline, and order of the highest kind. These functionaries, without will as they are, perform what is assigned to them by Allah. From the seventh verse to the tenth verse, the Surah, in fact, contradicts the role of soothsayers who, as alleged by the Makkan polytheists, were in contact with the angels, Allah's daughters, as they supposed them to be. They or the angels have no role in the revelation of the *Quraan* to the Messenger. If Allah is one and He is the *Rabb* of the cosmos which is so orderly, harmonious, and systematic, it must not have been created in vain. Its system bespeaks a purpose which is to be serviceable to man with a mind. If this cosmos is serviceable to __ and it, certainly, is __ man, who is the highest creation, he must, also, have a purpose which is his submission to His Creator, Sustainer, Maintainer, and Provider. Hence man must be accountable to Him. To hold him accountable, Allah has not only given man a mind but guidance also through His messengers and His message culminating in the *Quraan* revealed to Muḥammed (s.a.w.s) who is the Last Messenger. Hence, the Surah, from the eleventh verse to the twentieth verse, argues for the Judgement Day which must come to establish justice __ to reward the persecuted and punish the persecutors.

After depicting their frivolous conduct, the Surah reports their query about the Resurrection for accountability and then, from the eighteenth verse to the thirty-second verse, portrays their helplessness and the bickering between the followers and their leaders. From the thirty-third verse to the thirty-ninth verse, the Surah justifies their punishment, pinpointing the root of their misguidance in the thirty-fifth and thirty-sixth verses. Hence, they shall suffer in the Hell. On the contrary, the Surah, in the fortieth verse, starts portraying the reward of the believers and it does so up to the forty-ninth verse. They will be enjoying themselves in the Paradise and from there, they will catch sight of a hardened disbeliever suffering in the Hell. The Surah depicts their joy up to the sixtieth verse. The sixty-first verse exhorts all the polytheists to conduct themselves to win such a reward. The Surah, then, again, portrays polytheists' plight and sufferings up to the sixty-eighth verse, being the result of their frivolous conduct in the world, portrayed from the sixty-ninth verse to the seventy-third verse with the exception of believers as the seventy-fourth verse reports.

The Surah, then, proceeds to illustrate graphically the accounts of Noah, Abraham, Ishmael, Isaac, Moses and Aaron, Elijah, Lot, and Jonah from the seventy-fifth verse to the one hundred and forty-eighth verse. The entire narrative is instructive as well as commemorative. It warns the *Quraysh* to ponder the message and act accordingly

or perish like the polytheists and disbelievers mentioned in the narrative. It mentions all the messengers honourably to preserve their memory in the hearts of the millions who read the *Quraan*. Besides, the seventy-eighth verse occurs four times in the narrative to mark the preservation of their way of life through ages and console the Messenger and his companions that their sincere efforts shall not go in vain. They shall succeed against heavy odds. Abraham's account has been given in some detail to remind the Makkan polytheists to submit themselves to Allah as Abraham and Ishmael, their patriarchs, had done otherwise they shall, also, be punished.

The Surah begins with the contradiction of divinity in angels and the knowledge of the unseen in jinn. Angels are mere functionaries without any will and jinn, like human beings, are another race inhabiting the world. Since, the polytheists believed the angels to be Allah's daughters, the Surah, from the one hundred and forty-ninth verse to the one hundred and sixty-sixth verse, proceeds to debunk their claim. To begin with, the one hundred and forty-ninth verse exposes the absurdity of their claim. Up to the one hundred and sixty-third verse, the Surah continues to prove the hollowness of their claim. Then, Gabriel appears to testify that angels are mere functionaries, from the one hundred and sixty-fourth verse to the one hundred and sixty-sixth verse.

The Surah, then, quotes, in the next three verses, the Makkan polytheists' assertion that they shall believe in the Messenger and the book if and when it comes to them. But, since they have gone back on their word, the Surah proceeds, from the one hundred and seventieth verse to threaten them to punish __ and they were punished after a few years __ and assure the Messenger and his companions of His help in the one hundred and seventy-second verse, calling the army led by the Messenger, (to conquer Makka) His Own army. The one hundred and seventy-third verse promises clear victory and this promise was made to the Messenger when he and his companions were being persecuted. How happy they would have been! How encouraged they would have felt! Hence, the promise of victory has been followed by declaring Allah being above imperfections, peace being showered on messengers and thanksgiving only for Him.

