

SURAH ŞAAD (38)

The Surah *Şaad* continues and expands on what the leaders of the Makkan polytheists used to say before the *Quraan* was revealed to the Messenger by Allah. It has been reported in the three verses (167 to 169) of the *Suratuşşaaffa*at and the forty-second verse of the Surah *Faaṭir*. The forty-third verse of the Surah *Faaṭir* pinpoints their arrogance, the root of their rejection of the *Quraan* and the Messenger. The one hundred and seventy-fourth verse and the one hundred and seventy-eighth verse of the *Suratuşşaaffa*at being identical, have been ostensibly addressed to the Messenger. But, in fact, they imply divine indignation which finds full expression in the form of a threat in the one hundred and seventy-ninth verse "And observe (them) for they shall, soon see" of the same Surah. The Surah *Şaad* builds on the same theme. The Surah declares that the *Quraan*, full of admonition and reminder, is being rejected, only, on the grounds of disdain and hostility by them. Disdain implies an arrogant or supercilious aversion which Makkan elders and leaders did have for the Messenger and hence, they called him a magician, a liar, and an impostor. Their attitude has been portrayed from the fourth verse to the eighth verse after they have been threatened to be wiped out like the doomed peoples of old in the third verse. But, in the event of punishment, as the eleventh verse asserts, even the biggest army shall be defeated as the doomed peoples named in the twelfth and thirteenth verses had been wiped out. They had belied and denied their messengers as the Makkan polytheists are doing by the Messenger. The fourteenth verse threatens them. The fifteenth verse reflects their frivolous attitude.

The Surah, then, proceeds to narrate the story of David who was a very powerful king, far more powerful than the Makkan chiefs. But he had neither any arrogance nor ingratitude. He was humble, simple, and easily contacted and above all, amenable to reason, as his account from the seventeenth verse to the twenty-sixth verse reveals. The Surah exhorts the Messenger to bear with the polytheists' calumnies and assures him that the *Quraan*, being revealed to him, deserves to be pondered. Allah Who has created this cosmos with a sublime purpose has not revealed the Book in vain. The Surah, then, narrates Solomon's story, from the thirtieth verse to the fortieth verse, to show his great power and authority. But he, too, unlike the Makkan chiefs of the polytheists, was humble and had submitted himself to Allah. The Surah, then, mentions Job, Abraham, Isaac, Jacob, Ishmael, Elisha, and *Dalkiḥl* the best of mankind up to the forty-eighth verse to console the Messenger that he is not the only messenger to suffer. All the best men have been suffering. But their reward shall be excellent as shown from the forty-ninth verse to the fifty-fourth verse. The punishment of their persecutors has been portrayed from the fifty-fifth verse to the sixty-first verse along with the bickering between the leaders and their followers in the Hell. The sixty-second and the sixty-third verses reveal the polytheists' bewilderment at not finding the persecuted believers with them in the Hell. What a ludicrous predicament the polytheists will be in! The sixty-fourth verse assures everyone that the polytheists' quarrelling together is a fact, not fiction.

The Surah, finally, proceeds to enjoin the Messenger, from the sixty-fifth verse to the eighty-fifth verse, to declare that he is a warner with the message that there is no deity other than Allah, the *Rabb* of the entire cosmos, and the polytheists must abandon polytheism and follow him without being arrogant like the Devil who had, defiantly, disobeyed Allah otherwise they shall meet his fate. After the warning, the Messenger has been told to declare that he is not a pretender and the book revealed to him is meant to guide all the inhabitants of the world. But, if they persist in their obduracy, they shall, in the not very remote future, come to know how its message gets on.

