8. The above ritual shall complete two (رَكعَتين) *(rak`atayni)* prescribed for all the muslims in the Dawn / Morning *ṣalaatu* (praying to Allah for His mercy).
9. But at midday and after midday, there are two obligatory prayers consisting of four (رَكعَات) *(rak`aatun)* and after the sunset, there is an obligatory prayer consisting of three (رَكعَات) *(rak`aatun)* and after at least a hundred minutes there is an obligatory prayer consisting of four (رَكعَات) *(rak`aatun)*. When one offers them, one must, after reciting the *tashahhud,* stand erect, and complete the number of four or three (رَكعَات) *rak'aatun* as the case may be, reciting only the *Faatiḥatulkitaab* in all of them and what has been given in 7 in the third or fourth *rak'at* as the case may be.

   Thus *aṣṣalaatu* is an exercise (the performance of solemn observances as prescribed) quite different from pagan worship or Christian prayer. It is the noun of *ṣallaa yuṣallee* which occurs without *('alaa)*

EIMAAN

Eimaan is generally translated by the words 'faith' or 'belief' into English. But they are misnomers and hence, misleading. *Eimaan* comprehends five essentials. Firstly, it means unqualified surrender of man's will to Allah. Secondly, it means subscribing wholly to the Great *Quraan* and the acceptance of all the other former scriptures revealed to the messengers of Islam from time to time since Adam (a.s.) to the Last Book revealed to the Greatest Messenger of Islam, Muḥammed (s.a.w.s.), who is, also, the Last. Thirdly, it means accepting Gabriel as the sole bringer or transmitter of the Great *Quraan* and other angels. Fourthly, it means accepting all the messengers from Adam (a.s.) to Muḥammed (s.a.w.s.) as the only true guides inspired by Allah. Fifthly, it means believing in the afterworld, when all the human beings shall be resurrected since Adam (a.s.) and they shall have to account for their actions and hence, reward or Heaven, punishment or Hell, shall be awarded to everyone according to one's deserts. None of the five essentials can, in any way, be modified or altered. Any such attempt will undermine the very structure of Islam for the entire system or edifice that Islam builds rests on them.

DEEN

The term *`addeen* or *deen* has been used in the Great *Quraan* in a complex variety of connotations and it has no equivalent in the English Language as noun or verb. The *Quraan* has used it to mean His sway and dominance emanating from Allah's sole sovereignty over the cosmos. Since He is the Sole Sovereign, all the creatures, sensate as well as insensate, must obey and be of service to Him alone and hence, *deen* connotes obedience to Him. Besides, the *Quraan* has used it to mean a system of life and values, a way of life lived by any people comprehending their laws, their traditions and their customs peculiar to them. It is in this sense that Islam has been presented in the *Quraan* as Allah's *Deen* __ a system of ideas, values,

commands, and prohibitions comprehending the entire existence of man in this world and the afterworld based on Allah's guidance. All other systems or ways of life that deviate from Allah's *Deen* may be *deens* but since they are not approved by Allah, they are various ways leading man astray from the true Islam __ Allah's *Deen*. In addition to the above, the *Quraan* uses it to mean the law of a king or Allah *fi deenilmalik* (12.76) and *fi deenillah* (24.2).

Besides, the *Quraan* has used it to mean the accountability of human actions in the afterworld __ the *Yaumaddeen*. According to the *Quraan,* all the human beings shall be resurrected after the Doomsday. And then, they shall have to account for all their actions performed in this world. Since the afterworld will be qualitatively different from our material world, human actions shall be weighed in scales. Those human beings whose actions will be heavy on a scales shall abide in the gardens of the Heaven. But those human beings whose actions will be light on a scales shall abide in the Hell. This process of reward and punishment has been called *deen* and it has no equivalent in any other language.

'I B A A D A T

It has, also, no equivalent in the English Language or any other language. It has far deeper and wider connotations than mere prayer, devotion or worship. *'Ibaadat* comprehends all the spheres of man's life. Since Allah is the Sole Sovereign, man must submit himself to Him unconditionally. When a man surrenders his will to Allah in all the spheres of his life and obeys His commands, His prohibitions and His guidance in his individual, social, moral, political, and economic life, he performs *'ibaadat* and he becomes His *'abd.* Man, as His creature, is His servant. Whosoever acknowledges it sincerely rises higher in the level of his belonging to Allah. Whosoever obeys Allah whole-heartedly, without seeking anyone else's mediation, keeping to the guidance revealed to the Last Messenger of Allah, Muḥammed (s.a.w.s.), performs *'ibaadat.* But whosoever deviates from it, performs the *'ibaadat* of the Devil, the discarded. Thus, the whole life of a man, if it is lived in obedience to Allah, is *'ibaadat* and such a man is *`abdallah.* All his actions, private and public, shall, then, be rewarded by Allah in the afterworld and he shall enjoy peace of mind in this world, well-contented to abide by Allah's will and His guidance.

T H E I N J E E L

I have retained the *Quraanic* word *Injeel* for the book revealed to Jesus Christ, instead of the words, the Gospel and the Bible which do not mean what the Great *Quraan* denotes by the word *Injeel.* While the Gospel means "the record of Christ's life and teaching in the first four books of the New Testament," the Bible means "the Christian scriptures consisting of the Old and New Testaments," whereas the Great *Quraan* uses the term *Injeel* to mean the book revealed to Jesus Christ. Hence, both, the Gospel and

the Bible, are misnomers for the *Injeel* revealed to Jesus Christ only. It is a matter of history that the *Injeel* revealed to Jesus Christ does not exist in its original form. The first four books of the New Testament are biographies of Jesus Christ written by his followers after about seventy years of his ascension. Even after being written, these biographies __ the Gospel__underwent alterations and interpolations as the Encyclopedia Britannica 1946 amply shows. Hence, the term *Injeel* is a misnomer for them. Hence, when the *Quraan* affirms that it substantiates what was revealed before it (the *Quraan*), it does not mean that it (the *Quraan*) substantiates the present Gospel or the present Torah. The truth is far from it. The *Quraan* merely substantiates the revelation of the books, the Torah and the *Injeel,* to the messengers concerned as it does in the case of other scriptures, revealed to the messengers preceding them. It does not substantiate their contents or their text because when the *Quraan* was revealed, they had been lost. What the *Quraan* substantiates are the prophecies the *Injeel* and the Torah had made about the Last Messenger and they are still found in the Bible with Christ's reference, though greatly distorted and interpolated.

NASARA

The Great *Quraan* does not use the world "Christian" anywhere in its surahs (chapters). It uses the word *Nasara* which is the plural of *Nasraan.* This word has been derived from "Nazareth" where Jesus Christ was born and, in the beginning, he used to be attributed to it. His followers, also, used to call him *Nasiri* and, after his ascension, his followers used to call themselves *Nasiri,* which they considered to be an honour rather than a dishonour. Hence, the *Quraan* uses *Nasara* in contradistinction to "Christian" invented by St. Paul who had, also, forged trinity along with naming his followers, "Christians." Nazarene is derived from Nazareth and Christ's followers, also, used to designate themselves as such. *Lisaanul`arab,* also, confirms that *Nasara* has been derived from *Nasira,* that is, Nazareth. *Hameeduddeen Farahi,* a noted scholar of the Holy *Quraan,* has, also, arrived at the same conclusion after his intensive research. Hence, I have done *Nasara* into "Nazarene" throughout the *Quraan* as it is the closest to the text.

RABB

As Allah has no equivalent in the English Language or any other language, similarly *Rabb* has no equivalent in any language. In its signification, it is not limited to merely providing sustenance to His creatures. This *Quraanic* term is far vaster in connotations and comprehends a variety of meanings. By virtue of sustaining the entire universe, *Rabb* also means the ruler, the possessor, and the lord. *Rabb* is Allah's attributive name and His *Ruboobiyyat* is, not only, indivisible, but also, inapplicable to any other being, supposed or real, human or non-human. Allah is the *Rabb* and His *Ruboobiyyat* is not shared by any other being in the whole cosmos. Man's social, political, spiritual, moral, and physical spheres come directly under Him as He creates man from a mere spermatozoon in the semen. Hence, *Ruboobiyyat* belongs to Allah alone. He exercises it through a system of His own, little comprehended by man. He sustains the entire cosmos, the suns, the planets, the stars, and all the sensate and insensate creatures,

which submit to Him unquestionably in the physical sphere, man being the only exception in that he has both the spheres, the physical and the moral in which, to a large extent, he has been granted the power to exercise the freedom of choice as he has been gifted with a fertile mind unique in possession. The *Quraan* sums it up succinctly in 81.1-3. He guides them in the performance of their functions. They obey Him, never defying His commands. *Ruboobiyyat* is, thus, the emanation of Allah's sovereignty over the entire cosmos, His absolute power and sway and His supreme prerogative to be obeyed and prayed to in need.

RAḤMAAN AND RAḤEEM

Raḥmaan and *Raḥeem* have been derived from *raḥima* which connotes pity, commiseration, mercy, compassion, and tenderness. The term *Raḥmaan,* an attribute of Allah *Subḥanahu,* denotes, based on *fa'laan* (فَعْلان), the effusion, the expansiveness, and the overflowing of His *raḥma, ruḥm,* or *ruḥmaa,* while the term *Raḥeem,* another attribute of Allah *Subḥanahu,* denotes, based on *fa'eel* (فعيل), the deepening and the permanency of His *raḥma, ruḥm,* or *ruḥmaa.* The *Quraan* uses both of them together as well as separately depending upon the context. Where permanent effusion and overflow of His *raḥmaa* have been expressed, they occur together as in the *Suratulfaatiḥa* or in the *basmala* which is written in the beginning of every Surah, except the *Suratuttauba,* because the *Quraan* embodies His *raḥma.* In English mercy is the only word that approaches *raḥma* and merciful and gracious are, according to the Concise Oxford Dictionary, interchangeably used for God's mercy, gracious meaning merciful when applied to God. Hence, I have used both these terms for Allah. Besides, 'most' with both of them, expressess the permanence and profundity of His mercy. But they are, in no way, synonymous with *Raḥmaan* and *Raḥeem* which connote far deeper meanings.

T A K Ḍ E E B

Takḍeeb is yet another word that has no single equivalent in the English Language. It has been used in the Great *Quraan* as the very opposite of *Eimaan*. Anyone who rejects, refuses, belies, denies, or turns against any essential of *Eimaan* or the messengers or Allah's verses and signs is guilty of *takḍeeb* which comprehends all the forms of rejections, refusals, belyings, and denials of Allah's verses, His *Deen,* His messengers, and His scriptures revealed from time to time. *Takḍeeb* is derived from *kaḍḍaba* which means *ankara wa jaḥada*. Hence, I have translated it into belie (reject as false) and deny (refuse to admit the truth of) wherever it occurs in the *Quraan. Takḍeeb* is tantamount to *Kufr,* which is also without any equivalent in English Language.

Kufr is the opposite of Islam which means submission to Allah's will and peace within and without. *Kufr* is the defiance of Allah, His messengers, and His scriptures. *Kufr,* further, means thanklessness to Allah for His blessings. Since Islam results in *salaam* or peace, *kufr* results in *fasaad* or disruption of peace. Islam is peace and it guarantees it to all. *Fasaad,* being the result of defiance, disrupts peace and results in all round anarchy, violence, disturbance, and terror leading to rank exploitation of man by man. *Fasaad,* again, cannot be rendered into English except by a number of words that reflect it __ disorder, corruption, damage, wrongdoing, and mischief. But any of them used

singly, will fail to convey the full significance or connotation of the word *fasaad* used in the Great *Quraan.*

TAQWAA

It has no equivalent in any language. Godly and pious are misnomers. God fearing is, also, a wrong term for it because *'taqwaa',* in Islamic terms, connotes 'fearing Allah and acting in obedience to Him' / guarding (watching over, defending, or protecting) one's self against sins, evils / Hellfire. *Taqwaa* is the noun of *'ittaqaa'* which, connotes 'to guard against'. When it is used for 'Allah' it connotes 'to fear Allah'. But when it is used without reference to Allah, it connotes as given above, the context determining what is to be guarded from / against. It comes from *'waqaa'* which denotes 'to keep / preserve / protect' one's self from harm.

ZAKAAT

The term, *zakaat,* being one of the five fundamentals of Islam, has no equivalent in English or any language. *Zakaat* connotes growth and purity and has been referred to as *'sadaqaat'* in the *Suratuttauba* (9.60). *Zakaat* is the noun of *tazakkaa* (تَزَكّىٰ) which connotes, among other, to purify one's property by alms giving. It is taken from the rich as an obligatory annual levy on their savings and possessions and spent on the poor and *fi sabeelillah* (for the cause of Allah). It is not, thus, merely a poor tax but an obligatory payment on the part of the rich to purify their possessions and divert a part of their savings to social growth.

ḤUROOF-I-MUQATTA'AAT

Ḥuroof is the plural of *ḥarf* meaning a letter and *muqatta'aat* is a plural noun from the verb (قَطَّعَ) *qatta'a* which means 'to cut into pieces'. (حُرُوفِ مُقَطَّعَات) *'Huroof-i-muqatta'aat* were used as a literary device in the 'Arabic poetry and rhetoric in the days before Islam. They are as follows:-

1. *Alif laam raa*__ occurring in the surahs (chapters) Yoonus (10), Hood (11), Yoosuf (12), Ibraaheem (14) and the Suratulḥijr (15).
2. *Alif laam meem*__ occurring in the surahs, Baqara (2), Aal-i-Imraan (3), Suratul'ankaboot (29), Suraturroom (30), Surah Luqmaan (31) and Suratussajda (32).
3. *Alif laam meem raa*__ occurring in the Suraturra'd (13) only.
4. *Alif laam meem ṣaad*__ occurring in the Suratula'raaf (7) only.
5. *Ḥaa meem*__ occurring in the Surahs, Ghaafir (40), Fuṣṣilat (41) and Suratulaḥqaaf (46).
6. *Ḥaa meem 'Ayn seen qaaf*__ occurring in the Suratushshooraa (42) only.
7. *Ṣaad*__ occurring in the Surah Ṣaad (38) only.
8. *Ṭaa seen*__ occurring in the Suratunnaml (27) only.
9. *Ṭaa seen meem*__ occurring in the Suratushshu'araa' (26) and the Suratulqaṣaṣ (28).
10. *Ṭaa haa*__ occurring in the Surah Ṭaa haa (20) only.

11. *Qaaf*__ occurring in the Surah Qaaf (50) only.
12. *Kaaf haa yaa'ayn ṣaad*__ occurring in the Surah Maryam (19) only.
13. *Noon*__ occurring in the Suratulqalam (68) only.
14. *Yaa seen*__ occurring in the Surah Yaa seen (36) only.

Poets and orators used to utter certain letters in a long drawn out sound with intonation before they started their recitations / orations with the intention of attracting the attention of the audience, mostly in fairs or annual *Hajj* assemblies. Apparently, these letters, after being uttered in a long drawn sound, served their purpose and did not relate to main burden of the poetry or the oration at the start of which they were used. As Islamic civilization took shape, the emphasis shifted to the utterance of Allah's name and His praise in the beginning of any oration and the practice of uttering such letters was given up for good and hence, they went out of use.

When the *Quraan* was being revealed, this practice was in vogue and hence, the Last Book made use of this device, for all the chapters of the *Quraan* were revealed as orations and some of them being very impassioned ones. In AD 632, when the *Quraan* was completed and, with the demise of the Last Messenger, the revelation ceased, the Islamic civilization was so well entrenched that *'alḥamdulillaahi..... ammaa ba'd'* as the opening words in all addresses, speeches, lectures, and orations, came to prevail over it so exclusively as to be the universal norm because they were used by the Last Messenger and his illustrious companions as a matter of course.

Since the *huroof-i-muqatta'aat* were, simply taken to be a literary device, no significance or signification was, ever attached to them by the Last Messenger or his companions. No tradition, worth mentioning, unraveling the mystery, if any, of their connotations or relation to the text of the *Quraan,* has been brought to light by any scholar, ancient or modern. All their interpretations are either conjectural or suppositional and it is as it should be because these letters come under the purview of *mutashaabihaat)* not clearly intelligible because they deal with the *ghayb*__ the unseen__ 3.7). Their correct interpretation is known to Allah only.

Nevertheless, they signify and attest to the sincerity and faithfulness of the transmitters of the *Quraan* and bespeak their honesty that they did not hide even a letter, however insignificant it may appear to a modern reader of the Book. It is in itself an incontrovertible proof, if any proof is needed, of the flawlessness of what they used to transmit to anyone.

TRANSLITERATION

In transliterating `Arabic words, the long sound of 'a' poses the greatest problem. My view in this regard is given below:-

The long sound of 'a' occurs in many `Arabic words particularly, the *Quraan.* The word قُرآن is variously spelled in English. It is based on (*Fu'laan* with two syllables, قُرْ *(qur)* and آن *(aan)* derived from قَرَءَ *(qara'a)* which means 'to read'. As فعلان suggests exaggeration or abundance, قُرْآن means 'read most frequently'. But, when it comes to be spelled in English, confusion arises. قُرْ has a *pesh* (ُ) on ق *qaaf* and it can only be written as *kur* or *qur,* not *kor* or *qor* which is phonetically incorrect because a single o does not sound like *pesh* (ُ) which is best done by *'u'* here or anywhere in writing an `Arabic word in English. The second syllable آن has a long sound which cannot be spelled with `an' because `an' always sounds like can, ran, pan, man, or san. Hence, قرآن cannot be spelled as Kuran or Quran. The syllable آن must have a long vowel sound which does not exist in English. Double vowels like ee or oo do exist but with varying sounds like good, food, and flood. English vocabulary does not have any word with a double a, i, or u. But, certain foreign nouns like aardvark, aardwolf and aasvogel are written in English with a double 'a' denoting a long sound which the Concise Oxford Dictionary does with ä: and the Webster with a, while Hans Wehr's Dictionary of Modern Written `Arabic does with a and the *Almawrid* by *Dr. Rohi Baalbaki* is content with 'the Koran'. Thus there is disagreement and confusion in transliterating آ wherever 'a' with a long sound is used in an `Arabic word. To avoid it, I have preferred a double 'a' wherever an `Arabic letter or word has been written in the Last Message with a long sound as in ح *(ḥaa)* ت *(taa)* and ى *(yaa).* It is easier for the reader who is confused by the varying sound symbols of ä:, a̲, ä, and ah for a long sound. Hence, I have based the spelling of the word قرآن with a double 'a' for it is free from any confusion. Since ق does not exist in the English Language, q is, generally, preferred to k for ق and I have, therefore, spelled قرآن in English as *Quraan.* To my mind, it is the only correct spelling. Besides, after 'r' in the word *Quraan*, there is neither any sound nor any gap and hence, putting an apostrophe after the letter 'r' is also wrong. 'Qur'aan' would be possible, if there were *(ayn)* ع after 'r'. But there is none and hence, Koran, Quran, Qur'an and Qur'aan are incorrect spellings of the word, قُرْآن which can only be spelled as 'Quraan.'

Similarly, the spelling of the word, مُحَمَّد *(sallallahu`alayhi wa sallam)* in English, requires a critical examination. As submitted above, 'm' must be followed by 'u' as there is a *pesh* ( ُ ) on 'm'. The other syllable *'ham'* may, also, be written *`hum'* as it is phonetically correct. But, since, there is a possibility of 'u' occurring twice in two different sounds, likely to be confused, *'Muḥam'* may be preferred to *'Muḥum'*. But the third syllable mad or mud reflects on our Prophet and it is a disgrace and disrespect to him. Hence, 'mad' or 'mud' must be discarded in preference to 'med'. In this way, the name of our Prophet must be spelled 'Muḥammed' (s.a.w.s.) as 'a' or 'u' after 'm' carries contempt.

Similarly, his other name, احمد (s.a.w.s.) must, also, be spelled 'Aḥmed' (s.a.w.s.) to avoid any disrespect to him. Other letters have been transliterated as given below:-

t	ت
th	ث
ḥ	ح
kh	خ
d	د
ḍ	ذ
sh	ش
dh	ض
ṭ	ط
ẓ	ظ
`a	ع
gh	غ
q	ق

The spellings of nouns like *`umra, Medina, Makka, Allah, Rabb,* and *Ka'ba* have been taken from Hans Wehr's Dictionary of Modern Written Arabic for they are both correct and current in common parlance. The Concise Oxford Dictionary, also, pronounces Allah as above and it has been accepted and approved universally. In spelling مدينه as *Medina,* I have replaced 'a' with 'e' for the same reason as done in the case of Muḥammed or Aḥmed (s.a.w.s.).

THE TITLES OF THE SURAHS

Most of the titles of the surahs (chapters) in the *Quraan* have hardly any symbolic or mystic significance. They are merely titles without any connotative meanings. These titles have been given to distinguish one surah from the other without, in any way, giving expression to their themes except, in the case of a few surahs like the *Surah Yoosuf,* the *Suratuttaghabun,* or the Surah *Nooḥ* where the themes of the surahs find expression through their titles. But, in most of the surahs, the titles are merely titles without expressing the themes like the *Suratulbaqara* or the *Suratulmaaida.* A translation of their titles is given below for fuller understanding of the readers:-

The Opening Of the Book - 1

The *Faatiḥatulkitaab* or the *Suratulfaatiḥa* has been given such a title because it opens the Book (the *Quraan*).

The Heifer - 2

This title has been taken from the sixty-seventh verse in which the children of Israel have been commanded to sacrifice a heifer without being the theme or subject of the Surah.

`Imraan's Family - 3

This title occurs in the thirty-third verse of the Surah without being its subject.

Women - 4

It finds mention in the third verse of the Surah. But, as a title, it is not its subject.

The Tray With Food - 5

The title of the Surah is his disciples' request to Jesus Christ for food as a miracle. It occurs in the one hundred and twelfth verse of the Surah without being its theme.

The Cattle - 6

The title occurs in the one hundred and thirty-ninth verse of the Surah, when the *Quraan* exposes the superstitions of the polytheists without being its subject.

The Heights - 7

The Heights, as the title of the Surah, occurs in the forty - seventh verse of the Surah while it gives an image of the afterworld. It is not the theme or subject of the Surah.

The Spoils - 8

The Spoils, as the title of the Surah, occurs in the very first verse of the Surah in reply to a query about it. It was revealed after the Battle of *Badr.*

Repentance - 9

Repentance, as its title, occurs in the one hundred and fourth verse of the Surah while Allah exhorts weak believers to be true to Him and the Messenger and act righteously.

Jonah - 10

Yoonus (Jonah) as its title occurs in the ninety-eighth verse of the Surah when the *Quraysh* are being exhorted to believe in the Messenger to prevent their punishment.

Hood - 11

Hood as its title occurs in the fiftieth verse of the Surah, when he is sent as the messenger to the *`Aad* to warn them of impending punishment. Hence, the Surah *Hood* warns the *Quraysh* of similar impending punishment if they conduct themselves like the *`Aad.*

Joseph- 12

His name, as its title, occurs in the fourth verse of the Surah which narrates his story. The Surah *Yoosuf* is the most symbolic of all the surahs as brought out in its preamble.

Thunder - 13

The title of the Surah, 'thunder', occurs in its thirteenth verse where His signs are being mentioned to convince every disbeliever of His omnipotence and providence.

Abraham - 14

The title of the Surah has been taken from the name, *Ibraaheem* __ Abraham __ the Patriarch of the *Quraysh* who had deviated from his way of life. His name occurs in the thirty-fifth verse of the Surah, as the symbol of monotheism which is, again, being presented to them by the Last Messenger.

Ḥijr - 15

The title of the Surah has been taken from the word *Ḥijr,* the capital of the *Ṭhamood* whom *Ṣaalih* had been sent as a messenger to warn against their enormities as mentioned in its eightieth verse.

The Honey - 16

The title of the Surah has been taken from the example of the honey in its sixty-eighth verse.

The Nocturnal Journey - 17

The title of the Surah has been taken from the mention of the Messenger's nightly journey from the Holy Mosque to the Farthest Mosque referred to in its very first verse without the whole Surah devoting itself to it.

The Cave - 18

The word 'cave' which occurs in the ninth verse of the Surah has been taken as its title without, in any way, being its theme.

Mary - 19

Mary, the title of the Surah, has been mentioned in its sixteenth verse and her account has been given up to the twenty-ninth verse though the Surah starts with the account of *Zakariyyaa* and, after Mary's account, gives the accounts of other messengers. All of them had been treated most mercifully.

Ṭaa Haa - 20

The title of the Surah has been taken from its first verse which is an abbreviation the meaning of which is not known to anyone except Allah.

The Prophets - 21

The Surah has been given this title because many prophets have been mentioned in it. The title itself does not find mention in any of its verses.

The Ḥajj - 22

The Surah has been so titled because in its twenty-seventh verse Abraham has been enjoined to proclaim that the Ḥajj pilgrimage is obligatory, as the sublimest manifestation of monotheism.

Believers - 23

The title of the Surah has been taken from the word 'believers' occurring in the very first verse. Its significance has been given in the preamble to the Surah.

The Light - 24

The title of the Surah has been taken from the word 'light' occurring in the thirty-fifth verse in which Allah has been called the light of the entire cosmos.

The Criterion - 25

The title of the Surah has been taken from the word 'criterion' __ the *Quraan* __ occurring in its very first verse.

Poets - 26

The title of the Surah has been taken from the word poets occurring in its two hundred and twenty-fourth verse. It distinguishes inspiration of the messengers from poetry which the Makkan polytheists used to allege to the Last Messenger and the *Quraan.*

The Ants - 27

The title of the Surah has been taken from the word 'ants' occurring in its eighteenth verse without being its subject.

The Account - 28

The title of the Surah has been taken from the word 'account' (a narration of events), occurring in its twenty-fifth verse when Moses narrates how he has escaped from Pharaoh, before the father of the two sisters whose animals he had watered.

Spider - 29

The title of the Surah has been taken from the word 'spider' occurring in its forty-first verse in which polytheism has been equated with a spider's web and as such it shall collapse.

The Byzantine - 30

The title of the Surah has been taken from the word 'room' used in the very first verse. The Surah predicts their victory, symbolizing the victory of Islam simultaneously.

Luqmaan - 31

The title of the Surah has been taken from the name of an Arab sage, *Luqmaan,* who has been mentioned in its twelfth verse, tendering pearls of wisdom to his son and all of them negate polytheism because they are in accord with Islam.

Prostration - 32

The title of the Surah has been taken from the fifteenth verse the recitation of which makes prostration obligatory on anyone who recites it.

The Allied Forces - 33

The title of the Surah has been taken from the mention of the Allied Forces __ the *Quraysh* and the tribes who had besieged *Medina* in order to break the power of the nascent Islamic State for good. But, ironically enough, their own power was broken for good.

Saba - 34

The title of the Surah has been taken from the name of the country, Saba, mentioned in its fifteenth verse.

The Originator - 35

The title of the Surah has been taken from the word Originator, used for Allah, mentioned in the very first verse.

Yaa Seen - 36

The title of the Surah has been taken from the first verse which contains these abbreviated letters the meaning of which is known to Allah alone.

The Angels Arrayed - 37

The title of the Surah has been taken from its first verse which swears by the angels arrayed being witnesses of Allah's oneness.

Ṣaad - 38

The title of the Surah has been taken from the abbreviated letter *'ṣaad'* in the very beginning of its first verse.

The Troops - 39

The title of the Surah has been taken from the word, 'troops' occurring twice in its seventy-first verse and then, in its seventy-third verse firstly, for disbelivers and then, for believers.

The Forgiver - 40

This Surah has two title __ the Forgiver and the Believer. The first title, the Forgiver, has been taken from its third verse which starts with the word Forgiver, occurring as one of the attributes of Allah. The second title, the believer has been taken from the mention of the believing man in its twenty-eighth verse. He belonged to Pharaoh's family and advised him as well as his aristocracy not to kill Moses or they shall invite Allah's punishment.

Expounded - 41

The Surah has two titles. The first title, Expounded, has been taken from its second verse and it applies to the Book__ the *Quraan* whose verses have been expounded by Allah. The second title of the Surah has been taken from its first verse composed of two abbreviated letters, *ḥaa* and *meem* along with *assajda* occurring in the thirty-seventh verse which forbids everyone to prostrate onself to the Sun and the Moon and commands everyone to prostrate oneself to Allah only.

Consultation - 42

The title of the Surah has been taken from the word 'consultation', occurring in its thirty-eighth verse, being one of the hallmarks of the believers who trust in Allah.

Gold - 43

The title of the Surah has been taken from the word 'gold' occurring in the thirty-fifth verse without any reference to its subject.

The Smoke - 44

The title of the Surah has been taken from the word 'smoke' which occurs in its tenth verse, being a sign of the Doomsday.

Kneeling - 45

The title of the Surah has been taken from the word 'kneeling' which occurs in its twenty-eighth verse as the image of disbelievers' sheer desperation on the Judgement Day.

Aḥqaaf - 46

The Surah has been titled *Aḥqaaf* which means the region covered with long and winding tracts of sand (from `Oman to Yemen in the South `Arabia). This region was inhabited by the *`Aad* whom Hood had been sent as a messenger. It finds mention in its twenty-first verse.

Muḥammed - 47

The title of the Surah has been taken from the Last Messenger's name, Muḥammed (s.a.w.s.) mentioned in its second verse.

The Victory - 48

The Surah has been titled the Victory because the Treaty of *Ḥudaiybia* which has, in its very first verse, been called the victory, did prove to be the beginning of the end of polytheism and the harbinger of the Conquest of *Makka.* Its significance has been given in the preamble to the Surah.

The Apartments - 49

The title of the Surah has been taken from the word 'apartments' mentioned in its fourth verse. It symbolizes the sanctity of home life, particularly that of the Messenger.

Qaaf - 50

The Surah has been titled Qaaf from the letter *qaaf*, occurring in its very first verse, yet another abbreviation, the meaning of which is known to Allah alone.

Sweeping Winds Raising Dust - 51

The title of the Surah has been taken from the word *ḍariyaat* used for such winds in the very first verse. The significance of the winds has been given in the preamble to the Surah.

The Mount Sinai - 52

The title of the Surah has been taken from the word 'mount' occurring in its very first verse, being the symbol of the guidance and the deliverance of a persecuted people, children of Israel.

The Stars - 53

The title of the Surah has been taken from the mention and the oath of stars in its very first verse.

The Moon - 54

The Surah has been given the title, the Moon, to point up the miracle of the temporary splitting of the Moon recorded in its very first verse so as to draw the attention of polytheists to believe in what the Last Messenger affirms.

The Most Gracious - 55

The title of the Surah has been taken from its first verse which consists of a single word, the Most Gracious. The Surah turns to it thematically throughout to stress the abundance of His blessings and graces.

The Inevitable Event - 56

The title of the Surah has been taken from the word, *alwaaqi`a* (the inevitable) event, used for the Doomsday, the Resurrection and the Judgement, in its very first verse. The whole Surah turns to it thematically as shown in its preamble.

Iron - 57

The title of the Surah has been taken from the word, 'iron', used in the twenty-fifth verse. It has been used in the context of spending wealth for Allah and striving for Him to establish justice and equity in the human society. Hence, iron, as the symbol of power for their establishment and maintenance, comes out as its theme.

The Argument - 58

The title of the Surah has been taken from the noun *mujaadala* of the verb *tujaadilu* (arguing with) used in its very first verse. It is about a lady, *Khaula,* who was pleading with the Messenger about her hardship which Allah instantly solved through this Surah.

The Offensive - 59

The title of the Surah has been taken from the word 'offensive' (gathering for attack) against *Banu Nadheer* in its second verse.

The Examining (Surah) - 60

The title of the Surah has been taken from the verb *imtaḥinuhunna* enjoining the believers to examine women emigrating from the enemy region.

The Battle Array - 61

The title of the Surah has been taken from the word, (battle) array used in the fourth verse for the fighters of Islam.

The Friday Congregation - 62

The title of the Surah has been taken from the phrase *liṣṣalaati minyaumiljumu'ati* occurring in its tenth verse, which makes the Friday congregational prayer obligatory on every believer.

The Hypocrites - 63

The Surah has been so titled because it is, not only, its title but, also, its subject. It exposes the conduct of the hypocrites who acted as the fifth column, being the agents of the Jewish tribes.

The Ultimate Loss And the Ultimate Gain - 64

The title of the Surah has been taken from the word *taghaabun*. It is, not only, its title but, also, its subject which has been dealt with in the preamble to the Surah.

Divorce - 65

The Surah has been so titled because divorce is, not only, its title but, also, its subject. The title has been taken from the verb *ṭallaqa* used in its very first verse.

Holding Unlawful - 66

The title of the Surah has been derived from the verb *ṭuḥarrimu*, used in its very first verse. It is not merely a title but, also, stands for the subject which has been treated throughout the Surah. It has been brought out in its preamble.

Sovereignty - 67

The title of the Surah has been taken from its first verse. It is not merely a title, but, also, the subject of the Surah for Allah exercises His sovereignty over the entire cosmos.

The Pen - 68

The title of the Surah has been taken from the word, 'pen', used in its first verse. The pen stands for knowledge as well as revelation and the *Quraan* combines both in that it is revealed knowledge.

The Inevitable Happening - 69

The Surah takes its title from the first verse which refers to the Doomsday, the Resurrection and the Judgement which shall come to pass to establish absolute justice to be dispensed to all the human beings. It is its title as well its subject.

The Stairways - 70

The title of the Surah has been taken from the word 'stairways' occurring in its second verse without referring to its theme.

Noah - 71

The Surah has been titled 'Noah' as he is its title as well its subject to warn the *Quraysh* of punishment if they persist in the repudiation of their messenger like their predecessors.

Jinn - 72

The title of the Surah has been taken from the word 'jinn' occurring in its very first verse. It is its title as well as its subject to warn the *Quraysh* against their repudiation of the Messenger and the *Quraan.*

The Wrapped One - 73

The title of the Surah has been taken from the word 'the wrapped one' occurring in the very first verse to console the Messenger in his distress for his people who had repudiated him. He is advised to trust in Him and turn to Him in prayer.

The One Lying Wrapped In a Blanket - 74

Being the twin of the preceding surah, this Surah, in its very first verse, calls the Messenger with a very affectionate name which is its title and consoles him to be patient.

The Resurrection - 75

It is, not only, the title of the Surah but, also, its subject to warn, firstly, the *Quraysh* and then, human beings in general. The word 'resurrection' occurs in the very first verse.

Man or Time - 76

The title of the Surah occurs in its very first verse. It is not merely a title, but, also, persuades man to think of his having been created in time and see (discern) its purpose.

The Winds Conferring Benefits - 77

The title of the Surah has been taken from the first word in its first verse. The importance of winds has been brought out in the preambles to this surah and the *Suratuḍḍariyaat.*

The (Great) News - 78

The title of the Surah has been taken from the word 'news' used in its second verse. It is about the Last Judgement which is, also, its subject.

The Angels Extracting the Lives Of the Wicked - 79

The title of the Surah has been taken from the first word used in its first verse. Its significance has been brought out in the preamble to the Surah.

Frowned (the Messenger) - 80

The title of the Surah has been taken from the first word which is a verb used for the Messenger in the very first verse. It is the title as well as the image of the Messenger's annoyance which has been dealt with in its preamble.

Rolling (Into Extinction) - 81

The title of the Surah has been taken from the noun of the verb *kawwara* used passively in the first verse to image the Sun's rolling into extinction on the Doomsday. The entire Surah has been devoted to portraying the scenario in vivid and hair-raising images.

The Splitting (Of Space) - 82

The title of the Surah has, again, been taken from the verb *infaṭara* used for the splitting of the space on the Doomsday in its very first verse. It is, not only, the title of the Surah but, also, images the entire scenario up to the Judgement.

Dealers In Short Measure And Deficient Balance - 83

It is not only the title of the Surah taken from its first verse but, also, its subject which has been brought out in its preamble.

