

SURAH GHAAFIR (40)

The Surah *Ghaafir* or *Suratulmu'min* continues treating the same theme as done in the preceding surah. After "*Haa meem*", the first three verses assert the sublimity of the *Quraan*, being from Allah, the Almighty, the Omniscient, and the Omnipotent. The fifth verse equates the conduct of the Makkan polytheists with that of the doomed peoples of the past. As they had belied and denied their messengers and meditated to lay hands on them, so are the *Quraysh* doing. Hence, as they had been wiped out, so will they be wiped out if they do not believe in the *Quraan* and the Messenger, both representing Allah. The seventh, eighth, and ninth verses consist of the angels' prayer for the believers to console them while they were suffering persecution and warn the polytheists that their false worship of and trust in angels shall not avail them. The next three verses portray, beforehand, their plight on the Judgement Day.

The Surah, then, proceeds to argue for monotheism with reference to rain which sustains human beings. Hence, obedience must be given exclusively to Allah, exalted beyond degrees, exercising sovereignty over the entire cosmos and, above all, like rain, bestowing the revelation __ the *Quraan* __ on whom He wills to warn human beings of the Judgement Day. The sixteenth and seventeenth verses portray the Day when sovereignty shall belong to Allah and absolute justice shall be dispensed to all the human beings.

The eighteenth verse, therefore, enjoins the Messenger to warn them of the Day approaching fast when wrongdoers shall, neither, have any friend nor intercessor. Since Allah is the Hearer and the Watcher, He shall judge in accordance with justice. The twenty-first and twenty-second verses warn the Makkan polytheists that greater and more powerful peoples than they had been wiped out in the past simply because they had rejected their messengers and books. Hence, they must not treat their Messenger and their book __ the *Quraan* __ as their predecessors had done.

The Surah, then, proceeds to illustrate it from the twenty-third verse to the forty-sixth verse, by the account of Moses sent to Pharaoh who, instead of listening to him and pondering his message, meditated doing him to death, as the Makkan polytheists were doing and then, a bold man from his own court tried to advise him against doing so and exhorted him to ponder Moses' message. The entire narrative is a stern warning to the Makkan polytheists. If Pharaoh could not resist a messenger, how can they do so? The companions of the Messenger were consoled and encouraged, by this account, to continue persevering and suffering for Allah's cause. A number of men in Makka and around, though convinced of the truth of the *Quraan*, were hesitant of declaring their belief in Islam. They were exhorted to rise up against the persecution of the poor and helpless believers and stand up for them.

The Surah, then, proceeds, from the forty-seventh verse to the fiftieth verse to give an image of the quarrel between the leaders and their followers __ all of them polytheists __ in the fire. The fifty-first verse explicitly assures the Messenger and his persecuted

companions of His help in this world as well as the afterworld. The next three verses, the fifty-third, fifty-fourth, and fifty-fifth, exhort the Messenger and his persecuted followers to have patience and seek solace in prayer, morning and evening. As Moses had been guided to eventual victory, so shall he and his companions be guided to ultimate victory with the *Quraan* which supersedes the Torah and the *Injeel*.

The Surah, from the fifty-sixth verse to the sixtieth verse, argues for the Last Judgement which is sine qua non for the establishment of the ultimate justice implicit in the exercise of His sovereignty over the cosmos. The fifty-sixth verse criticizes the Makkan polytheists' disputations based on arrogance and reminds them that the creation of the cosmos is harder than creating human beings. Judgement shall come because believers and evildoers must be requited according to their deserts. The Surah, then, marshals arguments for Allah's oneness and omnipotence with reference to night for repose, the Earth for habitation, the heaven as a structure, the beauty of human person, the process of creating man and his growth, and His absolute power of giving life and causing death to prove that He exercises sovereignty over the entire cosmos without being helped by any deity. Hence, they must thank Him, sanctify Him, submit themselves to Him, and render exclusive obedience to Him in every sphere of life. The sixty-eighth verse sums up His sovereignty succinctly.

The Surah, then, proceeds to portray the plight of arrogant polytheists disputing, disbelieving in His Book and messengers, and turning away (rejecting) the guidance up to the seventy-sixth verse.