SURAH SAAD

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

1. *Saad*; by the *Quraan*, containing admonition. (reproving, urging, and advising earnestly).
2. But (those people) who disbelieve are in disdain and opposition (to it).
3. Many a community, We have wiped out before them and hence, (when the sentence approached), they called on (for help), but it was no time for escape (from punishment).
4. And they wonder that there has come to them a warner from themselves and the disbelievers say, "This (man) is a magician, an impostor.
5. Has he turned all the deities into a single God? It is, indeed, something beyond wonder."
6. And the leaders among them left (saying), "Go on and persevere at (the worship) of your deities: it is, in fact, something, intended (done on purpose).
7. We have not heard of this (novel creed) in the preceding way of life — this is nothing but forgery.
8. (Of all the persons) among us, has the Book been revealed to him?" On the contrary, they are in doubt of My Book: on the contrary, they have not tasted My punishment as yet.

سُورَةُ صَادٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

صَّ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾

بَلِ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ شِقَاقٌ ﴿٢﴾

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَدَادٍ وَوَلَاتٍ
حِينَ مَنَاصٍ ﴿٣﴾

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ
هَذَا سِحْرٌ كَذَّابٌ ﴿٤﴾

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾

وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ
إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾

مَا سَمِعْنَا بِهَذَا فِي الْأَلْهَةِ الْأَخِيرَةِ إِنَّ هَذَا
إِلَّا أَخْلَاقٌ ﴿٧﴾

أَمْ نَزَّلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ
مِنْ ذِكْرِي بَلْ لَمَّا يَدُورُوا عَذَابٍ ﴿٨﴾

9. Do they have, with them, the treasures of the mercy of your *Rabb*, the Almighty, the Most Generous Giver?
10. Do they have the sovereignty of the heavens and the Earth and what is between both of them? Let them, then, ascend through (the heavens') stairs.
11. The army (of Makkan polytheists) which belongs to (the doomed) disbelieving peoples is going to be defeated there (at Makka) utterly.
12. Before them, Noah's people and the *'Aad* and Pharaoh with stakes had, also, belied and denied.
13. And, also, the *Thamood* and Lot's people and the people of *Aiyka* (the area around *Tabook*) — they were the (doomed) disbelieving peoples.
14. All of them had, outright, belied and denied the messengers and hence, (the warning of the infliction of) My punishment turned out to be true (against them).

SECTION 2

15. And they are awaiting nothing but a single blast which shall not (permit any) delay.
16. And they say, "O our *Rabb*! Hasten our portion for us before the Day of Accountability."
17. (O Messenger)! Bear with what they say and mention Our servant, David, endowed with power: he was used to turning (to Us), repentantly.

أَمْعِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا
فِي الْأَنْسَابِ ﴿١٠﴾

جُنُودٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

كَذَّبَ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ
أُولَئِكَ الْأَحْزَابُ ﴿١٣﴾

إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾

وَمَا يَنْظُرُهُمْ إِلَّا الْأَصْحَابَةُ وَجِدَةً مَا لَهَا
مِنْ فَوَاقٍ ﴿١٥﴾

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَانًا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

أَصْبِرْ عَلَى مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ
ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾

18. We had subjected mountains to his sway. They used to declare (Allah) free from imperfections with him, in the evening and in the morning,

إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ
وَالْإِشْرَاقِ ﴿١٨﴾

19. And, birds, also, used to gather (round him): all of them used to turn to Him repentantly.

وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾

20. And We had strengthened his reign / sovereignty and given him wisdom and judgement between the truth and falsehood.

وَشَدَدْنَا مُلْكَهُ وَءَاتَيْنَاهُ الْحِكْمَةَ
وَفَصَّلَ الْخِطَابِ ﴿٢٠﴾

21. And has the account of the parties to a dispute reached you when they climbed the wall of (his) palace?

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ سَوَّرُوا
الْمِحْرَابَ ﴿٢١﴾

22. When they came face to face with David, he was afraid of them. They said, "Do not fear. Both of us are parties to a dispute: one of us has treated the other unjustly and hence, you must settle (the dispute) between us according to justice and not depart from (it) and guide us to the path of equity (natural justice).