The Bursting (Of Space) - 84

The title of the Surah has been taken from the verb *inshaqqa* used for the bursting of the space on the Doomsday in its very first verse. It is, not only, the title of the Surah but, also, an image of the afterworld.

The Celestial Bodies (Stars And Planets) - 85

The title of the Surah has been taken from the word *burooj* used in its first verse which is an oath sworn by Allah to bring home to persecuting disbelievers the indispensability of the Judgement.

The Shining Stars - 86

The title of the Surah has been taken from the word *ṭariq* occurring in its first verse which is an oath sworn by Allah to convince disbelievers that everyone is being watched over by an angel who keeps recording his actions to be produced before Allah for his accountability on the Judgement Day.

The Most High - 87

The title of the Surah has been taken from the epithet the Most High which occurs in its very first verse. It enjoins the Messenger to declare Allah, his *Rabb,* free from imperfections.

The Overwhelming Calamity - 88

The title of the Surah has been taken from the word *ghashia* occurring in its very first verse and refers to the Last Judgement which is, also, its subject.

The Dawn - 89

The title of the Surah has been taken from the word *fajr* __ the dawn __ occurring in its first verse in which Allah swears by the dawn. This oath is related to the other three oaths the significance of which has been brought out in its preamble.

The City (Makka) - 90

The title of the Surah has been taken from the word 'city' *(Makka)* occurring in its very first verse. Allah swears by this city __ the centre of eternal guidance. This oath is related to the other oaths in the third verse the thematic significance of which has been brought out in its preamble.

The Sun - 91

The title of the Surah has been taken from the word *'Sun'* by which Allah swears in its very first verse. This oath is related to the other oaths following it and its theme which have been brought out in its preamble.

The Night - 92

The title of the Surah has been taken from the word 'night' by which Allah swears in its very first verse. This oath is related to the other oaths following it and the theme of the Surah. Their significance has been brought out in its preamble.

Daylight - 93

The title of the Surah has been taken from the word 'daylight' by which Allah swears in its very first verse. This oath is related to the oath following it and its theme the significance of which have been brought out in its preamble.

The Enlightenment - 94

The title of the Surah, *ashsharḥ* (enlightenment), has been taken from the verb *nashraḥ* __ 'We opened' (enlightened) __ which occurs in its very first verse meant to console the Messenger in his deep distress for his people.

The Teen - 95

The Surah has been given the title *Teen* by which Allah swears in its first verse. As a symbol of guidance, it is related to the other oaths following it the significance of which has been brought out in its preamble.

The Embryo - 96

The title of the Surah has been taken from the word 'embryo' used in its second verse to bring home to man his humble beginning.

The Decree - 97

The title of the Surah has been taken from the word 'decree' used in its first verse to qualify (attribute a specified quality to) the night during which the *Quraan* was revealed.

The Clear Evidence - 98

The title of the Surah has been taken from the word 'clear evidence' occurring in its first verse to denote the Messenger reciting holy scriptures.

The Quaking - 99

The title of the Surah has been taken from the word 'quaking' which occurs in its very first verse to portray the violent convulsion of the Earth on the Doomsday after which Resurrection and Judgement shall follow.

The Chargers (Cavalry Horses) - 100

The title of the Surah has been taken from the word 'chargers' occurring in its first verse. Allah swears by them to contrast man's thanklessness with their faithfulness.

The Disaster - 101

The title of the Surah has been taken from the word 'disaster' occurring in its very first verse to connote the Doomsday, the Resurrection and the Judgement, following in quick sequence.

Vying For Excess - 102

The title of the Surah has been taken from the word *takaathur* occurring in its first verse. It is, not only, its title but, also, its subject which has been brought out in the preamble to the Surah.

Time - 103

The word 'time' by which Allah swears occurs in the first verse of the Surah as its title the full significance of which has been brought out in its preamble.

A Backbiter - 104

A backbiter, as the title of the Surah, has been taken from its very first verse and the rest of the Surah treats him and his greed as its subject which has been brought out in its preamble.

The Elephant - 105

The Surah has been titled 'the elephant' which occurs in its first verse and then, it proceeds to allude to the disaster *Abraha's* army had met to warn the *Quraysh* of a similar punishment if they persisted in repudiating the Messenger.

The Quraysh - 106

The Surah has the title *Quraysh*. It occurs in its first verse to remind them of the innumerable blessings bestowed on them in the form of the Holy House the *Rabb* of which they must, exclusively, serve.

Small Things Of Daily Use - 107

The Surah takes the last word of its last verse, *maa'oon,* as its title to symbolise the miserly conduct of exploiters belying and denying the Judgement.

The Abundance Of Excellence - 108

The title of the Surah has been derived from the last word of its first verse. It is a pivotal word round which the whole Surah revolves. It is its title as well as its subject the significance of which has been given in the preamble to it.

Disbelievers - 109

The title of the Surah has been taken from the last word of the first verse which, addressing all the disbelievers, declares that there can be no compromise between the two, the upholders of the Islamic way of life and those of the un-Islamic way of life.

The Help - 110

The title of the Surah has been taken from the word 'help' occurring in its first verse. Its significance has been brought out in the preamble to the Surah.

A Well Twisted Cord Of Fibres - 111

The Surah has two titles __ *Lahab* occurring in its first verse and *masad* occurring in its fifth verse. It foredooms *Abu Lahab* as well as his wife, *Umm-i- Jameel,* to damnation for the their being hostile to Islam, dealt with in the preamble.

The Dedication Of Unity Purely To Allah - 112

The title of the Surah has not been taken from any word occurring in it or anywhere in the *Quraan*. It is its title as well as its subject, dealt with in the preamble.

Daybreak / The Entire Creation - 113

The title of the Surah has been taken from the word *falaq* occurring in its first verse.

Humankind - 114

The title of the Surah has been taken from the word *annaas* occurring in its first verse and then, it recurs four times in the second, third, fifth and sixth verses, thereby signifying that the *Alkitaab* (the Book from Allah), a term for His guidance, occurring in the second verse of the *Suratulbaqara,* has been revealed, portion by portion, for the guidance of the entire humankind, thereby rounding off the *Quraan.*

A TRANSLATION OF THE GREAT HOLY QURAAN INTO MODERN IDIOMATIC ENGLISH WITH THE THEMATIC SEQUENCE OF THE SURAHS (CHAPTERS)



To
The Champions
of
The Islamic Renascence

القرآن العظيم

The LAST MESSAGE

The Late Prof. [Rtd.] Muhammed Yaseen

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CONTENTS

Preface			IX
About The Translator			XI
Explanatory Notes			XV
Definitions			XX
Transliteration			XXVII
The Titles of the Surahs (chapters)			XXIX
1.	Suratulfaatiḥa	Makkan	1
2.	Suratulbaqara	Medinan	3
3.	Surah Aal-i-`Imraan	Medinan	70
4.	Suratunnisaa'	Medinan	110
5.	Suratulmaaida	Medinan	151
6.	Suratulan`aam	Makkan	183
7.	Suratula`raaf	Makkan	219
8.	Suratulanfaal	Medinan	260
9.	Suratuttauba	Medinan	277
10.	Surah Yoonus	Makkan	308
11.	Surah Hood	Makkan	331
12.	Surah Yoosuf	Makkan	354
13.	Suraturra'd	Medinan	375
14.	Surah Ibraaheem	Makkan	387
15.	Suratulḥijr	Makkan	399
16.	Suratunnaḥl	Makkan	411
17.	Suratulisraa'	Makkan	436
18.	Suratulkahf	Makkan	458
19.	Surah Maryam	Makkan	478
20.	Surah Ṭaa Haa	Makkan	492
21.	Suratulanbiyaa'	Makkan	512
22.	Suratulḥajj	Medinan	530
23.	Suratulmu'minoon	Makkan	547
24.	Suratunnoor	Medinan	563
25.	Suratulfurqaan	Makkan	580

26.	Suratushshu'araa'	Makkan	594
27.	Suratunnaml	Makkan	618
28.	Suratulqaṣaṣ	Makkan	634
29.	Suratul`ankaboot	Makkan	652
30.	Suraturroom	Makkan	666
31.	Surah Luqmaan	Makkan	678
32.	Suratussajda	Makkan	686
33.	Suratulaḥzaab	Medinan	692
34.	Surah Saba	Makkan	708
35.	Surah Faaṭir	Makkan	720
36.	Surah Yaa Seen	Makkan	731
37.	Suratuṣṣaaffaat	Makkan	743
38.	Surah Ṣaad	Makkan	760
39.	Suratuzzumar	Makkan	772
40.	Surah Ghaafir	Makkan	787
41.	Surah Fuṣṣilat	Makkan	803
42.	Suratushshooraa	Makkan	815
43.	Suratuzzukhruf	Makkan	827
44.	Suratuddukhaan	Makkan	840
45.	Suratuljaathiya	Makkan	847
46.	Suratulaḥqaaf	Makkan	855
47.	Surah Muḥammed	Medinan	865
48.	Suratulfatḥ	Medinan	874
49.	Suratulḥujuraat	Medinan	883
50.	Surah Qaaf	Makkan	888
51.	Suratuḍḍaariyaat	Makkan	895
52.	Suratuṭṭoor	Makkan	903
53.	Suratunnajm	Makkan	910
54.	Suratulqamar	Makkan	918
55.	Suraturraḥmaan	Medinan	925

56.	Suratulwaaqi`a	Makkan	934
57.	Suratulḥadeed	Medinan	944
58.	Suratulmujaadala	Medinan	953
59.	Suratulḥashr	Medinan	960
60.	Suratulmumtaḥina	Medinan	967
61.	Suratuṣṣaff	Medinan	972
62.	Suratuljumu`a	Medinan	976
63.	Suratulmunaafiqoon	Medinan	979
64.	Suratuttaghaabun	Medinan	983
65.	Suratuṭṭalaaq	Medinan	988
66.	Suratuttaḥreem	Medinan	993
67.	Suratulmulk	Makkan	997
68.	Suratulqalam	Makkan	1003
69.	Suratulḥaaqqa	Makkan	1009
70.	Suratulma`aarij	Makkan	1015
71.	Surah Nooḥ	Makkan	1020
72.	Suratuljinn	Makkan	1024
73.	Suratulmuzzammil	Makkan	1029
74.	Suratulmuddaththir	Makkan	1033
75.	Suratulqiyaama	Makkan	1039
76.	Suratulinsaan	Medinan	1045
77.	Suratulmursalaat	Makkan	1050
78.	Suratunnabaa'	Makkan	1057
79.	Suratunnaaziyaat	Makkan	1062
80.	Surah`Abasa	Makkan	1067
81.	Suratuttakweer	Makkan	1071
82.	Suratulinfiṭaar	Makkan	1075
83.	Suratulmuṭaffifeen	Makkan	1078
84.	Suratulinshiqaaq	Makkan	1082
85.	Suratulburooj	Makkan	1085

86.	Suratuṭṭaariq	Makkan	1089
87.	Suratula`laa	Makkan	1092
88.	Suratulghaashia	Makkan	1095
89.	Suratulfajr	Makkan	1098
90.	Suratulbalad	Makkan	1102
91.	Suratushshams	Makkan	1105
92.	Suratullayl	Makkan	1108
93.	Suratudhdhuḥa	Makkan	1111
94.	Suratushsharḥ	Makkan	1113
95.	Suratutteen	Makkan	1115
96.	Suratul`alaq	Makkan	1117
97.	Suratulqadr	Makkan	1120
98.	Suratulbaiyina	Medinan	1122
99.	Suratuzzilzaal	Medinan	1125
100	Suratul`aadiyaat	Makkan	1127
101	Suratulqaari`a	Makkan	1129
102	Suratuttakaathur	Makkan	1131
103	Suratul`aṣr	Makkan	1133
104	Suratulhumaza	Makkan	1135
105.	Suratulfeel	Makkan	1137
106.	Surah Quraysh	Makkan	1139
107.	Suratulmaa`oon	Makkan	1141
108.	Suratulkauthar	Makkan	1143
109.	Suratulkaafiroon	Makkan	1145
110.	Suratunnaṣr	Medinan	1147
111.	Suratulmasad	Makkan	1149
112.	Suratulikhlaaṣ	Makkan	1151
113.	Suratulfalaq	Makkan	1153
114.	Suratunnaas	Makkan	1155

PREFACE

May Allah be glorified that He has given me strength enough to revise my own translation of the Great Quraan, after I had compiled my dictionary of the Quraan about ten years after the first edition of the translation in 2001. Both the works had been completed by 2012. But then I lost my eyesight and could not further read and correct the typed text and since then, Tazyeen Anjum, my youngest daughter, has been reading, revising, and proofreading both the works, under my guidance, which are now ready for publication. Together, we have tried to remove every error and to our best knowledge there are hardly any left now. Another feature of the new revised edition is that besides improvement in finding the best suitable words, we have inserted the appropriate meanings of such words at the end that the readers may find difficult or beyond their comprehension.

I am very grateful to all those sincere people who have contributed to the publication of these Books. God willing, they will be rewarded as promised by Allah. May Allah increase them in guidance and *taqwa*. Aameen. Any returns from the books shall go to the expansion of the works and to charitable causes. We have no intention of taking any part of the income that may accrue from their sale. It is for the sake of Allah and it is to remain so in future too. Our sole object is that Allah's Word should reach all and sundry.

May Allah guide all those who benefit from these works. Aameen!

Ḍilḥajj, 1438
September, 2017 **Prof. [Rtd.] Muhammed Yaseen**

Allah's *karam* continued, and the 2nd edition of "The Last Message" complemented by its intellectual counterpart, "The First Comprehensive Dictionary of the Great Quraan in English" were well-received by discerning readers of the Holy text in the last seven years. The translator & lexicographer, however, was called back by Allah on December 28th, 2018, a very cold Friday night; one week before the launch ceremony of his beloved works. "*To Allah do we, indeed, belong and to Him, undoubtedly, are we going to return.*" May he be granted the closeness of those who are righteous. Aameen

"*Oh Originator of the heavens and the Earth! You are my protector in the world and the afterworld: grant me to die while submitting myself (to Your will) and join me together with the righteous.*" *Surah Yoosuf: 101*

Presenting to you the 3rd edition, with some spelling corrections that evaded the eyes earlier. Oxford comma has been added to the entire text; the Index has been expanded for clarity. All thanks to Allah who enabled the means for another edition of Prof. Yaseen's labour of love.

May Allah uninterruptedly reward the contributors who support the budgets, readers who share heartfelt feedback, and all those who work or act upon the text to the best of their abilities!

May, 2026 **MY Works**

PUBLISHER'S NOTE

Since 1969, when the Walayatsons was established, I had in mind the publication of the Quraan which was concretized into 'The Last Message' by the late Prof. (Rtd.) Muhammed Yaseen in 2001 with its 1st edition. Painstaking efforts went into producing it by all. Prof. Muhammed Yaseen and I started working on it in 1995; he on the momentous task of translating 'The Great Quraan,' and I of getting it typed and proofread by him at the time. Typed, because he handwrote all the pages, thousands in numbers that were provided by Walayatsons. The translator scrutinized several prints before we printed it. For almost six years we worked on the compilation of the 1st edition of 'The Last Message.' We compiled a separate book 'Warning to Man' of the last two Chapters, 29th and 30th of the Quraan and distributed it free amongst knowledge seekers. We also published two complementing books apart from the work on translation – one on Prophet Muhammed (P.B.U.H), 'The Last Messenger' and another on the *Deen* itself, 'A Glance at Islam'.

The works got enough recognition for us to put our hearts and minds together for its 2nd edition which is being presented with this copy. May Allah, in His infinite mercy, make it a source of guidance to those who would like to seek it. May He grant it general acceptance. Aameen!

'The Last Message' has its complements in 'The First Comprehensive Dictionary of the Great Quraan in English' which will, In Sha Allah, follow soon. It will be the perfect guideline for the students and readers of the Quraan in its original language, who have a desire to learn the meanings on their own. I'm thankful to Allah for choosing me to support Prof. Muhammed Yaseen, however I can, in his steadfastness to extend the 'good word' to the rest of the world. May He accept our intention and effort. Aameen!

November, 2017 **Abu Aasim Rahmat Baig**

Allah's infinite mercy and support enabled the profound instructor of English, the late Prof. (Rtd.) Muhammed Yaseen to witness both of his works in print by October, 2018. The same year, on Friday, December 28th, 2018, he was placed to rest in peace at Baagh-e-Rahmat in Lahore, Pakistan. I am humbled and honoured to be a part of his intellectual journey, and there is not a day in my life that goes by without my heart remembering Prof. *Saahab*, and praying for him.

"To Allah do we, indeed, belong and to Him, undoubtedly, are we going to return. May the grieving be blessed with a beautiful patience and a befitting reward for that patience." Aameen *Dua of Umme Salama*

In my journey of publishing and printing various interpretations/translations of The Great Quraan with the intent of propagating *Deen*, I have been exposed to some veiled contributors who play their own part during critical junctures. I would like to recognize the involvement of Ahmed Numaan, and the family of Tasneem Anjum in facilitating the process for the 3rd edition of this work. May Allah sanctify good intentions and actions, and increase all contributors in righteousness. Aameen

May, 2026 **Abu Aasim Rahmat Baig**

ABOUT THE TRANSLATOR

The Late Prof. [Rtd.] Muhammed Yaseen, the translator of *The Last Message*, The Great Quraan had experienced the ebbs and flows of a long life in a uniquely solitary yet supportive environment, both in the physical and metaphysical senses. Born on the 10th day of February, 1932 in Jalalpur (UP-India), he was the only child Muhammed Aleem and Kitaab-un-Nisaa ever gave birth to. Having lost his father at four, a foreman at the UP Government Press (Allahabad), Yaseen lived under the nurturing care of his mother and paternal grandmother. His schooling started the same year, but just three years later, his life was struck by further tragedy when his mother passed away as well. However, before her departure from the Earthly plane, his mother had already made arrangements for young Yaseen to be placed under the guardianship of his paternal uncle, Muhammed Saleem and his wife, Wasih-un-Nisaa.

Yaseen's new guardian fulfilled his responsibility whole-heartedly: the absence of a child in his marriage drove his love and undivided attention towards Yaseen's needs. His mother's desire for him to educate himself remained deeply ingrained within Yaseen, motivating him to study conscientiously and exhaustively. This dedication ultimately culminated with him earning the 1st position in Matriculation from The Jamna Christian High School in 1950. Soon however, this enthusiastic learner was left to depend only upon himself at the age of seventeen, when his guardian Muhammed Saleem passed away as well. Yaseen fondly, yet sadly remembered his pet goat that he had to sell for Rs. 30 at the time to seek admission to the Ewing Christian College, Allahabad. Amidst adversity, he found nourishment – both mental and spiritual – in reading, exercising self-teaching through extensive book reading along his revered professors, and became proficient in Hindi, Urdu, and English.

For a voracious reader like Yaseen, how could the words of The Great Quraan escape him? It was but the logical destination for this critical thinker who had already traversed the pages of the Bible in Urdu. His fascination with The Quraan propelled Yaseen to gain proficiency in Quraanic Arabic. Not only had he read The Book as part of a cultural practice in Muslim households, but had also developed a sound practicing relationship with it. Influences by scholars like Maulaana Maudoodi stepped in at that time, as his writings helped this conflicted devotee of Islam sail through his timely leanings towards communism. This extensive education did not come without a cost though. Yaseen's eyesight began to fail, necessitating the need for eyeglasses at the mere age of eighteen. From then on, it remained in constant decline with each passing year.

Yaseen's academic prowess, especially in the subjects of English and Geography was obvious to everyone around him, especially his instructors. When the time came for his Master's programme, he was inundated with advice and emphatic suggestions about which discipline to pursue. While promises of a glorious career were showered upon him by his peers and mentors, Yaseen, however, was infatuated by the profession of teaching! His staunch conviction led him to let go of career-defining opportunities

from the Planning Commission (Class 1 service), and later the Pakistan Press International. Instead, he selected and completed his Masters in English Language and Literature from Karachi University, Pakistan in 1957 where he again secured the 1st position. His Dean peppered him with compliments, even going as far as to say that the young achiever was "Recommended for scholarship in Oxford, Harvard, or Princeton as he knows what to choose and what to reject with literary knowledge and judgment." This was not to be though – it would appear that Prof. Yaseen was destined to create the masterpiece of his life without polished degrees from foreign soils. The twenty-two-year-old young man who had migrated to Pakistan seeking "To translate his Islamic vision" in August, 1954 did so in his personal capacity to letter and spirit, realizing not only his own, but also [late] Ch. Ghulam Muhammed's suggestion to him to translate The Quraan into modern English.

To the public eye, Prof. Muhammed Yaseen was a revered teacher and professor of the English language and literature. Privately though, he had evolved. First, into a student of Arabic and the Quraan, and then a translator of The Book his heart had been convinced on as the last message from Allah – the divine source of all creation in the entire cosmos. This in no way affected his performance as a teacher, with his career spanning across Punjab and Sindh after the conclusion of his Master's programme. Yaseen had it all at this point, but his drive for learning and sharing it was still not sated. He was to combine his devotion of the Quraan and expertise of the English Language to its finest combination. After all, the Quraan is the most authentic, reflective, and exemplary arrangement of written expression in the realm of books! While posted throughout the country and teaching a myriad of students, he still studied The Quraan and defined each word, phrase, and concept for himself through 'Arbi ka Moallim' by Abdul Sattar and other interpretations of the Quraan and Hadeeth. While he educated the children of tomorrow in the English language, he principled himself in the age-old wisdom of a language almost lost to the ages, except in the pages of the last revealed message, The Great Quraan.

Almost hypnotized by the power in the message of the Quraan, he tried reading various translations as well. Comparisons between his notes on learning Arabic and what he found in other translations of the time did not settle well with him – they were unimpressive, to say the least. Industrious as he was, he took it upon himself to find a way out in the early 60's by starting a dictionary of the words in the Quraan. This dictionary would help readers synthesize the meaning themselves, a noble endeavor! Ch. Ghulam Muhammed in 1962 offered Prof. Yaseen an office in Karachi where he could translate The Quraan into modern English at his comfort. Alas, the realities of life would not take a back seat at that juncture, and the avid reader, devoted teacher, and responsible father of three children by then, could not let go of his monthly income and devote himself singularly to a task as demanding and gripping as that of the translation of his favourite book in the entire world. He couldn't do it. The book became a secret in his heart, biding its time and waiting for the opportune moment to manifest itself as a life decision.

Prof. Yaseen's eyesight kept failing till he was diagnosed with Glaucoma, yet the

reader in him remained undeterred. He attributed 'Fee Zilaalil Quraan' (an interpretation of the Quraan by Syed Qutb), 'Qiraatur Rasheeda' composed in Arabic prose, various books by Kamil Gailaani, and 'Tafseerul Momineen' as some of his prized reading achievements of the time. Prof. Yaseen was transferred from Principal Ambala Muslim College, Sargodha to the Govt. Forman Christian College in May, 1974 where Lahore celebrated him as the preferred tutor for Master's and CSS students. A fully practicing Muslim whose relationship with Jamia-e-Ashrafia is still remembered by his three next-in-line daughters, Prof. Yaseen sadly experienced the loss of his left eye in 1984 as a result of an eye surgery. However, his stay in the lush green vicinity of the F.C. College, and later, relocation into his heart-built home in Township, Lahore gave him the mental peace and stability to let his passion project manifest its deserved space in his life. He had fulfilled his familial, religious, and professional duties – his children were living soundly with him and his devoted wife, he had performed Hajj in 1991, and was due to retire the following year on May 7. The time to act, as they say, was at hand.

It was the next year, in the winters of 1992, during Prof. Yaseen's first visit to Chicago, USA that the 60-year old Yaseen found himself flipping through the pages of a world-renowned translation of his favourite book in the world, The Quraan. Once again, the memory of a heart's decision knocked, the resilient passion reignited, and became the catalyst of his life resolution. Knowledge and passions combined, and at age sixty-one, setting to his task in 1993, Yaseen started work on the project that he had been looking forward to his entire life – his deeply-personal book, almost prophetically titled, 'The Last Message'. Over the next nine years, he had completed a significant task within the literary framework of The Quraan with an incomplete, almost diminishing eyesight. Declared nearly blind by doctors in 2012 yet still seeing with Allah's infinite benevolent mercy, Yaseen accomplished this momentous task with an almost otherworldly determination. His answer to the courage and dedication he manifested is, simply, "Allah is also something. He makes things happen."

Memories span a completely grey-haired man sitting tirelessly for hours beneath the sky in broad daylight and writing feverishly, consulting a host of hardbound books in the Arabic text and English dictionaries in between extended prayers. His labour was however, sweetened by the constant companion he had in Hira (born in 1992-the second daughter of his second daughter), who never ceased talking and asking questions about everything, every book in her own way and doing his small duties, such as running after paper from the room. However she was told to go back inside the house, she would not, and stay there, if not talking to him playing with her pet cat for hours lolling next to her *Nana* in the brilliant winter sun. The doctors preferred that he read and wrote in broad daylight, which gave Yaseen greater fervor to complete as much of his work as he could during the bright sunlit hours of the day. His endless demand of paper came compassionately answered by his publisher, Abu Aasim, Rahmat Baig, whose thousands upon thousands of computer papers the now seasoned mentor hand wrote with blue, red, and black pens that he bought by the dozen every week. After the distribution of the 1st edition of The Last Message in 2001, Prof. Yaseen began an astounding work, 'The First Comprehensive Dictionary of the

Great Quraan in English', which was completed in 2012. Since then, proofreading of all his works began; the first of its completed tasks presented to you with the 2nd edition of 'The Last Message' in 2017. The 1st edition of the dictionary followed soon in 2018.

This journey has been one of more than just words and anecdotes – it is the realization of a life-long dream that has enveloped countless people along the way. Mere words cannot thank those followers of Islam enough who stood by us in the hour of 'print' with their financial, moral, and emotional support. May Allah reward them abundantly in this world and the next, and make this a source of guidance for them, their families, and all the lives they touch. May Allah also bless the publisher who has ungrudgingly been printing proofs of the Quraan and the dictionary for the past two decades. Aameen!

Muhammed Yaseen, who lived with the fear of dying young owing to his parents' demise, by the grace of Allah lived a full life. He passed on at the age of eighty-six, a couple of months before his 87th birthday. He resided peacefully in the Real Cottages, Lahore Cantt. with his family and grand-children's love and care. May his heart continue to find peace in the afterglow of his works and our prayers! Aameen

His prayer for the readers was that, "May Allah make it a source of guidance to all those who read it. Aameen!"

Tazyeen Anjum

EXPLANATORY NOTES
(Preface - 1st Edition)

The *Quraan* or the *Alkitaab* or *kitaab* are the standard names of the guidance that had been revealed to the messengers prior to the *Quraan* that the Last Messenger of Islam was graced with. The word *'quraan'* is based on *fu'laan* (فعلان) which connotes abudance, profusion, and frequency. Since *'qara'a'* means to read, *'quraan'* means the most frequently read (book). The *Quraan* that the Last Messenger was graced with, has been called a recitation in Arabic in 12.2, 20.113 ,39.28, 41.3, 42.7, and 43.3 and referred to as this *Quraan* (recitation) in 6.19, 10.37, 12.3, 17.9, 17.41, 17.88, 17.89, 18.54, 25.30, 27.76, 30.58, 34.31, 39.27, 41.26, 43.31, and 59.21 with the challenge

> *Even if all the human beings and jinn unite to bring (a recitation), like this Quraan (recitation), they cannot bring one like it, even if they are helpers of one another. (17.88.)*
> and with the purpose
>
> *And We have given, for (the benefit) of human beings in this Quraan, every (possible) argument so that they may bear in mind.(39.27)*
> *A recitation in Arabic without any deviation from rectitude so that they should guard (themselves from coming to a bad end). (39.28)*
>
> *We have revealed it as a recitation in Arabic so that all of you may exercise your reason.(12.3)*

"This *Quraan*" (recitation) presupposes that there were other recitations in the past and the epithet 'Arabiyan' (in Arabic) with *'Quraanan'* (a recitation) reinforces it. The *Suratulḥijr* (15.90,91) applies the term *Quraan* to the Torah and the *Injeel* as given below:-

> *[We have revealed the Quraan __ the supreme recitation __ to you (the Messenger)] as We had revealed (the recitation __ the Torah and the Injeel) to dissension makers (the Jews and the Nazarenes) who have split up (their) Quraan into parts.*

Hence, *'Quraan'* has been the appellation of the revealed knowledge along with the *Alkitaab* (the Book) which has been used to denote it at many places for the Torah, the *Injeel,* the *Zaboor,* and the *Quraan* revealed to the Last Messenger as given below:-

> *And (remember) when We gave Moses the Book, that is, the criterion (Torah) (2.53)*
> *…… And the Nazarenes say, "The Jews are not on any firm footing though they recite the Book"…… (2.113)*

He has revealed the Book to you with the truth, portion by portion, substantiating what (had been revealed and prophesied) before it (the Quraan) and He had revealed the Torah and the Injeel.(3.3)

Earlier (than the Quraan) as the guidance for human beings and, (now), He has revealed the criterion (the Quraan) ..... (3.4)

Thus, *Alkitaab* is a variant of the *Quraan.* Both of them signify, essentially, the same __ the knowledge revealed to messengers from Allah to guide human beings. As such, it occurs in the *Quraan* in 2.2, 2.44, 2.53, 2.78, 2.85, 2.87, 2.101, 2.113, 2.121, 2.129, 2.146, 2.151, 2.159, 2.174, 2.176, 2.176, 2.177, 2.213, 2.231, 3.3, 3.7, 3,23, 3.48, 3.78, 3.78, 3.78, 3.79, 3.119, 3.164, 3.184, 3.186, 3.187, 4.44, 4.51, 4.54, 4.105, 4.113, 4.127, 4.136, 4.136, 4.140, 5.15, 5.48, 5.48, 5.110, 6.20, 6.89, 6.91, 6.114, 6.114, 6.154, 6.156, 6.157, 7.169, 7.169, 7.170, 7.196, 9.29, 10.1, 10.37, 10.94, 11.110, 12.1, 13.1, 13.36, 13.43, 15.1, 16.64, 16.89, 17.2, 17.4, 18.1, 19.12, 19.16, 19.30, 19.41, 19.51, 19.54, 19.56, 23.49, 25.35, 26.2, 27.40, 28.2, 28,43, 28.52, 28.86, 29.27, 29.45, 29.47, 29.47, 29.51, 31.2, 32.2, 32,23, 33.6, 35.25, 35.31, 35.32, 37.117, 39.1, 39.2, 39.41, 40.2, 40.53, 40.70, 41.45,42.14, 42.17, 42.52, 43.2, 44.2, 45.2, 45.16, 46.2, 57.16, 57.25, 57.26, 62.2, 74.31, 74.31, and 98.4.

Similarly, the word *kitaab* signifying the *Quraan* and the *Alkitaab* occurs in 2.89, 2.101, 3.23, 3.81, 4.153, 5.44, 6.7, 7.2, 7.52, 11.1, 11.17, 13.38, 14.1, 17.93, 18.27, 21.10, 22.8, 27.1, 28.49, 31.20, 38.29, 39.23, 41.3, 41.41, 42.15, 43.21, 46.4, 46.12, 46.30, 52.2, and 68.37. The *Quraan* that we have is, thus, in the tradition of the revealed knowledge and its culmination. All the books prior to the *Quraan* have, either, been lost, mutilated, heavily interpolated, or corrupted so much so that their originals do not exist and hence, they are lost for the guidance of man. At best, they are a historical record as the remnant and reminder of the tradition of the revealed knowledge which existed till the *Quraan* was revealed to culminate it.

Revealed knowledge is suprarational. But it can be rationally comprehended in that it originates from the Sole Source of wisdom and knowledge, that is, Allah, Who, through Gabriel had sent it to a select few, Muḥammed (s.a.w.s.) being the last of them. Allah has granted man a fertile mind and powerful instincts to shape his destiny in this world. But they are prone to err and go astray. Messengers and their books have, therefore, been guiding human mind and instincts to remain within the proper bounds so that man should go by justice and equity, and establish them in the life of the world. Allah wants propriety, equity, and justice to prevail in life and wrongdoing, inequity, and injustice supressed and eliminated from life. Man, they demand, must submit himself to Allah, and obey His messengers to achieve this end to eliminate the exploitation of man by man. Such has been the message, in a nutshell, of all the revealed knowledge, the culmination of which has been reached in the *Quraan.* While no heavenly book with its revealed knowledge is extant except the *Quraan* and no authentic record of any messenger's traditions exists throughout the world except that of the Last Messenger, it is only proper that thinking minds, who

shape the currents of thought, must pay attention to the *Quraan* and the Last Messenger's traditions, peruse them in real earnest, and consider calmly whether and how far both of them can set right the strife-torn modern world thirsting for peace and justice. The Muslim Community which, in particular, should have championed its cause, being duty-bound to do so, lies in stupor, disgrace and disunity, in utter disregard of its role as the torch-bearer, supinely aping the west. What can rejuvenate, reinvigorate, reinforce, and re-stimulate it to play its role as such is the *Quraan.*

The *Quraan* is a unique book in that it was revealed to the last of the prophets and messengers of Islam during twenty-three years from AD 610 to AD 632 in the best rhetorical and literary tradition of the `Arabic language. It was revealed, from time to time, portion by portion, to warn, admonish, remind, and announce good news to, and above all, guide the people of `Arabia steeped in ignorance so that they should be the precursors and torch-bearers of the guidance to all the human beings. Hence, it employs all the rhetorical and literary devices in the `Arabic language to jolt the people out of their equanimity and compel them to listen to its message. While it was being revealed, it was, also, being recorded as well as committed to memory. The Messenger kept arranging it under Allah's guidance. On his demise, when the revelation closed, the *Quraan* came to be completed as a book. Since it was revealed in the `Arabic, spoken by the tribes of the *Quraysh,* the Messenger's successor, *Abu Bakr,* the first Caliph of Islam, had a standard transcript of it prepared under *Zayd,* the son of *Thaabit,* in the *Quraysh* dialect as the standard `Arabic, lest other dialects should impinge on its purity and create confusion and, later on, *`Uthmaan,* the third Caliph had it, again, copied out in six manuscripts. He sent them to various parts of the Caliphate to preclude any forgery and kept one of them for his own use as an official copy which is still extant. Hence, the *Quraan* that we have is the same *Quraan* that was completed during the lifetime of the Last Messenger. It is the only revealed book which is free from any alteration.

Every *Quraanic* surah (chapter) has a thematic unity and subsists in itself though related and resembling with other surahs for the subjects of the *Quraan* have been propounded variously through all of them and they are the unity of the Godhead, the dispatching of messengers to guide human beings through ages, and the judgement of humankind by Allah on the Judgement Day. Besides this thematic unity, the *Quraan* has a structural unity from the beginning to the end. All the surahs have been so arranged as to form **seven structural units.** They are as follows:-

1) From the *Suratulfaatiha* to the *Suratulmaaida.*
2) From the *Suratulan'aạm* to the *Suratuttauba.*
3) From the *Surah Yoonus* to the *Suratunnoor.*
4) From the *Suratulfurqaan* to the *Suratulaḥzaab.*
5) From the *Surah Saba* to the *Suratulḥujuraat.*
6) From the *Surah Qaaf* to the *Suratuttaḥreem.*
7) From the *Suratulmulk* to the *Suratunnaas.*
(Taken from the *Tadabbur-i-Quraan* by *Ameen Ahson Islahi.*)

This structural arrangement occurs in the *Quraan,* having been done by the Last Messenger himself, before he breathed his last, under Gabriel's direct supervision because it was Gabriel who had been the bringer of the *Quraan* to him from Allah.