SURATUŞŞAAFFAAT

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

1. By the angels arrayed (set in order).
2. Then, by the angels rebuking (the devils).
3. Then, by the angels reading the Book. (All of them bear witness that)
4. Your God is, certainly, one ____
5. The *Rabb* of the heavens and the Earth and what is between both of them and the *Rabb* of the easts (the directions of sunrise).
6. We have adorned the heaven close by (you) with the ornaments of the stars
7. And (afforded it) protection from every insolent devil.
8. They cannot listen to the angels (in heaven) and are thrown out, from every side,
9. Discarded and they shall have eternal punishment
10. Except whoever snatches away (something) in a flash and then, a piercing, luminous meteor pursues him.
11. Hence, ask them whether they are harder to create or whom We have created; We have created them from sticky clay.

سُورَةُ الصَّافَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- وَالصَّافَّاتِ صَفًّا ①
فَالزَّاجِرَاتِ زَجْرًا ②
فَالَّتَالِيَاتِ ذِكْرًا ③
إِنَّ إِلَهَكُمْ لَوَاحِدٌ ④
رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ⑤
إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِنَوَافِلِ الْكَوَاكِبِ ⑥
وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ⑦
لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَدُّونَ مِنْ كُلِّ جَانِبٍ ⑧
دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ⑨
إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ⑩
فَأَسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ⑪
إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ⑫

12. But you wonder (at it) and they laugh at (it).
13. And when they are admonished they do not bear in mind (the admonition).
14. And when they see any sign, they scoff at (it).
15. And they say, "This is nothing but clear magic."
16. (They further ask), "When we die and turn into dust and (crumbling) bones, shall we be resurrected (raised from the dead)?"
17. And (will) our forefathers of old," (also, be resurrected)?"
18. Say, "Yes, and you will be humbled."
19. It will, then, be a single blast (the second blast, __ the sounding of the trumpet) and, all of a sudden, they will start perceiving
20. And say, "Woe to us! This is the Judgement Day.
21. This is the Day of the Last Judgement which you used to belie and deny" (in the world).

SECTION 2

22. (The angels will be ordered), "Gather up all (those people) who had done wrong (in the world) and (the people) of their types and (those deities) whom they used to worship

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾

وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ﴿١٤﴾

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾

أَيَّ دَامِنَا وَكَأَنَّا أَبَاوَعُظْمَاءُ نَآلَمْبَعُوثُونَ ﴿١٦﴾

أَوَ آبَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾

وَقَالُوا إِنَّا بِلَنَا هَذَا يَوْمَ الدِّينِ ﴿٢٠﴾

هَذَا يَوْمَ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾

أَخْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾

23. Besides Allah and then, lead them to the path of the blazing fire, (of the Hell).
24. And stop them (for) they shall be questioned.
25. What is the matter with you that you do not help one another?" (They will be asked),
26. On the contrary, they have, today, submitted (yielded) themselves.
27. And they will turn to one another questioning.
28. (The followers) will tell (their leaders), "You used to deceive us by your power and authority."
29. (Their leaders) will reply, "On the contrary, you yourselves were not believers.
30. We had no authority over you: but you yourselves used to exceed all the proper bounds in doing wrong and committing sins.
31. Hence, our *Rabb's* warning (of punishment) against us has turned out to be true: we are, certainly, going to taste (it).
32. Hence, we had lead you astray (for) we ourselves were astray."
33. Consequently, they will, on that Day, be co-partners in the punishment.
34. In this way, will We do by (all) the criminals.

