

## SURATUZZUMAR (39)

The *Suratuzzumar* takes up the thread of the argument of the preceding surah the last verse of which asserts that the *Quraan* is the book of guidance for all the inhabitants of the world. The very first verse of the Surah declares that the *Quraan* has been revealed gradually, portion by portion, on the part of Allah, the Almighty, the Sole Source of wisdom. It has been revealed to the Last Messenger. It is the only revealed link between Allah and humankind. Hence, in the second verse, it demands man's exclusive obedience and negates polytheism in any form in the third and fourth verses. The Surah, then, in the fifth and sixth verses, marshals arguments from natural phenomena to prove monotheism — Allah is one and sovereignty belongs to Him. In the next two verses, the Surah points out that thanksgiving is His due and man must thank Him in acknowledgement of His blessings and must not associate any other being, supposed or real, with Him otherwise he shall be punished in the Hell.

The Surah, then, proceeds, from the ninth verse to the twentieth verse, to differentiate between those who possess knowledge and reason and those who do not. The former render exclusive obedience to Allah and submit themselves to Him in response to His call to the Messenger in the eleventh and thirteenth verses, with the Messenger being the first to submit himself to Him. They shall have what they have been promised in the tenth, eighteenth, and twentieth verses. The latter, on the contrary, shall have what they have been threatened in the fifteenth, sixteenth, and nineteenth verses. The Surah expatiates on this difference with reference to natural phenomena and the *Quraan*. Those who possess reason gain knowledge and discernment from the natural phenomena such as the rainfall, the streams, the vegetation, the crop and its drying, in addition to reciting the book of knowledge — the *Quraan*. But those who do not do so, have their hearts hardened and they shall have what the twenty-fourth verse threatens. The twenty-fifth and twenty-sixth verses join the fate of such people with the doomed peoples of the past suffering in this world as well as the afterworld. They shall meet such a fate because they do not profit from the *Quraan* as specified in the twenty-seventh and twenty-eighth verses. The twenty-ninth verse contrasts polytheism with monotheism and debunks the former and approves the latter. The thirtieth and the thirty-first verses console the Messenger that those who forge falsehood against Allah and belie and deny the *Quraan* shall go into the Hell while the Messenger and those who accept the *Quraan* as true shall have the remission of their sins as well as what they desire with their *Rabb* in the Paradise.

The Surah, then, proceeds, from the thirty-sixth verse to the forty-seventh verse, to exhort the Messenger to trust in Allah and go on with his message without any fear of their deities as they can neither guide anyone nor remove anyone's trouble. They are powerless. If the polytheists believe in the *Quraan*, so affirms the forty-first verse, they shall be guided, but if they do not, they shall lose the path and the Messenger is not to blame for their choice.

But their negative choice shall precipitate them into the Hell. The forty - second verse illustrates Allah's omnipotence and providence with reference to sleep. He exercises exclusive control over death and life and hence, intercession of deities is out of question for Allah has exclusive sovereignty over the entire cosmos and to Him they shall be returned, asserts the forty-fourth verse. The forty-fifth verse presents the psychology of polytheists who do not believe in His oneness and the Last Judgement. The Messenger has been taught to pray to Allah, as given in the forty-sixth verse, and distance himself from the polytheists' aversion for submission to Allah. The forty-seventh and forty-eighth verses, therefore, portray their fate on the Judgement Day which they ridicule while these very ungrateful people turn to Allah in trouble, declares the next verse. But, when the trouble is removed by Allah, they, like *Qaaroon*, repudiate His blessings and claim that their knowledge has earned their power and pelf. The fiftieth and fifty-first verses relate the Makkan polytheists with the polytheists of old, the people who had been wiped out because, as the former do not realize, the latter had not realized that, asserts the fifty-second verse, it is Allah Who expands or straitens their sustenance.

The Surah, therefore, calls on the polytheists, from the fifty-third verse to the sixty-third verse, not to despair in Allah's mercy, submit themselves to Him, and follow the *Quraan* for the good of their own souls before His punishment visits on them all of a sudden and then, they start repenting, which has been reported from the fifty-sixth verse to the fifty-eighth verse. The fifty-ninth verse reminds them of their repudiation and arrogance, when they lived in the world while the sixtieth verse portrays their plight on the Day of Resurrection. The sixty-first verse announces the good news of being saved from punishment to the fearing and the next two verses assert His omnipotence and oneness.