Besides such an arrangement, with the exception of the *Faatiḥatulkitaab,* the surahs occur in pairs, the *Suratulbaqarah* has the *Surah Aal-i-Imraan* as its pair and complement in the beginning and the *Suratulfalaq* has the *Suratunnaas* as its pair and complement at the end of the *Quraan.* In some cases the complementariness is obvious as the *Suratuttakweer* (81) and the *Suratulinfiṭaar* (82) or the *Suratudhdhuha* (93) and the *Suratushsharḥ* (94). But, in the case of others, it is not as obvious. Nevertheless, it is there. In some cases, the surahs occurring in pairs, elucidate some important aspects of the main surahs, thereby continuing the theme and completing it. In this way, the *Quraan,* without any contradiction as it is, leaves the impression of being a unified book aiming at guiding man to salvation through the mystery of existence in this world and the afterworld.

Since the *Quraan* grants the *Shari`ah* __ the Islamic law __ to order human life individually and collectively, practice or performance or its full implementation in life, individual as well as collective, not merely theorizing or philosophizing, is of the utmost importance. Life shaped in conformity with the *Shari`ah* shall be orderly, but without it, disastrous and ruinous as cited by the *Quraan* in many surahs.

Every surah, except the *Suratuttaubah,* is preceded by *basmalah* (In the name of Allah, the Most Gracious, the Most Merciful) which occurs in the thirtieth verse of the *Suratunnaml* where it is a part of Solomon's letter to the Queen of Saba. But, when it precedes every other surah, it occurs as an independent verse, not being the part of any surah except the *Faatiḥatulkitaab* of which, many scholars think, it is the first verse while others hold a view contrary to it. It is an invocation (a prayer of entreaty) in the name of Allah Whose all-pervasive mercy continues flowing exuberantly and everlastingly throughout the cosmos. Hence, human beings must invoke Him with *basmalah* before doing anything and, more so, when seeking guidance from the *Quraan.* In this way, this verse is a source of blessings directing man's attention to Allah, the Almighty, the Omniscient, in all his affairs.

The Last Message is an independent rendering of the Holy *Quraan* into English. While doing so, I have made use of the best Arabic and English dictionaries along with the commentaries on the Holy *Quraan.* As for the thematic sequence, I have followed *Ameen Ahson Islahi's Tadabbur-i-Quraan.* But, while rendering the Holy *Quraan* into English and bringing out the thematic sequence implicit throughout the Book, I have tried to ponder the Holy text as a literary work of unparalleled beauty. The reward of doing so finds expression in the rendering as well as the preambles to the thematic sequence of the surahs (chapters of the *Quraan*).

How far I have succeeded in my humble efforts shall be judged by perceptive readers.

As for the language of the rendering, I have mainly depended on the Oxford Dictionary, though I have, also, consulted the Webster's Ninth New Collegiate Dictionary. Hence, most of the prepositions, phrasal verbs, and transitive/intransitive verbal meanings have been taken from the Concise Oxford Dictionary of Current English, Ninth Edition. As to the meanings of Arabic words and their contextual signification in the text of the Holy *Quraan,* I have, mainly, relied on the *Lisaanul`arab,* the *Almufradaat,* the *Almunjid,* the *Tafseerulmu'mineen,* the *Tafheemulquraan,* and the *Tadabbur-i-Quraan,* though other works on the *Quraan,* like *Raazi's Mukhtaarussihaah, Alfraaiduddurriyah,* and Hans Wehr's Dictionary of Modern Written Arabic have, constantly, been under my consideration. Hence, the justification for yet another rendering into English in that it is in the modern English, besides being, directly, done into English from the `Arabic text with a series of notes on the thematic sequence as preambles to the surahs (chapters of the Holy Book). These characteristics distinguish it from any other translation of the *Quraan* in English.

As for certain key words of the *Quraan,* they have been retained and their significance has been brought out in the explanatory notes appended to the Preface.

I am grateful to Mr. Muhammed Waheed, one of my nephews and Dr. Shakeel Ahmed, one of my sons-in-law, his friends in the Sa`udi `Arabia and some of my friends who have contributed what they could to the publication of this work. May Allah reward them!

I shall fail in my duty if I do not acknowledge with a sense of deep gratitude the unstinting support that I have received from Abu Aasim, Rehmat Baig, the proprietor of the Walayatsons, who is the publisher of this venturesome work.

I shall be grateful to anyone who points out any mistake or suggests any improvement for the next edition.

Ramadhaan 01, 1422
November 17, 2001

Prof. [Rtd.] Muhammed Yaseen

DEFINITIONS

ALLAH

According to the Great *Quraan,* Allah is the Sole and Supreme Sovereign of the cosmos by virtue of having created it. As such, He is unique and eternal without any associate. He exercises exclusive power and authority to create, ordain death, command, prohibit, reward, and punish human beings in this world and the afterworld. Hence, He is the source of law, being the Omniscient and the Sole Source of wisdom. Man has, therefore, no right to make law except in the light of His guidance. Begotten by none, He creates and sustains everyone and everything, being the Sole Creator. To Him turns everyone in need and prays for help, seeks protection and begs for mercy, and the resolution of one's problems.

His sovereignty is exclusive and indivisible. No other being shares His power and authority in any way. He grants life, power, glorifies, disgraces, or degrades whom He wills in His infinite wisdom. As the Sole Sovereign, He rules over the cosmos and His supreme sway is indisputable. After creating Adam, as the first prophet, He has been communicating His guidance through His prophets and messengers, the Last being, Muḥammed (s.a.w.s.) and the final guidance for all the times to come, being the *Quraan* which comprehends all His attributes and as such the word "Allah" has no equivalent in English.

AṢṢALAATU

Aṣṣalaatu is usually translated into 'prayer' in English and *namaaz* in Persian and Urdu. But they are misnomers. It consists of the following:-

1. Standing erect with face and feet towards the *Qibla* and reciting the *Faatiḥat-ulkitaab* and some parts, at least, three verses from the *Quraan*
2. Bending the torso, with the legs and feet erect and reciting the prescribed *tasbeeḥ* at least thrice with both hands on each knee.
3. Standing erect reciting the prescribed *taḥmeed.*
4. Prostrating oneself on the floor with the forehead and the nose touching it and the fingers of the feet and knees, touching the floor and reciting the prescribed *tasbeeḥ* at least thrice with the palms of both the hands resting on the floor and fingers joined together by the ears.
5. Sitting on the left foot inverted and the right erect on its fingers for at least one minute to seek Allah's mercy and forgiveness.
6. Prostrating twice as mentioned in 4 and sitting as in 5 for a while or standing erect to start the second (رَكْعَتْ) *rak`at* as given above.
7. After the second (رَكْعَتْ) *rak`at* sitting as given in 5 and reciting the following:- *Tashahhud* as prescribed to affirm one's faith in Allah and His messenger / praying for him and all those who follow Islam as a way of life. *Aṣṣalaatu* is prescribed, being the prayer for Muḥammed (s.a.w.s.), Abraham (A.S.), and all those who follow them till the Doomsday, seeking forgiveness of Allah for oneself and praying, in `Arabic as much as one wants for oneself or others and saying *assalaamu alaykum wa rahmatullahi* (wishing peace) for all, by turing one's face towards, the right and then, towards the left to close the *aṣṣalaat.*

THE SURATULFAATIḤA OR THE FAATIḤATULKITAAB (1)

The *Suratulfaatiḥa* or the *Faatiḥatulkitaab* is a microcosm (a miniature representation) of the macrocosm (the whole of a complex structure) __ the *Quraan* __ and a prayer also. It is a microcosm in that it comprehends the three fundamentals of the *Quraan* __ the unity of the Godhead, the Last Judgement, and the office of bearing messages. It is a prayer in that, through it, __ the first complete Surah revealed to the Last Messenger __ guidance is sought and hence, it is prescribed as a compulsory recitation in all the obligatory and non-obligatory prayers. Since this surah is a prayer, the *Quraan* is its answer.

SURATULFAATIḤA

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

2. Glory (abiding praise and thanksgiving) to Allah, the *Rabb* (the Lord Sustainer and Maintainer) of all the worlds in the cosmos (an orderly harmonious systematic universe),

3. The Most Gracious, the Most Merciful,

4. The Sole Sovereign of the Day of Judgement, (when reward and punishment shall be dispensed to all the human beings).

5. You, alone, do we serve (render exclusive obedience to) and from You, alone, do we seek help.

6. Guide us the straight path __

7. The path of (those people) on whom You have been conferring the grace (of guidance) other than (the path of those people) on whom Your wrath (retributory punishment) has been inflicted and, (also), not (the path of) the strayed. (Amen)

سُورَةُ الفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

الرَّحْمَٰنِ الرَّحِيمِ ﴿٣﴾

مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

SURATULBAQARA (2)

The *Suratulbaqara* was, mostly, revealed to the Messenger, portion by portion, during the early period of his stay in Medina. The verses prohibiting interest were revealed to him during the last period of his life in Medina. The concluding verses had, already, been revealed to him in Makka. But all of them have been so put together as to form a whole with an underlying thematic unity.

The Surah may be divided into six parts. The first part, being introductory, consists of the first thirty-nine verses stating the nature of the Book and the conditions of believing in and profiting from its guidance. It, then, proceeds to picture the psychology of such people as will never believe in and profit from it because they do not use their faculties. The Surah, then, proceeds to mention Adam's creation, the angels' objection, and the Devil's hubris and his defiance of Allah. He prided on his superiority in a haughty manner. The Jews, too, were inspired with a similar pride and haughtiness in rejecting the Last Message (*Quraan*) and the Last Messenger *(Muḥammed s.a.w.s)*. Hence, like the Devil, they, also, lost the opportunity of subliming themselves through the guidance.

The Surah, then, from the fortieth verse to the one hundred and twenty-third verse, starts addressing the Jews – the children of Israel – in particular and asks them to believe in the Last Message and the Last Messenger whom they find mentioned honourably in the Torah and other scriptures and shun their hostility to him. This part is interspersed with a few necessary precepts and guidance for the nascent Islamic Community established in Medina after the Messenger's *Hijra* (emigration) to Medina from Makka along with his devoted companions in AD 622. There were three tribes of the Jews in Medina, *Banu Qaynuqaa'a, Banu Nadheer,* and *Banu Qurayẓa,* besides the *Aus* and the *Khazraj* – two local tribes the majority of which had embraced Islam and hence, the emigration of the believers to Medina. Soon after the emigration, the Last Messenger established the first Islamic State in Medina based on social contract. A component part of it were the three Jewish tribes. But, instead of accepting it as such, they started conspiring against it and against the very person of the Messenger who had so generously treated them. These Jews, with a few graceful exceptions, turned hostile to him and his message and hence, this address. A number of instances of their hubris, disobedience, and crimes through their about nineteen hundred years of history are cited one by one and the Jews __ the children of Israel __ are exposed and warned not to conduct themselves as such and submit themselves to the Last Messenger of Islam. They are reminded to honour their descent, being the children of Israel. But, since the Jews had been shirking their obligations and flouting all the norms and rules through ages as a people, they turned a deaf ear to the address. Hence, they are, finally, threatened that they shall be punished in this world and the afterworld.

SURATULBAQARA

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

1. *Alif laam meem.*

2. This is the Book from Allah— there is no doubt about it— (being the sole and supreme) guidance for the fearing *(those who, fearing Allah, guard their selves from sins and hellfire)
*[in all contexts where *muttaqoona / muttaqeena* occurs in the *Quraan*]

3. Who believe in the unseen (the invisible and the immaterial) and perform the obligatory prayer and spend some of the sustenance which We provide them with

4. And who believe in what has been revealed to you and what had been revealed before you and they are firmly convinced of the afterworld.

5. Such (people as these tread) on (the path of) their *Rabb's* guidance and they (the people such as these) are going to prosper.

6. Indeed, it makes no difference for (those people) who disbelieve, whether you warn them or do not warn them, they shall not believe (in the *Quraan).*

7. Allah has sealed (closed) their hearts and their ears and a veil (has spread) over their eyes and they shall have a terrible punishment.

SECTION 2

8. And among the human beings, there are (those people) who say, "We believe in Allah and the Last Day," though they are not, at all, believers.

سُورَةُ البَقَرَة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ ﴿٥﴾

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ
أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ
الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾

9. They deceive Allah and (those people) who believe, though they do not deceive but themselves and they do not realize.

يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخۡدَعُونَ
إِلَّآ أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ ٩

10. In their hearts, there is a disease and hence, Allah has, further, intensified them in disease and they shall have a grievous punishment because they have been lying.

فِي قُلُوبِهِم مَّرَضٞ فَزَادَهُمُ ٱللَّهُ مَرَضٗاۖ
وَلَهُمۡ عَذَابٌ أَلِيمُۢ بِمَا كَانُواْ يَكۡذِبُونَ ١٠

11. And when they are told, "You must not cause wrong, corruption, and disorder on the Earth," they say, "We are, only, reformers."

وَإِذَا قِيلَ لَهُمۡ لَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ قَالُوٓاْ
إِنَّمَا نَحۡنُ مُصۡلِحُونَ ١١

12. Listen! They are (the people who) cause wrong, corruption, and disorder but they do not realize.

أَلَآ إِنَّهُمۡ هُمُ ٱلۡمُفۡسِدُونَ وَلَٰكِن لَّا يَشۡعُرُونَ ١٢

13. And when they are told, "You must believe as other people believe," they say, "Shall we believe as ignoramuses believe?" Listen! They are themselves ignoramuses, but they do not know.

وَإِذَا قِيلَ لَهُمۡ ءَامِنُواْ كَمَآ ءَامَنَ ٱلنَّاسُ
قَالُوٓاْ أَنُؤۡمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُۗ أَلَآ إِنَّهُمۡ هُمُ
ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعۡلَمُونَ ١٣

14. And when they meet (those people) who believe, they say, "We believe." And when they get together, in private, with their devils, they say, "In fact, we are with you, we have, only, been ridiculing" (them).

وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَّا وَإِذَا
خَلَوۡاْ إِلَىٰ شَيَٰطِينِهِمۡ قَالُوٓاْ إِنَّا مَعَكُمۡ إِنَّمَا نَحۡنُ
مُسۡتَهۡزِءُونَ ١٤

15. Allah shall requite them with punishment for their ridicule while He is giving free rein to them in their excess (of ignorance and) they are straying in bewilderment.

ٱللَّهُ يَسۡتَهۡزِئُ بِهِمۡ وَيَمُدُّهُمۡ فِي طُغۡيَٰنِهِمۡ
يَعۡمَهُونَ ١٥

16. Such are (the people) who have exchanged misguidance for guidance, but their bargain does not profit them and they are not the followers of the right path.

أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلۡهُدَىٰ فَمَا
رَبِحَت تِّجَٰرَتُهُمۡ وَمَا كَانُواْ مُهۡتَدِينَ ١٦

17. Their image is like the case of (a man) who kindles a fire, but, when it lights what is around him, Allah deprives (them) of their sight and leaves them in darkness (upon darkness in which) they do not see (anything).

مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾

18. (They are) deaf, dumb, blind and hence, they shall not return.

صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

19. Or (their plight is) comparable to a heavy rainfall from the clouds, accompanied with darkness upon darkness and thunder and lightning: they are putting their fingers into their ears (to prevent themselves from being stunned) from thunderbolts fearing death; though Allah has encompassed the disbelievers.

أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾

20. The lightning is about to deprive (them) of their eyes (the faculty of sight): whenever it flashes for them, they walk in it and when darkness prevails over them, they stand (still); and if Allah wills, He can deprive them of their power of hearing and their eyes; indeed, Allah possesses absolute power and authority over everything.

يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾

SECTION 3

21. O human beings! You must serve, (render exclusive obedience to) your *Rabb* Who created you and (all those peoples) who existed before you so that you fear disobeying

يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

22. (Allah) Who has spread the Earth, for you, as an expanse and (made) the heaven as an edifice and sends water from the clouds and, thereby,

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ

رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

produces many kinds of fruit as sustenance for you and hence, you must not allege equals to Allah and you know (it).

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿٢٣﴾

23. And if you are in doubt of what We have revealed to Our servant (the Messenger), you must, then, produce a chapter like it and call upon your supporters, besides Allah, if you are truthful.

فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

24. But, if you cannot do (it) and you shall never be able to do (it), you must, then, guard yourselves against the fire the fuel of which shall be human beings and stones, having been prepared for the disbelievers.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرَةٍ رِّزْقًا قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

25. And (O Messenger)! You must announce good news to (those people) who believe and do good deeds that they shall have gardens under which rivers will be flowing: whenever they are granted any fruit from them (those gardens) as sustenance, they will say, "This is what we were granted earlier as sustenance," though they will be given it (the fruit), resembling (with the fruit in the gardens of the world) and they shall have chaste wives in them and they shall live in them eternally.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

26. Indeed, Allah does not feel ashamed of giving the example of anything, whether a mosquito or anything above it; hence, as for (those people) who believe, they know that it is the truth from their *Rabb* and as for (those people) who disbelieve, they say, "What does Allah will by this example?" He misguides a good many by it and guides a good many by it; and He does not misguide, by it, but the transgressors

ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ
وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ
وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۚ أُو۟لَٰٓئِكَ هُمُ
ٱلْخَٰسِرُونَ ﴿٢٧﴾

27. Who violate Allah's obligation after binding it and disjoin what Allah commands to be joined and cause wrong, corruption, and disorder on the Earth; such (are the people) who are the losers (misled and ruined).

كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا
فَأَحْيَٰكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

28. How can you disbelieve in Allah while you were lifeless and He gave you life? Then, He will cause you to die and then, He shall raise you from the dead and then, you shall be returned to Him.

هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا
ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ
سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٩﴾

29. (It is) He Who has created what exists throughout the Earth, all for you and then, He turned to the expanse of space and composed them into seven heavens; and He knows everything quite well.

SECTION 4

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى
ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ
فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

30. And (imagine) when your *Rabb* said to the angels, "I am going to appoint a deputy on the Earth." They said, "Are you going to appoint, on her, one who will cause wrong, corruption, and disorder and shed blood throughout her (the Earth) while we declare (You) free from imperfections with glory to You and sanctify You?" He said, "I know best what you do not know."

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ
إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾

31. And He taught Adam all the names and then, He presented them before the angels and said, "Tell Me the names of these if you are truthful" (in your assertion).

قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ
أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾

32. They said, "You are free from imperfections: we have no knowledge but what You have taught us: indeed, You are the Omniscient, the Sole Source of wisdom."

33. (Allah) said, "O Adam! Tell them their names." When he told them their names, He said, "Did I not tell you that I know best all the hidden things of the heavens and the Earth and I know what you disclose and what you hide?"

قَالَ يَٰٓـَٔادَمُ أَنۢبِئۡهُم بِأَسۡمَآئِهِمۡۖ فَلَمَّآ أَنۢبَأَهُم بِأَسۡمَآئِهِمۡ قَالَ أَلَمۡ أَقُل لَّكُمۡ إِنِّيٓ أَعۡلَمُ غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَأَعۡلَمُ مَا تُبۡدُونَ وَمَا كُنتُمۡ تَكۡتُمُونَ ﴿٣٣﴾

34. And (imagine) when We said to the angels, "Prostrate yourselves to Adam." Then, all of them prostrated themselves except Iblees (the Despairer): he refused and displayed arrogance and came to be (included) among the disbelievers.

وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ وَٱسۡتَكۡبَرَ وَكَانَ مِنَ ٱلۡكَٰفِرِينَ ﴿٣٤﴾

35. And We said, "O Adam! Stay in the Paradise, you and your wife, and, both of you may eat (its fruit) plentifully from it (garden) from wherever both of you like and both of you must not approach this tree otherwise both of you shall come to be among the wrongdoers."

وَقُلۡنَا يَٰٓـَٔادَمُ ٱسۡكُنۡ أَنتَ وَزَوۡجُكَ ٱلۡجَنَّةَ وَكُلَا مِنۡهَا رَغَدًا حَيۡثُ شِئۡتُمَا وَلَا تَقۡرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾

36. But the Devil caused both of them to deviate from it and hence, dislodged both of them from what (the state) both of them were in and We said, "Descend (for you shall be) hostile to one another and you shall have abidance and enjoyment of provisions for some time throughout the Earth."

فَأَزَلَّهُمَا ٱلشَّيۡطَٰنُ عَنۡهَا فَأَخۡرَجَهُمَا مِمَّا كَانَا فِيهِۖ وَقُلۡنَا ٱهۡبِطُواْ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ وَلَكُمۡ فِي ٱلۡأَرۡضِ مُسۡتَقَرّٞ وَمَتَٰعٌ إِلَىٰ حِينٖ ﴿٣٦﴾

37. Adam, then, learnt a few words (of prayer) from His *Rabb* and then, He turned to him forgivingly; He does, indeed, turn forgivingly, being the Most Merciful.

فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٖ فَتَابَ عَلَيۡهِۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾

38. We said, "Descend from here, all of you: but, if any guidance reaches you from Me, whoever, then,

قُلۡنَا ٱهۡبِطُواْ مِنۡهَا جَمِيعٗاۖ فَإِمَّا يَأۡتِيَنَّكُم مِّنِّي هُدٗى فَمَن تَبِعَ هُدَايَ فَلَا خَوۡفٌ عَلَيۡهِمۡ

follow My guidance, shall, (as a result of doing so), neither fear for themselves nor shall they grieve.

وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

39. And (those people) who reject (disbelieve) and belie and deny Our verses are (the people who) shall be the inhabitants of the fire (of the Hell): they shall be (remain) in it eternally."

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

SECTION 5

40. O children of Israel! Bring to mind My grace that I conferred on you and live up to My obligation, I will fulfil your pledge (given to you) and you must fear Me

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾

41. And believe in what I have revealed (to the Messenger) substantiating (the prophecies) which are with you and neither be the first disbelievers in it (the *Quraan*) nor exchange a little value (amount of money) for My verses and hence, you must fear disobeying Me.

وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ﴿٤١﴾

42. And you must neither confound the truth with falsehood nor hide the truth while you know

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

43. And perform the obligatory prayer and pay *zakaat* and bow down along with those who bow down (in prayer).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. Do you command human beings to be obedient and true (to Allah) and neglect yourselves while you read the Book? Do you not, then, exercise your reason?

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

45. And you must seek help in patience and the obligatory prayer; though it is, really, very heavy except for the humble

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾

46. Who are convinced that they are going to appear before their *Rabb* (for accountability) and that to Him they are going to return.

ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾

SECTION 6

47. O children of Israel! Remember My grace that I conferred on you and that I granted you superiority above all the peoples of your age.

يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿٤٧﴾

48. And you must guard yourselves against the Day when neither will any person stand any (other) person in good stead in any way nor will any intercession be accepted from him nor will any ransom be taken from him nor will they be helped.

وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا شَفَٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

49. And (bring to your mind) when We rescued you from Pharaoh's aristocracy: they used to inflict grievous punishment on you: they used to slaughter your sons and let your daughters live; and, through such (a persecution), you had a supreme test (of your endurance) on your *Rabb's* part.

وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

50. And (remember) when We parted the sea for you (to let you pass) and in this way, rescued you and drowned Pharaoh's army and you kept looking (at them).

وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾

51. And (remember) when We made an appointment with Moses for forty nights (at the Mount Sinai) and then, you took (to worshipping) the calf after him (after he went there) and you were wrongdoers.

وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٥١﴾

52. Then, We pardoned you after such (a defiance) so that you might thank (Us).

ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

53. And (remember) when We gave Moses the Book, that is, the criterion, judging the truth from falsehood, so that you might follow the right path.

وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

54. And (remember) when Moses said to his people, "O my people! You have, indeed, wronged yourselves by taking (to worshipping) the calf, and hence, you must turn to your Maker repentantly and kill (the criminals) yourselves: such (a course) is the best for you in the view of your Maker" and then, He turned to you forgivingly; He does, indeed, turn most forgivingly, (being) the Most Merciful.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٥٤﴾

55. And (remember) when you said, "O Moses! We will never submit ourselves to you unless We see Allah openly." As a result of (your impudent demand), a thunderbolt seized you and you kept looking (at it helplessly).

وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾

56. Then, We brought you to life after your death so that you might thank (Us),

ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

57. And We cast the shade of a cloud over you and bestowed the manna and the quail on you: (We said), "Eat some of the good and pure things that We have given you as sustenance." And they did not wrong Us, but they used to wrong themselves.

وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۖ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

58. And (remember) when We said, "Enter this town and eat plentifully from wherever you like and enter the gate bowing your heads and saying, 'Pardon' We will forgive your sins; and We will grant more to the beneficent (doers of good)."

وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ ۚ وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾

59. But (the people) who used to do wrong replaced a word different from (the word) which they had been told and then, We inflicted a punishment from the heaven on (those people) who had done wrong because they used to transgress.

فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٥٩﴾

SECTION 7

60. And (remember) when Moses prayed to (Allah) for water for his people, We, then, said, "Strike your staff against the rock." Hence (as a result of doing so), twelve springs gushed forth from it: the people of all (the tribes) came to know of their drinking places: (then, We said to them), "Eat and drink from Allah's sustenance and you must not go about causing wrong, corruption, and disorder in the land."

وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا۟ وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

61. And (remember) when you said, "O Moses! We cannot put up with a single food and hence, pray to your *Rabb* for us that He should bring forth for us some of what the earth brings forth, some of its greens and its cucumbers and its garlic and its lentils and its onions." (Moses) said, "Do you want to exchange what is inferior for what is superior? Enter a city and, there, you shall have what you ask for."

وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ

بِـَٔايَـٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٦١﴾

And dishonour and destitution were imposed on them and they returned to Allah's wrath: (they deserved) such (a punishment) because they used to reject (disbelieve in) Allah's commandments and assassinate prophets without any justification: such (a punishment was meted out to them) because they used to disobey and go beyond (the limits set by the Torah).

SECTION 8

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَـٰرَىٰ وَٱلصَّـٰبِـُٔونَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَعَمِلَ صَـٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

62. Indeed, (those people) who believe and (those people) who Judaized and the Nazarenes and the Sabians __ whoever believe in Allah and the Last Day and act righteously __ shall, as a necessary consequence, have their reward with Allah and they shall neither fear for themselves nor shall they grieve.

وَإِذْ أَخَذْنَا مِيثَـٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَـٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

63. And (remember) when We imposed an obligation on you and raised the Mount Sinai above you, (We, then, said), "Adhere to what We have given you firmly and bear in mind what is in it (the Torah) so that you may guard against" (straying).

ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ ۖ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ ٱلْخَـٰسِرِينَ ﴿٦٤﴾

64. (But), then, you turned away (from it) after such (a pledge). If Allah's bounty and His mercy had not been (conferred) on you, you would have been among the losers (misled and ruined).

وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ ﴿٦٥﴾

65. And you, already, know (those people), among you, who, used to violate (the law) in regard to the Sabbath day (and, as a result of their disobedience), We cursed

them, "Turn into despicable monkeys."

66. In this way, We made it (the punishment) exemplary for (the generations) which existed in its time and (the generations) which succeeded it and an exhortation for the fearing.

فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

67. And (remember) when Moses said to his people, "Allah commands you that you must sacrifice a heifer." They said, "Do you make mock of us?" (Moses) said, "I seek Allah's protection that I should be among the ignorant."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً ۖ قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾

68. They said, "Pray to your *Rabb,* for our sake, to explain, to us, what she is like." He said, "He says that she is a heifer neither old nor young, (but) of middle age between both and hence, you must do what you are being commanded."

قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ ۖ عَوَانٌۢ بَيْنَ ذَٰلِكَ ۖ فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ ﴿٦٨﴾

69. They said, "Pray to your *Rabb,* for our sake, to explain, to us, what her colour is." (Moses) said, "He says that it is a yellow heifer, her colour being so brilliantly yellow as to delight the beholders."

قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ﴿٦٩﴾

70. They said, "Pray to your *Rabb,* for our sake, to explain, to us, what she is (really) like: in fact, the heifer has become ambiguous for us and if Allah wills, we will be guided aright" (in fixing the heifer).

قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ إِنَّ ٱلْبَقَرَ تَشَٰبَهَ عَلَيْنَا ۖ وَإِنَّآ إِن شَآءَ ٱللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

71. (Moses) said, "He says that she is a heifer, neither tractable to ploughing a field nor watering arable land, sound, wholly (yellow),

قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ ٱلْأَرْضَ وَلَا تَسْقِى ٱلْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُوا۟

without any other colour on her." They said, "Now, you have come out with the truth." And then, they sacrificed her, though they did not intend to do (so at first).

آلْـَٰٔنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

SECTION 9

72. And (remember) when you killed a man and then, all of you started quarrelling about it (and blaming it on one another) and Allah was (bent on) disclosing what you were hiding.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۖ وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

73. Then, We said, "Hit him (the dead man) with a part of her (the meat of the slaughtered heifer); in this way, will Allah give life to the dead and show you His signs so that you may exercise your reason."

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

74. Then, your hearts hardened after such (an event) and they were like stones or harder; and indeed, among the stones, there is one from which streams gush; and, indeed, among them, there is one that splits and then, water comes out of it; and indeed, among them, there is one that falls from Allah's fear and Allah is not unmindful of what you do.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

75. (O believers)! Do you, then, expect that they will submit themselves to you though a faction, among them, has been listening to Allah's Word and then, distorting it after comprehending it and they know (what they have been doing)?

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

76. And when they meet (those people) who believe, they say, "We

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا

بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوٓا۟ أَتُحَدِّثُونَهُم بِمَا
فَتَحَ ٱللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ ۚ
أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

believe." And when they get together, in private, with one another, they say, "Do you tell them what Allah has informed you so that they may argue with it against you before your *Rabb?* Do you not, then, exercise your reason?"

أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ ﴿٧٧﴾

77. And do they not know that Allah knows what they hide and what they disclose?

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ
إِلَّآ أَمَانِىَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

78. And, among them, there are the unlettered (who) do not know the Book but (have mere) longings and they do not go but by supposition.

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ ثُمَّ
يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ
ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ
أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ﴿٧٩﴾

79. Hence, woe betide (those people) who write a book by their own hands and then, they say, "This is from Allah," so that they may exchange a little value for it and hence, woe betide them for (as the penalty of) what their hands have been writing and woe betide them (on the Judgement Day), for (as the penalty of) what they have been committing.

وَقَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا
مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِندَ ٱللَّهِ عَهْدًا فَلَن
يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ ۖ أَمْ تَقُولُونَ عَلَى ٱللَّهِ
مَا لَا تَعْلَمُونَ ﴿٨٠﴾

80. And they say, "Fire shall not touch us except for a few days." Say, "Have you taken a pledge from Allah as a result of which Allah will not go against His pledge or you say against Allah what you do not know?"

بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَٰطَتْ بِهِۦ
خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ
فِيهَا خَٰلِدُونَ ﴿٨١﴾

81. Yes! Whoever commits evils and his sins encompass him __ such (people) shall be the inhabitants of the fire (of the Hell): they shall abide in it eternally.

82. And (those people) who believe and do good deeds are (the people) who shall be the inhabitants of the Paradise: they shall abide in it eternally.

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨٢﴾

SECTION 10

83. And (remember) when We imposed an obligation on the children of Israel, "You shall not serve (render exclusive obedience to) anyone but Allah and (treat) both the parents and (your) relatives and orphans and the poor beneficently and talk to all the people graciously and perform the obligatory prayer and pay *zakaat*." But, then, you turned your back on (the obligation) except a few among you and (even now) you shun (it).

وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟ لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ﴿٨٣﴾

84. And (remember) when We imposed an obligation on you, "You shall neither shed the blood of your own (people) nor exile your own (people) from your homes" (native lands) and then, you acknowleged and you bear witness (to it).

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾

85. Then, you are those (very people who) kill your own (people) and exile a section of your own (people) from their homes (native lands), help (their enemies) against them sinfully and purely wrongfully and if they come to you as prisoners, you release them for a ransom while exiling them is unlawful for you; do you, then, believe in a part of the Book and reject (disbelieve in) another part? What is, then, the requital of whoever, among you, does such (an act) but disgrace in the life of the world? And on the Day of

ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

Resurrection, they shall be driven to the most violent punishment and Allah is not unmindful of what you have been doing.

86. They are (the people) who have exchanged the life of the world for (the life of) the afterworld and hence, punishment shall neither be alleviated from them nor shall they be helped.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ ﴿٨٦﴾

SECTION 11

87. And We gave Moses the Book and kept sending messengers after him and gave Jesus, Mary's son, clear evidences and strengthened him with the Holy Spirit (Gabriel). But, (has it not been the case that), whenever any messenger came to you with what your selves did not like, you displayed arrogance? And hence, you belied and denied a group and assassinated (another) group.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

88. And they say, "Our hearts are cased" (enclosed in cases). On the contrary, Allah has cursed them for their disbelief as a result (of which) they will rarely believe.

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

89. And when a book (the *Quraan*) has come to them from Allah, substantiating (the prophecies) which they have with them, though earlier, they used to seek (Allah's help and) victory against (those people) who disbelieve __ but, when what they recognize has come to them, they reject (disbelieve in) it. Hence, Allah's curse (has fallen) on the disbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

بِئْسَمَا اشْتَرَوْا بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟
بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ
عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ فَبَآءُو بِغَضَبٍ
عَلَىٰ غَضَبٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

90. How evil is what they have exchanged for themselves in that (because) they reject (disbelieve in) what Allah has revealed, perversely refusing to accept that Allah may send revelation, from His bounty, to whichever of His servants He wills and hence, they have returned to wrath upon wrath! And, for the disbelievers, there is a humiliating punishment.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟
نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا
وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ
تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم
مُّؤْمِنِينَ ﴿٩١﴾

91. And when they are told, "You must believe in what Allah has revealed," they say "We believe in what has been revealed to us." And they reject (disbelieve in) what is beyond it, though it (the *Quraan*) is the truth substantiating (the prophecies) which they have with them: say, "Why have you, then, been assassinating Allah's prophets earlier (in the past), if you have been believers?"

وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ
ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ
وَأَنتُمْ ظَٰلِمُونَ ﴿٩٢﴾

92. And Moses brought you clear evidences but then, you took (to worshipping) the calf after him (i:e. when he went to the Mount Sinai) and you were wrongdoers.

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ
ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ
وَٱسْمَعُوا۟ ۖ قَالُوا۟ سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا۟
فِى قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ ۚ
قُلْ بِئْسَمَا يَأْمُرُكُم بِهِۦٓ
إِيمَٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾

93. And (remember) when We imposed an obligation on you and raised the Mount Sinai above you: (We commanded), "Adhere to what We have given you firmly and listen." They said, "We hear and We disobey," while (the love of) the calf was saturated in their hearts owing to their disbelief; (O Messenger)! Say, "How evil is what your belief has been enjoining you (to do) if, (at all), you are believers!"

قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْآخِرَةُ عِندَ ٱللَّهِ
خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ
إِن كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾

94. Say, "If the home of the afterworld with Allah belongs, purely, to you excluding (all the other) people, you must, then, long for death if you are truthful."

وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٩٥﴾

95. And they shall, never, long for him (death) for (as the penalty of) what their hands have perpetrated and Allah knows well the wrongdoers.

وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ وَمِنَ
ٱلَّذِينَ أَشْرَكُوا۟ ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ
سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ
وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾

96. And you shall find them the greediest of the people for life and (greedier) than the people who attribute (associate deities to Allah); each of them wishes that he were given a thousand years to live! Though, even if he were given such a long life, he is not going to keep himself away from the punishment and Allah is watching what they are doing.

SECTION 12

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ
عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

97. Say, "He who is hostile to Gabriel (should, then, know that it is) he who has revealed it (the *Quraan,* portion by portion), to your heart by Allah's command, substantiating what (had been revealed and prophesied) before it (the *Quraan*) and (it is) the guidance and the good news for the believers."

مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ
وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ
فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾

98. Whoever are hostile to Allah and His angels and His messengers and Gabriel and Michael (must know that) Allah is hostile to disbelievers.

وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ
وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾

99. And We have, certainly, revealed, to you, clear verses and no one, but the transgressors, disbelieve in them.

أَوَكُلَّمَا عَٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ
بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

100. And hence, (has it not been the case that) whenever they swore by Allah and committed themselves to an obligation, a faction of them violated it? On the contrary, most of them do not believe.

وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ كِتَٰبَ ٱللَّهِ وَرَآءَ
ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

101. And when a messenger (Muhammed s.a.w.s.) has come to them from Allah, substantiating (the prophecies) which they have with them, a faction of (the people) who were given the Book have cast Allah's Book behind their backs as if they do not know (it)

وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ ۖ
وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ
كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ
عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ ۚ
وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ
فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا
مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم
بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ
وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْءَاخِرَةِ
مِنْ خَلَٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ
أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾

102. And followed what devils used to tell (them) during Solomon's reign, though Solomon had not disbelieved, but the devils had disbelieved (because) they used to teach the people black magic and what had been revealed to the two angels, Haaroot and Maaroot, in Babylon; though both of them did not teach (it) to anyone till both of them told (him), "In fact, we are, only, a trial and hence, you must not disbelieve." But they used to learn, from both of them, (black magic) with which they used to effect separation between a husband and his wife; though they could not harm anyone with it except by Allah's permission; and they used to learn what harmed them and did not benefit them; though they knew that whoever exchanged it (black magic for guidance) would not have any share in the afterworld; and how evil was what they used to exchange for themselves! Would that they had known!

وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٣﴾

103. And if they had believed and guarded against (such evil practices, their) reward on Allah's part would, certainly, have been the best. Would that they had known!

SECTION 13

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا وَٱسْمَعُوا۟ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

104. O (the people) who believe! You must not say, *Raa`ina** (give ear to us) and you must say, *Unzurna* (look at us) and listen (to the Messenger) and disbelievers shall have a grievous punishment.

* *The Jews used to twist it into raa`eena* رَاعِينَا *(our shepherd)*

مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۚ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿١٠٥﴾

105. Neither (those people) who disbelieve belonging to the people of the Book nor the polytheists want that any good should be revealed to you from your *Rabb,* while Allah singles out, with His mercy, whom He wills; and Allah is possessed of supreme bounty.

مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَا ۗ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾

106. We do not abrogate any verse or cause it to be forgotten but bring a better (one) than it or like it: do you not know that Allah possesses absolute power and authority over everything?

أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

107. Do you not know that to Allah belongs the sovereignty of the heavens and the Earth and you do not have, other than Allah, any protector or helper?

أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا۟ رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٠٨﴾

108. Do you intend that you should ask your messenger (such questions) as Moses was asked earlier (in the past)? And whoever changes belief *(eimaan)* for disbelief *(kufr),* necessarily, loses the straight path.

109. Most of the people of the Book wish that they could turn you into disbelievers after your believing (in Islam), envying from themselves after the truth has become manifest to them and hence, you must pardon (them) and condone (them) till Allah executes His design: indeed, Allah possesses absolute power and authority over everything.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ
لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا
مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ
ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾

110. And you must perform the obligatory prayer and pay *zakaat;* and whatever good you do for yourselves, you shall find it with Allah: indeed, Allah watches what you do.

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ
وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ ۗ
إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

111. And they say, "No one shall enter the Paradise except he who is a Jew or a Nazarene" __ such are their wishful claims: say, "Bring your proof if you are truthful."

وَقَالُوا۟ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا
أَوْ نَصَٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا۟
بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١١١﴾

112. Yes, He who submits himself to Allah __ and he is beneficent __ shall, as a necessary consequence, have his reward with his *Rabb* and they shall neither fear for themselves nor shall they grieve.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُۥٓ
أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

SECTION 14

113. And the Jews say, "The Nazarenes are not on any firm footing." And the Nazarenes say, "The Jews are not on any firm footing," though they read the Book: so say (those people) who do not know (any book), their utterance being alike; hence, Allah shall judge among them, on the Day of Resurrection about what they disagree together.

وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ شَىْءٍ
وَقَالَتِ ٱلنَّصَٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ
يَتْلُونَ ٱلْكِتَٰبَ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ
مِثْلَ قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ
فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا
ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ
أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا
خِزْىٌ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

114. And who is a worse wrongdoer than he who deprives Allah's mosques of His name being mentioned in them (the mosques) and strives for desolating them; it does not become such (people) that they should enter them (mosques) except fearfully; they shall have disgrace in the world and in the afterworld, they shall have a terrible punishment.

وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ
إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾

115. And to Allah belong the east and the west; hence, to whichever direction you turn, (you shall find) there Allah's sway; Allah possesses expansion, knowledge.

وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ ۖ بَل لَّهُۥ
مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿١١٦﴾

116. And they say, "Allah has issue." He is free from such imperfections. On the contrary, to Him belongs what is throughout the heavens and the Earth: all are obedient to Him,

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾

117. The Innovator of the heavens and the Earth and when He decrees a matter, He, just, says to it, "Be" and hence, it is (comes into being).

وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا ٱللَّهُ
أَوْ تَأْتِينَآ ءَايَةٌ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ
مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ ۘ تَشَٰبَهَتْ قُلُوبُهُمْ ۗ
قَدْ بَيَّنَّا ٱلْءَايَٰتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

118. And (those people) who have no knowledge say, "Why does Allah not talk to us or (why does) a sign not come to us?" __ (Those peoples) who existed before them had, also, utterd words like theirs, their hearts resemble: We have, already, manifested (Our) signs for the people who are firmly convinced.

إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۖ
وَلَا تُسْـَٔلُ عَنْ أَصْحَٰبِ ٱلْجَحِيمِ ﴿١١٩﴾

119. Indeed, We have sent you, with the truth, as an announcer of good news and as a warner and you shall not be asked about the inhabitants of the blazing fire (of the Hell).

120. And the Jews and the Nazarenes shall never be pleased with you till you follow their way of life: say, "Indeed, Allah's guidance is the only guidance," and if you follow their passions, after (the *Quraan*) which has come to you as the knowledge, you shall neither have any protector nor any helper against Allah.

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

121. (Those people) whom We give the Book peruse it as its perusal deserves (to be done): such (people) believe in it (the *Quraan*) and (those people) who reject (disbelieve in) it are such (people) as are the losers (misled and ruined).

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ ۚ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ وَمَن يَكْفُرْ بِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿١٢١﴾

SECTION 15

122. O children of Israel! You must remember My grace which I conferred on you and that I granted you superiority above all the peoples of your age.

يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾

123. And you must guard yourselves against the Day, when neither will any person stand in good stead for any person, at all, nor will any ransom be accepted from anyone nor will any intercession benefit anyone nor will they be helped.

وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

124. And (imagine) when his *Rabb* tried out Abraham in a few matters, he accomplished (succeeded in doing) them: (his *Rabb*) said, "I am going to appoint you the leader of all the human beings." (Abraham) said, "And what about my descendants?" (Allah) said, "My pledge shall not cover (include) wrongdoers."

وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ قَالَ لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ﴿١٢٤﴾

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟
مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ
وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ
وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾

125. And (imagine) when We ordained the House (the Ka'ba) as the place of assembly and security for human beings. And (We ordered), "Single out a part of Abraham's abode as the place of prayer," and We enjoined Abraham and Ishmael, "Both of you must clean out My House (the Ka'ba) for those who go round it and those who seek retreat (for prayer and meditation) and those who bow down / those who prostrate themselves (in prayer)."

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ
أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ
قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ
إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾

126. And (imagine) when Abraham said, "O my *Rabb*! Make this (place) a secure place and provide its inhabitants __ those who believe in Allah and the Last Day among them __ with the sustenance of fruit (of all the kinds:" Allah) said, "And I will let, whoever disbelieves, enjoy himself a little and then, I will compel him to the punishment of the fire (of the Hell) and it is the worst place of arrival."

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ
وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ
مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾

127. And (imagine) when Abraham and Ishmael were raising the foundations of the House, (they prayed), "O our *Rabb*! Accept (it) from us: You are, indeed, the Hearer, the Omniscient.

رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً
مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ
إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾

128. O our *Rabb*! And grant both of us to submit ourselves to You and (bring forth) a community, from our descendants, submitting itself to You (alone) and show us our rituals and turn to us forgivingly: You do, indeed, turn most forgivingly, being the Most Merciful.

رَبَّنَا وَٱبۡعَثۡ فِيهِمۡ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ
ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ
وَيُزَكِّيهِمۡۚ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿١٢٩﴾

129. O our *Rabb*! And appoint, among them, from them, a messenger who will recite Your verses before them and teach them the Book and wisdom and cleanse them (of sins): indeed, You are the Almighty, the Sole Source of wisdom."

SECTION 16

وَمَن يَرۡغَبُ عَن مِّلَّةِ إِبۡرَٰهِـۧمَ إِلَّا مَن سَفِهَ
نَفۡسَهُۥۚ وَلَقَدِ ٱصۡطَفَيۡنَٰهُ فِي ٱلدُّنۡيَاۖ
وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾

130. And who can turn away from Abraham's way except he who befools himself / turns himself ignorant? And We had singled him out in the world and in the afterworld, he shall be among the righteous.

إِذۡ قَالَ لَهُۥ رَبُّهُۥٓ أَسۡلِمۡۖ
قَالَ أَسۡلَمۡتُ لِرَبِّ ٱلۡعَٰلَمِينَ ﴿١٣١﴾

131. (Imagine) when his *Rabb* said to him, "Submit," he said, "I submit myself to the *Rabb* of all the worlds in the cosmos."

وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ يَٰبَنِيَّ إِنَّ ٱللَّهَ
ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا
وَأَنتُم مُّسۡلِمُونَ ﴿١٣٢﴾

132. And Abraham entrusted it (his way of life) to his sons and Jacob (did accordingly); "O my sons! Allah has chosen the *Deen* (Islam as a way of life) for you (as a result of which) you must not die but while you are (muslims)" _ submitting yourselves to the will and authority of Allah.

أَمۡ كُنتُمۡ شُهَدَآءَ إِذۡ حَضَرَ يَعۡقُوبَ ٱلۡمَوۡتُ إِذۡ
قَالَ لِبَنِيهِ مَا تَعۡبُدُونَ مِنۢ بَعۡدِي قَالُواْ نَعۡبُدُ
إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ
وَإِسۡحَٰقَ إِلَٰهٗا وَٰحِدٗا وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ﴿١٣٣﴾

133. Were you witnesses when death approached Jacob? (Imagine) when he said to his sons, "Whom will you serve (render exclusive obedience to) after me?" They said, "We will serve your God and the God of your forefathers, Abraham and Ishmael and Isaac, the One God and to Him will we all submit ourselves."

134. Such a community has passed away: it shall have what it did and you shall have what you do and you will not be asked about what they used to do.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم
مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾

135. And they say, "Turn a Jew or a Nazarene, you will be rightly guided." Say, "On the contrary, (follow) the way of Abraham who had, single-mindedly, devoted himself (to Allah) and he did not belong to the polytheists."

وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَـٰرَىٰ تَهْتَدُوا۟ ۗ
قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا ۖ
وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٣٥﴾

136. Say, "We believe in Allah and what has been revealed to us and what had been revealed to Abraham and Ishmael and Isaac and Jacob and (his) descendants and what had been given to Moses and Jesus and what other prophets had been given by their *Rabb*: we do not differentiate between one (another) among them and to Him do we submit ourselves."

قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ
إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ وَيَعْقُوبَ
وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ
أُوتِىَ ٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٦﴾

137. If, then, they believe as you believe in Him, they are, (only) then, rightly guided and if they turn away (reject the guidance), they are, then, in opposition (a state of hostility): Allah will, in that case, suffice for you against them; and He is the Hearer, the Omniscient.

فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟ ۖ
وَّإِن تَوَلَّوْا۟ فَإِنَّمَا هُمْ فِى شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ
ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣٧﴾

138. (Say, "Adopt) Allah's colour: and who is better than Allah in (giving a truer) colour? And unto Him we are faithful servants" (devoting our obedience to Him wholly).

صِبْغَةَ ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ
وَنَحْنُ لَهُۥ عَـٰبِدُونَ ﴿١٣٨﴾

139. Say, "Do you dispute with us about Allah while He is our *Rabb* and your *Rabb*? And for us are our actions and for you are your

قُلْ أَتُحَآجُّونَنَا فِى ٱللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۖ وَلَنَآ
أَعْمَـٰلُنَا وَلَكُمْ أَعْمَـٰلُكُمْ ۖ وَنَحْنُ لَهُۥ مُخْلِصُونَ ﴿١٣٩﴾

actions and we are (wholly) dedicated to Him."

أَمْ تَقُولُونَ إِنَّ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطَ كَانُوا۟ هُودًا أَوْ نَصَٰرَىٰ ۗ قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

140. "Do you say that Abraham and Ishmael and Isaac and Jacob and (his) descendants were Jews or the Nazarenes?" Say, "Do you know better or Allah? And who is a worse wrongdoer than he who hides an evidence that he has from Allah? And Allah is not unmindful of what you do."

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٤١﴾

141. Such a community has preceded: it will have what it did and you will have what you do and you will not be asked about what they used to do.

SECTION 17

سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٤٢﴾

142. The ignoramuses among the people shall say, "What turned them away from their *Qibla (Almasjidilaqsaa* in Jerusalem) to which they used to turn" (in praying)? Say, (O Messenger)! "To Allah belong the east and the west; He guides whom He wills to the straight path."

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

143. And, in this way, We have made you the best / justest Community so that you should be witnesses to all the human beings and the Messenger should be a witness to you and We did not make the *Qibla* to which you used to turn (in praying) except that We should know (and separate) who followed the Messenger from who turned back (retraced one's steps); and, in fact, it was very heavy except for (those people) whom Allah had guided and it does not become Allah to waste your belief; indeed, Allah is compassionate, merciful with all the human beings.

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ
قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ
ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ
وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ
مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

144. We have seen the turning of your face (again and again) towards the heaven and hence, We will turn your face towards the *Qibla* (the Holy Mosque) that pleases you; you must, therefore, turn your face in the direction of the Holy Mosque (at Makka from now on); and wherever you are, you must turn your faces in its direction and (those people) who were given the Book (the Torah) know, for certain, that it is the truth from their *Rabb* and Allah is not unmindful of what they are doing.

وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا
تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا
بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ
أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ
إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾

145. And even if you bring all the proofs to (the people) who were given the Book, they will never follow your *Qibla* (the Holy Mosque); and you are, also, not going to follow their *Qibla;* and none of them is going to follow any other's *Qibla;* and if you follow their passions after such knowledge as has come to you, you shall, then, be among the wrongdoers.

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ
أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ
يَعْلَمُونَ ﴿١٤٦﴾

146. (Those people) whom We have given the Book recognize it (the Holy Mosque) as they recognize their own sons and, among them, there is a faction (the members of which) hide the truth and they know it.

ٱلْحَقُّ مِن رَّبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾

147. The truth is from your *Rabb* and hence, you must not be among those who doubt.

SECTION 18

148. And for everyone there is a direction to which one turns one's face and hence, you should seek to outdo one another in acts of goodness; wherever you are, Allah shall bring you all together; indeed, Allah possesses absolute power and authority over everything.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

149. And wherever you go, you must turn your face towards the Holy Mosque and indeed, it is the truth from your *Rabb* and Allah is not unmindful of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

150. And wherever you go, you must turn your face towards the Holy Mosque; and wherever you are, all of you must turn your faces towards it so that the people (of the Book) may not have any argument against you except (those people) who do wrong among them and hence, you must not fear them and you must fear Me and so that I should complete My grace for you and so that you may be rightly guided.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

151. (We have done this favour to all of you) as We have sent among you, from you, a messenger (who) recites Our verses before all of you and cleanses you (of sins) and teaches you the Book and wisdom and teaches you what you did not know (before he came to you).

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

152. Hence, you must remember Me, I will remember you and you must thank Me and not be thankless (to Me).

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

SECTION 19

153. O (the people) who believe! You must seek help in patience and prayer; indeed, Allah is with the patient.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾

154. And you must not call (those people) who are martyred in the cause of Allah dead; on the contrary, they are alive but you do not perceive.

وَلَا تَقُولُواْ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢۚ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾

155. And We will try you out, to some extent, with fear and hunger and the loss of properties and lives and fruits (of your labour) and you must announce good news to the patient

وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾

156. Who, when any adversity afflicts them, say, "To Allah do we, indeed, belong and to Him, undoubtedly, are we going to return."

ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾

157. Such (people) shall have graces (divine favours) and mercy from their *Rabb* on them and such (people) are rightly guided.

أُوْلَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾

158. In fact, the Safa and the Marwa are among the symbols of Allah and hence, whoever goes on a pilgrimage to the House or performs *`umra,* there is no sin against him that he performs brisk walking between the two (hills); and whoever performs a good deed willingly, (must know that) Allah acknowledges and rewards, knows (well what he does).

إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَاۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِى ٱلْكِتَٰبِ ۙ أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّٰعِنُونَ ﴿١٥٩﴾

159. Indeed, (those people) who hide such clear evidences and guidance as We have revealed, after We have explained it for human beings in the Book (the Torah and the *Injeel*), are (the people whom) Allah curses and cursers curse.

إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟ فَأُو۟لَٰٓئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٦٠﴾

160. But (those people) who turn repentantly and reform themselves and explain (what they used to hide are the people to) whom I will turn forgivingly; and I turn most forgivingly, being the Most Merciful.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ أُو۟لَٰٓئِكَ عَلَيْهِمْ لَعْنَةُ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

161. Indeed, (those people) who disbelieve and die while they are disbelievers (are the people) on whom the curse of Allah and all the angels and human beings (shall descend).

خَٰلِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾

162. They shall abide in it (in a cursed state) eternally: neither will punishment be alleviated from them nor will they be given any respite.*

وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿١٦٣﴾

163. And your God is only One God other than Whom there is no god, the Most Gracious, the Most Merciful.

SECTION 20

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ

164. Indeed, in the creation of the heavens and the Earth and the alternation of night and day and the feluccas (coasting vessels) that sail on the seas with what benefits human beings and the water that Allah sends, from the clouds and then, vivifies the earth after its death and scatters all kinds of living beings throughout her (the Earth) and the variation of winds and

clouds subjected (to law) serviceably between the heaven and the Earth, there are signs for the people who exercise their reason.

لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

165. And among the human beings, there are (those people) who, besides Allah, take equals, loving them like the love (that they should have) for Allah __ and (those people) who believe are intenser in love for Allah __ and if (those people) who are doing wrong (equating deities with Allah) could only see (imagine, now, the time) when they shall see the punishment (and then, they shall realize) that all the power belongs to Allah and that Allah is violent in punishment!

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ﴿١٦٥﴾

166. At that time (the Last Judgement, the leaders) who had been followed (in this world) shall absolve themselves (of helping those people) who had followed them and all of them will see the punishment (with their eyes open) and all the friendly bonds among them shall sever.

إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾

167. And (those people) who had followed (them) will say, "If we could, only, go back (to the world), again, we would, then, absolve ourselves from them as they have, (today), absolved themselves from us." In this way, Allah will show them their own actions as regrets for them and they shall not come out of the fire (of the Hell).

وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾

SECTION 21

168. O human beings! Eat any lawful and pure (things) which (grow)

يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا

throughout the Earth while you must not follow in the Devil's footsteps; he is, indeed, your open enemy.

وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

169. In fact, what he commands you to do are evils and obscenities and that you should say against Allah what you do not know.

إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

170. And when they are told, "Follow what Allah has revealed" (to the Messenger), they say, "On the contrary, we will follow what we found our forefathers (treading) on." __ And (will they do it) even if their forefathers had neither exercised their reason at all nor had they been rightly guided?

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

171. And the image of (those people) who disbelieve is like the case of (a person) who cries out to (an animal) that does not hear except the call and the shout; (they) are deaf, dumb, blind and hence, they do not exercise their reason.

وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

172. O (the people) who believe! Eat any good and pure things the sustenance of which We provide you with and thank Allah if you serve (render obedience to) Him alone.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

173. In fact, what He declares unlawful for you (to eat) are, only, a carcass and blood and pork (the flesh of a pig) and what has been sacrificed in the name of any (deity) other than Allah: but, whoever is compelled (by hunger), neither seeking satisfaction nor exceeding the proper bounds, shall not have any sin against him; indeed, Allah is forgiving, merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا ۙ أُو۟لَٰٓئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

174. Indeed, (those people) who hide the Book that Allah has revealed and exchange a little value for it, are such (people) as swallow nothing but fire into their stomachs and Allah will neither talk to them on the Day of Resurrection nor cleanse them (of sins) and they shall have a grievous punishment.

أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ ۚ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ ﴿١٧٥﴾

175. They are (the people) who have exchanged misguidance for guidance and punishment for forgiveness; hence, how brave they are against the fire!

ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ ۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾

176. Such (a treatment will be meted out to them) because Allah has revealed the Book with the truth and (those people) who disagree about the Book (*Quraan*) have gone too far in opposition.

SECTION 22

لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾

177. It is no obedience (to Allah) that you turn your faces towards the east and the west, but (true) obedience (finds expression in) one who believes in Allah and the Last Day and the angels and the Book and the prophets and gives (his) wealth, for His love / despite his love (for) it, to relatives and orphans and poor people and travellers and beggars and (spends it) on freeing necks (slaves) and performs the obligatory prayer and pays *zakaat* and those who live up to their obligation when they obligate themselves on oath to Allah and those who are patient through want and adversity and during war — they are (the people) who are true (to Allah) and they are (the people) who are the fearing.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلۡقِصَاصُ فِي ٱلۡقَتۡلَىۖ ٱلۡحُرُّ بِٱلۡحُرِّ وَٱلۡعَبۡدُ بِٱلۡعَبۡدِ وَٱلۡأُنثَىٰ بِٱلۡأُنثَىٰۚ فَمَنۡ عُفِيَ لَهُۥ مِنۡ أَخِيهِ شَيۡءٞ فَٱتِّبَاعُۢ بِٱلۡمَعۡرُوفِ وَأَدَآءٌ إِلَيۡهِ بِإِحۡسَٰنٖۗ ذَٰلِكَ تَخۡفِيفٞ مِّن رَّبِّكُمۡ وَرَحۡمَةٞۗ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ﴿١٧٨﴾

178. O (the people) who believe! *Qisaas* (doing by a doer equal to what he does to anyone) has been made obligatory on you for (as a penalty of) the murdered __ a freeman for a freeman and a slave for a slave and a woman for a woman; but whoever is exempted / excused by his brother in some measure, the observance (of what is agreed on) must, therefore, be followed in all fairness and the payment (of the blood money, also), must be made to him beneficently __ this is a relief and (an act of) mercy on the part of your *Rabb:* but whoever exceeds the bounds, after such (a relief), shall have a grievous punishment.

وَلَكُمۡ فِي ٱلۡقِصَاصِ حَيَوٰةٞ يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ لَعَلَّكُمۡ تَتَّقُونَ ﴿١٧٩﴾

179. O the people endowed with the purity of mind! For you there is life in the *qisaas* (doing by a doer equal to what he does to anyone) so that you may guard against (infringing His bounds).

كُتِبَ عَلَيۡكُمۡ إِذَا حَضَرَ أَحَدَكُمُ ٱلۡمَوۡتُ إِن تَرَكَ خَيۡرًا ٱلۡوَصِيَّةُ لِلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَ بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ ﴿١٨٠﴾

180. When death approaches any of you, if he leaves any property, making a will for parents and relatives, in all fairness, has been made obligatory on you, incumbent on the fearing.

فَمَنۢ بَدَّلَهُۥ بَعۡدَ مَا سَمِعَهُۥ فَإِنَّمَآ إِثۡمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ﴿١٨١﴾

181. Then, (those people) who change it (the will) after they hear it (shall be guilty) and its sin will, consequently, be against (those people) who change it; indeed, Allah hears, knows (all).

فَمَنۡ خَافَ مِن مُّوصٖ جَنَفًا أَوۡ إِثۡمٗا فَأَصۡلَحَ بَيۡنَهُمۡ فَلَآ إِثۡمَ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿١٨٢﴾

182. But anyone who fears any injustice or offence by the maker of the will and hence, he brings about an agreement among them, there will, then, be no sin against him; indeed, Allah is forgiving, merciful.

SECTION 23

183. O (the people) who believe! Fasting is made obligatory on you as it was made obligatory on (those people) who existed before you so that you may, fearing Allah, guard yourselves from sin and hellfire,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ﴿١٨٣﴾

184. (Only for) a few days; but whoever, among you, is a patient or on a journey, must, in that case, (complete) the number (by fasting) on other days; and the recompense for (those people) who can bear it (feeding), is feeding a poor man (for every day's fast): but, it will be the best for whoever does any good willingly; and that you keep fast is the best for you if you know.

أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ خَيۡرٞ لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡۖ إِن كُنتُمۡ تَعۡلَمُونَ ﴿١٨٤﴾

185. (It was) the month of *Ramadhaan* during which the *Quraan* was revealed (to the Messenger), as the guidance for human beings and (indisputable) arguments of the guidance and the criterion (judging between the truth and falsehood); hence, whoever, among you, finds the month must keep fast and whoever is a patient or on a journey must, in that case, (complete) the number (by fasting) on other days: Allah wills ease for you and He does not will hardship for you and (He wills that) you must complete the number and (He, further, wills that) you must proclaim Allah's greatness for He has guided you and so that you may thank (Him for this facility).

شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُۖ وَمَن كَانَ مَرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ وَلِتُكۡمِلُواْ ٱلۡعِدَّةَ وَلِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡ وَلَعَلَّكُمۡ تَشۡكُرُونَ ﴿١٨٥﴾

186. And when My servants (rendering exclusive obedience to Me) ask you (the Messenger) about Me, (you

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٗۖ

must, then, tell them that) I am nearby: I hear the prayer of a praying person when he prays to Me and hence, they must respond to Me (by obeying My commands) and believe in Me (truly) so that they follow the right path.

أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

187. Going to bed with your wives at night (during the month of) fasting is held lawful for you; they (your wives) are a protective attire for you and you are a protective attire for them: Allah knows that you were cheating yourselves and hence, He has turned to you forgivingly and pardoned you and hence, from now on, you may go to bed with them and seek what Allah has destined for you; and you may eat and drink till the white thread (the first gleam) of the dawn is distinguished for you from the black thread (of the night) and then, you must complete the fast till the night; and you must not go to bed with them while you are at retreat in mosques: these are Allah's bounds and hence, you must not even approach them: in this way, does Allah expound His verses for human beings so that they may guard against His disobedience.

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٰٔنَ بَٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

188. And you must neither eat up your properties among yourselves by false ways nor offer bribes with them to rulers in order to eat up a part of people's properties sinfully while you know.

وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا۟ فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾

SECTION 24

189. They ask you about (the waxing and waning of the figure of) the

يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ

لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا
الْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۗ
وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

new moons: say, "They are a means of determining time for human beings and the *Ḥajj* pilgrimage and it is no obedience that you enter (your) houses from their rears, but (essential) obedience (belongs to one) who guards himself against disobeying Him and you should enter (your) houses through their doors and you must fear disobeying Allah so that you may prosper."

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ
وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿١٩٠﴾

190. And you must fight in the cause of Allah against (those people) who fight against you and you must not commit excesses; indeed, Allah does not like those who commit excesses.

وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ
أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِندَ
الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ
فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

191. And you must kill them wherever you find them and exile them from where they have exiled you and persecution is worse than killing; and you must not fight against them close by the Holy Mosque till they fight against you within it (the territory around it): but, if they fight against you , you must, then, kill them (there, also,) __ such is the disbelievers' retribution.

فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

192. But, if they cease (fighting), Allah is then, forgiving, merciful.

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۖ
فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

193. And you must fight against them till there is no persecution (left) and submission comes to belong to Allah: but, if they cease, there must, then, be no aggression except against the wrongdoers.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ۚ
فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ
عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

194. A holy month is for a holy month and (all) holy things (are liable to) *qisaas* (doing by a doer equal to what he does to anyone); hence, whoever commits excesses against you, you must, then, commit such excesses

against him as he has committed against you; and you must fear disobeying Allah and know that Allah is, certainly, with the fearing.

195. And you must spend (your money, time, or energy) in the cause of Allah and not cast yourselves into ruin by your own hands and you must do good: indeed, Allah loves the beneficent (those who do good).

وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ۛ وَأَحْسِنُوٓا۟ ۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾

196. And you must complete the *Ḥajj* and *`umra* for Allah; but, if you are besieged, (you should, then, offer, for sacrifice), whatever animals for sacrifice are easily available and you must not shave your heads till the animals to be sacrificed reach its destination; but whoever, among you, is a patient or has a disease in his head (necessitating shaving of the head), must, then, offer either the recompense of fasting or alms giving or the sacrifice of an animal; but, when you are secure (and reach Makka), whoever, then, enjoys *`umra* up to the *Ḥajj,* must offer the sacrifice of whatever animal is easily available (to him); but he who does not get any, must fast for three days during the *Ḥajj* and for seven days when you return (home after performing the *Ḥajj*)__ they are ten (days of fasting) in full: such (a concession) is for (those pilgrims) whose people are not settled close by the Holy Mosque; and you must fear Allah and know that Allah inflicts violent punishment.

وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٩٦﴾

SECTION 25

197. The *Ḥajj* (falls during) the appointed months; whoever, then, obligates oneself (to perform) the *Ḥajj* during them (these months) must neither (indulge in) any obscene conversation / sexual intercourse nor any transgression nor any quarrel during the *Ḥajj* and whatever good you do, Allah shall know and you must provide yourselves with (fearing Him and guarding against His disobedience) because the best of provisions is fearing Him and guarding against His disobedience and "O the (people) endowed with purity of mind! You must fear Me."

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ
ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ
وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ ۗ
وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ
وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾

198. There is no sin against you that you seek Your *Rabb's* bounty; hence, when you return from *`Arafaat,* you must (stop off overnight in *Muzdalifah* and) remember Allah at the Holy Monument and remember Him as He has guided you, though, earlier, you were among the strayed.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟
فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم
مِّنْ عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ
ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ وَٱذْكُرُوهُ كَمَا
هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ
لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾

199. Then, you must return from where other people return and seek forgiveness of Allah; indeed, Allah is forgiving, merciful.

ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ
وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾

200. When you have finished all of your rites, you must remember Allah as you used to remember your forefathers or (remember Him) more vigorously: then, among the people, there is one who says, "O our *Rabb*! Give us (everything) in (this very) world" and (such a person) shall not have any share in the afterworld.

فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَٱذْكُرُوا۟
ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ
فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى
ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ﴿٢٠٠﴾

وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾

201. And among them, there is (one) who says, "O our *Rabb*! Grant us grace in the world and grace in the afterworld and save us from the punishment of the fire."

أُو۟لَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾

202. Such (people) shall have (their) reward of what they do (in this world); and Allah is swift at accountability.

وَٱذْكُرُوا۟ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ ۚ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ ۚ لِمَنِ ٱتَّقَىٰ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

203. And you must remember Allah during a few days; but he who expedites (departure from *Minaa*) in two days shall not have any sin against him and he who delays (his departure) shall not have any sin against him – (a concession) for those who guard against (His disobedience) and you must fear Allah and know that to Him all of you shall be gathered up.

وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ وَهُوَ أَلَدُّ ٱلْخِصَامِ ﴿٢٠٤﴾

204. And among the human beings, there is (a person) whose speech excites your wonder in the life of the world and he calls upon Allah to bear witness of what is in his heart while he is, in fact, the fiercest of antagonists (to Islam).

وَإِذَا تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ﴿٢٠٥﴾

205. And when he assumes any responsibility, he strives in the land to cause wrong, corruption, and disorder in it and wipe out arable land and (human) race and Allah does not love wrong, corruption, and disorder.

وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ ۚ فَحَسْبُهُۥ جَهَنَّمُ ۚ وَلَبِئْسَ ٱلْمِهَادُ ﴿٢٠٦﴾

206. And when he is told, "Fear disobeying Allah," his pride drives him to sin, hence, the Hell is sufficient for him; and it is the worst resting place.

207. And among the human beings, there is (one) who sells himself to seek Allah's pleasure and Allah is compassionate with (such) servants (rendering obedience to Him alone).

وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾

208. O (the people) who believe! You must enter into Islam (submission to Allah) wholly and must not follow in the footsteps of the Devil; indeed, he is your open enemy.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً ۖ وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

209. But, if you deviate from (Islam), after clear evidences have come to you, you must, then, know that Allah is mighty, wise.

فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَٰتُ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

210. Are they awaiting nothing but that Allah and angels should come to them under (the shade of) canopies composed of clouds and the matter should be decided (then and there)? And to Allah are returned all the matters.

هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٢١٠﴾

SECTION 26

211. Ask the children of Israel how many clear miracles We had given them and Allah inflicts violent punishment on whoever changes Allah's grace (guidance) after it comes to him.

سَلْ بَنِىٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ ۗ وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾

212. The life of the world has been adorned to (those people) who disbelieve and they laugh at (those people) who believe, while (those people) who guard against (Allah's disobedience in this world) shall be above them on the Day of Resurrection and Allah provides whom He wills with sustenance without limiting (narrowing) / straitening (restricting).

زُيِّنَ لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ ۘ وَٱلَّذِينَ ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ
مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ
بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ
وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ
مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ
وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾

213. (In the beginning), human beings were a single community: but, (when differences arose among them), Allah sent prophets (among them), announcing good news (to those who believed) and warning (those who disbelieved) and revealed, with them, the Book with the truth so that it should judge among the human beings about what they used to disagree; and nobody disagreed about it, but (those people), who had been given it (the book), acting wrongfully and deviating from rectitude among themselves, after clear evidences had come to them: but, Allah, by His authority, guided (those people) who believed towards the truth about which they (disbelievers) had disagreed (with their prophets) and Allah guides whom He wills to the straight path.

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم
مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ
وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ
ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ
قَرِيبٌ ﴿٢١٤﴾

214. Do you think that you will enter the Paradise and, as yet, (such trials) have not visited you as (had visited those people) who existed before you? Want and adversity had afflicted them and they had been shaken till the messenger and (those people) who believed along with him had said (in anguish), "When will Allah's help" (come)? "Listen! Allah's help is, certainly, at hand." (They were consoled.)

يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم مِّنْ
خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ
عَلِيمٌ ﴿٢١٥﴾

215. They ask you what they are to spend. Say, "Whatever you spend from (your) possessions should be for parents and relatives and orphans and poor people and travellers and whatever good deed you do, Allah shall know about it."

كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

216. Fighting has been made obligatory on you and it is hateful to you and it may be that you hate a thing and it is good for you and it may be that you like a thing and it is bad for you and Allah knows and you do not know.

SECTION 27

يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾

217. They ask you about fighting during the holy month: say, "Fighting is a heinous (crime) during it and preventing (people) from Allah's way and disbelieving in Him and (preventing people from) the Holy Mosque and exiling its people from it are the most heinous (crimes) in Allah's view; and persecution is more heinous than killing and they will continue fighting against you till they deflect you from your way of life, if they can (are able to do so): and whoever, among you, deflects from his way of life (Islam) and then, he dies while he is a disbeliever __ such are, then, (the people) whose actions shall be nullified in the world and the afterworld and such (people shall be) the inhabitants of the fire (of the Hell) and they shall abide in it eternally."

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

218. Indeed, (those people) who believe and (those people) who emigrate and struggle for Allah's cause, are (the people who rightly) hope for Allah's mercy; and Allah is forgiving, merciful.

يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ

219. They ask you about wine and gambling: say, "In both of them, there is a heinous sin and (some) benefits for human beings and the

أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ
قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

sin of both of them is more mortal than the benefit in both of them." And they ask you what they should spend: say, (What is in) "excess" (of your needs). In this way, does Allah explain clearly His commands so that you may reflect

فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۗ وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ ۖ
قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ ۚ
وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ ۚ
وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

220. On the world and the afterworld. And they ask you about orphans: say, "Reform is the best for them and if you take them in (with you), they are, then, your brothers." And Allah knows a corrupter from a reformer; and if Allah had willed, he would have brought hardship on you; indeed, Allah is mighty, wise.

وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ
مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ
وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ
مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُو۟لَٰٓئِكَ
يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ
وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ ۖ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

221. And you must not marry polytheistic women till they come to believe; and a believing bondwoman is, certainly, better than a (free) polytheistic woman however she excites your wonder and you must not marry your women to polytheists till they come to believe; and a believing slave is, certainly, better than a polytheist however he excites your wonder: they call you to the fire (of the Hell) and Allah calls you to the Paradise and forgiveness by His authority and explains His verses to human beings clearly so that they may bear in mind.

SECTION 28

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى
فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ
حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ

222. And they ask you about menstruation; say, "It is (a state of) impurity and hence, you must stay away from women during menstruation and you must not approach them till they bathe and are purified of pollution: but, when they are purified, (only) then, you should go

to bed with them as (in the manner in which) Allah has commanded you." Indeed, Allah loves the repentant and He loves the purified.

وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾

223. Your women (wives) are tillage (arable land) for you and hence, you may go into your tillage how you wish and provide for yourselves (against the future); and you must fear disobeying Allah and know that you are going to appear before Him (for accountability) and you must announce good news to believers.

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾

224. And you must not make Allah a screen in favour of your oaths so that you will not obey and guard against evils and you must make peace among human beings and Allah hears, knows (everything).

وَلَا تَجْعَلُوا۟ ٱللَّهَ عُرْضَةً لِّأَيْمَٰنِكُمْ أَن تَبَرُّوا۟ وَتَتَّقُوا۟ وَتُصْلِحُوا۟ بَيْنَ ٱلنَّاسِ ۚ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

225. Allah does not punish you for unintentional trifling ones of your oath, but He shall punish you for (the oaths) that you perjure (willfully tell an untruth when on oath) and Allah is forgiving, forbearing.

لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَٱللَّهُ غَفُورٌ حَّلِيمٌ ﴿٢٢٥﴾

226. (Those people) who swear an oath against (going to bed with) their wives, (have) a respite of four months: if they return (to their wives during it), Allah is forgiving, merciful.

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾

227. And if they decide on divorcing (them), Allah, then, hears, knows (everything).

وَإِنْ عَزَمُوا۟ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

228. And divorced women shall keep themselves in wait for three menses; and it is not lawful for them that they should hide what Allah

وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِىٓ أَرْحَامِهِنَّ

إِن كُنَّ يُؤْمِنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

creates in their wombs if they believe in Allah and the Last Day; and their husbands, during this (period), are more entitled to take them back if they decide on reconcilement; and they (women have rights) similar to (those) that (men have) over them (women) according to the universally accepted practice; while men have a degree above them (women): and Allah is mighty, wise.

SECTION 29

الطَّلَاقُ مَرَّتَانِ ۖ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَن يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

229. Divorce is twice and then, (either the woman) must be kept back (retained) fairly or divorced beneficently and it is not lawful for you that you should take anything from what you have given them except that both of them fear that both of them will not be able to maintain Allah's bounds and hence, if you fear that both of them will not be able to maintain Allah's bounds, there is, then, no sin against both of them in what she pays him to redeem herself from him: these are Allah's bounds and hence, you must not go beyond them; and (those people) who go beyond Allah's bounds are such (people as are) wrongdoers.

فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِن بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُ ۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَن يَتَرَاجَعَا إِن ظَنَّا أَن يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

230. But, if he divorces her (for the third time), she shall not, at all, be lawful for him after that till she marries a husband other than him and if he (the second husband) divorces her, there is, then, no sin against both of them that both of them revert (remarry), if both are certain that both of them will be able to maintain Allah's bounds and these are Allah's bounds which He expounds for the people who know.

231. And when you divorce (your) wives and they reach their term (waiting period), you must, then, either retain them (in marriage) fairly or divorce them fairly; and you must not retain them detrimentally so as to commit excesses (against them); and whoever does such (an act) shall only wrong himself and you must not make a mock of Allah's verses; and you must remember Allah's grace for you and the Book and wisdom that He has revealed for you (through the Messenger) with which He exhorts you (to maintain Allah's bounds); and you must fear disobeying Allah and know that Allah knows everything.

وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ
ضِرَارًا لِّتَعْتَدُوا۟ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ
وَلَا تَتَّخِذُوٓا۟ ءَايَٰتِ ٱللَّهِ هُزُوًا ۚ وَٱذْكُرُوا۟ نِعْمَتَ
ٱللَّهِ عَلَيْكُمْ وَمَآ أَنزَلَ عَلَيْكُم مِّنَ ٱلْكِتَٰبِ
وَٱلْحِكْمَةِ يَعِظُكُم بِهِۦ ۚ وَٱتَّقُوا۟ ٱللَّهَ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٣١﴾

SECTION 30

232. And when you divorce your wives and they reach their term (period of waiting), you must not, then, prevent them that they marry their (proposed) husbands when they come to terms among themselves fairly: with such (an enjoinment) everyone who, among you, believes in Allah and the Last Day is being exhorted: such (a practice) is the purest and the cleanest for you and Allah knows and you do not know.

وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ
أَن يَنكِحْنَ أَزْوَٰجَهُنَّ إِذَا تَرَٰضَوْا۟ بَيْنَهُم بِٱلْمَعْرُوفِ ۗ
ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ مِنكُمْ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ
ٱلْءَاخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ
لَا تَعْلَمُونَ ﴿٢٣٢﴾

233. And (divorced) mothers shall suckle their babies for full two years for (such fathers) as decide to complete the suckling (of their babies); and their sustenance and their clothing, in a fair manner, shall be obligatory on (the father) whom a baby is born to; nobody must be held responsible but only to

وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ
لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ
لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ ۚ

وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَن
تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدتُّمْ
أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا
سَلَّمْتُم مَّآ ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

one's means; neither a mother must be harassed for her baby nor one whom a baby is born to (a father) for his baby; and on (his) heir, there is a similar (obligation): but, if both of them decide weaning (prematurely) through mutual consent and consultation between both of them, there is, then, no sin against both of them: and if you decide that you should ask some other women to suckle your babies, there is, then, no sin against you when you hand them over (deliver them) what you have to give them in all fairness: and you must fear disobeying Allah and know that Allah watches what you do.

وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ
بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ
أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ
أَنفُسِهِنَّ بِٱلْمَعْرُوفِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

234. And (those people) who, among you, die and leave wives, they (the wives) must keep themselves in a waiting period for four months and ten days: when they reach their term, no sin shall, then, lie against you about what they do for themselves in a fair manner and Allah is aware of what you do.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ
ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ ۚ عَلِمَ ٱللَّهُ
أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ
سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا ۚ وَلَا تَعْزِمُوا۟
عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ ۚ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ
فَٱحْذَرُوهُ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

235. And there is no sin against you about what you allude to as a proposal to (widowed) women or hide in your hearts; Allah knows that you shall mention it to them, but you must not appoint a time (for marrying) with them secretly except that you should utter words fairly; and you must not determine the contract of marriage till the decree (the waiting period decreed for the widows) reaches its expiry; and you must know that Allah knows what is in

your hearts and hence, you must fear disobeying Him and know that Allah is forgiving, forbearing.

SECTION 31

236. There is no sin against you if you divorce women as long as you have neither had conjugal relations with them nor fixed any bride money for them and (instead of bride money), you must give them something useful: for a rich man according to his means and for a man, in straitened circumstances, according to his means: compensation (must be paid) in a fair manner: (it is) obligatory on the beneficent.

لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

237. And if you divorce them before you have conjugal relation with them and you have, (already), fixed the bride money for them, you must, then, pay half of what you have fixed except that they (wives) forgo (it) or he (husband) who has the contract of marriage in his hand forgoes (it); and that you should forgo is closest to fearing Him: and you must not neglect (doing) favour among yourselves; indeed, Allah watches what you do.

وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَن يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنسَوُا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

238. You must persevere at the obligatory prayers and, (in particular) the excellent / best prayer and stand (long) before Allah obediently.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

239. But, if you (confront) fear, (whether) you are on foot or you are riders, (you must pray, as the case may be): but, when you are secure, you must, then, remember Allah as He has taught you, which you did not know.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

240. And, among you, (those people) who die and leave wives, (must leave) a will for their wives (to be provided with) livelihood up to a year without turning them out; but, if they leave (the house at discretion), there is, then, no sin against you in what they do about themselves in a fair manner and Allah is mighty, wise.

وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾

241. And the divorced women (must, also, be given) something useful in a fair manner (at parting): (it is) obligatory on the fearing.

كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

242. In this way, does Allah expound His verses for you so that you may exercise your reason.

SECTION 32

أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟ ثُمَّ أَحْيَٰهُمْ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

243. Did you not consider (the case) of (those people) who went out of their homes fearing death though they were in thousands: Allah, then, said to them, "Die." __ (And they died.) Then, He brought them to life; indeed, Allah is possessed of bounty for human beings, but most of the human beings do not thank.

وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

244. And you must fight in the cause of Allah and know that Allah hears, knows (everything).

مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ۚ وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ ۖ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

245. Who is (so possessed of generosity) that he will lend a handsome loan to Allah so that He may multiply it for him many times? And Allah, (alone), contracts (narrows) and expands (sustenance) and to Him all of you shall be returned.

أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ مِنۢ بَعْدِ
مُوسَىٰ إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا
نُّقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن
كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ ۖ قَالُوا۟
وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ
أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ فَلَمَّا كُتِبَ
عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ ۗ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾

246. Did you not consider (the case) of a group of elders of the children of Israel after Moses, when they said to their prophet, "(Please) appoint a king for us so that we may fight in the cause of Allah." (The prophet) said, "Will it not, perhaps, be that if fighting is made obligatory on you, you will not fight?" They said, "And why shall we not fight in the cause of Allah while we have been exiled from our homes and (thereby separated from) our children?" But, when fighting was made obligatory on them, they backed out (of the pledge) except a few of them and Allah knows the wrongdoers well.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ
طَالُوتَ مَلِكًا ۚ قَالُوٓا۟ أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ
عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ
سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ
عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ
وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾

247. And their prophet said to them, "Allah has appointed Taaloot as the king for you." They said, "How can he have kingship over us while we are more entitled to kingship than he (is) and he has not been given abundance in property?" He said, "Indeed, Allah has singled him out over you and given him to excess the capacity to expand in knowledge and (might and perfection in) body: and Allah gives kingship (power and authority) whom He wills; and Allah expands (His creation), knows" (everything).

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ
أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ
مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ
وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ إِنَّ فِى ذَٰلِكَ
لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾

248. And their prophet said to them, "Indeed, the proof of his kingship is that the wooden chest in which there is peace (of mind for you) from your *Rabb* and the remains of what Moses' people and Aaron's people have left shall come back to you __ angels will be carrying it; indeed, in (all) such (things) there is a proof for you, if you are believers."

SECTION 33

249. Hence, when Taaloot went out (of the town) with the troops, he said, "Allah is going to try you out by a river and hence, whoever drinks from it, shall not belong to me and whoever does not taste it shall belong to me except he who takes a little water within (the palm of) his hand." But they drank from it (the river), except a few of them; hence, when he and, with him, (those people) who believed crossed it (the river), they said, "We have no strength, today, against Goliath and his troops." (But those people) who were (firmly) convinced that they would appear before Allah (for accountability) said, "How often (it has happened that) a small army has overcome a large army by Allah's command! And Allah is with the patient."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ
مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ
مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ
غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ
فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ
قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ
وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم
مُّلَاقُو اللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ
فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

250. And when they confronted Goliath and his troops they said, "O our *Rabb*! Infuse patience into us and fix our feet (to the ground) and help us against a disbelieving people."

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

251. Then, they put them to rout by Allah's command and David killed Goliath and Allah granted him kingship and wisdom and gave him knowledge from whatever (source) He willed: and if Allah had not been repelling people one by another, the Earth would, certainly, have been corrupted and disordered, but Allah is possessed of bounty for the entire humankind.

فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ
جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ
وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا
دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ
لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ
ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

252. These are Allah's verses which We are reciting before you truthfully; and you are, indeed, among the message bearers (messengers).

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

253. These were the messengers (whom) We had granted superiority one above another (in the bounty of revealed knowledge): among them, (there were some) whom Allah had spoken to and exalted some of them to (sublime) positions; and We had given Jesus, Mary's son, clear evidences and strengthened him with the Holy Spirit (Gabriel): if Allah had willed, (the people) who succeeded them (the messengers) would not have fought against one another after clear evidences had come to them, but they disagreed among themselves as a result of which, among them, there were some (people) who came to believe and, among them, there were some (people) who came to disbelieve; and if Allah had willed, they would not have fought against one another, but Allah does what He wills.

تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ ۚ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

SECTION 34

254. O (the people) who believe! You must spend (your money, time, or energy) from whatever sustenance We provide you with before there comes the Day when there will neither (avail you) any buying or selling nor any friendship nor any intercession and disbelievers are the wrongdoers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ ۗ وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٥٤﴾

255. Allah, other than Whom there is no deity (worth serving), is the Everlastingly Alive, the Self-maintaining Preserver (of the entire cosmos); neither does drowsiness seize Him nor sleep; to Him belong what is throughout the heavens and what is throughout the Earth: who is (so audacious) that he can intercede (for anyone with Him) in His

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ

(august) presence except by His permission? He knows what is before them and what is after them and they cannot encompass even a little of His knowledge except what He Himself wills; His reign extends over the heavens and the Earth and preserving both of them does not burden Him; and He is the Most High, the Most Supreme.

مِنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ
ٱلْعَظِيمُ ﴿٢٥٥﴾

256. There is no compulsion in the Islamic way of life (submission to Allah): guidance has been distinguished from misguidance; whoever, then, rejects (disbelieves in) *taaghoot* (an arch-rebel against Allah) and believes in Allah, comes to hold the firmest handle which shall never break and Allah hears, knows (everything).

لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن
يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ
ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

257. Allah is the protector of (those people) who believe: He brings (comes with / leading) them out of darkness upon darkness (and leads them) towards the light (guidance) and the protectors of (those people) who disbelieve are *taaghoot* (arch-rebels against Allah), they bring them out of the light (and lead them on) towards darkness upon darkness: they are the inhabitants of the fire (of the Hell): they shall abide in it eternally.

ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ
إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ
ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ
إِلَى ٱلظُّلُمَٰتِ ۗ أُو۟لَٰٓئِكَ أَصْحَٰبُ
ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾

SECTION 35

258. Did you not consider (the case of a king, Nimrod), who had disputed with Abraham about his *Rabb* because Allah had given him kingship? When Abraham said, "My *Rabb* is He Who gives life and causes death," he said, "I, (also), give life and cause death."

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ
أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ
ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ
قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ

مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى
كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾

Abraham, (thereupon), said, "But Allah causes the Sun to rise in the east, cause him, then, to rise in the west." He who disbelieved was, then, so astonished as to be speechless and Allah does not guide the people doing wrong.

أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ ٱللَّهُ
مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ
يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِاْئَةَ عَامٍ
فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ
وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً
لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ
نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ
لَهُۥ قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٥٩﴾

259. Or (like the case of a man) who went past a town and it (its houses) had fallen on its (their) roofs (all the houses were razed to the ground): he said, "How will Allah give life to this (town) after its death?" Hence, Allah made him die for a hundred years and then, resurrected him (restored him to life). (Allah) said, "How long did you remain" (in this condition)? He said, "I remained (here in this condition) for a day or a part of a day." (Allah) said, "On the contrary, you remained (in this condition) for a hundred years and hence, look at your food and your water (both of which) have not gone bad and look at your ass (how it has become decomposed. But We will bring it to life) and (We will do it) so that We should make you a sign for human beings: and look at the bones (of your ass) how We set them one with another and then, clothe them with flesh." When it was clear to him, he said, "I know that Allah possesses absolute power and authority over everything."

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ
ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن
لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ

260. And (remember), when Abraham said, "O my *Rabb*! Show me how You will bring the dead to life." (Allah) said, "And do you not believe in" (it)? He said, "Yes certainly. But (I seek it) so as to calm down my heart." Allah said, "Then, take any four of the birds

and then, tame them to yourself, cut them to pieces and then, put every piece of them on every hilltop and then, call them, they will come to you running; and you must know that Allah is mighty, wise."

جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

SECTION 36

261. The image of (those people) who spend their properties in the cause of Allah is like that of a seed that brings forth seven ears (and) in every ear there are a hundred grains and Allah multiplies (further) for whom He wills and Allah expands (His creation), knows (everything).

مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٍ مِّائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

262. (Those people) who spend their properties in the cause of Allah and then, do not let any mention of favour or any hurt (of feelings) follow what they spend, shall have their reward with their *Rabb* and they shall neither fear for themselves nor shall they grieve.

الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنفَقُوا مَنًّا وَلَا أَذًى لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

263. A kind word and forgiveness are better than such alms giving after which hurt (of feelings) comes and Allah is self-sufficient, forbearing.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

264. O (the people) who believe! You must not nullify your alms by any mention of generosity (of what good you do to anyone) and any hurt (of feelings) like (the man) who spends his wealth to show human beings and does not believe in Allah and the Last Day: his image, then, is like that of a smooth rocky surface on which there is some earth and then, a heavy rain falls on it and

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

hence, leaves it hard and smooth: they will not be able to gain anything from what they commit (in this world) and Allah does not guide any disbelieving people.

265. And the image of (those people) who spend their properties to seek Allah's pleasure and the steadfastness of their hearts is like a garden (situated on) a plateau on which a heavy rain falls and hence, it bears fruit double: but, if a heavy rain does not fall on it, a light rain, then, (suffices for it): and Allah watches what you do.

وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ
مَرْضَاتِ ٱللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ
جَنَّةٍۭ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَـَٔاتَتْ أُكُلَهَا
ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

266. Does anyone of you wish that he should have a garden of dates and grapes (with) rivers flowing under it (and) it should have, for him, every kind of fruit and old age should afflict him and he should have weak children and then, a hurricane, in which there is fire, should visit on it (the garden) and hence, it should burn down? So does Allah expound (His) verses for you so that you may ponder.

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ
وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ
فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ
وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ
فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

SECTION 37

267. O (the people) who believe! You must spend some of the good and pure (things) that you earn and some of what We bring forth, for you, from the earth and you must not intend (to set apart) bad things from which you will spend while you will not (yourselves be prepared) to take it except that you will shy away from it; and you must know that Allah is self-sufficient, glorious.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ
مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ
وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم
بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
غَنِىٌّ حَمِيدٌ ﴿٢٦٧﴾

268. The Devil threatens you with want and commands you (to commit) obscenities, while Allah promises you forgiveness and high bounty on His part and Allah expands (His bounty), knows (everything).

ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم
بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ
وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾

269. He gives wisdom whom He wills; and whoever is given wisdom is given immense wealth and nobody bears in mind (such a piece of instruction) but those endowed with the purity of mind.

يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ
ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ
وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾

270. And whatever money you spend or (whatever) vow you make (you must remember that) Allah shall know it and wrongdoers shall have no helpers.

وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ
فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ
مِنْ أَنصَارٍ ﴿٢٧٠﴾

271. If you disclose (your) alms, it is all right and if you hide them and give them to poor people, it is the best for you; and He shall remit some of your sins (in any case) and Allah is aware of what you do.

إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا
وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ
عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

272. There is no responsibility on you for their guidance but, Allah guides whom He wills and whatever wealth you spend is only for yourselves __ and you do not spend but for seeking Allah's pleasure __ and whatever wealth you spend shall be paid up to you and no wrong shall be done to you.

لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى
مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ
وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ
إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

273. (Your alms are) for such poor people as are so involved in the cause of Allah that they cannot afford to travel to seek sustenance: an ignorant person considers them rich from (their) modesty and self-abstention: you can recognize them

لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ
ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ
يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ
تَعْرِفُهُم بِسِيمَٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ

إِلْحَافًا ۗ وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾

from their expression (facial appearance); they do not implore people importunately and whatever wealth you spend, (you must remember that) Allah shall know it well.

SECTION 38

الَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

274. (Those people) who spend their properties (wealth) by night and day, secretly and publicly, shall have their reward with their *Rabb* and they shall neither fear for themselves nor shall they grieve.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَن جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۖ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

275. (Those people) who eat up interest shall not stand up (rise from the dead) but as stands he whom the Devil may have turned mad by touch; such (treatment they shall have) because they say, "Buying / selling is only like interest," while Allah declares buying / selling lawful and declares interest unlawful; hence, whom his *Rabb's* exhortation reaches and then, he desists, to him, then, belongs what is past and his case is up to Allah and (those people) who revert (to interest) are such (people as shall be) the inhabitants of the fire (of the Hell): they shall abide in it eternally.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

276. Allah diminishes and deprives interest of blessings and causes alms to grow: and Allah does not like anyone thankless, sinning (against the divine law).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

277. Indeed, (those people) who believe and do good deeds and perform the

obligatory prayers and pay *zakaat,* shall have their reward with their *Rabb* and they shall, neither, fear for themselves, nor shall they grieve.

وَأَقَامُوا الصَّلَوٰةَ وَءَاتَوُا الزَّكَوٰةَ لَهُمْ
أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

278. O (the people) who believe! You must fear disobeying Allah and leave what remains of the interest, if you are believers.

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِىَ
مِنَ الرِّبَوٰٓا إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾

279. But, if you do not do so, you must, then, take notice (declaration) of a war from Allah and His Messenger and if you repent (forgo interest), you shall, then, have, only, the principals (capital sums) of your properties (moneys and possessions): you must neither wrong nor be wronged.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِۦ ۖ
وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ
لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

280. And if (a person in debt) is in distress, deferment (in payment must, then, be given to him) up to the ease (of his circumstances); and that you forgo (decline to take it from him), is the best for you if you know.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن
تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ
تَعْلَمُونَ ﴿٢٨٠﴾

281. And you must guard against the Day on which you shall be returned to Allah and then, everybody shall be paid up for what he does (in this world) and they shall not be wronged.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّىٰ
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

SECTION 39

282. O (the people) who believe! When you contract a debt (sell or buy on credit) for a fixed term, you must, in that case, commit it to writing; and the writer must write (draw up the deed) between you (both the parties) justly; and the writer must

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ
مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ
بِٱلْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ
ٱللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ

not refuse to write as Allah has taught him; but he must write and he who owes (the debt) must dictate and fear disobeying Allah, his *Rabb* and not diminish anything from it; but, if he who owes (the debt) is ignorant or old or cannot afford to dictate, his guardian must, then, dictate (the deed) justly; and you must ask two witnesses to bear witness from among your men: but, if both of them (the witnesses) are not two men, then, a man and two women, the witnesses must belong to (those people) whom you approve of, (two women), so that if one of the two forgets, the other one of the two may remind her; and the witnesses must not refuse whenever they are called; and you must not be fed up with writing it, (whether) it is small or big, up to its fixed term; such (a conduct) is the most equitable and straightest in Allah's view for the evidence (to be established) and closest to your not falling into doubt except that, if it is a trade on the spot in which you engage in among yourselves, there is, in that case, no sin against you, if you do not write it (draw up a deed for it), and you must call upon (some people) to bear witness whenever you conclude a bargain among yourselves; and neither must the writer be coerced nor the witness; and if you do so, it will, then, be transgression on your part and you must fear disobeying Allah and Allah teaches you (all these matters) and Allah knows everything.

وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ۚ فَإِن كَانَ
ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ
أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ وَٱسْتَشْهِدُوا۟
شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ
فَرَجُلٌ وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ
أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ إِحْدَىٰهُمَا
ٱلْأُخْرَىٰ ۚ وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟ ۚ وَلَا تَسْـَٔمُوٓا۟
أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ۚ ذَٰلِكُمْ
أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَـٰدَةِ وَأَدْنَىٰٓ
أَلَّا تَرْتَابُوٓا۟ ۖ إِلَّآ أَن تَكُونَ تِجَـٰرَةً حَاضِرَةً
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ ۚ
وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا۟ فَإِنَّهُۥ
فُسُوقٌۢ بِكُمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ ۖ وَيُعَلِّمُكُمُ
ٱللَّهُ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٨٢﴾

283. And if you are on a journey and do not find a writer, (you may resort to) pledge (commodities and

وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا۟ كَاتِبًا فَرِهَـٰنٌ
مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى

give them in) possession (of the lender): but, if you (develop) trust in one another, then, (the person) who has been trusted (with the deposit) should return his trust (the deposit) and he must fear Allah, his *Rabb* and you must not hide evidence; and whoever hides it, must, then, (know that) his heart is sinful and Allah knows what you do.

أَوْتُمِنَ أَمَٰنَتَهُۥ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ ۗ وَلَا تَكْتُمُوا۟ ٱلشَّهَٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

SECTION 40

284. To Allah belong what is throughout the heavens and what is throughout the Earth and whether you disclose what is in your hearts or hide it, Allah shall hold you accountable for it and then, He may forgive whom He wills and punish whom He wills and Allah possesses absolute power and authority over everything.

لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾

285. The Messenger believes in what is revealed to him from his *Rabb* and (so do) all the believers; all of them believe in Allah and His angels and His books and His messengers. (They say), "We do not differentiate between one (another) among His messengers." And they say, "We hear and we obey: (we seek) Your forgiveness __ O our *Rabb* __ and to You is to be (our) return."

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾

286. Allah does not impose a hard task on anyone except according to one's ability; to one's advantage (shall go) what (good) one does (in this world) and against one (to one's disadvantage shall go) what (evil) one commits (in this world. Believers pray), "O our *Rabb*! Do not punish us if we forget or err. O our *Rabb*! Do not impose a burden on us as You had imposed it

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا

وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا
وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا
عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

on (those people) who had been before us. O our *Rabb*! Do not impose what we have no strength with on us and pardon us and forgive us (our sins) and have mercy on us; You are our Lord Protector and hence, help us against the disbelieving people."

* ***respite,*** *means, an interval of relief or temporary delay.*
يُنظَرُونَ *(yunẓaroona) is the passive from* أَنظَرَ *(anẓara) denoting* أَمْهَلَ وَأَخَّرَ *(amhala wa akhkhara) and hence, respite or delay may be used.*

SURAH AAL-I -`IMRAAN (3)

The *Suratulbaqara* and the *Surah Aal-i-`Imraan* have been equated with the Sun and the Moon which means that the *Surah Aal-i-`Imraan* derives its light or theme from the *Suratulbaqara* and depends upon it. Hence, the *Surah Aal-i-`Imraan,* which has a thematic unity with the *Suratulbaqara,* may be divided into five parts.

The first part of the Surah, from the first verse to the thirty-second verse, extends and elucidates what has been impliedly mentioned in the very beginning of the *Suratulbaqara* __ the *Quraan* is Allah's book, having been revealed in continuity of the *Injeel* and the Torah and other books revealed to messengers through ages past. It does not, only, complete them but, also, contain their messages in full measure. Those people who had belied and denied Allah's books had been wiped out. The Jews and the Christians and the polytheists who have been rejecting the *Quraan* must submit themselves to it and the Last Messenger or they shall also meet the same fate. The battle of *Badr* has been cited as an example of Allah's help, how the believers, with all their lack of military power, had triumphed over the Makkan polytheists. Hence, they must, also, submit themselves to the Last Messenger and give up their antagonism.

The second part of the Surah, from the thirty-third verse to the sixty-third verse, addresses the Christians and puts the record straight __ Jesus Christ was not the son of God. He was a messenger, created like Adam, to guide and reform the children of Israel who had gone astray and mutilated and interpolated the Torah. The Surah addresses the Christians directly as the *Suratulbaqara* addresses the Jews directly without mincing words and challenges them to curse whoever advocates and follows falsehood in regard to Jesus Christ.

The third part of the Surah, from the sixty-fourth verse to the one hundred and twentieth verse, addresses the people of the Book __ the Jews and the Christians __ jointly and invites them to believe in Allah and the Last Day and abandon polytheism and falsehood. It, then, reminds the Jews of their obligation to help the Last Messenger and their criminal conduct in the past and warns them of dire consequences, if they fail to accept the Message because all the prophets and messengers from Abraham to Jesus Christ, throughout the past, had brought the same message and adhered to it __ submission to Allah and His books. Allah's first House had been built in Bakka (Makka) for the guidance of humankind. Hence, the Last Messenger deserves to be followed as he is following in Abraham's footsteps. The believers, too, have, similarly, been exhorted not to deviate from the straight path. They must found a community to enjoin good and prohibit evil as, after the deposition of the people of the Book, the Islamic Community is, now, the torch-bearer of Islam among all the human beings till the Doomsday. After exposing the Jews' hostility further, the Surah mentions approvingly a small group among them following the messengers without any reservations.

The fourth part of the Surah, from the one hundred and twenty-first verse to the one hundred and eightieth verse, proceeds to comment on the believers' performance during the War of the Uḥud which, the *Quraan* asserts, has been a blessing in disguise. It exposes the three hundred hypocrites under Ibni Ubaiyyi and other faint-hearted groups. Besides, the Surah exposes the weakness, the greed, the indiscipline, and the fear of death among the believers. After forgiving them, the Surah exhorts them to inculcate discipline of the highest order in their ranks and promises them ascendancy in future. It, then, proceeds to condemn *riba* (interest) which is the manifestation of greed and selfishness and decries miserliness thereby implying that believers must spend what they can for Allah without reservations.

The concluding part of the Surah, again, turns to criticising the Jews and the hypocrites who used to closet with the leaders of the Jews and ridicule the *Quraan,* the Messenger, and sincere believers. It threatens all such Jews, hypocrites, and polytheists with dire punishment and exhorts the believers to bear with them as they cannot hold back the clock of the Islamic Revolution. It ends in high praise for the people endowed with reason and wisdom and, like the *Suratulbaqara,* in a moving prayer. They pray to Him, reflect on His creation, and reach positive conclusion __ this cosmos has not been created in vain. They accept the Message and the Messenger and seek Allah's forgiveness as He is the Sole Creator of such a sublime cosmos. The Surah ends in Allah's promise of supreme reward for such people and all the doers of good striving for Islam.

SURAH AAL-I-`IMRAAN

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

1. *Alif laam meem.*

2. Allah, other than Whom there is no diety (worth serving), is the Everlastingly Alive, the Self-maintaining Preserver (of the entire cosmos).

3. He has revealed the Book to you with the truth, portion by potion, substantiating what (had been revealed and prophesied) before it (the *Quraan*) and He had revealed the Torah and the *Injeel*

4. Earlier (than the *Quraan*) as the guidance for human beings and, (now), He has revealed the Criterion (the *Quraan* to judge the truth and falsehood by): indeed, (those people) who disbelieve in Allah's verses shall have violent punishment and Allah is mighty, possessing power to requite (them) with punishment.

5. Indeed, neither anything is hidden from Allah throughout the Earth nor throughout the heaven (the space).

6. (It is) He Who shapes all of you in the wombs how He wills; there is no diety other than Him, the Almighty, the Sole Source of wisdom.

7. (It is) He Who has revealed the Book, to you, a part of which (contains) the verses fortified

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾

اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَأَنزَلَ التَّوْرَاةَ وَالْإِنجِيلَ ﴿٣﴾

مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا
بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ
ذُو انتِقَامٍ ﴿٤﴾

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ ﴿٥﴾

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ
لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ
هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ

فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ
وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۘ
وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ
وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾

(against misinterpretation) __ they are the essence of the Book __ and there are others, bearing close resemblance and hence, as for (those people) in whose hearts there is perverseness, they follow the part of its (verses) which closely resemble (in meaning), seeking to sow the seeds of discord and seeking to lend them an interpretation, though nobody knows their (correct) interpretation other than Allah and those grounded in knowledge say, "We believe in it __ all (of them have come) from our *Rabb*." And nobody bears in mind (such a piece of instruction) but those endowed with the purity of mind.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ
رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾

8. (They pray), "O our *Rabb*! Do not pervert our hearts after You have guided us and grant us mercy on Your part; indeed, You are the Most Generous Giver.

رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ
إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٩﴾

9. O our *Rabb*! You are, indeed, going to gather up all the human beings on the Day about which there is no doubt; indeed, Allah does not break an appointment."

SECTION 2

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ
وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ
هُمْ وَقُودُ ٱلنَّارِ ﴿١٠﴾

10. Indeed, (those people) who disbelieve (must know that) neither their properties (money power) nor their children (manpower) shall stand them in good stead against Allah at all and they are (the people) who shall be the fuel of the fire (of the Hell).

كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟

11. (They are going to meet) the same fate (the ultimate condition) as the people of Pharaoh and (the

peoples) who existed before them (had met); they had belied and denied Our verses and hence, Allah had punished them for their sins and Allah inflicts violent punishment.

بِـَٔايَـٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿١١﴾

12. Say to (those people) who disbelieve, "You shall, soon, be overcome and driven towards the Hell; and what a bad place to stay it is!"

قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾

13. There was a lesson for you in the two armies that met each other (in the battle at *Badr*): there was an army fighting in the cause of Allah and there was another (army of) disbelievers (who) observed them (the believers), with their own eyes, being twofold of them (the disbelievers); and Allah strengthens whom He wills with His help: indeed, in this (battle and its outcome) there is, certainly, a lesson for those possessing eyes (insight).

قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَـٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَـٰرِ ﴿١٣﴾

14. The love of the self demands for the soft and the tasty, including women and sons and accumulated riches comprising gold and silver and marked horses and cattle and arable lands, has been adorned to human beings: (but all) such (things) are the enjoyment (possession and use) of the life of the world and (it is) Allah with Whom there is an excellent place of return.

زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَـٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَـٰمِ وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَـٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾

15. Say, "Shall I tell you (a place) better than all such (things? Those people) who guard against (evils in this world) shall have, with their *Rabb*, gardens under which rivers

قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ

مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾

will be flowing __ they shall abide among them eternally and (they shall have, there), chaste wives and (above all, they shall have) Allah's pleasure: and Allah is watchful of His servants" (who render Him exclusive obedience)

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿١٦﴾

16. Who say, "O our *Rabb*! Indeed, we believe and hence, forgive our sins and save us from the punishment of the fire."

ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلْقَٰنِتِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ﴿١٧﴾

17. (They are) the patient and the truthful and the obedient and those who spend (their money, time, and energy for Allah) and those who seek forgiveness (of Allah) at the close of the night a little before the morning.

شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾

18. Allah and angels and those possessing knowledge bear witness that there is no deity other than Him, (Self-existent and) maintaining equity (throughout the cosmos); there is no deity other than Him, the Almighty, the Sole Source of wisdom.

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُو۟تُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾

19. Indeed, (the only true) way of life in Allah's view is Islam (submission to Him) and, acting wrongfully among themselves and deviating from the truth, the people, who were given the Book, did not disagree with (the guidance) but after knowledge had come to them and (those people) who disbelieve in Allah's verses (must remember that) Allah is swift at accountability.

فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُو۟تُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ

20. But, if they quarrel with you, you must, then, say, "I submit myself to Allah and (those believers) who

فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَإِن تَوَلَّوْا۟ فَإِنَّمَا
عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾

follow me," (also, do so): and say to (those people) who were given the Book and the unlettered (the `Arab polytheists), "Do you, also, submit yourselves" (to Him)? Hence, if they submit themselves (to Him), only then, they will be rightly guided and if they turn away, the communication (of the message) is, then, the only obligation on you and Allah is watchful of His servants (who render Him exclusive obedience).