The Surah, then, consoles the Messenger and assures him in the seventy-seventh and seventy-eighth verses that if they demand miracles and persist in repudiating him like the polytheists of the past, they shall, also, have what they had in the world — punishment had visited upon them. In response to their demand for miracles, the seventy-ninth and eightieth verses draw their attention to the miracles of His providence and omnipotence found on the Earth to sustain them. Will they refuse to acknowledge them and persist in repudiation? After the evidence of natural phenomena for monotheism, the Surah draws their attention to archaeological evidences from the eighty-second verse to the eighty-fifth verse to chasten the Makkan polytheists into realizing the necessity of believing in His Messenger and His Book. If they do not, history shall repeat itself.

SURAH GHAAFIR

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

1. *Haameem*
2. The revelation of the Book (*Quraan* has come) from Allah, the Almighty, the Omniscient, portion by portion,
3. The Forgiver of sins and the Acceptor of repentance, violent in requiting with punishment, possessing power: there is no god other than Him: to Him is to be the return (of all).
4. None disputes (questions the truth of) Allah's verses but (those people) who disbelieve and hence, their movements through (various) countries must not delude you.
5. Before them, Noah's people had belied and denied and after them, (many other doomed) disbelieving peoples (followed suit) and (the people of) every community had meditated to lay hands on their messenger and disputed, with falsehood, so as to annul (abolish) the truth by it, but I punished them and then, (see) how (dire) the requital of My punishment was!
6. And in this way, your *Rabb's* warning (of punishment) against (those people) who disbelieve shall turn out to be true that they shall be the inhabitants of the fire (of the Hell).
7. (The angels) who hold up the throne and (those) who are around it declare (Him) free from

سُورَةُ غَافِرٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝١

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝٢

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ
ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ ۝٣

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا
فَلَا يَغْرُوكَ تَقْلُبُهُمْ فِي الْيَلْدِ ۝٤

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ
مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ
لِيَأْخُذُوهُ وَجَدُوا بِآبِائِهِمْ لِيُدْخِلَهُمْ فِي الْخَلْقِ
فَأَخَذَتْهُمْ فَكَيْفَ كَانَ عِقَابِ ۝٥

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا
أَنَّهُمْ أَصْحَابُ النَّارِ ۝٦

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا

imperfections with glory to their *Rabb* and believe in Him and seek His forgiveness for (those people) who believe (praying), "O our *Rabb*! You hold everything within (the range of your) mercy and knowledge, and hence, forgive (those people) who repent and follow Your way and save them from the punishment of the blazing fire (of the Hell)

8. O our *Rabb*! And admit them into the eternal gardens which You have promised them and, (also), all (those persons) who are righteous among their parents and their wives and their children; You are, certainly, the Almighty, the Sole Source of wisdom.

9. And save them from the evil (effects of accountability); and You will have mercy on whom You will save from the evil (effects of accountability) on that Day; and such (a safety) is the supreme success."

SECTION 2

10. (Those people) who disbelieve shall be called out, "Allah's hatred (of you) is greater than your own hatred of yourselves (because) when you were invited to belief, you used to reject."
11. They will say, "O our *Rabb*! You have caused us to die twice and given us life twice. We, therefore, confess our sins and hence, is there, any way of getting out?"

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا
فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ
وَفِيهِمْ عَذَابٌ أَجْهِمٌ ﴿٧﴾

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ
وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

وَفِيهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ
فَقَدْ رَحِمْتَهُمْ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

إِنَّ الَّذِينَ كَفَرُوا يُبَادُونَ لَمَقْتُ اللَّهِ
أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ
إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾

قَالُوا رَبَّنَا آمَنَّا آتَيْنَاكَ التَّائِبِينَ وَآمَنَّا بِكَ فَأَعْرَفْنَا
بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾

12. "Such is (your lot) because when Allah the One, was called (mentioned / cited), you used to reject and if (other deities) were attributed as associates to Him, you used to accept. Hence, judgement, now, belongs to Allah, the Most High, the Most Sublime." (They will be told),

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ
وَأِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ
الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾

13. (It is) He Who shows you His signs and sends sustenance from the heaven for you; and nobody bears in mind (all these favours) but whoever turns (to Allah) in repentance.

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ
لَكُمْ مِنَ السَّمَاءِ رِزْقًا
وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾

14. Hence, you must pray to Allah _____ dedicating (your) obedience to Him even if the disbelievers dislike (it) _____

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

15. Exalted beyond degrees, Possessing the throne (exercising absolute sovereignty over the entire cosmos), bestowing the revelation of His command on whichever of his servants (prophets) He wills so that he (the prophet) must warn (human beings) of the Day of Appearance (of human beings on the Judgement Day).