Finally, the Messenger is told to assert monotheism and tell the ignoramuses (polytheists) that if they continue to associate any deity with Allah, their actions shall come to nothing and they shall be losers, says the sixty-fifth verse. To keep the Messenger away from them, the sixty-sixth verse exhorts him to devote himself to His obedience exclusively and be among the grateful. The sixty-seventh verse, condemning polytheism, asserts His exclusive omnipotence and sway on the Judgement Day which the Surah portrays from the sixty-eighth verse to the seventy-fifth verse. All the human beings, having been resurrected, shall be judged and divided into two groups \_ believers and disbelievers. The former shall be urged into the Paradise honourably while the latter shall be driven into the Hell like cattle ignominiously.

## SURATUZZUMAR

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

1. The revelation of the Book (*Quraan* has come) from Allah, the Almighty, the Sole Source of wisdom, portion by portion.
2. We have revealed the Book to you (the Messenger) with the truth and hence, you must serve Allah dedicating (your entire) obedience to Him.
3. Listen! To Allah belongs obedience purely; and (those people) who have taken protectors, besides Him (say), "We do not worship them except that they should lead us close to Allah in rank (high position)." Allah shall judge among them about what they differ among themselves: Allah does not guide anyone who is a liar, a thankless person.
4. If Allah had willed that He should have children, He would have singled out of (the beings) whom He creates what He wills; He is free from such imperfections: He is Allah, the One, the Subduer.
5. He has created the heavens and the Earth with an end (a sublime purpose and a limit): He merges night in day and merges day in night and has subjected the Sun and the Moon (to a law): each one shall (continue to) move for an appointed term. Listen! He is, the Almighty, the Most Forgiving.

## سُورَةُ الزُّمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ الْبَلَدَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الْبَلَدِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٥﴾

6. He (Allah) created you from a single person (Adam) and then, made his partner from him and granted you eight males and females of the cattle; He develops you in your mother's wombs, (one) shape after (another) shape within the three (layered) darkness; such is Allah, your *Rabb*\_\_ to Him belongs sovereignty: there is no god (worth obeying) other than Him: where are you, then, being deluded (misled from the guidance)?

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا  
وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِينَ أَرْوَجَ يُخْلُقَكُمْ  
فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ  
فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ  
الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾

7. If you are thankless (to Him, you must know that) Allah can dispense with you and He is not pleased with thanklessness for His Own created human beings and if you thank, He is pleased with it for you and no bearer shall bear another's burden of sins and then, to your *Rabb* is to be your return and then, He shall tell you what you have been doing (in this world); He knows the secrets (hidden) in human breasts,

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ  
الْكُفْرَ وَإِنْ تَشْكُرُوا وَازِدْكُمْ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ  
وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ  
بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

8. And when an adversity afflicts man, He prays to his *Rabb*, turning to Him repentantly. But, when He grants him any grace on His part, he neglects what he used to pray to Him for, earlier, and starts alleging equals to Allah in order to lead (human beings) astray from His way; say, "Enjoy your disbelief a little, you shall be among the inhabitants of the fire."

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ  
ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ  
مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ  
قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

9. Is (such a person better or) he who is obedient, prostrates himself and stands (in prayer) during night, guards against (being held accountable in) the afterworld, and hopes for his *Rabb's* mercy?

أَمَنْ هُوَ فَنَسِيَ مَا آتَاهُ الْإِلَٰهُ الْبَالِغَ أَجْعَالًا  
الْآخِرَةِ وَرَبُّوهُ رَحْمَةً رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ

Ask (them), "Are (those people) who know and (those people) who do not know equal?" In fact, those possessing reason purified of passions, alone, bear in mind (the message of the *Quraan*).

