

SURATULAHQAAF (46)

The *Suratulahqaaf* carries on the same theme, as has been treated in the preceding Surah. The first two verses are the same in both the Surahs. The preceding Surah gives an image of the Day when ultimate justice shall be done to all the human beings, closing with the praise of Allah, the Almighty, the Sole Source of wisdom — these very attributes occur in the second verse of this Surah. If Allah is one and if He has created man with a moral sense to choose and reject, He must hold him accountable. And if man is mortal, this cosmos must, also, perish — it is for a fixed term — as the third verse asserts. It follows that He is the Creator as well as the Destroyer of this cosmos to establish justice on the Day fixed for this purpose. Hence, the next two verses repudiate polytheism and assert the Resurrection for accountability as the sixth verse points out. The *Quraan* gives the message of accountability to all human beings. But the polytheists, in their arrogance, term the *Quraan* either magic or forged as the seventh and eighth verses show. The Surah, on the contrary, proceeds to persuade them to believe in the Messenger and the *Quraan* up to the tenth verse quoting a witness (Jesus Christ) who had, already prophesied that the Last Messenger would come with a revealed book. But, even then, in their arrogance, the polytheists term the *Quraan* ancient falsehood as the eleventh verse records. The twelfth verse asserts that the *Quraan* carries on as well as brings to an end the tradition of revealed knowledge, its purpose being to warn polytheists and announce good news to the beneficent (doers of good). Those believers who stand up for it courageously shall neither have any fear nor any grief for they shall abide in the Paradise. Such is the message of this book up to the fourteenth verse.

The Surah, then, proceeds to present two different types of character. The fifteenth and sixteenth verses present a character that thanks Allah, obeys Him, and acts righteously, treating his parents beneficently and hence, going to the Paradise. The seventeenth verse, on the contrary, presents another character denying Allah, denying the book, and terming the Resurrection the tale of a tub. The Surah asserts, from the eighteenth verse to the twentieth verse, that such disbelievers shall be damned for their arrogance. To illustrate the outcome of the repudiation of a messenger and his guidance, the Surah narrates the story of the 'Aad, whom Hood had been sent as a messenger, from the twenty-first verse to the twenty-fifth verse. Since they did not respond to Hood, they were wiped out. The Makkan polytheists, too, if they do not believe, suggests the story, shall be wiped out. Hence, the Surah, from the twenty-sixth verse to the twenty-eighth verse, warns them to believe or perish like them and other communities around them. Their deities had not come to their rescue in the event of their worldly punishment. Similarly, the Makkan polytheists' deities shall not help them if punishment visits on them.

If the Makkan polytheists disbelieve in the message of the *Quraan*, the Surah rebukes them by implication and proceeds to record the response of jinn, from the twenty-ninth verse to the thirty-second verse. They heard it being recited at *Nakhla* on the Messenger's way back from *Taaif* to Makka and came to believe in it. After restating

His omnipotence in the thirty-third verse, the Surah, finally, portrays the plight of the polytheists in the thirty-fourth verse, when they will, helplessly, be shown the Hell, their eternal abode. The last verse exhorts the Messenger to have patience and continue the communication of his message. Transgressors shall, certainly, be wiped out, assure him the concluding words of the Surah.

SURATULAHQAAF

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

1. *Haa meem.*
2. The revelation of the Book (*Quraan* has come, portion by portion), from Allah, the Almighty, the Sole Source of wisdom.
3. We have not created the heavens and the Earth and what is between the two but with an end (a sublime purpose) and for a fixed term (a limited period of time); and (those people) who disbelieve turn away (reject) what they are warned (against i.e. the Resurrection).
4. Say, "Do you consider (the deities) whom you pray to besides Allah? Show me what part of the Earth they have created or they have any share in the heavens. (If so), produce a book (revealed) before this (book) or what remains of a lost knowledge, if you are truthful."
5. And who is more astray than the one who prays to, besides Allah, (a deity) who cannot respond to him till the Day of Resurrection and they (deities) are unaware of their prayers?
6. And when all the human beings are assembled, they will be their foes and reject their worship.
7. And when Our clear verses expounding (the guidance) are recited before them, (those people) who disbelieve, say about the truth

سُورَةُ الْأَحْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ
وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذَرُوا

مُعْرِضُونَ

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا
مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنْتَوِي بِكِتَابٍ
مِّن قَبْلِ هَذَا أَوْ أَثَرُونَ عَلَيْهِ إِنْ كُنْتُمْ

صَادِقِينَ

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ
لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَفِلُونَ

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا

بِمِيعَاتِهِمْ كَافِرِينَ

وَإِذَا نُنَادَىٰ عَلَيْهِمْ مَا إِنَّمَا يُنذِرُ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ
لَمَآ جَاءَهُمْ هَذَا سِحْرٌ مُّؤْتَىٰ

لَمَآ جَاءَهُمْ هَذَا سِحْرٌ مُّؤْتَىٰ

(*Quraan*), when it has come to them, "This (*Quraan*) is clear magic."