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ
خَصَمَانِ بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ
وَلَا تَسْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

23. Here is my brother. He has ninety-nine ewes and I have only one ewe, but he says, 'Hand it over to me and he has overcome me in (by force of) delivery."

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجْمَةً وَلِي نَجْمَةٌ وَاحِدَةٌ
فَقَالَ أَكْفُلْنِيهَا وَعَرِّفْنِي فِي الْخِطَابِ ﴿٢٣﴾

24. (Hearing his complaint, David) said (to him), "He has, certainly, wronged you by demanding your ewe in addition to his ewes and most of the partners, in fact, treat one another unjustly except (those

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجْمِكَ إِلَى نَجْمِهِ وَإِنْ كَثِيرًا
مِنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُدُ

people) who believe and do good deeds and they are very few." And (then), David realized that We had subjected him to a trial. Hence, he sought forgiveness of his *Rabb* and fell to bowing down (in prayer to Allah) and turned repentant. ﴿١٤﴾

25. Hence, We granted him forgiveness of that (error): and, indeed, for him, with Us, there is, nearness and an excellent place of return.

26. O David! We have appointed you a caliph in the (Holy) land (Palestine), and hence, you must judge among the people according to justice and must not follow passion otherwise it will lead you astray from Allah's path; (those people) who go astray from Allah's path shall have violent punishment in that they neglect the Day of Accountability.

SECTION 3

27. And We have not created the heaven and the Earth and what is between both of them in vain (without any worth, value, significance, and purpose); such is the notion of (those people) who disbelieve; hence, woe (affliction) of the fire (of the Hell) betide (those people) who disbelieve!

28. Shall We treat (those people) who believe and do good deeds like those who cause wrong, corruption, and disorder on the Earth or shall We treat the fearing like the evildoers?

أَنَّمَا فُتِنْتَهُ فَاسْتَغْفِرْ رَبَّهُ. وَخَرَّ رَاكِعًا وَأَنَابَ ﴿١٤﴾

فَغَفَرْنَا لَهُ ذَلِكَ وَإِن لَّهُ عِنْدَنَا لُزْفَىٰ

وَحُسْنٍ مَّكَابٍ ﴿١٥﴾

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ الْحِسَابِ ﴿١٦﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ

الَّذِينَ كَفَرُوا قَوْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿١٧﴾

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ

الْمُتَّقِينَ كَالْفُجَّارِ ﴿١٨﴾

29. (It is) a blessed book that We have revealed to you so that they must ponder its verses and so that the persons possessing reason purified of passions must bear it in mind.

كُنْتُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ
أُولُو الْأَلْبَابِ ﴿٣٩﴾

30. And We gave Solomon to David; what an excellent servant (he was)! He was used to turning, (to Us) repentantly.

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٤٠﴾

31. Remember when excellent well trained horses were displayed to him in the evening,

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْخَيَاطُ ﴿٤١﴾

32. He said, "I have the love of wealth by way of remembering my *Rabb*" till they (the horses) disappeared from sight.

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي
حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٤٢﴾

33. (Then, he ordered), "Bring them back to me:" then, he began to stroke their legs and necks.

رُدُّوهُمَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٤٣﴾

34. And We subjected Solomon to a trial and cast a body on his throne and then, he turned (to Us) repentantly.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ
جَسَدًا ثُمَّ أَنَابَ ﴿٤٤﴾

35. He said, "O my *Rabb*! Forgive me and give me such a reign / sovereignty as, after me, nobody should have: You are, indeed, the Most Generous Giver."

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا
لَا يَبْغِي أَحَدٌ مِنِّ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٤٥﴾

36. Consequently, We subjected, to his sway, the wind which used to blow gently under his command wherever he used to direct (it).