SECTION 3

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ
ٱلنَّبِيِّـۧنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ
يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُم
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

21. Hence, you must give the "good" news of a grievous punishment to (those people) who have been rejecting (disbelieving in) Allah's verses and assassinating prophets without any justification and assassinating (those apostles) who had been enjoining equity (justice according to natural law or right) among the people.

أُو۟لَٰٓئِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا
وَٱلْـَٔاخِرَةِ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٢﴾

22. They are (the people) whose actions shall be nullified in the world and the afterworld and they shall not have any helpers.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ
يُدْعَوْنَ إِلَىٰ كِتَٰبِ ٱللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ
مِّنْهُمْ وَهُم مُّعْرِضُونَ ﴿٢٣﴾

23. Do you not look at (those people) who were given a portion of the Book, (when) they are invited to Allah's Book so that it may judge among them, then, a faction among them, turns away and they shun (it)?

ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا
مَّعْدُودَٰتٍ ۖ وَغَرَّهُمْ فِى دِينِهِم مَّا كَانُوا۟
يَفْتَرُونَ ﴿٢٤﴾

24. Such (is their conduct) because they say, "The fire (of the Hell) shall not touch us except for a few days" and what they have been forging has deluded them about their way of life.

فَكَيْفَ إِذَا جَمَعْنَٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾

25. How will, then, (they manage with), when We gather up all of them on the Day about which there is no doubt and everyone shall be paid up for what one does and they shall not be wronged?

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾

26. Say, "O Allah! The Sole Sovereign of (possessing and exercising) sovereignty, You give sovereignty (supreme power over a body politic) whom You will and take away sovereignty from whom You will and You exalt whom You will and disgrace whom You will: in Your hand is mercy (blessing): indeed, You possess absolute power and authority over everything.

تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

27. You merge night in day and merge day in night and You take what is alive out of what is dead and take what is dead out of what is alive and You provide, whom You will, with sustenance without limiting / straitening."

لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾

28. Believers must not make friends with disbelievers excluding believers and whoever does so, does not, then, belong to Allah in any way except that you must guard yourselves from them as guarding deserves and Allah frightens you of Himself (His punishment) and to Allah is to be the return (of all).

قُلْ إِن تُخْفُوا۟ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ ۗ وَيَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٩﴾

29. Say, "Whether you hide what is in your breasts (hearts) or disclose it, Allah shall know it and He knows what is throughout the heavens and what is throughout the Earth and Allah possesses absolute power and authority over everything."

30. The Day when every human being finds what good he does and what evil he does (in this world) present (before him), he will wish if only there were a long stretch of time between him and it (the evil) and Allah frightens you of Himself (His punishment) and Allah is compassionate with His Own created human beings.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا
وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًۢا
بَعِيدًا ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَٱللَّهُ
رَءُوفٌۢ بِٱلْعِبَادِ ﴿٣٠﴾

SECTION 4

31. Say, "If you love Allah, you must, then, follow me, Allah shall love you and forgive your sins and Allah is forgiving, merciful."

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

32. Say, "You must obey Allah and the Messenger." But, if they turn away, (they must know that) Allah does not love disbelievers.

قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ
لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٣٢﴾

33. Indeed, Allah had singled out Adam and Noah and Abraham's family and *`Imraan's* family over (in preference to) all the human beings (to guide them).

إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ
وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾

34. (They were) one another's descendants and Allah hears, knows (everything).

ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

35. (Remember) when *`Imraan's* wife said, "O my *Rabb*! I dedicate, what is in my womb to You, consecrated (to Your service) and hence, accept (him) from me: indeed, You are the Hearer, the Omniscient."

إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى
بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾

36. But, when she bore *her*, she said, "O my *Rabb*! I have given birth to a daughter" __ and Allah knew

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ
بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا

best what she had given birth to and a male is not like a female __ "and I have named her Mary and I place her and her descendants in Your protection against the Devil, the cursed."

مَرْيَمَ وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا
مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾

37. Her *Rabb,* then, accepted her with a gracious acceptance and raised her into an excellent growth and appointed *Zakariyyaa* her guardian: whenever *Zakariyyaa* called on her in a cell (of the sanctuary in Jerusalem), he found sustenance with her: he said, "O Mary! Where do you come by this" (sustenance)? She said, "It is (comes) from Allah. Indeed, Allah provides whom He wills with sustenance without limiting / straitening."

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا
وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ
وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ
قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ
مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

38. There (at that place and time) *Zakariyyaa* prayed to his *Rabb*: he said, "O my *Rabb*! Grant me a good son on Your part (on Your Own initiative): indeed, You hear a prayer."

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ رَبِّ هَبْ لِى
مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ﴿٣٨﴾

39. (As a result of his prayer), the angels called him out, while he stood praying in the cell, "Allah announces the good news of John to you, as one substantiating Allah's Word (Jesus) and a noble (guide) and a self-restrained (man) and a prophet among the righteous."

فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ
أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾

40. He said, "O my *Rabb*! How shall I have a son while old age has reached me and my wife is barren?" (Allah) said, "So does Allah what He wills."

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَقَدْ بَلَغَنِىَ
ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ ۖ قَالَ كَذَٰلِكَ
ٱللَّهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾

41. *(Zakariyyaa)* said, "O my *Rabb*! Fix a sign for me." He said, "Your sign is that you will not be able to talk to

قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ
ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر رَّبَّكَ كَثِيرًا

وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾

the people for three days except by gesture and you must remember your *Rabb* frequently and declare (Him) free from imperfections in the evening and in the morning."

SECTION 5

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ
وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

42. And (remember) when the angels said, "O Mary! Allah has, chosen you and cleansed you (of sin) and singled you out over all the women of the world.

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي
وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

43. O Mary! Obey your *Rabb* and prostrate yourself and bow down (to Him) with those who bow down" (to Him).

ذَٰلِكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنتَ
لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ
مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

44. Such are some of the stories of the unseen that We are revealing to you; and you were neither with them when they were casting their pens (drawing lots) which of them would be Mary's legal guardian nor you were with them when they were quarrelling together.

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ
بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ
وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

45. (Remember) when the angels said, "O Mary! Allah announces the good news of the Word to you on His part, his name will be the Messiah, Jesus, Mary's son, illustrious in the world and the afterworld and among the close (to Allah)

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ
وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾

46. And he will talk to the people in the cradle and (when he is) middle-aged (mature) and (he will be) among the righteous."

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ

47. She said, "O my *Rabb*! How will a son be born to me while no man

قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ ۚ
إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٤٧﴾

has ever, gone to bed with me?" (Allah said), "So does Allah create what He wills; when He decrees a matter, He, then, only, says to it, 'Be' and hence, it is (it comes into existence).

وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٤٨﴾

48. And He will teach him the Book and wisdom and the Torah and the *Injeel*

وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ
مِّن رَّبِّكُمْ ۖ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ
كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ
ٱللَّهِ ۖ وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ
ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ
وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً
لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾

49. And (send him as) a messenger to the children of Israel." (When he came to them as a messenger, Jesus said), "I have come to you with a miracle from your *Rabb* __ I make (an image) from the clay, for you, like the shape of a bird and then, I breathe out into it as a result of which it turns into a bird by Allah's authority and I cure a man born blind and a leper and I bring the dead back to life by Allah's authority and I can tell you what you eat and what you store up in your houses; indeed, in such (an authority exercised by me) there is, certainly, a proof for you, if you are believers.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ
وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ ۚ
وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٥٠﴾

50. And (I have come) substantiating what (had been revealed and prophesied), before me, through the Torah and (I have been sent) so that I may declare lawful for you some of (the things) that have been forbidden for you and I have come to you with a proof from your *Rabb* and hence, you must fear disobeying Allah and obey me.

إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۗ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٥١﴾

51. Indeed, Allah, (alone), is my *Rabb* and your *Rabb* and hence, you must serve (render exclusive obedience

to) Him __ this is the straight path."

فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ
مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ
أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ
وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

52. But, when Jesus sensed disbelief among them, he said, "Who are my helpers towards Allah?" The disciples said, "We are Allah's helpers: we believe in Allah and you must bear witness that we are muslims (submitting ourselves to Allah).

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ
فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٥٣﴾

53. O our *Rabb*! We believe in what You have revealed and we follow the Messenger (Jesus) and hence, enter us up together with the witnesses."

وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ
ٱلْمَٰكِرِينَ ﴿٥٤﴾

54. And they conspired (against Jesus) and Allah planned to requite them with punishment for their conspiracy and Allah is the Best Planner to punish for conspiracies.

SECTION 6

إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ
إِلَىَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟ وَجَاعِلُ
ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۖ
ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا
كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

55. (Remember) when Allah said, "O Jesus! I am going to recall you and raise you to Myself and purge you from (those people) who disbelieve and I am going to make (those people) who follow you above (those people) who disbelieve till the Day of Resurrection and then, to Me is to be the return of all of you and then, I will judge among all of you about what all of you disagree with one another.

فَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٥٦﴾

56. Then, as for (those people) who disbelieve, I will inflict a violent punishment on them in the world and the afterworld and they shall not have any helpers.

وَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٥٧﴾

57. And as for (those people) who believe and do good deeds, He shall, (as a result of their performance in the world), pay them up their rewards and Allah does not like wrongdoers."

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْـَٔايَٰتِ وَٱلذِّكْرِ ٱلْحَكِيمِ ﴿٥٨﴾

58. Such is (Jesus Christ's account): We are reciting before you some of (Our) verses, that is, the Book *(Quraan)* full of wisdom.

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾

59. Indeed, the example of Jesus, in Allah's view, is like that of Adam: He created him from the earth and then, said to him, "Be" and hence, he was (came into existence).

ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾

60. The truth (as related above) is from your *Rabb,* and hence, you must not be among the doubting.

فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾

61. Whoever, then, quarrels with you about him (Jesus) after knowledge has come to you, you must, (O Messenger), then, say, "Come! let us call our sons and your sons and our women and your women and our people and your people, and then, we should pray humbly (to Allah) and, thereby, invoke Allah's curse on liars."

إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٢﴾

62. Indeed, this (chain of events as narrated above) is, (the only) truthful (authentic) account; and there is no deity but Allah, and Allah is, indeed, the Almighty, the Sole Source of wisdom.

فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ عَلِيمٌۢ بِٱلْمُفْسِدِينَ ﴿٦٣﴾

63. But, if they turn away (reject the truth), Allah, then, certainly, knows those who cause wrong, corruption, and disorder.

SECTION 7

64. Say, "O the people of the Book! Come to the word (unity__ Allah being one) in common between us and you that we must neither serve (render obedience to anyone) except Allah nor attribute any associate to Him nor anyone of us must take others as deities besides Allah." But, if they turn away (the offer to agree on it), you must, then, say, "Bear witness that we are muslims" (we submit ourselves to Allah).

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

65. O the people of the Book! Why do you quarrel with us about Abraham though the Torah and the *Injeel* were not revealed but after him? Do you, not, then, exercise your reason?

يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوْرَىٰةُ وَٱلْإِنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾

66. You are (the people who) quarrelled about what you had some knowledge. Why do you, then, quarrel about what you have no knowledge? And Allah knows and you do not know.

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

67. Abraham was neither a Jew nor a Nazarene but he was a single-mindedly devoted muslim (submitting himself to Allah) and he did not belong to the polytheists.

مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾

68. Indeed, the people, worthiest of attributing themselves to Abraham are (the people) who follow him and this Prophet and (those people) who believe and Allah is the protector of the believers.

إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟ ۗ وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾

69. A group of the people of the Book wishes if only they could mislead you though they do not mislead but themselves and they do not realize!

وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يُضِلُّونَكُمْ ۖ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمۡ تَشۡهَدُونَ ﴿٧٠﴾

70. O the people of the Book! Why do you reject (disbelieve in) Allah's verses though you bear witness (to such a revelation).

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَلۡبِسُونَ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُونَ ٱلۡحَقَّ وَأَنتُمۡ تَعۡلَمُونَ ﴿٧١﴾

71. O the people of the Book! Why do you confound the truth with falsehood and hide the truth though you know (it).

SECTION 8

وَقَالَت طَّآئِفَةٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ ءَامِنُواْ بِٱلَّذِيٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجۡهَ ٱلنَّهَارِ وَٱكۡفُرُوٓاْ ءَاخِرَهُۥ لَعَلَّهُمۡ يَرۡجِعُونَ ﴿٧٢﴾

72. And a group of the people of the Book says, "Believe in what has been revealed to (those people) who believe, at the beginning of the day and disbelieve at the end of it so that they may revert (to polytheism).

وَلَا تُؤۡمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمۡ قُلۡ إِنَّ ٱلۡهُدَىٰ هُدَى ٱللَّهِ أَن يُؤۡتَىٰٓ أَحَدٞ مِّثۡلَ مَآ أُوتِيتُمۡ أَوۡ يُحَآجُّوكُمۡ عِندَ رَبِّكُمۡۗ قُلۡ إِنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ﴿٧٣﴾

73. And do not trust in (anyone) except whoever follows your way of life" __ say (O Messenger), "Indeed, the (only) guidance is Allah's guidance."__"lest anyone else should be given as you have been given or they should dispute against you in the presence of your *Rabb*." Say (O Messenger), "Indeed, all the bounty is in Allah's hand, He gives whom He wills and Allah expands (His bounty), knows" (everything).

يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ﴿٧٤﴾

74. (Allah) singles out, with His mercy, whom He wills and Allah possesses supreme bounty.

وَمِنۡ أَهۡلِ ٱلۡكِتَٰبِ مَنۡ إِن تَأۡمَنۡهُ بِقِنطَارٖ يُؤَدِّهِۦٓ إِلَيۡكَ وَمِنۡهُم مَّنۡ إِن تَأۡمَنۡهُ بِدِينَارٖ لَّا يُؤَدِّهِۦٓ إِلَيۡكَ إِلَّا مَا دُمۡتَ عَلَيۡهِ قَآئِمٗاۚ ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لَيۡسَ عَلَيۡنَا فِي ٱلۡأُمِّيِّـۧنَ سَبِيلٞ وَيَقُولُونَ

75. And among the people of the Book, there is one who, if you entrust him with huge wealth, will deliver it to you and among them, there is (such a) one who, if you entrust him with a *dinar* (a gold coin) only, will not deliver it to you unless you remain standing on him (demanding to pay

it back: they adopt) such (a practice) because they say, "There is no blame on us in the case of the unlettered" (the `Arabs). And they utter falsehood against Allah and they know (what they say and do).

عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

76. Yes, whoever lives up to His obligation and guards (against violating it, must know that) Allah, certainly, loves the fearing.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧٦﴾

77. Indeed, (those people) who sell Allah's obligation and their oaths for a little value are such (people as) shall neither have any share in the afterworld nor will Allah speak to them nor look at them, on the Day of Resurrection, nor cleans them (of sins) and they shall have a grievous punishment.

إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِى ٱلْءَاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

78. And, among them, there is a faction (of Jews) who twist their tongues with the Book (while reading it) so that you may take it to be from the Book *(Quraan)*, while it is not from the Book and they say, "It is from Allah," while it is not from Allah and they utter falsehood against Allah and they know (what they say).

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ لِتَحْسَبُوهُ مِنَ ٱلْكِتَٰبِ وَمَا هُوَ مِنَ ٱلْكِتَٰبِ وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

79. It does not become a man that Allah should grant him the book and judgement and prophethood and then, he should say to the people, "Be my servants (render me obedience) besides Allah." But (he will say to them), "Be Allah's true followers because you teach the Book and because you read it yourselves."

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّۦنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾

وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾

80. And he will never enjoin you to take angels and prophets as deities. Will he enjoin you to disbelieve after you have submitted yourselves (to Allah)?

SECTION 9

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ ﴿٨١﴾

81. And (O the people of the Book! Remember) when Allah imposed an obligation about the prophets (on you), "Although I have granted you the Book and wisdom, yet, when a messenger (Muḥammed s.a.w.s.) comes to you, substantiating what is with you, you shall believe in him and help him." (Allah, then), said, "Do you acknowledge and accept, accordingly, My burden" (responsibility)? They said, "We acknowledge." (Allah) said, "Then, bear witness and I am, also, with you among the witnesses.

فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

82. Whoever, then, turn away (violate the obligation) after such (an acknowledgement) shall be the transgressors."

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

83. Do they, then, want (a way of life) other than Allah's way of life while to Him submit themselves whoever are throughout the heavens and the Earth willingly and unwillingly and to Him all of them shall be returned?

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ

84. Say, "We believe in Allah and what is being revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and (his) descendants and what Moses and Jesus and (other) prophets were given by their *Rabb* __ we do not

differentiate between one (another) among them __ and to Him do we submit ourselves."

أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾

85. And whoever seeks (to follow) a way of life other than Islam (shall go astray) and hence, it shall not be accepted from him and he shall be among the losers (the damned) in the afterworld.

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾

86. How will Allah guide the people who disbelieve after their believing and bearing witness that the Messenger is true and clear evidences have come to them? And Allah does not guide any wrongdoing people.

كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٨٦﴾

87. The requital of such (people) is that the curse of Allah and the angels and all the human beings shall fall on them.

أُو۟لَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

88. They shall abide in it (in a cursed state) eternally: neither will punishment be alleviated from them nor will they be given any respite.

خَٰلِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾

89. But (those people) who repent after such (wrongdoings) and reform (themselves must know that) Allah is, certainly, forgiving, merciful.

إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾

90. The repentance of (those people) who disbelieve after their believing (in Islam) and then, go on increasing in disbelief shall not be accepted and such (people) are the strayed.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾

91. Indeed, (those people) who disbelieve and die while they are disbelievers, (shall be damned) and

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا

وَلَوِ ٱفْتَدَىٰ بِهِۦٓ ۗ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾

hence, Earthful of gold shall not be accepted from anyone of them, even if anyone ransoms it (to free oneself from punishment)__ such (people) shall have a grievous punishment and they shall not have any helpers.

SECTION 10

لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾

92. You shall never attain obedience (to Allah) till you spend some of what you love; and Allah shall know anything which you will spend (for Him).

كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ ۗ قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٣﴾

93. All the foods were lawful for the children of Israel except what Israel had declared unlawful for himself before the Torah was revealed. Say, "Produce, then, the Torah and then, read it if you are truthful."

فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ مِنۢ بَعْدِ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾

94. Hence, (those people) who forge falsehood against Allah after such (a clarification) are such (people as) are the wrongdoers.

قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٩٥﴾

95. Say, "Allah proclaims the truth. Hence, you must follow the way of Abraham, a single-mindedly devoted (muslim) and he did not belong to the polytheists."

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾

96. Indeed, the first House established for human beings is the one that (is situated) in Bakka, blessed and (a source of) guidance for all the human beings.

فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ

97. In it, there are clear signs (such as) Abraham's abode and whoever enters it, is secure: and for the sake of Allah, the pilgrimage of the

House is obligatory on such human beings as can afford an access to it; and whoever rejects (disbelieves) in it, does not matter because) Allah is self-sufficient of the entire creation.

إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾

98. Say, "O the people of the Book! Why do you reject (disbelieve in) Allah's verses though Allah is a witness against what you have been doing?"

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾

99. Say, "O the people of the Book! Why do you prevent (those people) who believe from Allah's way which you seek to pervert though you yourselves are witnesses (of it)? And Allah is not unmindful of what you are doing."

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

100. O the people who believe! If you follow a group of (the people) who were given the Book (the Torah), they will turn you into disbelievers after your believing (in Islam).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾

101. And how can you disbelieve while Allah's verses are being recited before you and His Messenger is in your midst? And whoever adheres to (give support or allegiance to) Allah (His obligation) is guided to the straight path.

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

SECTION 11

102. O the people who believe! You must fear Allah as His fear deserves (is worthy of) and you must not die but while you are muslims (you submit yourselves to Allah).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾

103. And you must adhere to Allah's obligation collectively and you must not split (divide into hostile factions); and you must remember Allah's grace for you when you

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ

بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ
عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

were enemies and then, Allah inspired love into your hearts and hence, by His grace, you turned into brethren and you were on the verge of (falling into) the pit of fire and then, He rescued you from it: so does Allah expound His verses for you so that you may be rightly guided.

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ
بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ ﴿١٠٤﴾

104. And there must be, among you, a community (a unified body of individuals) that must urge (human beings) to goodness and enjoin what is known to be good universally and prohibit what is known to be evil universally; and (the people) such (as these) are going to prosper.

وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ
مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

105. And you must not be like (those people) who split (divide into hostile factions) and disagree among themselves after clear evidences come to them; and (the people) such (as these) shall have a terrible punishment

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ
ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ
فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾

106. On the Day, when some faces whiten (are cheerful) and some faces blacken (are cheerless); and then, as for those (people) whose faces blacken, (they shall be asked), "Did you reject (disbelieve) after your believing (in Islam)? Taste, then, the punishment because you used to disbelieve."

وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ
هُمْ فِيهَا خَٰلِدُونَ ﴿١٠٧﴾

107. And as for (those people) whose faces whiten, they shall (remain) under Allah's mercy: they shall abide in it eternally.

تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۗ

108. These are Allah's verses which We are reciting before you truthfully

and Allah does not will (to do) any wrong to human beings.

وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَٰلَمِينَ ﴿١٠٨﴾

109. And to Allah belong what is throughout the heavens and what is throughout the Earth; and to Allah are returned all the matters.

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿١٠٩﴾

SECTION 12

110. You are the best community, selected for (the purpose of guiding all) the human beings __ you enjoin what is known to be good universally and prohibit what is known to be evil universally and believe in Allah and if the people of the Book had believed, it would have been the best for them; some of them are believers while most of them are transgressors.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ ﴿١١٠﴾

111. They cannot harm you except hurting (your feelings) and if they fight against you, they shall take to flight and then, they shall not be helped.

لَن يَضُرُّوكُمْ إِلَّآ أَذًى ۖ وَإِن يُقَٰتِلُوكُمْ يُوَلُّوكُمُ ٱلْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾

112. Dishonour has been imposed on them, wherever they are found except by Allah's covenant of protection and the covenant of protection of human beings and they have returned to Allah's wrath and destitution, humiliation and weakness have been imposed on them; (they deserve) such (a punishment) because they have been rejecting (disbelieving in) Allah's verses and assassinating prophets without any justification; such (a punishment they deserve) because they disobey and have been committing excesses.

ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿١١٢﴾

لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ
يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

113. All of them are not equal: among the people of the Book, there is an upright community (of individuals) who peruse Allah's verses during night and they prostrate themselves (to Allah).

يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ
بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ
فِى ٱلْخَيْرَٰتِ ۖ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾

114. They believe in Allah and the Last Day and enjoin what is known to be good universally and forbid what is known to be evil universally and strive for acts of goodness and such (people) are among the righteous.

وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ
وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾

115. And whatever act of goodness they do shall not go unacknowledged and Allah knows the fearing.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ
وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ
وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١١٦﴾

116. Indeed, (as for those people) who disbelieve, neither their properties (money power) nor their children (manpower) shall avail them against Allah in any way and such (people) shall be the inhabitants of the fire (of the Hell); they shall abide in it eternally.

مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا
كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ
وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

117. An image of what they spend in this life of the world is like a wind in which there is hoarfrost (which) strikes the standing corn of a people who wrong themselves and hence, destroys it; and Allah does not wrong them, but they wrong themselves.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً
مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا۟ مَا عَنِتُّمْ
قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى
صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ ۖ

118. O the people who believe! You must not make intimate friends with (persons) other than yourselves (because) they spare no pains in undermining you: they wish what distresses you: (their) intense hatred has, already, appeared from (come out of) their mouths and what

إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

their breasts hide is intenser; We have, already, expounded, for you, verses (containing warnings), if you exercise your reason.

هَـٰٓأَنتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَـٰبِ كُلِّهِۦ ۖ وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ ۚ قُلْ مُوتُوا۟ بِغَيْظِكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾

119. It is only you who love them and they do not love you while you believe in the Book in its entirety and when they meet you, they say, "We believe," and when they are alone, they bite (their) fingers in rage against you; say, "Die in your rage: indeed, Allah knows secret thoughts in human breasts."

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا ۖ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

120. If fortune attends you, it hurts them and if adversity hits you, they delight in it and if you are patient and, fearing Allah, guard yourselves, their conspiring (against you) shall not harm you at all: Allah knows thoroughly what they are doing.

SECTION 13

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَـٰعِدَ لِلْقِتَالِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

121. And (remember) when you went away early in the morning from your household (and) were posting the believers at (strategic) positions for battle (at the *Uḥud*) and Allah hears, knows (everything).

إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا ۙ وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾

122. (Remember) when two groups among you intended to lose heart, though Allah was the protector of both of them and in Allah, (alone), must the believers, in any case, trust.

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

123. And Allah had helped you at *Badr* while you were very weak and hence, you must fear disobeying Allah so that you may thank (Him).

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾

124. (Remember) when you were telling the believers, "Will it not suffice for you that your *Rabb* should help you with three thousand of the angels, sent" (from heaven)?

بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

125. Yes, if you are patient and, fearing Allah, guard yourselves against His disobedience and they come upon you immediately, your *Rabb* shall help you with five thousand of the angels provided with marks.

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾

126. And Allah has not done it but as a piece of good news for you and (He has done it) so that your hearts may calm down with it and help (does not come) but from Allah, the Almighty, the Sole Source of wisdom.

لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ ﴿١٢٧﴾

127. (He shall help you) so that He may cut a part of (those people) who disbelieve or humble and seize them in punishment and then, they go back, (overthrown and) disappointed.

لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾

128. You have no authority in this matter at all, (it is up to Allah) whether He turns to them forgivingly or punishes them because they are wrongdoers.

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

129. And to Allah belong what is throughout the heavens and what is throughout the Earth; He forgives whom He wills and punishes whom He wills; and Allah is forgiving, merciful.

SECTION 14

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ أَضْعَٰفًا مُّضَٰعَفَةً ۖ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

130. O (the people) who believe! you must not eat up interest many times (more than the principal amount) and you must fear disobeying Allah so that you may prosper.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

131. And you must guard yourselves against the fire that has been prepared for disbelievers.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

132. And you must obey Allah and the Messenger so that you may be shown mercy.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

133. And (without losing any time), you must hasten towards your *Rabb's* forgiveness and the Paradise the width (largeness of extent) of which is (like those) of the heavens and the Earth, having been prepared for the fearing

الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

134. Who spend (their money, time, and energy) in prosperity and adversity and those people who repress the outbreak of anger and those people who pardon human beings and Allah loves the beneficent.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

135. And (those people) who, when they commit any obscenity or wrong themselves, remember Allah and then, seek forgiveness of their sins and who can forgive sins but Allah? And they do not persist in (doing) what they do though they know (it to be wrong).

أُولَٰئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

136. Such are (the people) whose reward is their *Rabb's* forgiveness and the gardens under which rivers will be flowing __ they shall abide eternally among them; and what an excellent recompense (it is) for the doers!

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾

137. (Allah's) practices (regarding the peoples of old) have preceded (gone before) you and hence, travel through the Earth and then, see, (for yourselves), how (terrible) the

end of the belying and denying had been!

138. This *(Quraan)* is a clear argument (a coherent series of statements) and guidance and exhortation for the fearing.

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

139. And you must neither be faint-hearted nor grieve and you shall be in the ascendant, if you are (true) believers.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾

140. If the pain of wounds has afflicted you, the pain of wounds has, similarly, afflicted the enemy (fighting against you); and We alternate these days (in defeat and victory) among human beings and (it was done) so that Allah might know (those people) who believed (truly) and take (a few) martyrs from you and Allah does not like wrongdoers,

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

141. And (it was done) so that Allah might cleanse (those people) who believe (of sins) and annihilate the disbelievers.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

142. Do you think that you will enter the Paradise while Allah has not, yet, known (those people) who struggle (for Him) among you and has (not, yet), known the patient (the steadfast and the forbearing)?

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

143. And you had wished for death before you encountered him — now, you have seen him and you perceive him with your own eyes.

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾

SECTION 15

144. And *Muḥammed (s.a.w.s.) is no more than a messenger: (many) messengers have preceded him; if he dies or is killed, will you, then, turn back (retrace your steps to

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ

أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ
ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾

Ignorance)? And whoever turns back (retraces his steps to Ignorance), shall not, then, harm Allah at all and Allah, shall, soon, reward the thankful.

* ***Muḥammed*** - *The one praised, he who combines innumerable praiseworthy qualities __ his name, also, occurs in 33:40, 47:2, 48:29*

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ
كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ
مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْـَٔاخِرَةِ نُؤْتِهِۦ
مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾

145. And it is not possible for anyone to die except by Allah's command (according to) a decree fixed in time and whoever intends (to have) the recompense of the world (must know that) We will give him from it and whoever intends (to have) the recompense of the afterworld (must rest assured that) We will give him from it; and We will, soon, reward the thankful.

وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا
وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟
وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾

146. And there have been many prophets who, along with a large number of Allah's true followers, had fought (against disbelievers): but, they had neither been faint-hearted at what had afflicted them in the cause of Allah nor weakened nor yielded (to the enemy) and Allah loves the patient (the steadfast and forbearing).

وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا
ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿١٤٧﴾

147. And not a word did they utter except that they said, "O our *Rabb*! Forgive our sins and our excesses in our actions and fix our feet and help us against the disbelieving people."

فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْـَٔاخِرَةِ ۗ
وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾

148. Hence, Allah requited them with the reward of the world and the handsome reward of the afterworld and Allah loves the beneficent.

SECTION 16

149. O (the people) who believe! If you follow (those people) who disbelieve, they shall turn you back (cause you to retrace your steps to Ignorance) and then, you shall turn losers (be misled and ruined).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿١٤٩﴾

150. On the contrary, Allah is your protector and He is the best helper.

بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ ﴿١٥٠﴾

151. We will, soon, cast terror into the hearts of (those people) who disbelieve because, to Allah, they attribute associates (deities) for which He has not sent any authority and their abode shall be the fire (of the Hell); and what a bad habitation of wrongdoers it is!

سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۚ وَبِئْسَ مَثْوَى ٱلظَّٰلِمِينَ ﴿١٥١﴾

152. And Allah proved His promise to be true to you, when you were slaughtering them by His sanction till, when you lost heart and disagreed with one another about (the Messenger's) order and disobeyed (the Messenger) after He showed you what you loved — among you, there were (those believers) who intended (to have) the world (spoils) and among you, there were (those believers) who intended (to have) the afterworld — then, He deterred you from them so that He might try you out and He has pardoned you and Allah possesses high bounty for the believers.

وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾

153. (Remember) when you were fleeing and not turning your faces towards anyone and the Messenger was calling out behind you and then, He requited you with grief on grief

إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ

لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

so that you should neither grieve at what you fail to obtain nor at what afflicts you (in future) and Allah is cognizant of what you do.

ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۗ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

154. Then, after the grief, He sent calm over you as (in the form of) drowsiness which possessed a group of you and there was another group __ (the people who) were worried about themselves __ they started entertaining the notions of the Ignorance about Allah without any justification: they say, "Do we have any say in the matter?" Say, "All authority belongs to Allah." They hide in their hearts what they do not disclose to you. They say, "If we had had any say in the matter, we would not have been killed here." Say, "If you had been in your houses, those (persons) against whom death was ordained would have come out to their deathbeds" (where they were killed) and (it happened) so that Allah might try out what was in your breasts and (it was done) so that He might purge (you) of what was in your hearts and Allah knows secret thoughts in human breasts.

إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

155. Indeed, (those people) who, among you, had turned back on the day when both the armies confronted, (had done so), only, because the Devil had caused them to slip and fall for some of what they had committed and Allah has pardoned them: Allah is, indeed, forgiving, forbearing.

SECTION 17

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا

156. O (the people) who believe! You must not be like (those people) who

لِإِخْوَٰنِهِمْ إِذَا ضَرَبُوا۟ فِى ٱلْأَرْضِ أَوْ كَانُوا۟ غُزًّى لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟ وَمَا قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى قُلُوبِهِمْ ۗ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

disbelieve and say to their brothers when they go on a journey, seeking, sustenance or serve in the army as fighters, "If they had been with us, they would, neither, have died nor been killed." (They utter such words) so that Allah may make such (an utterance) a matter of regret in their hearts and Allah, (alone), gives life and causes death and Allah watches what you do.

وَلَئِن قُتِلْتُمْ فِى سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

157. And if you are martyred or die in the cause of Allah, Allah's forgiveness and mercy (that you shall have) are better than what they are piling up.

وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

158. And if you die or are martyred, to Allah, (in any case), you shall be gathered up.

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾

159. Hence, because of Allah's mercy, you are tender-hearted for them and if you had been ill-natured and hard-hearted, they would have dispersed from your company and hence, you must pardon them and seek forgiveness for them and consult them in (all the public) affairs. But, when you resolve on (an affair), you must, then, trust in Allah; indeed, Allah loves those who trust (in Him).

إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾

160. If Allah helps you, nobody can subdue you and if He leaves you in the lurch, who is, then, he who will help you after Him? And in Allah, (alone), must, then, the believers trust.

وَمَا كَانَ لِنَبِىٍّ أَن يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ

161. And it does not become a prophet that he should defraud; and whoever defrauds shall come with what he defrauds in on the Day of

Resurrection; then, everyone shall be paid up for what one does (in this world) and they shall not be wronged.

وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

162. Will, then, he who follows Allah's pleasure be (treated) like one who returns (to the afterworld) with Allah's displeasure and his abode is the Hell? And what a bad place of return it is!

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

163. They (the people of both the types) shall have (separate) classes with Allah and Allah watches what they do.

هُمْ دَرَجَاتٌ عِندَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

164. Allah has conferred a great blessing on the believers because He has appointed, among them, from themselves, a messenger who recites His verses before them and cleanses them (of sins) and teaches them the Book and wisdom and indeed, before (he was appointed), they were in clear misguidance.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

165. And when an adversity afflicted you, the double of which you had inflicted (on your adversary in the battle at *Badr*), did you say? "Where has it come from?" Say, "It (has come) from your own selves." Indeed, Allah possesses absolute power and authority over everything.

أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

166. And what afflicted you on the day when both the armies had confronted was by Allah's knowledge and (it befell) so that He might know the believers (true to Allah)

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾

167. And know (those people) who were

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا

فِي سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا
لَّا ٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ
لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ
فِى قُلُوبِهِمْ ۗ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

hypocritical, though they were told, "Come! (Either) fight in the cause of Allah or defend" (your town. But) they said, "If, at all, we knew (that) a battle (was to take place), we would follow you." On that day, they were closer to disbelief than they were to belief __ they were saying, by their mouths, what was not in their hearts; and Allah knew best what they were hiding.

ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا
مَا قُتِلُوا۟ ۗ قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ
إِن كُنتُمْ صَٰدِقِينَ ﴿١٦٨﴾

168. (They are the same people) who __ while they kept sitting (abstained from taking part in the war) __ said about their brothers, "If they had followed us, they would not have been killed." Say, "Prevent, then, death from yourselves if you are truthful."

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًا ۚ بَلْ
أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

169. And you must not think that (those believers) who have been martyred in the cause of Allah are dead; on the contrary, they are alive with (in the company of) their *Rabb*, they are being provided sustenance with.

فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ
وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

170. They are happy in what Allah has given them from His bounty and they rejoice at (the good news) that, (those believers) who have not, as yet, joined them, being left behind them (in the world), will, also, neither fear for themselves nor will they grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ
لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾

171. They rejoice in Allah's grace and bounty and (they have come to know) that Allah shall not let the believers' reward go to waste.

