

SURATUSHSHOORA (42)

The *Suratushshoora* treats the same theme up to the tenth verse, as done in the preceding surah __ The *Quraan* is being revealed to the Messenger by Allah, the Almighty, the Sole Source of wisdom as had been done to the messengers of the past, the purpose being to warn and chasten the polytheists into realizing that they shall be gathered up on the Resurrection Day for Judgement and their deities shall not help them at all. But, if they differ with him, Allah shall judge, on that Day, justly who is at fault in this regard, they or the Messenger.

The Surah, then, proceeds to expand the import of the third and seventh verses further. In the eleventh and twelfth verses, Allah has been called the Originator of the cosmos, unique and peerless, holding the keys of the cosmos. The Supreme Being, with such attributes, has prescribed the Islamic way of life to the Messenger, the same which He had prescribed to all the messengers from Noah to Jesus in the past, asserts the thirteenth verse, but it is intolerable to polytheists and hence, they differ with the Messenger. Many communities, in the past, had, also, differed with their messengers like them after knowledge had come to them. The Messenger has, therefore, been enjoined in the fifteenth verse to continue inviting them to His message and adhere to it steadfastly. Those who are opposing it shall have violent punishment, for Allah has revealed the *Quraan*, asserts the seventeenth verse, to warn them of accountability for which they are pressing hard because they doubt of it, argues the eighteenth verse. The nineteenth and twentieth verses declare that Allah, alone, not their deities, grants sustenance, in His infinite wisdom, in this world without discriminating between believers and disbelievers. What matters is the afterworld where the conduct conforming with His guidance shall, alone, have weight and value, not the sustenance.

In the twenty-first verse, the Surah proceeds to ask the polytheists whether their deities have prescribed any way of life for them. If so, it is not sanctioned by Allah. In the twenty-second verse, the Surah portrays their plight in the afterworld, along with the bliss of the believers, up to the twenty-third verse. After refuting their charge that the Messenger has forged the *Quraan*, the Surah declares in the twenty-fifth and twenty-sixth verses that believers' prayers shall be heard and disbelievers shall be punished.

In the twenty-seventh verse, the Surah proceeds to contradict their misconception that wealth is the measure of greatness or honour because the believers were, at that time, in dire straits and points out three signs as a lesson for them, rainfall as the diffusiveness of His mercy, the creation of the cosmos, and the dispersal of creatures and stately ships sailing on the seas from the twenty-ninth verse to the thirty-third verse. They show His omnipotence as well as providence for man. But polytheists, ungrateful as they are, dispute them and follow the ephemeral possessions of this world though what is with

Allah is far superior, asserts the thirty-sixth verse, and it is given to those who believe and do good deeds. Their conduct, praiseworthy as it is, has been portrayed from the thirty-seventh verse to the thirty-ninth verse. The fortieth and forty-first verses elucidate the thirty-ninth verse. The forty-second verse, on the contrary, threatens wrongdoers and the arrogant, while those who go by patience and forgiveness are called the resolute, worthy of praise. The Surah, then, portrays the plight of wrongdoers, from the forty-fourth verse to the forty-sixth verse, in the afterworld.

The forty-seventh verse, again, invites the polytheists to respond to their *Rabb* or be damned. The forty-eighth verse consoles the Messenger and disparages the ungrateful Makkan capitalists who were exploiting their wealth against the Messenger and his companions. The forty-ninth and fiftieth verses state Allah's sovereignty which, if considered aright, results in the guidance otherwise polytheism results from disregarding it.

The Surah, finally, proceeds to elucidate the third and seventh verses in the last three verses, from the fifty-first to the fifty-third, thereby rounding off the theme of the Surah. The fifty-first verse mentions three ways how Allah speaks to man. The fifty-second verse shows that the *Quraan* has been revealed to the Last Messenger as other books had been revealed to other messengers in the past to guide human beings to the straight path — the path, specifies the fifty-third verse, of Allah, the Sole Creator of the cosmos.