## SECTION 2

10. Say, "O My servants (rendering Me exclusive obedience) who believe! You must fear disobeying your *Rabb*; those people, who do good in this world, shall have a good (outcome in the afterworld) and Allah's Earth is very vast: the patient shall be paid up their rewards without curtailment."
11. Say, "I have been commanded that I must serve (render exclusive obedience to) Allah, dedicating (my) obedience to Him,
12. And I have been commanded that I must be the first of those submitting themselves to Allah."
13. Say, "I fear the punishment of a terrible Day, if I disobey my *Rabb*."
14. Say, "I serve Allah dedicating my obedience to Him.
15. You may, then, worship whom you will besides Him:" say, "The (real) losers are (those people) who will incur damnation for themselves and their household on the Day of Resurrection: listen! Such is the clear loss."
16. They will have canopies of fire above them and sheets of fire under them\_\_ (sheet: a broad continuous

يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولَٰؤُا

الْأَلْبَبِ ﴿١٠﴾

قُلْ يٰعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ  
أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ  
وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١١﴾

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١٢﴾

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٣﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٤﴾

قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ﴿١٥﴾

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ  
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ  
أَلَا ذَلِكَ هُوَ الْخَسْرَانُ الْعَمِيمُ ﴿١٦﴾

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ

*surface or expanse*): such is the (punishment) which Allah frightens His Own created human beings with; "O My Own created human beings! You must fear disobeying Me."

ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ۚ يَعْبُدُونَا فَاتَّقُونِ ﴿١٦﴾

17. And (those people) who keep away from serving (rendering exclusive obedience to) *taaghoot* (one rebelling against Allah's authority) and turn to Allah repentantly, shall have good news; hence, (O Messenger)! Announce good news to My such servants (as submit themselves to Allah).

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ

لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿١٧﴾

18. Who listen to the Word (*Quraan*) and then, follow it at its best \_\_ such are (the people) whom Allah guides and such are (the people) who possess reason purified of passions.

الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ ۖ وَأُولَٰئِكَ

هُمْ أُولُوا الْأَلْبَابِ ﴿١٨﴾

19. Can, then, he, against whom the warning of punishment has turned out to be true, (be delivered from it)? Can you, then, save one who is in the fire?

أَفَمَنْ حَقَّ عَلَيْهِ الْعَذَابُ أَفَأَنْتَ

تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

20. But (those people) who fear disobeying their *Rabb* shall have chambers above them chambers, furnished and well-built with rivers flowing under them: (it is) Allah's promise: Allah does not break (His) appointment.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ

مَبْنِيَّةٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا يَخْلِفُ

اللَّهُ الْمِعَادَ ﴿٢٠﴾

21. Do you not see that Allah sends water from the clouds and then, He carries it as springs, streams, and wells throughout the Earth and then, He produces crops, by it (the water), different in colours, then, it starts drying and then, you see it

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ

فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَنُهُ ۚ

ثُمَّ يَهْبِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَلًا ۚ

(turn) yellow and then, He turns it into chaff; indeed, in such (natural phenomena) there is an instructive example for those possessing reason purified of passions.

### SECTION 3

22. Can, then, he whose breast Allah opens for Islam and hence, he (acts) on the light (of the guidance) from his *Rabb* (ever be equal to the misguided)? Hence, woe betide those with hearts hardened against remembering Allah! Such (people) are in clear error (astray).

23. Allah has revealed the most excellent Word (*Quraan*) as (in the form of) a book, (with its chapters) resembling (thematically), occurring in pairs, the bodies of (those people) who fear their *Rabb* shudder at (hearing) it and then, their bodies and their hearts soften towards remembering Allah; such is Allah's guidance with which He guides whom He wills; and he whom Allah misguides shall not find any guide.

24. Is he, then, who will shield himself against the grievous punishment with his face, on the Day of Resurrection, (like the one going into the Paradise)? And all the wrongdoers shall be told, "Taste what you used to commit."

25. (The people) who existed before them had, also, belied and denied (messengers) and then, the punishment had come upon them from where they had not, even, (the faintest) inkling of.

إِنَّ فِي ذَلِكَ لَذِكْرَى لَأُولِي الْأَلْبَابِ ﴿٣٩﴾

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ  
فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِٗٓ قَوْلٌ لِّلْقَاسِيَةِ  
قُلُوبِهِمْ مِّن ذِكْرِ اللَّهِ أَوْ لَتِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٩﴾

اللَّهُ زَلَّ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّتَافِي  
نَقْشِ عُرْمَتِهِ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ  
ثُمَّ تَلِينَ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ  
ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِٓ مَن يَشَاءُ  
وَمَن يُضِلِلِ اللَّهُ فَهُوَ لَمْ يَهْدِ لَهُٗ ۖ هَٰذَا ﴿٣٩﴾

أَفَمَنْ بَنَىٰ بَوَاجِهِٖ سُوًى الْعَذَابِ يَوْمَ الْقِيَمَةِ  
وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ﴿٤٠﴾

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَأَنشَأَهُمُ الْعَذَابُ  
مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤١﴾

26. Then, Allah made them taste disgrace in the life of the world and the punishment of the afterworld shall be the worst; if only, they had known!