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٣٢﴾

وَقِفُّهُمْ أَيْتَهُمْ فَسْئَلُوهُمْ ۖ وَمَنْ سِوَاهُمْ لَا يَنصُرُونَ ﴿٣٣﴾

مَا لَكُمْ لَا تَنصُرُونَ ﴿٣٤﴾

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٣٥﴾

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٣٦﴾

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٣٧﴾

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٣٨﴾

وَمَا كَانُوا لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ۖ

بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٩﴾

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰبِقُونَ ﴿٤٠﴾

فَأَعْوَيْتَكُمْ ۖ إِنَّا كُنَّا عَنِكُمْ

فَاتِهِمْ يُؤْمِدُ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٤١﴾

إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٤٢﴾

35. They used to display arrogance, when it was said to them, "There is no deity (worth obeying) but Allah."

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ
لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

36. And they used to say, "Are we going to abandon our deities for the sake of a poet (gone) mad?"

وَيَقُولُونَ آيُنَا لِنَارِكُوا أَهْتِنَا لِنِعْمِ الْيَتِيمِ ﴿٣٦﴾

37. On the contrary, he has brought the truth (the *Quraan*) and accepts the message bearers (of the preceding ages) as true.

بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴿٣٧﴾

38. (Hence, today) you are, certainly, going to taste the grievous punishment.

إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾

39. And you shall not be requited for but what you have been doing (in the world),

وَمَا تَجْزُونَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾

40. Except Allah's chosen servants (rendering Him exclusive obedience).

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾

41. They (are the people) who shall have sustenance, already, known (to them),

أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾

42. (All kinds of) fruit: and they shall be entertained generously and honoured,

فَوَكَرَهُمْ مَكْرُمُونَ ﴿٤٢﴾

43. Among the gardens of bliss (a state of blessedness),

فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾

44. (They will be sitting) on couches opposite each other.

عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾

45. Cups (filled) with flowing wine shall be passed round among them,

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ﴿٤٥﴾

46. White (and) delicious for drinkers.

بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾

47. There will neither be any headache by (drinking) it nor will they be deprived of reason and (be) drunk from it.

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾

48. And they will have, with them, (houris), modest, not looking at anyone except their husbands,
49. As if they were eggs (of an ostrich) lying concealed.
50. Then, they will turn to one another questioning.
51. A talker among them will say, "I had a companion.
52. He used to say (to me), 'Do you, really, belong to those accepting (the Resurrection) to be true?
53. When we have died and turned into dust and (crumbling) bones, shall we, really, be (raised from the dead to be) requited,'" (for our worldly actions),
54. He will say, "Do you want to look" (at him)?
55. Then, he will look and see him amid the blazing fire (of the Hell).
56. He will say, "By Allah! You were about to ruin me.
57. If my *Rabb's* grace had not been with me, I would, also, have been among those caught up in punishment.
58. Are we, then, not going to die
59. Except our first death and are we not going to be punished?"
60. This is, certainly, supreme success.
61. Similar to this (such a conduct) should, then, the doers do (perform their duties).

وَعِنْدَهُمْ قَصِيرَاتُ الْطَّرْفِ عِينٌ ﴿٤٨﴾

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٤٩﴾

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾

قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

يَقُولُ أَهْ نَكَ لِمَنِ الْمَصْدِقِينَ ﴿٥٢﴾

أَهْ دَامِنَا وَكُنَّا نُرَآبَا وَعَظْمًا أَهْ نَالْمَدِينُونَ ﴿٥٣﴾

قَالَ هَلْ أَنْتَ مُطَّلِعُونَ ﴿٥٤﴾

فَأُطِّلَعَ قَرَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينِ ﴿٥٦﴾

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِينَ ﴿٥٧﴾

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾

إِلَّا مَوْتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

62. Is such a hospitality (in the Paradise) better or the tree, *zaqqoom* (an infernal tree with exceedingly bitter fruit)?
63. We have made it a (source of) punishment for the wrongdoers.
64. It is a tree growing at the bottom of the blazing fire (of the Hell).
65. Its fruit are as if they were the heads of the devils.
66. Hence, they shall eat some of them and fill their stomachs with them.
67. Then, they shall have, above it, a mixture (of pus) with boiling water.
68. Then, (after eating and drinking) their return shall, again, be to the blazing fire (of the Hell).
69. They had found their forefathers astray.
70. Hence, they had, hurried (followed blindly) in their footsteps,
71. Though, before them, most of the peoples of old had gone astray.
72. And We had sent warners (messengers) among them.
73. Consider, then, how (terrible) the end of the warned had been
74. Except Allah's chosen servants (rendering Him exclusive obedience)!