8. Do they say (that) he (the Messenger) has forged it? Say, "If I have forged it, you cannot, then, exercise any power for me against Allah at all: He knows best what (conversation) you have been engaging in about it (the *Quraan*): He is sufficient as a witness between me and you and He is the Most Forgiving, the Most Merciful."
9. Say, "I am no novelty among the messengers and I do not know what will be done by me and by you: I do not follow but what is revealed to me and I am, nothing but, a clear warner expounding" (the guidance).
10. Say, "Do you consider if it is from Allah and you disbelieve in it (how will you, then, fare)? And a witness (Jesus Christ) from the children of Israel has borne witness to (a book) like it and then, believed in, though you display arrogance: Allah does not guide any wrongdoing people."

SECTION 2

11. And (those people) who disbelieve say about (those people) who believe, "If it (the *Quraan*) had been any good, they would not have surpassed us towards it." And since they have not been guided to the right path by it, they will, therefore, say, "This is ancient falsehood."

أَمْ يَقُولُونَ أَفَرَّغْنَاهُ قُلُوبًا إِنْ أَفَرَّغْنَاهُ فَلَا تَمْلِكُونَ
لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ
شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرَى
مَا يَفْعَلُ بِي وَلَا يَكْرَهُ أَنْ أَنْبِئُ إِلَّا مَا يُوْحَى إِلَيَّ
وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿٩﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ
وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ يَلْعَنُ عَلَى مِثْلِهِ فَتَأْمَنَ
وَأَسْتَكَبرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا
مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ
فَسَيَقُولُونَ هَذَا أَفْكٌ قَدِيمٌ ﴿١١﴾

12. And before it (the *Quraan*), the book (revealed to) Moses was the guide and mercy; and this book (the *Quraan*), substantiating (the truth of the prophecies in it, has been revealed to the Last Messenger of Islam in) the Arabic language so that he should warn (those people) who have been doing wrong and (announce) good news to the beneficent (those people who do good).

وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً
وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانِ عَارِبٍ بِإِسْنَادٍ
الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾

13. Indeed, (those people) who affirm, "Our *Rabb* is, (only), Allah," and then, stand (adhere) to, shall, as a necessary consequence, neither, fear for themselves nor shall they, (ever), grieve.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَمُوا فَلا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

14. Such (people shall be) the inhabitants of the Paradise, abiding in it eternally, as a reward for what they have been doing (in this world).

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

15. And We have enjoined man to treat both of his parents beneficently: his mother carries him in her womb in pain and bears him in labour and carrying him (in the womb) and weaning him take thirty months; till, when he attains his maturity, and attains forty years, he says, "O my *Rabb*! Inspire me so that I should be thankful for Your grace that You have bestowed on me and on my parents and that I should act so righteously as You are pleased with it and, for my sake, promote righteousness among my children: I turn to You in repentance and I belong to those submitting themselves to You."

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا
وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا
حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ
أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي
مِنَ الْمُسْلِمِينَ ﴿١٥﴾

16. Such are (the people) from whom We will accept the best that they do (in this world) and pardon their sins, (including them) among the inhabitants of the Paradise (according to) the true promise which they have been given (beforehand in this world).

أُولَٰئِكَ الَّذِينَ نَقْبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا
وَنَجْأُوهُمْ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ
وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

17. And he who says to both of his parents, "Fie upon both of you! Do both of you threaten me that I will be taken out (of my grave) though generations have preceded (gone before) me?" And both of them keep on appealing to Allah for help (and pleading with him), "Woe to you! Believe (in Allah), Allah's threat is true." But he says, "This (threat) is nothing but (one of) the legends of the peoples of old."

وَالَّذِي قَالَ لَوْلَاذِيهِ أَفِي لَكُمْ أَنْتَعِدَانِي أَنْ أُخْرَجَ
وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي وَهُمْ يَسْتَفْهِثَانِ اللَّهَ
وَبِكَ ءَامِنُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ
مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿١٧﴾

18. Such are the (people) against whom (Allah's) warning (of punishment) turns out to be true __ (they shall be) among the communities of jinn and human beings who have preceded (gone before) them: they are, certainly, losers (misled and ruined).

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرِ
قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنسِ
إِنَّهُمْ كَانُوا خَسِرِينَ ﴿١٨﴾

19. And all (of them) shall have (different) degrees of rewards (requital for good or evil) from what they do (how they conduct themselves in the world) and (it will be done) so that (Allah) should pay them up (for) their actions and they shall not be wronged (at all).

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَلِيُوقَّعَهُمْ أَعْمَالُهُمْ وَهُمْ
لَا يَظْلَمُونَ ﴿١٩﴾

20. And the Day when (those people) who disbelieve are brought before the fire, (they will be told), "You consumed your (share of) pleasant things during your life of the world

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبَتْ طَبِئَتُكُمْ
فِي حَيَاتِكُمْ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُعْجَزُونَ

and enjoyed them (to the full) and hence, today, you shall be requited with disgraceful punishment because you used to display arrogance throughout the Earth without any justification and because you used to transgress" (Allah's commands).