فَإِذَا فَعَهُمُ اللَّهُ الْفِرْيَ فِي الْحَيَوةِ الدُّنْيَا وَلَعَذَابُ  
الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٦﴾

27. And We have given, for (the benefit of) human beings in this *Quraan*, every (possible) argument so that they may bear in mind,

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَنْذَكُرُونَ ﴿٦٧﴾

28. A recitation in Arabic without any deviation from rectitude so that they should guard themselves from (coming to a bad end).

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٦٨﴾

29. Allah gives an example \_\_ there is a man (a slave owned by) partners quarrelling with one another (about him) and there is a man (a slave) submitting himself wholly to a man (his master): are both of them equal in comparison? Glory (abiding praise and thanksgiving) to Allah; but most of them do not know.

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ  
وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا  
الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦٩﴾

30. (O Messenger)! You are going to die and they are going to die.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٧٠﴾

31. Finally, all of you (disbelievers) shall quarrel together before your *Rabb* on the Day of Resurrection.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ  
تَخْتَصِمُونَ ﴿٧١﴾

#### SECTION 4

32. Who is, then, a worse wrongdoer than (the person) who lies against Allah and belies and denies the truth when it comes to him? Will there not be, in the Hell, the abode of (such) disbelievers?

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ  
بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى  
لِّلْكَافِرِينَ ﴿٧٢﴾

33. And he who brings the truth and (those people who) accept it as true are (the people) who are the fearing.

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِٓٓٓ أُولَٓئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

34. They shall have what they wish with their *Rabb* — such is the reward of the beneficent,

لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾

35. So that Allah should grant them the remission of the worst that they do and requite them their reward for what they do in the best manner.

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾

36. Is Allah not sufficient for His servant (Messenger)? And they frighten you with those (deities) who, (they suppose), are besides Him; and he whom Allah misguides can not find any guide.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾

37. And no one can misguide whom Allah guides: is Allah not mighty possessing power to inflict punishment?

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

38. And if you ask them who has created the heavens and the Earth, they shall say, "Allah." Say, "What do you, then, think about those (deities) whom you pray to besides Allah? If Allah wills to cause me any harm, can they preclude His harm or if He wills to have mercy on me, can they stop His mercy?" Say, "Allah is sufficient for me; in Him do trusters repose their trust."

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ اَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ اِنْ اَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ ضَرِّيْهِۚ اَوْ اَرَادَنِيَ بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ رَّحْمَتِيْۚ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

39. Say, "O my people! Act according to your position, I am acting (according to mine): you shall, soon, come to know

قُلْ يٰٓعَمَلُوْا عَلَىٰ مَكَانَتِكُمْ اِنِّىْ عَمِلْتُ فَسَوْفَ تَعْلَمُوْنَ ﴿٣٩﴾

40. Upon whom comes the punishment that will disgrace him and upon whom visits lasting punishment."

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

41. We have revealed the Book (*Quraan*) to you for all the human beings with the truth and hence, he who follows the right path will do so for himself and he who strays will, then, stray, only, against himself and you are not a guardian over them.

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِهَا وَمَا أَنْتَ بِوَكِيلٍ ﴿٤١﴾

### SECTION 5

42. Allah takes (into custody) the souls of living beings at the time of their death and, (also, the souls of those) who do not die during their sleep and then, He holds back (the souls of those) against whom He ordains death and releases others (other souls) up to an appointed term — indeed, in (matters) such (as these) there are proofs for the people who ponder.

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

43. Have they taken (certain) intercessors besides Allah? Say, "And (will they intercede with Allah for you) even if they neither possess any power at all nor exercise their reason?"

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوْلَوْكَاتُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾

44. Say, "To Allah belongs intercession wholly: to Him belongs the sovereignty of the heavens and the Earth and hence, to Him all of you shall be returned."