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ
مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ
عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

16. The Day when all of them are going to appear (before Him), nothing about them will be hidden from Allah; (they will be asked), "Whom does sovereignty belong to, today?" (They will be told), "To Allah, the One, the Subduer."

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ
لَمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

17. "Today, everybody shall be required for what one does (how he or she conducts himself or herself in the world); no wrong (shall be done) today; Allah is, indeed, swift at accountability."

الْيَوْمَ يُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ
لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾

18. And warn them of the Day (of Judgement) approaching fast, when the hearts reach larynges, (and they will be) dumbstruck; the wrongdoers, shall, neither, have any bosom friend nor any intercessor to be listened to (other than Allah).

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ
كَظِيمٍ ۚ مَا لِلظَّالِمِينَ مِنْ حَمِيٍّ وَلَا لَافِيَعٍ
يُطَاعُ ﴿١٨﴾

19. He knows furtive glances of the eyes and what breasts hide.

يَعْلَمُ خَائِبَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾

20. And Allah shall judge with justice: and (those deities) whom they pray to, besides Him, cannot judge at all: Allah is, indeed, the Hearer, the Watcher.

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ
لَا يَفْضُلُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ
الْبَصِيرُ ﴿٢٠﴾

SECTION 3

21. Do they not travel throughout the Earth so that they should see how (terrible) the end of (those peoples) who existed before them had been? They were stronger than they and (have left) the relics (of their greatness) throughout the Earth. But Allah punished them for their sins and they had no saviour against Allah.

أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ
مِنْهُمْ قُوَّةً وَءَاثَارُ فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ
يَذُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاكِ ﴿٢١﴾

22. Such (punishment was their lot) because their messengers used to come to them with clear evidences, but they used to reject (disbelieve in them) and then, Allah punished them; He is strong, violent in the infliction of punishment.

ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ
الْعِقَابِ ﴿٢٢﴾

23. And We sent Moses with our miracles and clear commission

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ
مُبِينٍ ﴿٢٣﴾

24. To Pharaoh and *Haamaan* and *Qaaron*, but they said, (Moses is) "a magician, an impostor."

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ
كَذَّابٌ ﴿٢٤﴾

25. Hence, when he came to them with the truth from Us, they said, "Kill the sons of (those people) who believe (in Allah) with him and let their daughters live." And the disbelievers' conspiracy (was) nothing but in vain (without success).

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

26. And Pharaoh said, "Leave me, I will kill Moses and let him pray to his *Rabb*: I fear that he will change your way of life or give rise to disorder in the land."

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

27. And Moses said, "I seek the protection of my *Rabb* and your *Rabb* against every haughty person who does not believe in the Day of Accountability."

وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

SECTION 4

28. And, from Pharaoh's (royal) family, a believing man, who had kept his *eimaan* (belief) hidden, said, "Are you going to kill a man simply because he says, 'My *Rabb* is Allah,' though he has come to you with clear evidences from your *Rabb*? And if he is a liar, his lie shall go against him and if he is truthful, some of what he threatens you with shall visit upon you: Allah does not guide one who is immoderate (exceeding proper bounds), an impostor.

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

29. O my people! You have sovereignty today (and) hold sway in the land, but who will help us against Allah's punishment if it visits upon us?" Pharaoh said, "I do not show you but what I see (consider proper) and I do not guide you but to a straight path."

يَقُولُ لَكُمْ أَلَمْ تَكُنْ أَلْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٩﴾

30. And the man who believed said, "O my people! I fear, against you, (the affliction of a day), like the day (afflicting other doomed) disbelieving peoples,
31. Like the fate (ultimate condition) of Noah's people and the *'Aad* and the *Thamood* and (those peoples) who succeeded (came after) them; and Allah does not will (to do) any wrong to His Own created human beings.
32. O my people! I fear, against you, the Day of restlessness (Resurrection),
33. The Day when you will take to flight: you will not have any saviour against Allah and he whom Allah misguides shall not have any guide.
34. And Joseph had come to you, earlier, with clear evidences, but you did not cease to be in doubt of what he had brought you till, when he died, you said, 'Allah will never send any messenger after him.' In this way, does Allah misguide (those) who exceed proper bounds (and) doubt,
35. (Those people) who dispute (question the truth of) Allah's verses without any authority available to them are exceedingly abhorrent in Allah's view and in the view of (those people) who believe; in this way, does Allah seal the heart of everyone haughty (and) refractory."
36. And Pharaoh said, "O *Haamaan!* Build a lofty tower for me so that I may reach the gates, (through its staircase),