أَذَلِكَ خَيْرٌ نُزْلاً أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾

طَلْعُهَا كَأَنَّهُ رِئُوسُ الشَّيَاطِينِ ﴿٦٥﴾

فَأَنَّهُمْ لَا كُلُونَ مِنْهَا فَأَمَّا الْوَنُ مِنْهَا الْبُطُونَ ﴿٦٦﴾

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾

ثُمَّ إِنَّ مَرَجِعَهُمْ إِلَى الْجَحِيمِ ﴿٦٨﴾

إِنَّهُمْ الْفَوَّاءُ أَبَاءَ مُرْسَالِينَ ﴿٦٩﴾

فَهُمْ عَلَىٰ آثَرِهِمْ يُهْرَعُونَ ﴿٧٠﴾

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنْذِرِينَ ﴿٧٢﴾

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾

SECTION 3

75. And Noah had called on Us and then, how excellently, We had heard his prayer
76. And saved him and his followers from a terrible disaster!
77. And We let his descendants survive.
78. And We preserved (a community) on it (his way of life) in the posterity (among the succeeding generations).
79. Peace upon Noah (is proclaimed) among all the human beings.
80. In this way, do We reward the beneficent (doers of good).
81. Indeed, he was among Our believing servants.
82. Then, We drowned all the others.
83. And to his followers did Abraham belong,
84. When he came to his *Rabb* with a sound heart,
85. When he said to his father and his people, "What, on earth, do you worship?
86. Do you intend (to continue worshipping) false deities besides Allah?
87. What is, then, your opinion about the *Rabb* of all the worlds in the cosmos?"

وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾

سَلَامٌ عَلَى نُوْحٍ فِي الْعَالَمِينَ ﴿٧٩﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾

ثُمَّ آخَرْنَا الْآخَرِينَ ﴿٨٢﴾

وَإِنَّمِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾

أَفَبِكُمْ أِلَهَةٌ دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾

88. Then, he cast a look at the stars.

فَنظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾

89. Then he said, "I am ill."

فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾

90. Hence, they departed leaving him behind.

فَنُتِلُوا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

91. Then, he made his way furtively towards their deities and said, "Do you not eat (anything)?"

فَرَاغَ إِلَى إِلَهِ آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

92. What is the matter (wrong) with you (that) you do not speak?"

مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾

93. Then, he rushed at them (and started) striking (them) with might and main.

فَرَأَعٌ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾

94. Then, they advanced towards him, hurrying.

فَأَقْبَلُوا إِلَيْهِ يَرْعُونَ ﴿٩٤﴾

95. He said, "Do you worship what you carve

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾

96. While Allah has created you and (the idols) which you make?"

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

97. They said, "Build a structure for him, (fill it with fire) and then, throw him into the blazing fire."

قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

98. Then, they intended a foul play with him, but We turned them the lowest.

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

99. And (Abraham) said, "I am going to my *Rabb*. He shall guide me.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾

100. O my *Rabb*! Grant me (a son) belonging to the righteous."

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾

101. Then, We announced the good news of a forbearing son to him.

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾

102. Hence, when he reached (the age) of striving with him, (Abraham) said (to him), "O my son! I have seen, in a dream, that I am sacrificing you and hence, consider what your opinion is" (about it); (Ishmael) said, "O my father! Do what you have been commanded: you shall find me, if Allah wills, among the patient."