SURATUSHSHOORA

سُورَةُ الشُّورَى

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. *Haa meem.*
2. *`Ayn seen qaaif.*
3. Allah, the Almighty, the Sole Source of wisdom has, in the same manner, been inspiring you and (all those messengers) who have preceded you.
4. To Him belong what is throughout the heavens and what is throughout the Earth and He is the Most High, the Supreme Being.
5. The heavens are about to be split from their top while the angels declare (Him) free from imperfections with glory to their *Rabb* and seek forgiveness for those people who (live) throughout the Earth. Listen! Allah, (alone), is the Most Forgiving, the Most Merciful.
6. And Allah keeps watch over (those people) who take protectors besides Him and you are not a guardian over them.
7. And We have, similarly, revealed a recitation in `Arabic to you so that you should warn (the people of) the mother of towns (Makka) and (those people) who (live) around it and warn (them) of the Day of gathering (the Resurrection) about which there is no doubt; a party will be in the Paradise and another

حَمْدٌ ۝١

عَسَقٌ ۝٢

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝٣

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ
الْعَلِيُّ الْعَظِيمُ ۝٤

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ
وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِنَّ
وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ
إِلَّا إِنْ اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝٥

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ
عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ۝٦

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِنُنْذِرَ أُمَّ الْقُرَى
وَمَنْ حَوْلَهَا وَنُنْذِرَ يَوْمَ الْجَمْعِ لَا رَبَّ فِيهِ فَرِيقٌ
فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ۝٧

party will be in the blazing fire (of the Hell).

8. And if Allah had willed, He would have made them (all the human beings) a single community, but He admits whom He wills into His mercy; and (as for) the wrongdoers, they will neither have any protector nor any helper.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ
مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿٨﴾

9. Have they taken protectors besides Him? But Allah, (alone), is the Protector and He shall bring the dead to life and He possesses absolute power and authority over everything.

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي
الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

SECTION 2

10. And the judgement on whatever matter you differ with (me) is up to Allah; such is Allah, my *Rabb*, in Him do I trust and to Him do I turn in repentance,

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ
ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

11. The Originator of the heavens and the Earth; He creates pairs for you, from yourselves, and pairs from animals: He increases you rapidly in numbers through it (such pairing off); there is nothing like Him and He is the Hearer, the Watcher.

فَاطْرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُكُمْ فِيهِ لِيُبَيِّنَ
لَكُمْ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

12. He has the keys of the heavens and the Earth: He expands sustenance for whom He wills and straitens (sustenance for whom He wills); He has the knowledge of everything.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ
لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

13. He has prescribed, for you, the same way of life which He had enjoined Noah and (the same) which We

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى

have revealed to you and (the same) which We had enjoined Abraham and Moses and Jesus (with the command), "You must establish the Islamic way of life and not cause splits (divisions into divergent or antagonistic forces) in it." Extremely intolerable for polytheists is what you are inviting them (to accept); Allah chooses, (to come) to Himself, whom He wills and guides, to Himself, whoever turns to (Him) repentantly.

14. And, acting wrongfully deviating from rectitude and the truth among themselves, they (the people in the past) did not cause splits, but after knowledge had come to them; and if the warning of your *Rabb* had not preceded (to grant them a delay) till an appointed term, judgement would have been pronounced against them; and (those people) who have been made heirs to the Book, after them (the preceding generations), are in a perplexing doubt about it (the *Quraan* __. (refer to 45:41).

15. Hence, for the purpose of (neutralising their propaganda campaign) you must invite (them to your message) and adhere to (it) as you have been commanded and you must not follow their passions and say, "I believe in what Allah has revealed as (in the form of) a book (to me) and I have been commanded to institute justice among all of you: Allah is our *Rabb* and your *Rabb*: our actions are for ourselves and your actions are for yourselves: there is no dispute between us and you: Allah shall gather up all of us and to Him is to be the return" (of all).

وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ
عَلَى الْمُشْرِكِينَ مَا نَدَعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي
إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعَثْنَا فِيهِمْ
رُسُلًا وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى
لَفُضِّي بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكُتُبَ
مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٤﴾

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ وَقُلْ ءَاَمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ
وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ
لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ لَاحِجَةً
بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يُجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

16. And (those people) who argue about Allah after He (His message) has been responded to (with submission, must know that) their argument is void in their *Rabb's* view and upon them (His) wrath shall visit and they shall have a violent punishment.