وَقَالَ الَّذِي آمَنَ يَنْقُومُ إِنِّي أَخَافُ عَلَيْكُمْ
مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾

مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾

وَيَنْقُومُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ النَّادِ ﴿٣٢﴾

يَوْمَ تَوَلَّوْنَ مُدِيرِينَ مَا لَكُمْ مِنْ اللَّهِ مِنْ عَاصِمٍ
وَمَنْ يُضِلِلِ اللَّهُ فَهُوَ هَادٍ ﴿٣٣﴾

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ
فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا
هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا
كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ
مُرْتَابٌ ﴿٣٤﴾

الَّذِينَ يَجْعَلُونَ فِي آيَاتِ اللَّهِ بَغْيًا سُلْطَانٍ
أَتَاهُمْ كُتُبًا مَقَاتِلًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ
مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

وَقَالَ فِرْعَوْنُ يَهْمُنْ أَبْنِيَ لِي مَرَجًا لَعَلِّي أَبْلُغُ
الْأَسْبَابِ ﴿٣٦﴾

37. The gates of the heavens so that I should direct my look towards the god of Moses though I think that he is a liar." And, in this way, his misconduct was adorned to Pharaoh and he was prevented from (the straight) path; and Pharaoh's conspiracy (ended), nothing but, in fiasco (complete failure).

أَسْبَبَ السَّمَوَاتِ فَأَطَّلَعَ إِلَى إِلَهِ مُوسَى
وَإِنِّي لَأَظُنُّهُ كُذَّابًا وَكَذَلِكَ زُيِّنَ
لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ
وَمَا كُنْذِرْ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

38. And he who believed said, "O my people! Follow me, I will guide you the straight path.

وَقَالَ الَّذِي آمَنَ يَنْقُومُ اتَّبِعُونِ
أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾

39. O my people! This life of the world is, only, (fleeting) enjoyment and the afterworld is, in fact, the abode of everlasting repose.

يَنْقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعٌ
وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

40. Whoever commits misdeeds shall not be requited with but like it and whoever acts righteously, whether a male or a female, while (he/she) is a believer _ (the people) such (as these) shall enter the Paradise in which they shall be provided with sustenance without straitening / limiting.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا
وَمَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرُوا أَنفَى
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ
يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

41. O my people! Why is it that I invite you to deliverance (from the Hell) and you invite me to the fire (of the Hell)?

وَيَنْقُومُ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَةِ
وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾

42. You invite me so that I should disbelieve in Allah and attribute an associate to Him, (those deities) about whom I have no knowledge while I invite you to the (path of) the Almighty, the Most Forgiving. (Allah).

تَدْعُونَنِي لِأَكْفُرُ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ
لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤٢﴾

43. Certainly, you invite me to what has neither any sublimity in the world nor in the afterworld and that our return is to be to Allah and that the immoderate shall be the inhabitants of the fire (of the Hell).

لَا جَرَمَ إِنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا
وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدْنَا إِلَى اللَّهِ
وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾

44. Hence, you shall soon, remember what I am telling you; and I entrust my affair to Allah; indeed, Allah watches (all) the human beings."

فَسَتَذْكُرُونَ مَا أَقُولَ لَكُمْ وَأَفَوضُ
أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾

45. Hence, Allah saved him from the evil designs which they had hatched up (against him) and a grievous punishment encompassed Pharaoh's followers.

فَوَقَّهَ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا
وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾

46. The fire __ all of them are subjected (exposed) to it morning and evening and on the Day, when the Hour of Resurrection breaks out, (angels will be ordered), "Admit Pharaoh's followers into the most violent punishment."

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ
السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

47. And imagine when they will be quarrelling together in the fire, the people weakened, oppressed, and treated insolently will say to (the people) displaying arrogance (in the world), "We used to be your followers, will you, then, relieve us, partly, of the fire?"

وَإِذْ يَتَحَاوَرُونَ فِي النَّارِ فَيَقُولُ الضَّعِيفُ
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ
أَنشَرُكُمْ عَنْ نَارِ اللَّهِ إِنَّا كُنَّا لَكُمْ رُحَمَاءُ ﴿٤٧﴾

48. (Those people) who used to display arrogance will say, "All of us are in it: Allah has, already, judged among all the human beings."