SECTION 3

21. And mention the 'Aad's brother (Hood), when he warned his people, in the region covered with long and winding tracts of sand (South Arabia) __ and (many) warners had preceded him and followed him, __ "You must not serve (render exclusive obedience to any other deity) except Allah: I fear the punishment of a terrible day against you."
22. They said, "Have you come to us in order to deter us from our deities? Bring, then, on us what you are threatening us with, if you are truthful."
23. He said, "In fact, (its) knowledge is, only, with Allah and I am, (simply), communicating you (the message) which I have been sent with, but I regard you as a people steeped in ignorance."
24. Hence, when they saw it (the punishment like) a cloud advancing towards their valleys, they said, "This is a cloud going to bring rain upon us." __ "On the contrary, it is what you have been pressing for: (it is) a strong wind in which there is a grievous punishment.

عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢١﴾

وَأَذْكُرُ آبَاءَكُمْ إِذْ أَنْذَرَكُمْ قَوْمَهُ بِلَا أَحْقَافٍ
وَقَدْ خَلَّتِ النَّذَرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢٢﴾

قَالُوا أَجِئْنَا لِنُفَكِّكَ عَنْ إِلَهِنَا فَإِنَّا
بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٢٣﴾
قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ
وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا يَعْمَلُونَ ﴿٢٤﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقِيلًا أَوْدِيَهُمْ قَالُوا
هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ
بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٥﴾

25. It will wipe out everything by its *Rabb's* command." Hence (as a result of it), they came to be (so wiped out that) nothing was seen (of them) except their dwellings (houses and buildings); in this way, do We requite a criminal people with.

تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَاصْبِرْ لَوْ لَا يَرَى
إِلَّا الْمَسْكَنَاتُ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

26. And We had established them firmly with what We have not established you with and We had granted them the powers of hearing and sight and hearts, but neither their power of hearing nor their eyes nor their hearts (mental powers) stood them in good stead at all because they used to repudiate Allah's verses and what they used to ridicule encompassed them.

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ
سَمْعًا وَابْصَرًا وَفُتُوهُ فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ
وَلَا ابْصَرُهُمْ وَلَا أُفَتُوهُمْ مِنْ شَيْءٍ
إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٦﴾

SECTION 4

27. And We had wiped out many towns which were around you and We had propounded (Our) verses variously (for them) so that they might return (to the guidance).
28. Why did, then, the deities whom they had made a means of approach (to Him), besides Allah, not help them? But they disappeared from them; and such was (the outcome of) their falsehood and what they used to forge.
29. And (remember) when We turned a party of jinn towards you to listen to the *Quraan* (being recited) and hence, when they reached it (*Nakhla* where the *Quraan* was being recited), they said, "Keep quiet." Hence, when it was brought to a close, they returned to their people as warners.

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا
إِلَٰهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ
وَمَا كَانُوا بِفِتْرَتٍ ﴿٢٨﴾

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ
الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا
فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾

30. They said, "O our people! We have heard a book (being recited), revealed after Moses, substantiating what (had been revealed and prophesied) before it, leading to the truth and to the straight way.

قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ
مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾

31. O our people! Respond to Allah's caller (messenger) and believe in him. He shall forgive some of your sins and protect you from the grievous punishment" (in the afterworld).

يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ، يَغْفِرَ لَكُمْ

مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾

32. "And he who does not respond to Allah's caller (messenger), can neither frustrate (Him) throughout the Earth nor will have any protectors besides Him — such (people) will be in clear misguidance."

وَمَنْ لَا يُجِيبِ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ
وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ

فِي ضَلَالٍ مُبِينٍ ﴿٣٢﴾

33. And do they not consider that Allah has created the heavens and the Earth? And He did not tire by their creation, possessing power to bring the dead to life. Yes, He has, certainly, absolute power and authority over everything.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَلَمْ يَئِمْ يَخْلُقْهُنَّ يَفْعَلْ عَلَى أَنْ يَحْيِيَ الْمَوْتَى بَلَىٰ

إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾

34. And the Day when (those people) who disbelieve are brought before the fire (of the Hell, they will be asked), "Is this not the truth" (fact)? They will say "Yes, (no doubt). By our *Rabb!*" (Then, Allah will) say (to them), "So, taste the punishment because you used to disbelieve."

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ
قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ

تَكْفُرُونَ ﴿٣٤﴾

35. Hence, you must have patience as those endowed with resolve among the messengers had had patience and not press for (Allah's punishment) for them; the Day when they see what they are being threatened with, (they will think) as if they did not stay (in the world) but for an hour of the day; (the *Quraan* is) the communication (of Allah's message); hence, none shall be wiped out but the people transgressing (the guidance).

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ
وَلَا تَسْتَعْجِلْ لَهُمْ كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ
لَمْ يَلْبِسُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلِّغْ فَهَلْ يَهْلِكُ
إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