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا إِنِّي أَرَىٰ فِي الْمَنَامِ
أَنِّي أَذْبَحُكَ فَأَنْظُرْ مَاذَا تَرَىٰ ۖ قَالَ يَتَابَعْتُ أَفْعَلُ
مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾

103. Hence, when both of them submitted themselves (to Him) and (Abraham) threw (Ishmael) down on the forehead,

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾

104. And We called him out, "O Abraham!

وَنَادَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿١٠٤﴾

105. You have proved (your) dream to be true; in this way, do We reward the beneficent.

فَدَصَقْنَا الرُّءُوسَ يَا إِبْرَاهِيمُ كَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿١٠٥﴾

106. It has, indeed, been a clear test / reward."

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾

107. And We redeemed him (Ishmael) with a supreme sacrifice.

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾

108. And We preserved (a community) on it (his way of life) in the posterity (among the succeeding generations).

وَنَرَكُنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾

109. Peace be upon Abraham.

وَسَلَّمَ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾

110. In this way, do We reward the beneficent.

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

111. He was, indeed, among Our believing servants.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾

112. And to him, We announced the good news of Issac, a prophet among the righteous.

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾

113. And We conferred blessings on him and on Issac; and among the descendants of both of them, there were the beneficent (doers of good) and wrongdoers to themselves clearly.

SECTION 4

114. And We did bestow grace on Moses and Aaron
115. And deliver both of them and their people from a terrible torture
116. And help them and hence, they were predominant
117. And give both of them the Book explaining (everything)
118. And guide both of them to the straight path
119. And preserve (a community) on the (way of life) of both of them in the posterity (among the succeeding generations).
120. Peace be upon Moses and Aaron.
121. In this way, do We reward the beneficent.
122. Both of them were among Our believing servants.
123. And Elijah was, certainly, among the message bearers.
124. Remember, when he said to his people, "Do you not guard yourselves against His disobedience?"
125. Do you pray to Ba'l and abandon the Most Excellent Creator

وَبَرَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا
مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مِثْلُ ۚ

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ۚ

وَنَصَّرْنَاهُمْ فكَانُوا هُمْ الْقَائِلِينَ ۚ

وَأَنزَلْنَاهُمَا الْكِتَابَ الْمُسْتَقِيمَ ۚ

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ۚ

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ۚ

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ۚ

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۚ

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۚ

وَإِنَّ إِبْرَاهِيمَ لَمِنَ الْمُرْسَلِينَ ۚ

إِذْ قَالَ لِقَوْمِهِ أَلَأَتُنْقُونَ

أَلَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ

126. Allah, your *Rabb* and the *Rabb* of your forefathers of old?"

اللَّهُ رَبُّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾

127. But they belied and denied him and hence, they shall be caught up in (punishment)

فَكَذَّبُوهُ فَأَنَّهُمْ مُحْضَرُونَ ﴿١٢٧﴾

128. Except Allah's chosen servants (rendering Him exclusive obedience).

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾

129. And We preserved (a community) on it (his way of life) in the posterity (among the succeeding generations).

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾

130. Peace be upon *Ilyaseen*.*

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٣٠﴾

131. In this way, do We reward the beneficent.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾

132. He was among Our believing servants.

إِنَّهُ مِن عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾

133. And Lot was, certainly, among the message bearers.

وَإِنَّ لُوطًا لِّمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾

134. Remember, when We delivered him and all of his household

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

135. Except an old woman (who chose to be) among those staying behind.

إِلَّا نَجُورًا فِي الْفَٰئِرِينَ ﴿١٣٥﴾

136. Then, We destroyed the others (those staying behind).

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾

137. And you, certainly, pass by them in the morning

وَأَنكُمُ لَنَمُرُّونَ عَلَيْهِمْ مُّصْبِحِينَ ﴿١٣٧﴾

138. And by night: do you not, then, exercise your reason?

وَبِالْأَيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

SECTION 5

139. And Jonah was, indeed, among the message bearers.

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾

140. Remember, when he fled to a felucca (vessel), already laden.

إِذْ أَتَى إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾

141. He, then, cast lots, but he was among the losers.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

142. Then, a whale swallowed him and he was blameworthy.

فَالْقَمْعُ الْخَورُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

143. Hence, if he had not been among those who declare (Allah) free from imperfections,

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾

144. He would have stayed in its stomach till the Day when they (all the human beings) will be resurrected (raised from the dead).