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا
إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾

49. And (those people) who will be (suffering) in the fire will say to the keepers of the Hell, "Pray to your *Rabb* to alleviate some of the punishment from us for a day."

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا
رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾

50. They will say, "Had your messengers not been bringing you clear evidences?" They will say, "Yes." (Then, the keepers) will say, "Then, you pray" (for yourselves) and the disbelievers' prayer will not be but in vain.

قَالُوا أَوَلَمْ تَكُن تَأْتِيكُم رُّسُلُكُمْ
بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا
وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

51. We, certainly, help Our messengers and (those people) who believe in the life of the world and (will help them) on the Day when witnesses stand up (to bear witness),

إِنَّا لَنَصُرُّ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾

52. The Day when their excuses will not benefit the wrongdoers and they shall have curse and the worst dwelling place, that is, the Hell.

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرُهُمْ
وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾

53. And We had, (earlier), given guidance to Moses and handed down the Book (Torah) to the children of Israel,

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا
بَنِي إِسْرَءِيلَ الْكِتَابَ ﴿٥٣﴾

54. As guidance, and admonition for those possessing reason purified of passions.

هُدًى وَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٥٤﴾

55. Hence, you must be patient. Allah's promise is, certainly, true and seek forgiveness of your sins and declare (Him) free from imperfections with glory to your *Rabb*, every evening and morning.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾

56. In fact, (those people) who dispute Allah's verses, without any authority available to them, have, in their hearts, nothing but arrogance / haughtiness which they are not going to attain; and hence, you must seek Allah's protection (against them): He is, indeed, the Hearer, the Watcher.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ
اللَّهِ يَغَيِّرُ سُلْطَانًا أَنَّهُمْ إِن فِي صُدُورِهِمْ
إِلَّا كِبَرٌ مَّا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

57. Creating the heavens and the Earth is, surely, harder than creating human beings, but most of the people do not know.

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

58. And the blind and the seeing are not equal and, (similarly, those people) who believe and do good deeds and evildoers (cannot be equal); little do you bear in mind.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ
قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٨﴾

59. Indeed, the Hour of Resurrection is, certainly, coming — there is no doubt about it — but most of the people do not believe (in it).

إِنَّ السَّاعَةَ لَآيَةً لَّأَرْبَ فِيهَا وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

60. And your *Rabb* says, "Pray to Me, I will hear you (your prayer); (those people) who display arrogance against My service (rendering exclusive obedience to Me) shall, soon, enter the Hell (Gehenna) abased."

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ
إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

61. (It is) Allah Who has made night for you so that you should take a rest during it and day clear (so that you should work); Allah is indeed, possessed of bounty for human beings, but most of the human beings do not thank.

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ
وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ
عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَشْكُرُونَ ﴿٦١﴾

62. Such is Allah, your *Rabb*, the Creator of everything other than Whom, there is no god and hence, where are you weak-mindedly, been deterred (from the guidance)?

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ
لَّا إِلَهَ إِلَّا هُوَ فَآَن تَتُفَكَّرُونَ ﴿٦٢﴾

63. In this way, had, weak-mindedly, been deterred (from the guidance all those people) who used to repudiate Allah's verses.

كَذَٰلِكَ يُؤْفِكُ الَّذِينَ كَانُوا يَافِكُونَ
يَجْحَدُونَ ﴿٦٣﴾

64. (It is) Allah Who has made the Earth habitable for you and the heaven, a structure and shaped you and hence, beautified your shapes and gives you sustenance from good and pure things; such (Providence) does

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فَرَارًا
وَالسَّمَاءَ بَنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ
صُورَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ

Allah, your *Rabb*, have and hence, Sublime and Sanctified is Allah, the *Rabb* of all the worlds in the cosmos.

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٦٥﴾

65. He is the Everlastingly Alive other than Whom there is no deity and hence, you must pray to Him dedicating (your) obedience (exclusively) to Him: glory to Allah, the *Rabb* of all the worlds in the cosmos.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَكَادُّعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

66. Say, "I have been prohibited from worshipping (those deities) to whom you pray, besides Allah, when clear evidences have, already, come to me from my *Rabb* and I have been commanded that I must submit myself to the *Rabb* of all the worlds in the cosmos."