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ
لَهُ، مُجَاهِدِينَ دَاحِضَةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ
وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

17. (It is) Allah Who has revealed the Book (*Quraan*) with the truth and balance (equity__ natural justice) and you do not even know that the Hour of Resurrection may be near.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ
وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾

18. (Those people) who do not believe in it are pressing (hard) for it and (those people) who believe in it are on guard against it and they know that it is true (absolutely certain). Listen! (Those people), who dispute the Hour of Resurrection are, in fact, too far gone into error (astray).

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ
آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ
أَلَا إِنَّ الَّذِينَ يُمارُونَ فِي السَّاعَةِ
لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾

19. Allah is very kind to His Own created human beings. He grants sustenance whom He wills and He is the Strongest, the Almighty.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ
وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

SECTION 3

20. Whoever wants to have the reward of the afterworld, We will, for him, add to his reward and whoever wants to have the gain of (this) world, We will give him a part of it and he shall not have any share of the afterworld.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ
وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ
فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

21. Do they have associates who have prescribed, for them, a certain way

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ

of life which Allah has not permitted (authorized and sanctioned)? And had the word (the promise) of distinguishing between truth and untruth (on the Judgement Day) not (preceded), judgement would have been pronounced against them (in this very world) and (as for) the wrongdoers, they shall have a grievous punishment.

مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ
لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٦١﴾

22. You will see the wrongdoers afraid of what they commit (in this world) and it (punishment as the sequel) is going to visit upon them and (those people) who believe and do good deeds shall be in the meadows of the gardens: they shall have, on the part of their *Rabb*, what they desire — such is the greatest bounty.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُوَ آتٍ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ
لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ
هُوَ الْفَضْلُ الْكَبِيرُ ﴿٦٢﴾

23. Such is the good news which Allah announces to His servants (rendering Him exclusive obedience) who believe and do good deeds: say, "I do not ask any reward of you against it, but the love of kinship" (makes me do so). And whoever does any good, We will add excellence to it for him; indeed, Allah is forgiving, acknowledging, and rewarding.

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ
فِي الْقُرْبَىٰ وَمَن يَقْرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا
إِنَّا اللَّهُ غَفُورٌ شَكُورٌ ﴿٦٣﴾

24. Do they say? "He has forged falsehood against Allah." But, if Allah had willed, He would have sealed your heart and Allah wipes out falsehood and establishes the truth by His words (commands); He knows secret thoughts (hidden) in human breasts.

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ
عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُخَوِّقُ الْحَقَّ
بِكَلِمَتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦٤﴾

25. And (it is) He Who accepts repentance from His servants and

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو

pardons sins and knows what you do.

26. And He hears the prayers of (those people) who believe and do good deeds and grants them more from His bounty; and (as for) the disbelievers, they shall have a violent punishment.

27. If Allah had expanded sustenance for His Own created human beings, they would, certainly, have acted wrongfully throughout the Earth, but He sends (it) according to a certain measure which He himself wills (determines); He is, indeed, cognizant, observant of His Own created human beings.

28. And it is He Who sends rain after they are in despair and diffuses His mercy; and He is the Best Protector, the Most Praiseworthy.

29. And among His proofs are the creation of the heavens and the Earth and (all the kinds of) creatures which He has dispersed among both of them (the heavens and the Earth); and He possesses absolute power over gathering them up (for accountability) whenever He wills.

SECTION 4

30. And whatever adversity afflicts you (is the outcome of) what your hands commit and He pardons many a (sin).

31. And you cannot frustrate (Him) throughout the Earth and, besides Allah, you have neither any protector nor any helper.

عَنِ السَّيِّئَاتِ وَعَلَّمَ مَا نَفَعُولُ ﴿٢٥﴾

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ

مِنْ فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

وَلَوْ سَـَّطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ

وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ

خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا

وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

وَمِنْ آيَاتِهِ ۚ خَلَقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَـَٔتَ

فِيهِمَا مِنْ دَابَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ

إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا

كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ

مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

- وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصُرُونَ ﴿٣٩﴾

40. And the requital of evildoing is similar evildoing, but whoever pardons and reforms shall have, then, his reward (assured) with Allah; He does not like wrongdoers.

41. And (those people) who retaliate after they have been wronged are, then, (the people who) shall not have, on them, any blame.