SECTION 18

172. (The believers) who responded to (the call of) Allah and the Messenger after the pain of wounds had afflicted them; there is supreme reward for (those believers) who, among them, did good and guarded against (disobedience) __

ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

173. (The believers) whom some people said, "The people (Makkan forces) have gathered for (attacking) you and hence, you must fear them." But (this information) intensified them in belief and they said, "Allah is sufficient for us and the best to trust in."

ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾

174. Hence, they returned with Allah's grace and high bounty __ not the least harm touched them __ and they followed Allah's pleasure and Allah possesses supreme bounty.

فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

175. In fact, it is, only, the Devil who frightens (you) of his friends. But you must not fear them and you must fear Me only, if you are believers (in truth).

إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾

176. And (those people) who are striving for (in defence of) disbelief must not grieve you; they shall not harm Allah at all: Allah wills that He should not give them any share in the afterworld and they shall have a terrible punishment.

وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى ٱلْـَٔاخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

177. Indeed, (those people) who exchange disbelief for belief shall not harm Allah at all and they shall have a grievous punishment.

إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

178. And (those people) who disbelieve must not think that whatever free rein We are

وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ

لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

giving them is good for them; We are, only, giving them free rein so that they may grow in sin; and they shall have a humiliating punishment.

مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

179. It cannot be that Allah should leave the believers in the state in which you are till He distinguishes the cleansed from the uncleansed and it cannot be that Allah should inform you on the unseen. Allah, however, chooses whom He wills from His messengers (to do so) and hence, you must believe in Allah and His messengers; and if you believe and fear disobeying Allah, you shall have a supreme reward.

وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

180. And (those people) who are miserly in what Allah has given them from His bounty must not think that it is good for them: on the contrary, it is evil for them: collars of what they are miserly in shall be put round their necks on the Day of Resurrection and to Allah belongs the heritage of the heavens and the Earth and Allah is aware of what you do.

SECTION 19

لَقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوا۟ وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿١٨١﴾

181. Allah has heard the assertion of (those people) who say, "Allah is, in fact, poor and we are rich people." We will write what they say and (We have, already, written) their assassination of prophets without any justification and (on the Judgement Day) We will say, "Taste the punishment of burning (in the fire).

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٢﴾

182. Such is (the result of) what your hands have perpetrated and that Allah is not an oppressor of His Own created human beings."

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۗ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَادِقِينَ ﴿١٨٣﴾

183. (Those people) who say, "In fact, Allah has enjoined us that we are not to follow (take as a guide) any messenger till he presents us a sacrifice which a fire (from the heaven) consumes," (are liars). Say, "Before me, (many) messengers had come with clear evidences and, (also), with what you say. Why had you, then, assassinated them if you are truthful?"

فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُو بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

184. Hence, if they belie and deny you, (many) messengers who had come, before you, with clear evidences and holy writings and an illuminating book had, also, been belied and denied.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۖ فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

185. Everyone has to taste death, and, in fact, all of you shall be paid up your rewards on the Day of Resurrection and hence, whoever is kept away from the fire (of the Hell) and admitted into the Paradise, shall, finally, succeed and the life of the world is no more than deluding enjoyment.

لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

186. You shall be tried out in your possessions and persons and you shall hear, from (those people) who were given the Book before you and from (those people) who attribute associates (deities to Allah), many hurtful (utterances); and if you remain patient (steadfast and forbearing) and guard (against His disobedience, you must, then, know that) such (a conduct), certainly, proceeds from resolve (in all the) matters.

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾

187. And (remember) when Allah imposed an obligation on (those people) who were given the Book, "You shall expound it to human beings and you shall not hide it." But they threw it behind their backs and exchanged a little value for it and hence, how bad was what they had exchanged for!

لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

188. You must not think that (those people) who are happy in what they do and want that they should be praised for what they do not do __ you must not think that they will escape from punishment and they shall have a grievous punishment.

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٨٩﴾

189. And to Allah belongs the sovereignty of the heavens and the Earth and Allah possesses absolute power and authority over everything.

SECTION 20

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾

190. Indeed, in the creation of the heavens and the Earth and the alternation of day and night, there are proofs for those endowed with the purity of mind __

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾

191. (Those people) who remember Allah (while) standing and sitting and (lying down) on their sides and meditate on the creation of the heavens and the Earth, (pray to Allah), "O our *Rabb*! You have not created this (cosmos) vainly: free from all the imperfections You are and hence, save us from the punishment of the fire (of the Hell).

رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا

192. O our *Rabb*! Indeed, you will disgrace whom You will cause to enter the fire (of the Hell), and

لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾

wrongdoers shall not have any helpers.

رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ
أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾

193. O our *Rabb*! Indeed, We heard a caller (who was) calling (the people) to belief (saying), `Believe in your *Rabb*' __ hence, we have come to believe (in Him) __ O our *Rabb*! Forgive, then, our sins and, remit our offences and cause us to die with the obedient / virtuous.

رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
ٱلْقِيَٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾

194. O our *Rabb*! And grant us what You have promised us through Your messengers and do not disgrace us on the Day of Resurrection: You do not, indeed, break (Your) pledge."

فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَٰمِلٍ
مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَٱلَّذِينَ
هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى
وَقَٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾

195. Hence, their *Rabb* heard them (granted their prayer and answered), "In fact, I do not waste the deed of any doer among you (whether) a male or a female: you belong to one another and hence, (those people) who emigrate and are exiled from their homes and tormented for My cause and fight (against disbelievers) and are martyred (must rest assured that) I will remit their sins and admit them into gardens under which rivers will be flowing," as a reward from Allah and Allah has, with Him, a handsome reward.

لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ﴿١٩٦﴾

196. The strutting (proud movement) of the disbelieving people throughout the countries must not delude you.

مَتَٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾

197. (They shall have only) a little enjoyment and then, their abode shall be the Hell and what a bad place (to live) it is!

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّٰتٌ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ
ٱللَّهِ ۗ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾

198. But (those people) who fear disobeying their *Rabb* shall have gardens under which rivers will be flowing __ they shall abide among them eternally __ a hospitable reception on the part of Allah and what is with Allah is the best for the obedient / virtuous.

وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ
وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ
لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ
أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ
ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩٩﴾

199. And indeed, among the people of the Book, there are such (people) as believe in Allah and what has been revealed to you and what had been revealed to them __ they display humility for the sake of Allah __ they do not exchange a little value for Allah's verses: such (people) shall have their reward with their *Rabb*: indeed, Allah is swift at accountability.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟
وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

200. O (the people) who believe! You must be patient and vie (strive for superiority) in patience and line up (to confront the enemy) and fear disobeying Allah so that you may prosper.

SURATUNNISAA' (4)

The *Suratunnisaa'* occurs in a natural sequence to the preceding surahs. The first Islamic Community and the first Islamic State, having been established in Medina, needed to be firmed up by laws, enjoinments, commands, and directives so that the nascent society, hemmed in by hostile forces, may grow up. The War of the *Uḥud* had dealt a heavy blow to its sustained growth and hence, it necessitated a close examination. The Surah, therefore, lays down a number of enjoinments from the first verse to the forty-third verse. The Islamic Community is based on the fear of Allah and respect for uterine bonds. Both of them must be maintained as the bedrock of the Community. The War of the *Uḥud* had taken its toll of seventy martyrs, thereby giving rise to the problems of widows, orphans and their properties. The Surah addresses itself to the properties of the orphans, the marriage of the widows, and then, proceeds to ordain the law of inheritance which is obligatory and unrepealable being Allah's enactment.

The Surah, then, prescribes interim punishment for illegal sexual intercourse and prohibits inheriting women as properties, marrying one's father's wife, withholding bride money in any way, and taking back anything from a divorced wife. The Surah, then, declares unlawful the women whom believing men cannot marry. It is, also, an obligatory enactment binding every member of the Islamic *Ummah* or Community to observe. Along with regulating inheritance, the Surah prohibits eating up properties by false and wrong ways, which has been equated with self-killing.

Placing men and women on an equal footing in regard to their earnings, the Surah appoints men managers over women and directs them to keep them under discipline, and reminds them of their social obligations. It exhorts them to spend their properties for the sake of Allah on the needy without being close-fisted. It, then, prescribes *tayammum* (rubbing of faces and hands up to ankles by striking the palms on the earth) in the absence of water for ablution.

The Surah, from the forty-fourth verse to the seventieth verse, turns to criticising and exposing the Jews and exhorts the believers not to be like them and act on the principles of justice. They must, unlike the Jews, follow Allah and the Messenger. It, then, criticises the hypocrites who, when they are told to come to what Allah has revealed, turn away and follow their interests in preference to the guidance.

The Surah, then, from the seventy-first verse to the ninety-second verse, exhorts the believers to beware of the enemy and fight for Allah and promises a supreme reward to fighters. It is through vigilance and preparedness that the polity can be preserved and strengthened. It is hypocrites who fight shy of fighting for Allah and shun it. They disobey the Messenger and find fault with his decisions. They do not ponder the *Quraan* and indulge in rumour-mongering. The believers must not have two opinions about the hypocrites because they are in league with the disbelievers and would like believers to disbelieve. Hence, they must be dealt with ruthlessly and done to death wherever they are found. But such as those who act neutrally must be spared. But those

who do not do so and are driven to kill believers on instigation from disbelievers must be dealt with ruthlessly, killed, or put down. The Surah, from the ninety-third verse to the one hundredth verse, emphasizes struggling for Allah, prescribes penalty for killing a believer by mistake, threatens the punishment of the Hell to whoever kills any believer deliberately, and instructs them to enquire of a person before killing him whether he is a believer while on expedition for the sake of Allah. Finally, emigration to Medina from the enemy region has been stressed as a condition of believing in Islam.

The Surah, then, from the one hundred and first verse to the one hundred and fourth verse, emphasizes the performance of the obligatory prayer, allows shortening it during expeditions, and details how to perform the prayer during fighting while stressing vigilance and preparedness at all costs.

The Islamic society must be free from sin and slander. The *Quraan* was revealed to the Messenger to strive to create such a society. Hence, hypocrites who wanted, through their whispering compaign, to subvert the cohesion born of Islam, have been, further, exposed and taken to task from the one hundred and fifth verse to the one hundred and fifteenth verse. The believers have, also, been admonished not to plead with the Messenger for them because whoever does not obey the Messenger and opposes him shall be thrown into the Gehenna (Hell).

The Surah, from the one hundred and sixteenth verse to the one hundred and twenty-sixth verse, condemns polytheism in no uncertain terms. Polytheists' goddesses, in fact, were the Devil's handmaidens to mislead people. Hence, those following them shall go into the Gehenna (Hell). But those who believe in Allah and do good deeds shall go into the Paradise. Those following Abraham's way of life shall prosper for it is His way of life.

The Surah, from the one hundred and twenty-seventh verse to the one hundred and thirty-fourth verse, again, answers queries about the orphans of the widows referred to in the beginning and women in general. This part admonishes believers to treat the orphans equitably and justly and pay bride moneys to those who are entitled to them and restrain themselves from exploiting the widows whom they want to marry. It stresses reconciliation between husband and wife and admonishes husbands to treat their wives justly, equiatably, and gently and fear Allah for such has been the instruction in all the revealed books preceding the *Quraan.*

The Surah, from the one hundred and thirty-fifth verse starts laying stress on justice and equity and exhorts the believers to be their upholders regardless of any ulterior considerations for such is the corollary of believing in Allah, the Messenger, and the Book. Those people who act hypocritically in regard to them must not be kept friends with for both the hypocrites and the disbelievers shall go into the Hell. This part of the Surah exposes the hypocrites further up to the one hundred and forty-fifth verse. They play opportunistic roles and do not belong to anyone and hence, they are worse than disbelievers for they shall be in the lowest part of the Hell.

The Surah proceeds further up to the one hundred and fifty-second verse to point out the reward of those people who reform themselves sincerely and obey Allah with the believers. While granting the wronged the right to protest, the Surah condemns any attempt to drive a wedge between Allah and his messengers and calls such people real disbelievers.

The Surah, up to the one hundred and sixty second verse, turns to the people of the Book __ the Jews particularly and the Christians in general __ and exposes the falsity of their perverse demands of the Last Messenger. It proceeds to remind the Jews of their acts of persistent disobedience, their slander of Mary, and their false claim of having assassinated Jesus Christ. It contradicts their claim in no uncertain terms and warns the Jews as well as the Christians, holding divergent views about him, that he shall bear witness against them on the Resurrection Day. The Surah goes on enumerating the wrongdoings of the Jews whom it threatens with grievous punishment and promises the believers, among them, rooted in knowledge, a supreme reward.

The Surah, in the one hundred and sixty-third verse declares that the Last Messenger has been inspired like the prophets and the messengers of old and proceeds to state that all of them had been inspired to guide human beings so that they should not have any argument against Allah Who Himself bears witness that what has been revealed to the Last Messenger has been revealed with His knowledge. It is the Last Message because all the books revealed to the messengers of the past have either been lost or mutilated or interpolated. Hence, the Surah, in the one hundred and seventieth verse calls on all the human beings to believe in the Last Messenger as his message is the last and the truest message.

The Surah, then, in the one hundred and seventy-first verse urges the Christians not to exaggerate their creed for Jesus Christ was nothing but a messenger and Trinity is a false creed. Jesus Christ shall not scorn to be Allah's servant not to speak of being His son. Hence, the Surah, in the one hundred and seventy-third verse, calls on all the human beings to believe in the *Quraan* __ the final argument. The Surah ends in the answer to a query regarding the law of inheritance expounded earlier on in this very Surah.

SURATUNNISAA'

سُورَةُ النِّسَاءِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. O human beings! You must fear your *Rabb* Who created (all of) you from a single man (Adam) and created his wife from him and spread numerous men and women from both of them; and you must fear disobeying Allah by Whom you seek help / demand rights from one another and, (guard against) uteri (severing the bonds of kinship); indeed, Allah watches over (all of) you.

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

2. And you must give back the orphans their properties (when they come of age) and you must not change (your) bad (ones) with their good (ones) and you must not eat up their properties along with your properties; indeed, it is a heinous sin.

وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

3. And if you fear that you will not be able to act equitably among the orphans, you may, then, marry (such women) as please you from the women (mothers of the orphans) two at a time and three at a time and four at a time: but, if you fear that you will not be able to act justly, one will, then, do or (you may marry) those whom your right hands possess; (adopting) such (a conduct) is closest that you will not deviate from justice.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ۚ ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟ ﴿٣﴾

4. And you must give the women (whom you marry) their bride moneys as an obligation willingly; but, if they part with, for you, some of it willingly, you may, then,

وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا ﴿٤﴾

enjoy it delightfully (without let or hindrance).

5. And you must not hand over your properties that Allah has made subsistence (means of supporting life) for you to those (orphans) not ripe in judgement while you must provide them with sustenance through them (the properties) and clothe them and speak to them in words amiable and good

وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٥﴾

6. And keep putting the orphans to the test till (up to such time when) they reach (the age of) marriage and hence, if you observe maturity among them, you must, then, hand over their properties to them and you must not use them up lavishly and hastily lest (for fear that) they should grow up; and he who is rich must abstain and he who is poor must eat in all fairness; when you deliver their properties to them, you must, then, call upon (some persons) as witnesses upon them; and Allah suffices for holding (human beings) accountable.

وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا۟ إِلَيْهِمْ أَمْوَٰلَهُمْ ۖ وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟ ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ فَأَشْهِدُوا۟ عَلَيْهِمْ ۚ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٦﴾

7. There is a portion for men from what parents and relatives leave and, (similarly), there is a portion for women from what parents and relatives leave (whether what has been left) is small or big; it is an obligatory portion.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

8. And when relatives and orphans and poor people attend the apportioning, you must, then, provide them with some sustenance from it and speak to them in words amiable and good.

وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

9. And (those people) who, if they had left behind them weak children, would have feared for them, must fear (of any injustice) and hence, they must fear disobeying Allah and speak words aright.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

10. Indeed, (those people) who eat up orphans' properties wrongly, only, swallow fire into their stomachs and they shall, soon, fall into a blazing fire.

SECTION 2

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

11. Allah enjoins you about your children: a male shall have (a portion) equal to the portion of two females: but, if daughters are above two, they shall, then, have two thirds of what he (the dead man) leaves and if she is the only one, she shall, then, have half (of what he leaves); and his parents shall have, for each one of both of them, one sixth of what he leaves if he has children; but, if he does not have any children and his inheritors are both of his parents, his mother shall, then, have one third; but, if he has brothers and sisters, his mother shall, then, have one sixth after the will which he has made has been executed or the debt (paid): your parents and your sons, you do not know who of them, will be closest to you in benefit; (the above apportioning) is obligatory (on you) from Allah, indeed, Allah has knowledge, wisdom.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ ۚ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ ۚ مِنْ بَعْدِ

12. And you shall have half of what your wives leave if they have no children; but, if they have children, you shall, then, have one fourth of what they leave after the will which they have made has been

وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ ۗ وَلَهُنَّ
ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ
فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ
مِمَّا تَرَكْتُم ۚ مِّنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ
بِهَآ أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورَثُ
كَلَٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ
وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ ۚ فَإِن كَانُوٓا۟ أَكْثَرَ
مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِى ٱلثُّلُثِ ۚ مِنۢ بَعْدِ
وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ ۚ
وَصِيَّةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

executed or the debt (paid); and they shall have one fourth of what you leave if you do not have any children; but, if you have children they shall, then, have one eighth of what you leave after the will, which you have made, has been executed or the debt (paid) and if a man or a woman, being inherited, has neither any child nor father and he has a brother or a sister, then, each one of both of them shall have one sixth; but, if they are more than that, they shall, then, be sharers in one third, after the will, which has been made, has been executed or the debt (paid) without harming (anyone); it is Allah's enjoinment and Allah has knowledge, forbearance.

تِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يُطِعِ ٱللَّهَ
وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ
وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾

13. Such (as mentioned above) are Allah's bounds; and He shall admit whoever obeys Allah and His Messenger into gardens under which rivers will be flowing: they shall abide among them eternally and such (a reward) is the supreme success.

وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ
حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ
عَذَابٌ مُّهِينٌ ﴿١٤﴾

14. And He shall admit whoever disobeys Allah and His Messenger and exceeds His bounds into the fire (of the Hell) in which he shall abide eternally and he shall have a humiliating punishment.

SECTION 3

وَٱلَّٰتِى يَأْتِينَ ٱلْفَٰحِشَةَ مِن نِّسَآئِكُمْ
فَٱسْتَشْهِدُوا۟ عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ ۖ فَإِن
شَهِدُوا۟ فَأَمْسِكُوهُنَّ فِى ٱلْبُيُوتِ حَتَّىٰ

15. And, you must call on four of you as witnesses against those (women) who, among your women, commit any obscenity (illegal intercourse): hence, if they bear witness, you must, then, confine them within

(your) houses till death deprives them of their lives or Allah decides a way for them.

16. And, you must afflict both (a man and a woman) who, among you, commit it: but, if both of them repent and reform (themselves), you must, in that case, condone both of them: Allah, certainly, turns forgivingly, mercifully.

17. (The acceptance of) repentance is binding on Allah only for (those people) who do evil in ignorance and then, very soon, repent (of their evildoing) __ hence, (it is) such (people to whom) Allah turns forgivingly and Allah has knowledge, wisdom.

18. And (the acceptance of) repentance is not, at all, (binding on Allah) for (those people) who go on doing evils up to the time when death approaches anyone of them (and then), he says, "I repent now" and (similarly, the acceptance of repentance is) not for (those people) who die while they are disbelievers; for such (people), We have prepared a grievous punishment.

19. O (the people) who believe! It is not lawful for you that you should inherit women against their will and you must not, also, detain and prevent them from marrying in order to take a part of what you have given them back (from them) except that they commit an act of clear obscenity; and you must conduct yourselves with them in all fairness; for if you dislike them, it may be that you dislike anything and Allah may have put a great deal of good in it.

يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

وَٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا ۖ فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا۟ عَنْهُمَا ۗ إِنَّ ٱللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾

إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُو۟لَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيْهِمْ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّى تُبْتُ ٱلْـَٰٔنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُو۟لَٰٓئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

20. And if you decide to replace a wife with another wife and you have given anyone of them a great deal of wealth, even then, you must not take anything back from it; will you take it back by calumniating (her) and clear offence?

وَإِنْ أَرَدتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْـًٔا ۚ أَتَأْخُذُونَهُۥ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾

21. And how can you take it back while you have gone to bed with each other and they have taken a binding contract from you?

وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَٰقًا غَلِيظًا ﴿٢١﴾

22. And you must not marry any of the women whom your fathers have married except what has happened in the past; indeed, it is obscenity and (a practice exciting) hatred and it is a very bad way.

وَلَا تَنكِحُوا مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾

SECTION 4

23. It is, hereby, declared unlawful for you (to marry) your mothers and your daughters and your sisters and your fathers' sisters and your mothers' sisters and your brother's daughters and your sister's daughters and your foster mothers who have suckled you and your sisters suckled with you and your wives' mothers and your step daughters who (are brought up) under your care, (being) from your wives with whom you have gone to bed: but, if you have not gone to bed with them, there is, then, no sin against you and the wives of your sons who are from your loins and that you bring together (marry) two sisters simultaneously except what has happened in the past: indeed, Allah is forgiving, merciful.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ وَأُمَّهَٰتُكُمُ ٱلَّٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ وَأُمَّهَٰتُ نِسَآئِكُمْ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ وَأَن تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

24. And (it is, also, unlawful to marry already) married ones among the

وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ

أَيْمَٰنُكُمْ ۖ كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُم
مَّا وَرَآءَ ذَٰلِكُمْ أَن تَبْتَغُوا۟ بِأَمْوَٰلِكُم مُّحْصِنِينَ
غَيْرَ مُسَٰفِحِينَ ۚ فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ
فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ
عَلَيْكُمْ فِيمَا تَرَٰضَيْتُم بِهِۦ مِنۢ بَعْدِ ٱلْفَرِيضَةِ ۚ
إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

women except whom your right hands possess: it is Allah's decree for you; and (it is) held lawful for you (to marry all those women) who are beyond such (a list as given above with the condition) that you shall seek (to marry them) with your possessions, taking them in marriage, without giving yourselves up to debauchery; hence, you must pay them (women), whichever (women) among them you enjoy yourselves with, their bride moneys as an obligation; and there is no sin against you about whatever terms you come to (with her) after (determining) the obligation (bride money); indeed, Allah has knowledge, wisdom.

وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ
ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ فَمِن مَّا مَلَكَتْ
أَيْمَٰنُكُم مِّن فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ ۚ وَٱللَّهُ أَعْلَمُ
بِإِيمَٰنِكُم ۚ بَعْضُكُم مِّنۢ بَعْضٍ ۚ فَٱنكِحُوهُنَّ
بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ
بِٱلْمَعْرُوفِ مُحْصَنَٰتٍ غَيْرَ مُسَٰفِحَٰتٍ وَلَا
مُتَّخِذَٰتِ أَخْدَانٍ ۚ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ
بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى ٱلْمُحْصَنَٰتِ
مِنَ ٱلْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِىَ ٱلْعَنَتَ
مِنكُمْ ۚ وَأَن تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٢٥﴾

25. And, among you, he who cannot afford (enough) resources to marry free believing women, (may, then, marry such a slave maid) from your believing slave maids whom your right hands possess; and Allah knows best about your belief; you belong to one another; hence, you must marry them with the permission of their masters and pay them their bride moneys in all fairness (so that they are protected by) being taken into marriage neither entering into sexual relationship without marrying nor taking to lovers (boy friends) illicitly; so, when they are protected by marriage, if, then, they commit any obscenity, they shall, in that case, have half of the punishment that (has been prescribed) for free married women; such (a permission) is for whoever, among you, fears committing illegal sexual intercourse; and if you bear patiently, it is the best for you and

Allah is forgiving, merciful.

SECTION 5

26. Allah wills that He should expound (His verses) for you and show you (His) practices regarding (the peoples) who (existed) before you and turn to you forgivingly and Allah has knowledge, wisdom.

يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

27. And Allah wills that He should turn to you forgivingly and (those people) who follow passions intend that you should deviate from (Islam) deviating utterly.

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا ﴿٢٧﴾

28. Allah wills that He should lighten (burdens) off you; and man has been created weak.

يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ﴿٢٨﴾

29. O (the people) who believe! You must not eat up your properties among yourselves falsely (treacherously and unjustly) except that there is trade by mutual consent among you; and you must not kill yourselves; indeed, Allah is merciful with you.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

30. And whoever does so (indulges in such a practice) iniquitously and wrongly, (must know that) We will, soon, hurl him into the fire (of the Hell); and such (a hurl) is very easy for Allah.

وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾

31. If you keep away from heinous sins which you have been prohibited from, We will remit your sins from you and admit you into an honourable place.

إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾

32. And you must not wish for the bounty with which Allah has

وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ

عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِن فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

granted you superiority one above another; men shall have the reward of what they earn and women shall have the reward of what they earn; and you must ask Allah of His bounty: indeed, Allah has knowledge of everything.

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

33. And for every (property), We have appointed heirs in what parents and relatives leave; and you must give (the people), with whom your compacts have been confirmed upon your oaths, their portion; indeed, Allah is a witness to everything.

SECTION 6

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

34. Men are guardians over women because Allah has granted one superiority over another and because they spend (money on them) from their properties; hence, righteous women are obedient and preservers of secrets because Allah preserves secrets; and (as for the women) from whom you fear disobedience, you must, then, exhort them (to obey) and leave them in beds (alone) and beat them: if they obey you, you must not, then, seek an excuse against them (to oppress them): indeed, Allah is the Most High, sublime.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

35. And if you fear a breach between both of them, you must, in that case, appoint an arbitrator from his people and an arbitrator from her people: if both of them (husband and wife) intend reconcilement, Allah will conciliate / make peace between both of them: indeed, Allah has knowledge, awareness.

وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

36. And you must serve (render exclusive obedience to) Allah and not attribute any associate to Him and (be) beneficent (do good) to parents and relatives and orphans and poor people and a related neighbour and a remote neighbour and a companion (sitting) by (your) side and a traveller and those whom your right hands possess: indeed, Allah does not love whoever is self-conceited, boastful__

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾

37. (The people) who are miserly and teach human beings to be miserly and hide what Allah has given them out of His bounty and We have prepared a humiliating punishment for disbelievers

وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ قَرِينًا فَسَآءَ قَرِينًا ﴿٣٨﴾

38. And (those people) who spend their properties to show human beings and neither believe in Allah nor the Last Day and he who has the Devil as a companion, has a very bad companion.

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

39. And what would afflict them, if they believed in Allah and the Last Day and spent some of the sustenance which Allah provides them with? And Allah has full knowledge of them.

إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾

40. Indeed, Allah does not wrong (anyone worth) the weight of an atom and if it is an act of goodness, He will multiply it manifold and give, on His part, a supreme reward.

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾

41. Hence, (just imagine) how (these disbelievers will get on), when We bring a witness from every

community and bring you as a witness against them.

42. On that Day, (those people) who disbelieve and disobey the Messenger shall wish if only the earth had swallowed them up! And they shall not be able to hide any matter from Allah.

يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ﴿٤٢﴾

SECTION 7

43. O (the people) who believe! You must not approach the prayer while you are drunk till you know what you say and (similarly, you must not approach the prayer while you) are polluted, except (while) passing along a way, till you have bathed; and if you are ill or on a journey or any of you comes from a lavatory or you have touched women (gone to bed with your wives) and then, you do not find any water, you must, in that case, resort to clean soil (and after striking the palms and fingers of your hands on it), pass (them) over your faces and your hands: indeed, Allah is pardoning, forgiving.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

44. Do you not consider (the case of those people) who were given a portion of the Book? They buy misguidance and intend that you should, also, lose the way.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يَشْتَرُونَ ٱلضَّلَٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾

45. And Allah knows best your enemies; and Allah suffices (for you) as a protector and Allah suffices (for you) as a helper.

وَٱللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ وَكَفَىٰ بِٱللَّهِ وَلِيًّا وَكَفَىٰ بِٱللَّهِ نَصِيرًا ﴿٤٥﴾

46. Some of (those people), who have Judaized, alter words from their contexts and say, "We hear and we

مِّنَ ٱلَّذِينَ هَادُوا۟ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَٱسْمَعْ غَيْرَ مُسْمَعٍ

disobey" and listen to what has never been caused to be heard and *raa`ina* __ give ear to us into *raa`eena*, our shepherd, twisting their tongues and speaking evil of the *Deen* (Islam); and if they had said "We hear and we obey" and "Listen" and "Look at us," it would have been the best for them and the most appropriate: but Allah has cursed them for their disbelief and hence, they shall not believe except a few (of them).

وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى ٱلدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

47. O (the people) who were given the Book! You must believe in what We have revealed as a substantiation (of the prophecy) which is with you before We deform faces and hence, turn them backwards or curse them as We had cursed the offenders against the Sabbath day; and Allah's command shall take effect.

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٤٧﴾

48. Indeed, Allah shall not forgive that anyone should be attributed an associate to Him and He will forgive what is short of such (a sin) for whom He will wish (on the Judgement Day); and whoever associates (a deity) with Allah, in fact, forges a terrible sin.

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا ﴿٤٨﴾

49. Do you not consider (the case of those people) who (claim to) cleanse themselves? On the contrary, it is Allah Who cleanses whom He wills (of sins) and they shall not be wronged at all.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

50. Consider how they forge falsehood against Allah and it suffices to be a clear sin.

ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا ﴿٥٠﴾

SECTION 8

51. Do you not consider (the case of those people) who were given a portion of the Book? They, now, believe in witchcraft and *taaghoot* (an arch- rebel against Allah) and they say about (those people) who disbelieve, "They are better guided (to the straight) path than (those people) who believe."

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾

52. Such are (the people) whom Allah curses and he whom Allah curses, shall not find, for himself, any helper.

أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾

53. Do they have any share of (Allah's) sovereignty? If so, they shall not give human beings even a worthless thing.

أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾

54. Do they envy the people (believers) for what Allah has given them from His bounty? We had given Abraham's descendants the Book and wisdom and given them supreme sway (power and authority).

أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾

55. Hence, among them, there are (those people) who believe in it and among them there are (those people) who shun it; and (for such people) the blazing fire of the Hell suffices.

فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

56. Indeed, (as for those people) who disbelieve in Our verses, We will hurl them into the fire (of the Hell): when their skins melt and burn out, We will give them, in exchange, skins other than those (burnt) so that they may taste punishment: Allah has, indeed, might, wisdom.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

57. And (as for those people) who believe (in Our verses) and do good deeds, We will admit them into gardens under which rivers will be flowing __ they shall abide among them eternally: they shall have chaste wives in them (gardens) and We will admit them into thick shade.

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

58. Indeed, Allah commands you that you must deliver all the trusts to those who deserve them and when you judge among human beings, you must judge with justice; indeed, how excellently Allah exhorts you with it (this command): indeed, Allah hears, watches.

إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا ﴿٥٨﴾

59. O (the people) who believe! You must obey Allah and obey the Messenger and those at the helm of affairs among you: but, if you disagree among yourselves about anything, you must, then, refer it to Allah and the Messenger if you believe in Allah and the Last Day __ such (a course) is excellent and the best as an outcome (in the afterworld).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

SECTION 9

60. Do you not consider (the case of those people) who claim that they believe in what has been revealed to you and what had been revealed before you? They intend that they should take their cases for judgement to *taaghoot* (an arch-rebel against Allah) though they have been commanded to reject (disbelieve in) him and the Devil intends to lead them astray, misleading (them) far (off the straight path).

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ إِلَى ٱلطَّٰغُوتِ وَقَدْ أُمِرُوٓا۟ أَن يَكْفُرُوا۟ بِهِۦ وَيُرِيدُ ٱلشَّيْطَٰنُ أَن يُضِلَّهُمْ ضَلَٰلًۢا بَعِيدًا ﴿٦٠﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى
ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَٰفِقِينَ يَصُدُّونَ عَنكَ
صُدُودًا ﴿٦١﴾

61. And when they are told, "Come to what Allah has revealed and to the Messenger," you see the hypocrites shrink from you, shrinking (abhorrently).

فَكَيْفَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ
أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ إِنْ أَرَدْنَآ
إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا ﴿٦٢﴾

62. Hence, (just imagine) how (they behave), when some adversity afflicts them as a result of what they commit! Then, they come to you swearing by Allah (and say), "We do not intend but beneficence (doing good) and conciliation."

أُو۟لَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ
فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ
أَنفُسِهِمْ قَوْلًۢا بَلِيغًا ﴿٦٣﴾

63. They are (the people) whom Allah knows what in their hearts is and hence, you must shun them and exhort them (to be sincere) and speak to them in words penetrating into their hearts.

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ
ٱللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ جَآءُوكَ
فَٱسْتَغْفَرُوا۟ ٱللَّهَ وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ
لَوَجَدُوا۟ ٱللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾

64. And We did not send any messenger but that he must be obeyed by Allah's command; and if only when they had wronged themselves, they would have come to you and then, sought Allah's forgiveness and the Messenger would, also, have sought forgiveness for them, they would, certainly, have found Allah turning to them forgivingly, mercifully.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا
شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾

65. Hence, no, by your *Rabb*! They can never believe till they accept you as the judge in what is controversial among them and then, they do not find any objection in their hearts against what you judge and submit themselves (to your verdict in a spirit of) submission.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ ٱقْتُلُوٓا۟ أَنفُسَكُمْ

66. And if We had made obligatory on them, "Kill yourselves or depart

from your homes," they would not have done it except a few of them and if they had done what they have been exhorted to, it would have been the best and the steadiest for them.

أَوِ ٱخْرُجُوا۟ مِن دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا۟ مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

67. And then, We would have given them a supreme reward on Our part

وَإِذًا لَّءَاتَيْنَٰهُم مِّن لَّدُنَّآ أَجْرًا عَظِيمًا ﴿٦٧﴾

68. And guided them to the straight path.

وَلَهَدَيْنَٰهُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٦٨﴾

69. And (those people) who obey Allah and the Messenger shall, consequently, be with (those people) on whom Allah confers grace, namely, the prophets and the utmost in truth and those assassinated in Allah's cause and the righteous; and how excellent companions they are!

وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا ﴿٦٩﴾

70 Such is Allah's bounty; and Allah suffices (meets all our requirements) as the omniscient.

ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ عَلِيمًا ﴿٧٠﴾

SECTION 10

71. O (the people) who believe! You must be on your guard (against the enemy) and hence, you must proceed to struggle in troops or proceed collectively to wage a war for Allah.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ﴿٧١﴾

72. And indeed, among you, there (is a type of man) who retards (your march) and hence, if any adversity afflicts you, he says, "Allah conferred a favour on me because I was not present in person with them."

وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ ۖ فَإِنْ أَصَٰبَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ﴿٧٢﴾

73. And if Allah's bounty falls to your lot, he says, as if there were no

وَلَئِنْ أَصَٰبَكُمْ فَضْلٌ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن

bond of love between you and him, "Would that I had been with them and then, I would have achieved supreme success."

لَمْ تَكُنۢ بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

74. Hence, (those people) who have sold the life of the world for the afterworld, must fight (against the enemy) in the cause of Allah and whoever fights in the cause of Allah and is, consequently, (either) martyred or overcomes (the enemy, must rest assured that) We will give him a supreme reward.

فَلْيُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۚ وَمَن يُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

75. And what is the matter with you that you do not fight in the cause of Allah while there are the weakened and oppressed men and women and children who are saying (praying to Allah)? "O our *Rabb*! Take us out of this town the rulers of which are oppressors and send us a protector on Your part and send us a helper on Your part."

وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾

76. (Those people) who believe, fight in the cause of Allah and (those people) who disbelieve, fight in the cause of the *taaghoot* (an arch-rebel against Allah) and hence, you must fight against the Devil's supporters: indeed, the Devil's stratagem is weak.