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِ رُوحِهِ حَيْثُ أَصَابَ ﴿٤٦﴾

37. And (We had, also, subjected, to his control, the rebellious) devils (among the jinn, along with) every (expert) builder and diver,

وَالْقَبْطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٤٧﴾

38. And others bound together in fetters.

وَعَاخِرِينَ مُفْرَقِينَ فِي الْأَصْفَادِ ﴿٤٨﴾

39. Such is Our gift ___ hence, bestow (it on whom you like) or withhold (from whom you like) ___ without straitening / limiting.
40. And, indeed, for him with Us, there is nearness and an excellent place of return.

SECTION 4

41. And mention Our servant, Job, when he called on (prayed to) his *Rabb*, "The Devil has afflicted me with disease and suffering."
42. "Strike (the ground) with your foot:___ (We ordered him),___ "here is cold water to bathe and drink."
43. And We gave him back his household and, together with them, (We gave him more) equivalent to them, mercifully on Our part and as an instructive example for the people possessing reason purified of passions.
44. And (We further told him), "Take, a bundle of grass stalks mixed together in your hand and then, hit (yourself) with it and do not violate your oath." We found him patient; what an excellent servant (he was)! He used to turn, in repentance, (to Us).
45. And mention Our servants (messengers) Abraham and Issac and Jacob possessing powers of action and vision.
46. We had chosen them (as messengers) purely for their remembering the afterworld.

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّآبٍ ﴿٤٠﴾

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ
بُئْسَ وَعْدًا يُعْطَىٰ ﴿٤١﴾

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ
لِأُولَى الْأَنْبِيَاءِ ﴿٤٣﴾

وَخُذْ بِيَدِكَ ضِغْفَافًا ضَرْبُ بَعْدٍ وَلَا تَحْنَفْ
إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾

وَاذْكُرْ عِبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ
أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾

إِنَّا اخْتَلَصْنَاهُمْ خَالِصَةً وَذَكَّرْنَا الدَّارَ ﴿٤٦﴾

47. And they were, indeed, in Our view, among the select (and) the best.
48. And mention Ishmael and Elisha and *Dalkifl* and all of them were among the best.
49. Such is (the true) account (of a few of Our fearing servants); and the fearing shall have an excellent place of return__
50. Eternal gardens with gates kept open for them.
51. They will be reclining (against pillows) in them (those gardens), calling for abundant fruit and drink in them.
52. And they shall have, with them, modest houris who do not look at anyone, except their husbands, of their own ages.
53. Such is (the reward) which you are being promised on the Day of Accountability.
54. Such is, indeed, Our sustenance which will never run out.
55. Such (is the final outcome of the fearing); and those exceeding the proper bounds in doing wrong and committing sins shall have the worst place of return__
56. The Hell in which they shall enter (and stay) and hence, what an evil place (to stay) it is!
57. Such (is the final outcome of the evildoers) and hence, let them taste boiling water and purulent matter (pus),
58. And many other similar kinds of (torments).

وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾

وَأَذْكُرْ إِسْمَاعِيلَ وَإِلْيَاسَ وَذَا الْكِفْلِ
وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾

جَنَّاتٍ عَدْنٍ مُّفْتَحَةٌ لَهُمْ أَبْوَابُ ﴿٥٠﴾

مُتَكِّينَ فِيهَا يَدْعُونَ فِيهَا بِكُنُهُمْ
كَثِيرٍ مِّنْ مَّوْءٍ وَشَرَابٍ ﴿٥١﴾

وَعِنْدَهُمْ قَصِيرَاتُ الْطَّرْفِ أُنْزَابٌ ﴿٥٢﴾

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

إِنَّ هَذَا لَرِزْقُنَا مَا لَمْ يَلْفَازِ ﴿٥٤﴾

هَذَا أُولَئِكَ لِلطَّاغِينَ لَشَرِّ مَآبٍ ﴿٥٥﴾

جَهَنَّمَ يَصْلَوْنَهَا فَنَسُوا لَهَا ذُ ﴿٥٦﴾

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقُ ﴿٥٧﴾

وَأَآخِرُ مِنْ شَكْلِهِ أَزْوَاجُ ﴿٥٨﴾

59. "This is a troop rushing with you (into the Hell): they will not have any welcome; they are going to enter the fire" (of the Hell).
(Those exceeding the proper bounds will say so when they see another crowd coming to join them.)