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ۚ اللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

45. And when Allah, the One, is mentioned, the hearts of (those people) who do not believe in the afterworld recoil in disgust and when (those deities) who are besides Him are mentioned, all of a sudden, they rejoice (in it).

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

46. Say, "O Allah! The Originator of the heavens and the Earth, the Knower of the unseen and the seen! You, (alone), shall judge among Your Own created human beings about what they have been differing."

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمُ الْغَيْبِ  
وَالشَّهِيدُ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ  
فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

47. Even if (those people) who do wrong had all that is throughout the Earth and equivalent to it along with it, they would offer it as a ransom against (as a defence from) the grievous punishment on the Day of Resurrection; and what they have never thought of shall appear to them on the part of Allah.

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا  
وَمِثْلَهُ مَعَهُ لَا فُتْدَ وَابِهِ مِنْ سُوءِ الْعَذَابِ  
يَوْمَ الْقِيَمَةِ وَبَدَأَهُمْ مِنَ اللَّهِ  
مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

48. And the misdeeds that they commit shall appear before them and what they have been laughing at (in the world) shall encompass them.

وَبَدَأَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ  
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾

49. So, when a distress afflicts man, he prays to Us but, when We grant him any grace on Our part, he says, "In fact, I have been given it (as a reward) for (my) knowledge." On the contrary, it is a test but most of them do not know.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْتَهُ  
نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ  
بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

50. (Those people) who existed before them had, also, said it but what they used to commit had not stood them in good stead.

فَذَقَالهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ  
عَنَّهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾

51. Hence, the misdeeds which they used to commit had visited upon them; and the misdeeds which they are committing shall, soon, visit upon (those people) who are doing wrong among them and they are not going to frustrate (Me).

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا  
مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا  
وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾

52. And do they not know that Allah expands sustenance for whom He wills and straitens (sustenance for whom He wills)? Indeed, in such (matters as these) there are lessons for the people who believe.

### SECTION 6

53. Say, "O My Own created human beings who have been exceeding just, usual, or suitable bounds against yourselves! You must not despair of Allah's mercy; Allah shall, indeed, forgive all the sins; He is, indeed, the Most Forgiving, the Most Merciful."
54. And you must turn to your *Rabb* repentantly and submit yourselves to Him before punishment comes upon you and then, you shall not be helped (from any quarters).
55. And you must follow the best (book) which has been revealed to you from your *Rabb* before punishment visits upon you suddenly and you do not, even, have an inkling of,
56. Lest (on the Judgement Day) a person should say, "Alas! (I regret) at how remiss (negligent of duty) I was with regard to Allah and that I was, certainly, among the scoffers!"
57. Or (another one) should say, "If Allah had guided me, I would have been among the fearing."
58. Or he should say when he sees the punishment, "If only I (returned to the world) again and then, I would be among the doers of good!"

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ  
وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

قُلْ يَعْبادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ  
لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ  
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ  
أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ  
مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ  
بَغْتَةً وَاتُّم لَا تَشْعُرُونَ ﴿٥٥﴾

أَنْ تَقُولَ نَفْسٌ بِحَسْرَتٍ عَلَى مَا فَرَّطْتُ فِي جَنْبِ  
اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ  
مِنَ الْمُتَّقِينَ ﴿٥٧﴾

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً  
فَأَكُونُ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾

59. Yes? My verses had come to you, but you had belied and denied them and displayed your arrogance and been among the disbelievers.

بَلَىٰ قَدْ جَاءَ نَكَآءٌ يُفَكِّدُكَهَا  
وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾

60. And on the Day of Resurrection, you will see the faces of (those people) who lie against Allah blackened (with despair); will there not be, in the Hell, the abode of the haughty (arrogantly self admiring and disdainful)?

وَيَوْمَ الْقِيَامَةِ تَرَىٰ الَّذِينَ كَذَبُوا عَلَىٰ اللَّهِ  
وُجُوهُهُمْ مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى  
لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

61. And Allah will save (those people) who guard themselves against sins (from punishment) in their refuge (Paradise); neither shall harm touch them nor shall they grieve.

وَنُجِّىَ اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمْ  
السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

62. Allah is the creator of everything and He is the watcher over everything.

اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ  
وَكِيلٌ ﴿٦٢﴾

63. He has the keys (the reins of the government) of the heavens and the Earth and (those people) who disbelieve in Allah's verses are (the people) who shall be the losers (misled and ruined in the world and damned in the afterworld).

لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا  
بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٦٣﴾

### SECTION 7

64. Say, "O ignoramuses! Do you, even then, command me that I should worship (the deities) other than Allah?

قُلْ أَفَعَبَّرَ اللَّهُ أَمْرًا وَفِيْ أَعْبَادِهِمَا الْجَاهِلُونَ ﴿٦٤﴾

65. Though it has, already, been revealed to you and to (those messengers) who had been sent before you, 'If you attribute anyone an associate (to Allah), your actions shall be nullified and you shall be among the losers,' (misled and ruined in the world and damned in the afterworld)."

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ  
أَشْرَكَتَ لَيَحْطَبَنَّ عَمَلُكَ  
وَلَتَكُونَنَّ مِنَ الْخٰسِرِينَ ﴿٦٥﴾

66. On the contrary, you must serve (render exclusive obedience to) Allah and be among the thankful.

بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

67. And they do not evaluate Allah worth His value though the whole Earth shall be in His grip on the Day of Resurrection and the heavens shall be folded up in His right hand; free from imperfections is He and sublime, being beyond the associates which they attribute.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا  
بِغَضِّهِ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ  
بِيمِينِهِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٧﴾

68. And, (on that Day), the trumpet shall be sounded and hence, (all those) who are throughout the heavens and (all those) who are throughout the Earth shall fall dead except whom Allah wills and then, it will be sounded again and, all of a sudden, all (of the human beings) shall be in a standing (position) perceiving (around).

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ  
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ  
أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

69. And the Earth shall shine by her *Rabb's* light and the record (of human actions) shall be placed and prophets and witnesses shall be produced and judgement shall be pronounced among them (all the human beings) according to justice and they shall not be wronged.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ  
وَجِئَءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ  
بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

70. And everyone shall be paid up for what one does (in the world) and He has the fullest knowledge of what they do.

وُوفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ  
بِمَا يَعْمَلُونَ ﴿٧٠﴾

### SECTION 8

71. And (those people) who disbelieve shall be driven towards the Hell in troops till, when they reach it, its gates shall be opened and its keepers shall ask them, "Did

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُرَّارًا  
حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ  
حَزَنَتُنَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ

messengers, from your own (people), not come to you reciting your *Rabb's* verses before you and warning you of appearing before (your *Rabb* for accountability) on this Day of yours?" They will say, "Yes! But (we did not listen to them and that is why) the warning of punishment has turned out to be true against the disbelievers."

72. They will be told, "Enter the gates of the Hell abiding in it eternally." Hence, what a bad abode for the haughty it is!
73. And (those people) who fear disobeying their *Rabb* shall be urged (to hasten) towards the Paradise in troops till, when they reach it \_\_ and its gates will have been opened (beforehand) \_\_ and its keepers will say to them, "Peace be on all of you: you were chaste (virtuous / pure in thought and speech in the world) and hence, enter it (abiding in it) eternally."
74. And they will say, "Glory (abiding praise and thanksgiving) to Allah Who has proved His promise to us to be true and let us inherit the Earth \_\_ we can settle down (in any part of) the Paradise wherever we like and hence, what an excellent reward for the doers" (of good deeds)!
75. And you shall see angels surrounding the throne, declaring (Him) free from imperfections with glory to their *Rabb* and judgement shall be pronounced among them (all the human beings) according to justice and it will be said, "Glory to Allah, the *Rabb* of all the worlds in the entire cosmos."

ءَايَاتِ رَبِّكُمْ وَيُنذِرُكُمْ لِقَاءَ يَوْمِكُمْ  
هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ  
عَلَى الْكَافِرِينَ ﴿٧١﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِمَا  
كُنْتُمْ تَكْفُرُونَ ﴿٧٢﴾

وَسَيُقَالُ لِلَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا  
حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ  
خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا  
خَالِدِينَ ﴿٧٣﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا  
وَعْدُهُ وَأَوْرَثَنَا الْأَرْضَ نَبْشَأُمِنَ الْجَنَّةِ  
حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾

وَنَرَى الْمَلَائِكَةَ حَافِيَةً مِنْ حَوْلِ الْعَرْشِ  
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ  
وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