لَلَّيْتُ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

145. Then, We cast him under the open sky on the shore while he was ill.

فَبَدَّدْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾

146. And We grew above him a plant without a stem of the variety of a creeper.

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾

147. And We sent him to (a people consisting of) a hundred thousand or more (in number).

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

148. So, they believed (in him) and hence, We let them enjoy (life) for some time.

فَتَامَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ ﴿١٤٨﴾

149. Hence, ask them (the *Quraysh*), (is it proper to allege) "daughters to your *Rabb* and (appropriate) sons for themselves?"

فَأَسْتَفْتِهِمْ أَلِرَبِّكَ الْأَبْنَاؤُا وَلَهُمُ
الْبَنُونَ ﴿١٤٩﴾

150. Did We create angels as females and they were witnessing (it)?

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ
شَاهِدُونَ ﴿١٥٠﴾

151. Listen! In fact, by way of falsehood, they say

أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾

152.(That) Allah begets (children) and they are certainly, liars.

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾

153.Has He chosen daughters in preference to sons?

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾

154.What is the matter with you? How do you judge?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

155.Do you, then, not think?

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾

156.Do you have any clear authority?

أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ﴿١٥٦﴾

157.Produce, then, your book if you are truthful (in your claim).

فَاتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾

158.And they allege a relationship between Him and the jinn, while the jinn know that they shall, certainly, be caught up in (punishment) __

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

159."Allah is free from the imperfections which they allege" (to Him) __

سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾

160.Except Allah's chosen servants.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾

161.Hence, all of you and what you worship

فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾

162.Can, in no way, lead anyone astray from the right path

مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ ﴿١٦٢﴾

163.Except he who is going to enter the blazing fire of the (Hell).

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾

164.(Gabriel says), "And there is none among us but has his place (of duty) fixed.

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾

165.And that we are, (ever), arrayed (set in order).

وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿١٦٥﴾

166. And that we are, (always, busy in) declaring (Allah) free from imperfections."

وَأَنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿٣٦﴾

167. And they (the *Quraysh*) used to say,

وَلَئِنْ كَانُوا لَيَقُولُونَ ﴿٣٧﴾

168. "If we had had any book from the peoples of old,

لَوَ أَنَّا عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿٣٨﴾

169. We would, also, have been Allah's chosen servants."

لَكِنَّا عِبَادُ اللَّهِ الْمُخْلَصِينَ ﴿٣٩﴾

170. But, (when the Book has come), they disbelieve in it and hence, they shall know (the outcome) very soon.

فَكْفُرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿٤٠﴾

171. And Our word (promise) has, already, preceded for Our servants, the message bearers (messengers),

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿٤١﴾

172. That they shall be helped.

إِنَّمَا لَهُمُ الْمَنصُورُونَ ﴿٤٢﴾

173. And that Our army shall be predominant.

وَلَئِنْ جُنَدُنَا لَهُمُ الْعَالِيُونَ ﴿٤٣﴾

174. Hence, turn away from them for some time.

فَنُؤَلِّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿٤٤﴾

175. And observe them for they shall, very soon, see.

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿٤٥﴾

176. Are they, then, pressing for Our punishment?

أَفِعْدَا إِنَّا يَسْتَعْجِلُونَ ﴿٤٦﴾

177. But, when it descends in their courtyards, how evil will, then, be the morning of the warned!

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿٤٧﴾

178. And turn away from them till (propitious) time.

وَنُؤَلِّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿٤٨﴾

179. And observe (them) for they shall, very soon, see.

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿٤٩﴾

180. Your *Rabb* __ the *Rabb* of omnipotence (might and dominance) __ is free from what they allege (to Him).

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

181. And peace be upon (all) the message bearers.

وَسَلَّمَ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

182. And glory (abiding praise and thanksgiving) to Allah, the *Rabb* of all the worlds in the cosmos.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

* *Ilyaseen* - A prophet's name