هَذَا فَوْجٌ مُّقْتَضٍ مَعَكُمْ لَا مَرْجَاءَ لَهُمْ إِلَّا فِي النَّارِ ﴿٥٩﴾

60. (The newcomers to the Hell) will, then, say, "But you (are, already, in it): you have, also, had no welcome: you have led us to it (this plight): hence, what a bad abode it is!"

قَالُوا بَلْ أَنْتُمْ لَا مَرْجَاءَ لَكُمْ أَنْتُمْ قَدْ مُتُّوهُ لَنَا فَيْسَ الْفِرَارُ ﴿٦٠﴾

61. (They will, further), say, "O our *Rabb*! Add double punishment to whoever has led us to this (plight) in the fire" (of the Hell).

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

62. And they will say, "What is the matter with us that we do not see the men whom we used to count among the wicked?"

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾

63. Had we singled them out derisively (in the world) or have (our) eyes, (now), strayed from them?"

أَتَخَذْنَاهُمْ سِخْرِيًا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾

64. In fact, such quarrelling together of the people of the fire (of the Hell) is a fact.

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾

SECTION 5

65. Say, "In fact, I am, only, a warner and there is no (other) god (worth obeying) but Allah, the only One, the Subduer,

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنَّ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

66. The *Rabb* of the heavens and the Earth and what is between both of them, the Almighty, the Most Forgiving."

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٦٦﴾

67. Say, "It is momentous information.

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٧٧﴾

68. You turn a deaf ear to it.

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٧٨﴾

69. I was not in a position to gain any knowledge about angels, when they were quarrelling together (in the heaven).

مَا كَان لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٧٩﴾

70. (These matters) are revealed to me only because I am a clear warner."

إِنْ يُوحَىٰ إِلَىٰ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٨٠﴾

71. Imagine when your *Rabb* said to the angels, "I am going to create a human being from clay."

إِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ ﴿٨١﴾

72. "When I have composed him (proportionately and harmoniously) and breathed some of My spirit into him, you must, then, fall prostrating yourselves to him."

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٨٢﴾

73. Then, all the angels prostrated themselves

فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٨٣﴾

74. Except the Despairer (Devil): he displayed arrogance and came to be (included) among the disbelievers.

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٨٤﴾

75. (Allah) said, "O Despairer! What prevented you from prostrating yourself to whom I have created with both of My hands? Do you display arrogance or are you among the exalted?"

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۖ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٨٥﴾

76. He said, "I am better than he: You have created me from fire and created him from clay."

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٨٦﴾

77. (Allah) said, "Consequent (on your disobedience), get out of it because you stand cursed

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٨٧﴾

78. And My curse shall be on you till the Judgement Day."

وَأِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٨٨﴾

79. He said, "O my *Rabb!* Grant me, then, a respite up to the Day when they (all the human beings) are raised from the dead."

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

80. (Allah) said, (Since you ask for it), "You are, therefore, among those granted a respite

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾

81. Till the Day, the time (of which has been) appointed."

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

82. He said, "By Your Might / Dominance! I will misguide all of them

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

83. Except your servants, among them, chosen" (by You).

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

84. (Allah) said, "Hence, the truth is __ and I tell the truth __ (that)

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

85. I will fill the Hell with you and with all (those people) who will, among them, follow you."

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

86. (O Messenger)! Say, "Neither I ask any reward of you for it nor I belong to the pretenders.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

87. It (the *Quraan*) is nothing but a book (of guidance) for all the human beings.

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

88. And you shall come to know its news (how its message gets on) after some time."

وَنُنَعِّمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