42. Blame shall, only, be (laid) on (those people) who wrong the people and deviate from justice and truth (anywhere) throughout the Earth without any justification — such (people) shall have a grievous punishment.

SECTION 5

43. And whoever shows patience and forgives (must know that) such (a line of conduct), certainly, pertains to resoluteness (in resolving) matters.

44. And he whom Allah leads astray, shall not have any protector after Him and you will see the wrongdoers, when they see the punishment, they will say, "Is there any way, (out of this impasse), to return" (to the world)?

45. And you will see them, being exposed to it (the Hell), cast down from ignominy, looking, with a secret glance, (from fear, at the Hell) and (those people) who believe will say, "Indeed, the losers are (those people) who have incurred damnation for themselves and their people on the Day of Resurrection." Listen! The wrongdoers shall be through lasting punishment.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا
وَأَصْلَحَ فَاجْزُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

وَلَمَنْ أَنْصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ
مِنْ سَبِيلٍ ﴿٤١﴾

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ وَتَرَى
الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ
هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾

وَتَرَنَّهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَاتٍ مِنَ الدَّلِيلِ
يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا
إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ
يَوْمَ الْقِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ
مُقِيمٍ ﴿٤٥﴾

46. And they will not have any protectors to help them against Allah and he whom Allah leads astray shall not find any way.

وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ
مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿١٦﴾

47. You must respond to your *Rabb* before there comes the Day which shall not be repelled on Allah's part; you shall, neither, have any refuge on that Day nor shall you have any change (in your plight for the better)

أَسْتَجِيبُوا لِلرَّبِّ كَمَا مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدٍّ
لَهُ مِنْ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ
وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿١٧﴾

48. But, if they turn away (your message) We have not sent you as a guardian on them: there is no obligation on you but the communication (of the message) and when We give man to taste mercy on Our part, he is delighted with it, but, when an adversity, (resulting from) what their own hands commit, afflicts them, man, then, turns thankless.

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا
إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ
مِنَ الرَّحْمَةِ فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ
بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿١٨﴾

49. To Allah belongs the sovereignty of the heavens and the Earth; He creates what He wills; He grants, whom He wills, females and He grants, whom He wills, males.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ
يَهَبُ لِمَنْ يَشَاءُ إِنْثَاءً وَيَهَبُ لِمَنْ يَشَاءُ
الذكور ﴿١٩﴾

50. Or He mingles them as males and females and He turns, whom He wills, barren; He, certainly, knows (everything), possesses absolute power (over everything).

أَوْ يَزْوَجُهُمْ ذَكَرًا وَانْثَاءً وَيَجْعَلُ مَنْ يَشَاءُ
عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٢٠﴾

51. And no man is in such a position as Allah should speak to him except by inspiration or behind a screen or He should send a messenger (an

وَمَا كَانَ لِلْبَشَرِ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا
أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ

angel) and then, he (the angel) should reveal, (to him) by His command, what He wills; He has, indeed, sublimity, wisdom.

52. And similarly, We have inspired you, the revelation of Our command; you did not know what Book was and what belief (*eimaan*) was, but We have made it (the *Quraan*) a light by which We guide whom We will, among Our Own created human beings; and you are, certainly, guiding (human beings) to the straight path __

53. The path of Allah to Whom belong what is throughout the heavens and what is throughout the Earth. Listen! To Allah return all the matters.

* *Aayaat connote the proofs of Allah's providence for human beings*

يَا ذِيْنِهٖ مَا يَشَاءُ اِنَّهٗ عَلِيْ حَكِيْمٌ ﴿٥١﴾

وَكَذٰلِكَ اَوْحَيْنَا اِلَيْكَ رُوْحًا مِّنْ اَمْرٍ نَّامَا كُنْتَ تَدْرِي
مَا اَلَكْتُكَ وَلَا اِلَيْمِّنْ وَلٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِيْ
بِهٖ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَاِنَّكَ لَتَهْدِيْ اِلَى صِرَاطٍ
مُّسْتَقِيْمٍ ﴿٥٢﴾

صِرَاطُ اللّٰهِ الَّذِيْ لَهٗ مَا فِى السَّمٰوٰتِ
وَمَا فِى الْاَرْضِ اِلَّا اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْر ﴿٥٣﴾