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ
مِنْ دُونِ اللَّهِ لِمَا جَاءَ فِي الْبَيِّنَاتِ مِنْ رَبِّي وَأُمِرْتُ
أَنْ أَسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾

67. (It is) He Who created you from the earth and then, from a spermatozoon, and then, from an embryo and then, He takes you out as children (from your mothers' wombs) and then, (He lets you grow) to reach your maturity and then, (He lets you grow further) so that you grow old; and, among you, there are (some people) who die earlier and (others are allowed to live) so that you should reach your appointed term and (all the above facts have been detailed) so that you may exercise your reason.

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ
ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا
أَشَدَّكُمْ ثُمَّ لَتَكُونُوا أَسْيُخًا وَمِنْكُمْ
مَنْ يُنَوِّقُ مِنْ قَبْلِ وَلِتَبْلُغُوا أَجَلًا مُسَمًّى
وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

68. (It is) He Who gives life and causes death and hence, when He decrees a matter, He, then, only, says to it, "Be" and hence, it is (comes into existence).

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا
يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾

69. Do you not see (those people) who dispute (question the truth of) Allah's verses? Where are they being deluded (misled from the guidance)?

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ
أَنَّهُمْ يُضِرُّونَ ﴿٦٩﴾

70. (Those people) who belie and deny the Book (*Quraan*) and what We have been sending Our messengers with shall, soon, (as a necessary consequence), come to know,

الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَبِمَا أَرْسَلْنَا
بِهِمْ رَسُولًا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

71. When, iron collars round their necks and chains (in their legs), they will be dragged

إِذَا الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾

72. Through the boiling water and then, thrown into the fire (of the Hell).

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

73. Then, they will be asked, "Where are (those deities) whom you used to attribute associates (and worship them)

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾

74. Excluding Allah?" They will say, "They have disappeared from us. But we have not been praying to (any deity) before" (coming here). In this way, will Allah confound disbelievers.

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ تَكُنْ تَدْعُوا
مِنْ قَبْلُ شَيْئًا كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾

75. Such is (your fate) because you used to rejoice (in worldly possessions) on the Earth without any justification and because you used to exult (in them) beyond measure.

ذَٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٧٥﴾

76. Enter the gates of the Hell in which you shall abide eternally and hence, what a bad abode it is for the haughty (arrogantly self-admiring and disdainful)!

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ
مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٧٦﴾

77. Hence, (O Messenger)! You must be patient. Allah's promise is, indeed,

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَكَيْفَا نُرِيدُكَ بَعْضَ

true; so, either, We will show you some of what We threaten them with or cause you to die. In any case, to Us they shall be returned.

الَّذِي نَعِدُهُمْ أَوْتَوْفَيْنَاكَ فَإِلَيْنَا يَرْجِعُونَ ﴿٧٧﴾

78. And We had sent, before you (in the ancient past, many) messengers. Of them, there are some (messengers) whom We have, already, related to you and, of them, there are some (messengers) whom We have not related to you and it was impossible for any messenger to bring any miracle except with Allah's command; but, when Allah's sentence visited upon (them), judgement was pronounced according to justice and the advocates of falsehood incurred loss (perished) then and there.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَكَ بِشَايَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فَخِصْ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

79. (It is) Allah Who has made cattle for you so that you may ride some of them and eat (the meat of) some of them.

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لَتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

80. And for you, there are, in them, (certain) advantages and (they have been created) so that you may reach, (riding) on them, (the places) of requirement in your hearts and you are carried on them and on feluccas (coasting vessels).

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾

81. And He shows you His signs and hence, which of Allah's signs will you refuse to acknowledge?

وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾

82. Do they not, then, travel through the Earth so that they should see how (terrible) the end of (those people) who existed before them had been? They were more numerous than they (the *Quraysh*) and more powerful (than they) and (have left

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَارًا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ

their) relics throughout the Earth, but what they used to commit did not stand them in good stead.

مَا كَانُوا يَكْسِبُونَ ﴿٨٧﴾

83. Hence, when their messengers brought them clear evidences, they rejoiced in whatever knowledge they had with them and what they used to laugh at encompassed them.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٧﴾

84. But, when they saw Our punishment, they said, "We believe in Allah __ the One __ and disbelieve in (the deities) whom we have been attributing associates to Him."

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ
وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٨﴾

85. But their belief could not benefit them when they had, already, seen Our punishment: (such has been) Allah's practice which has preceded among His Own created human beings: and the disbelievers incurred loss (perished) then and there.

فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَبَّحَ
اللَّهُ الَّذِي قَدْ خَلَقَ فِي عِبَادِهِ وَخَسِرَ هُنَا لَكَ
الْكَافِرُونَ ﴿٨٩﴾