ٱلَّذِينَ ءَامَنُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾

SECTION 11

77. Do you not consider (the case of those people) who were told? "Hold in your hands and perform the obligatory prayer and pay *zakaat*." But, when fighting has been made obligatory on them, a section of them fears human beings like fearing Allah or more

أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ

than fearing (Him); and they say, "O our *Rabb*! Why have You made fighting obligatory on us? Why have You not delayed it for us up to a term close by?" Say, "The enjoyment of the world is brief and the afterworld is the best for whoever fears disobeying (Allah) and you shall not be wronged at all."

وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ ۖ وَٱلْـَٔاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ ۖ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

78. Wherever you are, death shall overtake you, even if you are in strong and lofty forts and if any prosperity falls to their lot, they say, "It is from Allah." And if any adversity afflicts them, they say, "It is from you." Say, "Everyone (of them) is from Allah." What is, then, the matter with these people that they, hardly, come anywhere near comprehending any matter?

أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

79. Whatever fortune falls to your lot is from Allah and whatever adversity afflicts you is from your own self and We have sent you as a messenger to all the human beings and Allah suffices as a witness.

مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٧٩﴾

80. Whoever obeys the Messenger, in fact, obeys Allah and whoever turns away (rejects his obedience, shall, only, do so against himself) because We have not sent you as an observer against them.

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

81. And they say, "We render obedience." But, when they go out of your presence, a section of them broods over (evil designs by night) other than what it had said and Allah has been writing whatever they have

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ ۖ وَٱللَّهُ يَكْتُبُ

been brooding over by night and hence, you must shun them and trust in Allah; and Allah suffices (for you) to trust in.

مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨١﴾

82. Do they not, then, ponder the *Quraan*? And if it had been from (any source) other than Allah, they would, certainly, have found in it many contradictions.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

83. And when any piece of news concerning peace or fear comes to them, they spread it, though, if they had communicated it to the Messenger and to those at the helm of affairs among them, (those people) who, among them, can deduce a conclusion from it (the news), would have known it and if Allah's bounty and His mercy had not been (conferred) on you, you would, certainly, have followed the Devil except a few.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

84. Hence, you must fight in the cause of Allah: you shall not be held responsible (for anyone) but your own self; and you must urge the believers (on to fight): it may be that Allah restrains the power of (those people) who disbelieve; and Allah is the most powerful and the most violent in inflicting exemplary punishment.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا ۚ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

85. Whoever advocates and supports a good cause, shall have a reward of it and whoever advocates and supports a bad cause shall have a retribution of it and Allah exercises power / watches over everything.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا ۖ وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقِيتًا ﴿٨٥﴾

86. And when you are saluted (with words, "May Allah have peace on you"), you must also, salute (in words) better than that or (at least) return (reciprocate) it: indeed, Allah keeps the account of everything.

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

87. Allah, other than Whom there is no (other) deity, shall assemble all of you on the Day of Resurrection about which there is no doubt and who can be more truthful than Allah in (communicating this) information?

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

SECTION 12

88. What is, then, the matter with you that there are two groups (among you) about the hypocrites, while Allah has reverted them (to disbelief) for (as the penalty of) what they have committed? Do you intend that you should guide whom Allah has led astray? And you cannot find any way for whom Allah leads astray.

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا ۚ أَتُرِيدُونَ أَن تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۗ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾

89. They wish that you would disbelieve as they disbelieve so that you would be equal (to them) and hence, you must not keep friends with them till they emigrate in Allah's cause; but, if they turn away, you must, then, seize them and put them to death wherever you find them and you must neither take any friend nor any helper from them

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

90. Except (those people) who join a people between you and whom, there is an agreement or (those people who) come to you with their hearts

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ

أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ ۚ وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ ۚ فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ وَأَلْقَوْا۟ إِلَيْكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

in a dilemma whether they should fight against you or they should fight against their people; and if Allah had willed, He would have given them power over you and then, they would have fought against you; hence, if they keep away from you and do not fight against you and offer submission to you, Allah does not, also, give you any reason (to take up arms) against them.

سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ ۖ كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟ فِيهَا ۚ فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ وَأُو۟لَٰٓئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَٰنًا مُّبِينًا ﴿٩١﴾

91. You shall find others (who) intend that they should be secure from you and secure from their people: whenever they are driven back to the temptation (of persecuting believers), they lapse into it; hence, if they do not keep away from you and offer submission to you and restrain their hands, you must, then, seize them and put them to death wherever you find them; and they are (the people) against whom We grant you a clear authority (the power to enforce obedience).

SECTION 13

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ ۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن كَانَ مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ

92. It does not become a believer to put another believer to death except by mistake; and whoever puts a believer to death by mistake, owes, as a necessary consequence, the freeing of a believing neck (a slave) and paying the blood money to his people (the believer's heirs) except that they forgo; but, if he (the person killed by mistake) belongs to the people hostile to you and he is a believer, then, the freeing of a believing neck (a slave) is (obligatory) and if he (the believer

killed by mistake) belongs to the people between whom and you, there is an agreement, then, again, blood money must be paid to his people (the believer's heirs) and the freeing of a believing neck (a slave must be done): but he who cannot afford (to do the above) must keep fast for two months uninterruptedly as repentance (decreed) by Allah: and Allah has knowledge, wisdom.

مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

93. And the requital of (anyone) who kills a believer purposely is the Hell in which he shall abide eternally and Allah shall be indignant with him and curse him and has prepared a terrible punishment for him.

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾

94. O (the people) who believe! When you travel struggling for Allah's cause, you must examine and not say to whoever extends (the greetings of) peace to you, "You are not a believer," seeking the ephemeral gains of the life of the world: (if so), then, Allah has abundant spoils; You have, also, been so (in a state of disbelief) before (accepting Islam) and then, Allah conferred His blessings on you and hence, you must examine (before taking action); indeed, Allah is aware of what you do.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ ۚ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓا۟ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

95. Among the believers, the abstainers from military service without any excuse and those struggling for Allah's cause with their properties and persons are not equal; Allah has granted superiority to those struggling with their properties and persons over the abstainers from military service by a degree; and Allah promises the best outcome to

لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

everyone; and Allah has granted superiority to those struggling (for Allah) over the abstainers as (in the form of) a supreme reward,

96. (High) positions on His part and forgiveness and mercy; and Allah is forgiving, merciful.

دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾

SECTION 14

97. Indeed, when angels take the lives of (those people) who have been doing wrong to themselves, they say (ask them), "What (condition) have you been in?" They say, "We have been weak, oppressed and treated insolently in the land." (The angels, then), say, "Was not Allah's Earth vast so that you should have emigrated (to any other land) throughout her" (the Earth)? Hence, the abode of such (people) shall be the Hell and what a bad place of return it is!

إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾

98. Except the weak and oppressed among men and women and children, treated insolently, who can neither afford any means (to accomplish their end) nor find any way (out of the impasse).

إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

99. Hence, such (people), Allah may pardon; and Allah is pardoning, forgiving.

فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

100. And whoever emigrates in the cause of Allah, shall find, throughout the Earth, many strongholds and abundance; and whoever goes out of his house emigrating towards Allah and His Messenger and then, death overtakes him (shall not be a loser) because his reward shall be incumbent on Allah and Allah is forgiving, merciful.

وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾

SECTION 15

101. And when you go on a journey, seeking sustenance, there is, then, no sin against you that you shorten some of the obligatory prayers if you fear that (those people) who disbelieve will persecute you; indeed, the disbelievers are clearly hostile to you.

وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟
مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ ۚ
إِنَّ ٱلْكَٰفِرِينَ كَانُوا۟ لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾

102. And (O Messenger)! When you are among them, you must lead them the prayer (during war). A party of them must, then, stand (perform the prayer) with you and they must have their weapons on them and hence, when they finish prostrating, they must, then, go behind you and another party that has not prayed must, then, pray with you and they must be wary and have their weapons on them: (those people) who disbelieve wish that, if you were unmindful of your weapons and your equipments, they would, then, mount an attack on you with a single rush; and there is no sin against you, if you have any trouble from rain or you are ill, that you take your weapons off your persons and you must be on your guard: indeed, Allah has prepared a humiliating punishment for the disbelievers.

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ
طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ ۖ فَإِذَا
سَجَدُوا۟ فَلْيَكُونُوا۟ مِن وَرَآئِكُمْ وَلْتَأْتِ
طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ
وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ كَفَرُوا۟
لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ
فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ وَلَا جُنَاحَ
عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم
مَّرْضَىٰٓ أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ ۖ وَخُذُوا۟
حِذْرَكُمْ ۗ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

103. Hence,when you finish your prayer, you must, then, remember Allah (while) standing and sitting and lying down on your sides; when you are secure, you must, then, perform the obligatory prayers (in full);

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَٰمًا
وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ
فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتْ

عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴿١٠٣﴾

indeed, the obligatory prayer is binding on the believers according to schedule.

وَلَا تَهِنُوا۟ فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

104. And you must not slacken off in pursuing the enemy: if you are suffering, they are, also, suffering as you are suffering and, from Allah, you hope for what they do not hope and Allah has knowledge, wisdom.

SECTION 16

إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾

105. Indeed, We have revealed the Book to you with the truth so that you should judge among the people by what Allah has shown you; and you must not be a pleader for the treacherous (those betraying trust).

وَٱسْتَغْفِرِ ٱللَّهَ ۖ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾

106. And you must ask Allah's forgiveness indeed, Allah is forgiving, merciful.

وَلَا تُجَٰدِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾

107. And you must not plead for those (people) who are treacherous to themselves; indeed, Allah does not love those who are treacherous, sinful.

يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

108. They may hide themselves from human beings while they cannot hide themselves from Allah and He is with them when they brood over, by night, saying what He is not pleased with; and Allah has thorough knowledge of what they do.

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنْهُمْ يَوْمَ ٱلْقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

109. It is you who plead for them in the life of the world: but who will plead for them before Allah on the Day of Resurrection or who will answer (be responsible) for them?

وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾

110. And he who does any evil or wrongs himself and then, seeks forgiveness of Allah, shall find Allah forgiving, merciful.

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

111. And he who commits any sin, in fact, commits it against himself; and Allah has knowledge, wisdom.

وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾

112. And he who commits a sin or a crime and then, blames it on an innocent person, in fact, bears (the burden of) a slander and a clear sin.

SECTION 17

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ ۖ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِن شَىْءٍ ۚ وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

113. And (O Messenger)! If Allah's bounty and His mercy had not been (showered) on you, a group of them had meditated to misguide you, though they would not have misguided (anyone) but themselves and they cannot cause you any harm at all; and Allah reveals the Book and wisdom to you and teaches you what you could not have known; and Allah's bounty has been supreme for you.

لَّا خَيْرَ فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍۭ بَيْنَ ٱلنَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

114. There is no good in most of their secret conversations except (the secret conversation of a person) who enjoins alms giving or universally accepted goodness or any reform among human beings; and whoever does so seeking Allah's pleasure, We will give him a supreme reward.

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ

115. And whoever opposes the Messenger after the guidance has become clear to him and follows (a path) other than the believers' path,

وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾

We will let him follow what he follows and hurl him into the Hell and what a bad place of return it is!

SECTION 18

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١١٦﴾

116. Allah shall not forgive that anyone should be attributed an associate to Him while He may forgive what is besides it for whom He wills; and he who associates (anyone) with Allah, as a necessary consequence, goes astray, straying far away (from the guidance).

إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ﴿١١٧﴾

117. They do not pray to, other than Him, but females (goddesses) and they do not pray to but the Devil, arrogant and disobedient.

لَّعَنَهُ ٱللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾

118. Allah has cursed him and he (has, already), said, "I will take a predetermined share of Your Own created human beings.

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

119. And I will misguide them and involve them in wishes and command them and hence, they shall cut, lengthwise, cattle's ears and I will command them and hence, they shall pervert Allah's creation." And whoever takes the Devil as a protector, besides Allah, incurs a clear loss (damnation).

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿١٢٠﴾

120. He holds out promises to them and stirs up wishes in them and the Devil does not promise them but delusions.

أُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾

121. The abode of such (people) is the Hell and they shall not find any escape from it.

122. And (as for those people) who believe and do good deeds, We will admit them into gardens under which rivers will be flowing __ they shall abide among them eternally: Allah's promise is true; and who can be truer than Allah in promise?

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾

123. Neither by your wishes nor by the wishes of the people of the Book (can deliverance from sin be gained): whoever does any evil shall be requited for it and not find, for oneself, any protector and helper besides Allah.

لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِىِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

124. And whoever does any good deeds, whether a male or a female and he is a believer, (the people) such (as these) shall, (as a necessary consequence), enter the Paradise and they shall not be wronged at all.

وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

125. And who can be better in obedience than he who submits himself wholly to Allah and he is beneficent and follows the way of Abraham, the single-mindedly devoted (muslim) and Allah had singled out Abraham (as His) friend.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾

126. And to Allah belong what is throughout the heavens and what is throughout the Earth; and Allah has thorough knowledge of everything.

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ مُّحِيطًا ﴿١٢٦﴾

SECTION 19

127. And they ask you a legal opinion about women: say, "Allah gives you a legal opinion about them and, (also, reminds you of) what has been recited before you in the

وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ ۖ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَٰبِ فِى يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِى لَا تُؤْتُونَهُنَّ مَا كُتِبَ

لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ
مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ
بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

Book *(Quraan)* about the orphans of women whom you do not give what has been decreed for them while you want that you should marry them and (He, also, reminds you of His injunction about) the weak and helpless among the children and (instructs you) that you must observe equity (natural justice) in regard to the orphans; and whatever good you do, Allah shall come to know of it."

وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا
فَلَا جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ
وَالصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ ۚ
وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

128. And if any wife fears dislike or shunning from her husband, there is, then, no blame on both of them that both of them make peace with each other (in a spirit of) reconciliation; and reconciliation is the best, though natures are ingrained with greed; and if you do good and guard against sins, Allah is, then, certainly, aware of what you do.

وَلَن تَسْتَطِيعُوا أَن تَعْدِلُوا بَيْنَ النِّسَاءِ
وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ
فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۚ وَإِن تُصْلِحُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٢٩﴾

129. And you cannot do justice among (your) wives even if you desire. You must not, therefore, incline (to one wife) only with your whole inclination so as to leave the other (wife) like the one suspended (between divorce and wedlock); and if you reconcile and fear disobeying Him, Allah is, then, forgiving, merciful.

وَإِن يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّن سَعَتِهِ ۚ
وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

130. And if both of them separate, Allah shall free each from want from His abundance; and Allah expands (sustenance), has wisdom.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَلَقَدْ
وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ
وَإِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ ۚ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ

131. And to Allah belong what is throughout the heavens and what is throughout the Earth and We had enjoined (the people) who were given the Book and (We have enjoined) you also that you must fear Allah; and if you disbelieve, to

مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

Allah, then, belong what is throughout the heavens and what is throughout the Earth; and Allah is self-sufficient, praiseworthy.

وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾

132. And to Allah belong what is throughout the heavens and what is throughout the Earth; and Allah suffices to trust in.

إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾

133. O human beings! If He wills, He can cause you to die and bring others (in your places); and Allah possesses absolute power over such (a replacement).

مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنْيَا فَعِندَ ٱللَّهِ ثَوَابُ ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ وَكَانَ ٱللَّهُ سَمِيعًۢا بَصِيرًا ﴿١٣٤﴾

134. Whoever wants to have the reward of the world, Allah, then, has (both), the reward of the world and (the reward of) the afterworld; and Allah hears, watches.

SECTION 20

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

135. O the people who believe! You must be champions by (in respect of) equity (justice according to natural law), being witnesses for (in support of) Allah, even if it is against yourselves or (your) parents and relatives; (without considering) whether (the party) is rich or poor because Allah is more entitled, than both of them, (to obedience) and hence, you must not follow passions lest you should deviate (from the path of justice); and if you pervert or turn away (refuse to accept justice), Allah is, then, cognizant (aware) of what you do.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ

136. O (the people) who believe! You must believe (truly) in Allah and His Messenger and the Book that He has revealed to His Messenger and the Book that He had revealed

بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْآخِرِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١٣٦﴾

before; and he who disbelieves in Allah and His angels and His books and His messengers and the Last Day shall, as a necessary consequence, go astray, straying far (from the guidance).

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًۢا ﴿١٣٧﴾

137. Indeed, (those people) who believe and then, disbelieve and then again, believe and then, again, disbelieve and then, go on growing into disbelief (must know that) Allah is neither going to forgive them nor lead them to the (straight) way.

بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

138. (O Messenger)! Announce "the good" news to the hypocrites that they shall have a grievous punishment __

ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

139. (Those people) who make friends with the disbelievers excluding the believers; do they seek might and dominance with them? But might and dominance belong, wholly, to Allah.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

140. And He has, already, revealed to you in the Book that when you hear Allah's verses being rejected and ridiculed, you must not, in that case, sit with them till they engage in a conversation different from it; (but, if you do so), you will, then, be like them: indeed, Allah is going to gather the hypocrites and the disbelievers in the Hell all together

ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ

141. (Those people) who await (disasters) for you and hence, if you have victory from Allah, they say, "Were we not with you?" And if the lot falls to the disbelievers, they (go to them and) say, "Did we not (come close to) gaining the upper hand over you and defend you against the

ٱلْقِيَٰمَةِ ۗ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

believers?" So, Allah shall judge between you (the hypocrites and the believers) on the Day of Resurrection and Allah shall never give disbelievers any access against believers.

SECTION 21

إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

142. As a matter of fact, the hypocrites (are trying to) deceive Allah, whereas He is going to turn their deceit against them by punishing them and when they rise (to go to mosque) for the obligatory prayer, they stand slothfully only to show the people and do not remember Allah but little,

مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾

143. Wavering between both, neither towards these (believers) nor towards these (disbelievers); and you cannot find any way for (a person) whom Allah misleads.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾

144. O (the people) who believe! You must not make friends with disbelievers excluding the believers; do you want that you should concede a clear justification to Allah against you?

إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

145. Indeed, the hypocrites shall be in the lowest depth (inmost part) of the fire (of the Hell), and you shall not find any helper for them.

إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

146. But (those people) who repent and reform and adhere to Allah's obligation and dedicate their obedience to Allah are such (people as) shall be with the believers and Allah shall give the believers a supreme reward.

مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ
وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

147. What will Allah do (achieve/gain) by punishing you if you thank and believe? And Allah acknowledges, knows (everything).

لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا
مَن ظُلِمَ ۚ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

148. Allah does not like the loudness (loud utterance) of bad language except (by a person) who has been wronged; and Allah hears, knows (everything).

إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن سُوٓءٍ
فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

149. If you disclose any good deed or hide it or pardon an offence, Allah is, then, pardoning, powerful.

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ
وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾

150. Indeed, (those people) who disbelieve in Allah and His messengers and intend that they should differentiate between Allah and His messengers and say, "We believe in some (messengers) and reject (disbelieve in) others" and intend that they should find a way between these (two positions)__

أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ
عَذَابًا مُّهِينًا ﴿١٥١﴾

151. Such (people) are, really, disbelievers; and We have prepared a humiliating punishment for disbelievers.

وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ
أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

152. And (those people) who believe in Allah and His messengers and do not differentiate between one (another) among them, are (the people) whom He shall give their rewards and Allah is forgiving, merciful.

SECTION 22

يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا
مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ مِن ذَٰلِكَ
فَقَالُوٓا۟ أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ

153. The people of the Book demand, of you, that you should have a book revealed to them from the heaven (which is not new) because they had demanded of Moses (miracles)

بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَٰلِكَ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُبِينًا ﴿١٥٣﴾

greater than such (a miracle) and hence, they had said, "Show us Allah openly." And then, a thunderbolt had seized them for (as a penalty of) their wrongdoing; then, they took to (worshipping) the calf after clear evidences had come to them and then, again, We pardoned such (a flagrant offence); and gave Moses a clear commission.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

154. And We raised the Mount Sinai above them along with their obligation and said to them, "Enter the gate prostrating yourselves." And We said to them, "You must not violate (the law) of the Sabbath day," and We imposed a binding obligation on them (to this effect).

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

155. But (they have incurred Our displeasure) because of their violation of their obligation and their rejecting (disbelieving in) Allah's verses and their assassinating prophets without any justification and their saying, "Our hearts are cased." On the contrary, Allah has sealed (closed) their hearts for disbelief and hence, they will not believe but a few

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

156. And for their disbelieving and their uttering a gross slander against Mary,

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

157. And their claim, "We killed the Messiah, Jesus, Mary's son, Allah's messenger," while neither did they assassinate him nor crucify him, but it was rendered dubious for them; and (those people) who hold a different opinion about him, are, in fact, in doubt of him; they do not

have any knowledge about it except the pursuing of supposition; and they did not, certainly, assassinate him.

158. On the contrary, Allah raised him to Himself; and Allah is mighty, wise.

بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

159. And there is none among the people of the Book but shall believe in him before his death and, on the Day of Resurrection, he (Jesus Christ) shall be a witness against them.

وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

160. Hence, for the wrongdoings of (those people) who had Judaized, We declared unlawful, for them, (certain) good and pure foods which had been lawful for them and for their (practice of) preventing (people) frequently from Allah's path,

فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾

161. And taking interest, though they had been prohibited from it, and their grabbing of people's properties by false ways; and We have prepared a grievous punishment for the disbelievers among them.

وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

162. But those grounded in knowledge among them and the believers believing in what has been revealed to you and what had been revealed before you and those who perform the obligatory prayers and those who pay *zakaat* and the believers in Allah and the Last Day __ they are (the people) whom We will give a supreme reward.

لَٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ ۚ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ ۚ وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

SECTION 23

إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ
وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ
وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ
وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ
وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ﴿١٦٣﴾

163. We have, certainly, inspired (communicated holy revelation to) you as We had inspired Noah and the prophets after him; and We had inspired Abraham and Ishmael and Isaac and Jacob and (his) descendants and Jesus and Job and Jonah and Aaron and Solomon; and We had given David the *Zaboor* (a book).

وَرُسُلٗا قَدۡ قَصَصۡنَٰهُمۡ عَلَيۡكَ مِن قَبۡلُ وَرُسُلٗا
لَّمۡ نَقۡصُصۡهُمۡ عَلَيۡكَۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ
تَكۡلِيمٗا ﴿١٦٤﴾

164. And (We had, similarly, inspired other) messengers whom We have related to you earlier and the messengers whom We have not related to you; and Allah had addressed Moses, addressing (him directly).

رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا
حَكِيمٗا ﴿١٦٥﴾

165. (All these) messengers were announcers of good news and warners so that no argument against Allah should be available for human beings after the messengers; and Allah is mighty, wise.

لَّٰكِنِ ٱللَّهُ يَشۡهَدُ بِمَآ أَنزَلَ إِلَيۡكَۖ أَنزَلَهُۥ
بِعِلۡمِهِۦۖ وَٱلۡمَلَٰٓئِكَةُ يَشۡهَدُونَۚ وَكَفَىٰ
بِٱللَّهِ شَهِيدًا ﴿١٦٦﴾

166. But, (if they do not listen to you), Allah bears witness to what He has revealed to you (that) He has revealed it with His knowledge and angels, also, bear witness (to it); and Allah suffices as a witness.

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ قَدۡ
ضَلُّواْ ضَلَٰلَۢا بَعِيدًا ﴿١٦٧﴾

167. Indeed, (those people) who disbelieve and prevent (people) from Allah's way, go astray, straying far (from the guidance).

إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمۡ يَكُنِ ٱللَّهُ لِيَغۡفِرَ
لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ طَرِيقًا ﴿١٦٨﴾

168. Indeed, (those people) who disbelieve and do wrong (must know that) Allah is neither going to forgive them nor lead them to any way

إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ
وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٦٩﴾

169. Except the way to the Hell in which they shall abide eternally; and such (a punishment) is easy for Allah.

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ
مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا۟
فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ
عَلِيمًا حَكِيمًا ﴿١٧٠﴾

170. O human beings! The Messenger with the truth from your *Rabb* has come to you and hence, you must believe (in him and it is) the best (course) for you; and if you disbelieve, to Allah, then, belongs what is throughout the heavens and the Earth; and Allah has knowledge, wisdom.

يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ
وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ
عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ ۚ
أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ
وَرُسُلِهِۦ ۖ وَلَا تَقُولُوا۟ ثَلَٰثَةٌ ۚ ٱنتَهُوا۟ خَيْرًا
لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ ۖ سُبْحَٰنَهُۥٓ أَن
يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٧١﴾

171. O the people of the Book! You must neither stiffen to exceed the proper bounds in your way of life nor say (anything) against Allah but the truth; the Messiah Jesus, Mary's son was, only, Allah's messenger and His Word which He had entrusted to Mary and mercy from Him and hence, you must believe in Allah and His messengers and not say, "Three." Renounce (the Trinity because it is) the best for you; Allah is the only one God: He is free from such imperfections as He should have children. To Him belong what is throughout the heavens and what is throughout the Earth and Allah suffices (for you) to trust in.

SECTION 24

لَن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا
لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ
عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ
إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

172. Neither will the Messiah disdain that he should be Allah's servant (rendering exclusive obedience to Him) nor will the angels close (to Him do so); and all (those people) who disdain (rendering Him exclusive obedience) and display arrogance (must know that) He

shall gather up all of them to Himself (in His presence for accountability on the Judgement Day).

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۖ
وَأَمَّا ٱلَّذِينَ ٱسْتَنكَفُوا۟ وَٱسْتَكْبَرُوا۟
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم
مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

173. Hence, as for (those people) who believe and do good deeds, He shall pay them up their rewards and grant them more from His bounty and as for (those people) who disdain and display arrogance (of His service in this world), He shall, inflict a grievous punishment on them and they shall find, for themselves, besides Allah, neither any protector nor any helper (on the Judgement Day).

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَٰنٌ مِّن رَّبِّكُمْ
وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾

174. O human beings! The argument *(Quraan)* has come to you from your *Rabb* and We have sent a clear light (holy revelation) to you.

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَٱعْتَصَمُوا۟ بِهِۦ
فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ
إِلَيْهِ صِرَٰطًا مُّسْتَقِيمًا ﴿١٧٥﴾

175. Hence, as for (those people) who believe in Allah and adhere to Him (His obligation), He shall, consequently, admit them into mercy and bounty, on His part, and guide them the straight path (leading) to Him (in this world).

يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ ۚ
إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا
نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا
وَلَدٌ ۚ فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ ۚ
وَإِن كَانُوٓا۟ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ
حَظِّ ٱلْأُنثَيَيْنِ ۗ يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّوا۟ ۗ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿١٧٦﴾

176. They ask your legal opinion: say, "Allah gives you (His) legal opinion about a dead person without children or father; if a man who dies, has no child and has only a sister, she shall, then, have half of what he leaves, and he (the brother) shall inherit her if she has no child; but, if there are two sisters (of a dead man), both of them shall, then, have two thirds of what he leaves; and if they are (many) brothers and sisters __ men and women __ a male, in that case, shall have equal to the portion of two females; Allah expounds (it) for you lest you should go astray and Allah knows everything."

SURATULMAAIDA (5)

The *Suratulmaaida* marks the completion of the first group as outlined in the Preface. As such the Surah completes most of the aspects of the *Shari`ah* giving the newly established Community a distinct civilization and culture. Since the Muslim Community has been chosen as the standard bearer of Islam, it has, in the very start, been commanded to keep to all the aspects of the *Shari`ah* for, in the afterworld, as the Surah shows at its end, all the messengers and their communities shall be questioned before Judgement is pronounced. The Surah is a unity, being of a piece with the preceding surahs in tone, temper, and treatment in that it grants a number of enjoinments to firm up the Community, criticises the people of the Book, exposes the falseness of polytheists' superstitions, exhorts the believers to be on their guard, and implement the *Shari`ah* in full without deviating from it unlike the Jews and the Christians.

The Surah starts by commanding the believers to keep to all the compacts, covenants, and agreements and honour all the symbols of Allah and lays down the rule __ they must help one another in acts of goodness and they must not help anyone in acts of evil __ to promote the cohesion of the Community and then, proceeds to declare what is unlawful for the believers to eat, thereby bringing cultural uniformity in the Community, fortifying it spiritually, and distinguishing it from other communities based on polytheism. Up to the fifth verse, the Surah enjoins the believers that all the good and pure foods are declared lawful for them and, also, what hunting animals and birds hunt for them, and all such believing women and the women of the people of the Book as are chaste, being of unblemished reputation. When these enjoinments were revealed, the *Shari`ah* came to be completed, the Islamic State came to be a power to be reckoned with, and the believers emerged as a distinct entity in the world. Hence, Allah's grace came to be completed for them.

The Surah, from the sixth verse, proceeds to enjoin the believers how to do ablution or *tyammum* in the absence of water and exhorts them to bear in mind their obligation to Allah. Since justice is the soul of the Islamic way of life, the believers have been enjoined to uphold justice and equity at all costs in the Islamic Community and keep to their compacts, resting in Allah.

The Surah, then, from the twelfth verse to the twenty-sixth verse, proceeds to give examples from the history of the Jews and the Christians how they had violated their obligation __ warning the believers not to follow suit. The Surah again calls on them to believe in Allah's Last Messenger and come back to Islam from their deviation.

The Surah, then, proceeds to give the example of Adam's two sons one of whom had committed fratricide, disregarding the obligation and the fear of Allah and hence, he had disrupted the moral order. Hence, the Surah, up to the thirty-fourth verse, prescribes *qisaas* (doing by a doer equal to what he does to anyone) and the punishment of

dismembering hands and feet or exiling them for such disrupters as strive to disrupt the Islamic Community and threatens them with disgrace in the world and grievous punishment in the afterworld. Up to the fortieth verse, the Surah exhorts the believers to fear Allah and continue struggling for the sake of Allah to prosper in the world otherwise lasting punishment awaits all those people who deviate from His path with the thirty-eighth verse prescribing punishment for theft because theft, also, disrupts the peace of the Community.

From the forty-first verse to the fifty-eighth verse, the Surah proceeds to expose the disruptive efforts of the hypocrites and the Jews who had left no stone unturned in disrupting the nascent Islamic Community. The Jews were in collusion with the hypocrites and their administration of justice was plagued by bribery and perjury. They had given up dispensing justice and hence, they did not like justice to flourish in the Islamic Community. They used to adopt devious ways to defeat the ends of justice. Hence, the Jews and the Christians have been explicitly told to administer justice in conformity with the revealed book and if they do not do so, or any people, for that matter, fails to do so, they are disbelievers, wrongdoers, and transgressors as given out in the forty-fourth, forty-fifth, and forty-seventh verses. The believers, through the Messenger, have been warned to administer justice in conformity with what Allah has revealed and not revert to Ignorance. They must, in no case, violate their obligation to Allah unlike the Jews and the Christians. Hence, the believers have, in the fifty-first verse, been prohibited from making friends with the Jews and the Christians. Only the hypocrites do so because sheer opportunism characterises them. The believers must, therefore, make friends with Allah, His Messenger, and those who believe in and submit themselves to Him unconditionally and refuse to make friends with any people ridiculing Islam. The misconduct and the malpractices of the Jews have, further, been exposed from the fifty-ninth verse to the sixty-fourth verse, ending in the remark that they have always been striving to cause wrong, disorder, and corruption on the Earth. In the sixty-fifth and the sixty-sixth verses, the Surah wishes if only the Jews and the Christians had believed in, feared Allah, and implemented the teachings of the Torah and the *Injeel!* But they did not. Hence, the Last Messenger is enjoined, in the sixty-seventh verse to communicate the *Quraan* fearlessly and completely and Allah shall protect him from his enemies.

The Surah, in the sixty-eighth verse, tells the people of the Book to implement the Torah and the *Injeel*. If they do so, they shall neither have any fear of themselves nor shall they, ever, grieve. But, since they refuse to do so, the Surah, from the seventieth verse proceeds to expose the crimes of the Jews during the past and the deviation of the Christians under St. Paul who equated Jesus Christ with Allah and forged the Trinity as a concept. The seventy-fifth verse contradicts it and proceeds to tell the Christians in no uncertain terms not to indulge in any exaggerations in their creed and follow misguided people. It reminds the Jews of being cursed by David and Christ for their deviation and disobedience as most of them had been transgressors. The eighty-second verse pinpoints the Jews as the most antagonistic people to believers along with the polytheists and praises the Nazarenes __ the humble followers of Jesus Christ whom they considered to

be no more than a messenger sent by Allah.

With the eighty-seventh verse, the Surah, again, turns to the believers prohibiting them from declaring unlawful anything pure and good declared lawful by Allah and proceeds to emphasize the sanctity of oaths and prescribes the penalty of breaking them in the eighty-ninth verse.

In the ninetieth verse, wine, gambling, altars of gods and goddesses, and headless divining arrows are termed as the practice of the Devil and hence, forbidden and in the ninety-first verse believers are commanded to obey Allah and His Messenger. The Surah proceeds further to answer a query about those believers who, before this prohibition, had been drinking.

The Surah, in the ninety-third verse, again, answers another query about hunting and fishing while believers go on the pilgrimage to the Holy House, wearing two seamless sheets. While hunting is forbidden, fishing is allowed to them. In this regard, the Surah, in the ninety-eighth verse, reminds them of the stability imparted to the people by the Holy House.

While reminding the believers of the Messenger's only responsibility of communicating the message, the Surah goes on to remind them not to be lured by the filth of impurity and evil but fear Allah. They must not, also, ask unnecessary questions like the Jews, only to be misled. The Surah, then, in the one hundred and third verse exposes the falseness of the polytheists' superstitions about certain cattle. On the one hand, they do not exercise their reason and on the other hand, they refuse to listen to the Messenger, and keep on aping their forefathers blindly. The Surah, then, details the mode of bearing witness to the will of a man dying during a journey, from the one hundred and sixth verse to the one hundred and eighth verse.

From the one hundred and ninth verse, the Surah reverts to the theme of keeping to compacts, establishment of justice and equity in the light of the revealed books, and the communication of the message of Islam about which Allah shall, on the Judgement Day, assemble all the messengers and their respective communities and interrogate them how their communities had responded to their messages. It continues up to the close of the Surah. Jesus Christ has been specifically chosen because he was the last Israeli messenger around whose person a web of myths and superstitions has been woven and his followers have, entirely, perverted his message and hence, on the Judgement Day, as the Surah portrays, they shall stand exposed and be utterly defenceless.

SURATULMAAIDA

سُورَةُ الْمَائِدَةِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. O (the people) who believe! You must live up to obligations; (all) the quadrupeds in cattle are, hereby, declared lawful for you (as food) except what is going to be recited before you, but hunting not being lawful for you, while you are wearing two seamless sheets (for the Hajj): indeed, Allah judges what He wills.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۚ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾

2. O (the people) who believe! You must, neither, legitimize the desecration of Allah's symbols nor any holy month nor the animals going to be sacrificed nor the animals with bands round their necks nor the people directing their steps towards the Holy House seeking their *Rabb's* bounty and pleasure; and when you take off the seamless sheets after the pilgrimage, you may, then, hunt; and abhorring any people, that (because) they have prevented you from the Holy Mosque, must not provoke you into committing excesses and you must help one another in (the acts of) obedience and guarding yourselves from sins and you must not help one another in (the acts of) sin and iniquity; and you must fear disobeying Allah; indeed, Allah inflicts violent punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۘ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

3. A carcass and blood and pork (the flesh of a pig) and (an animal) which has been sacrificed in the name of any (deity) besides (that of) Allah and an animal strangled to death and an animal wounded

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا

ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا
بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا
مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي
مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٣﴾

to death and an animal dying of falling from a high place and an animal gored to death and (an animal) which a beast of prey has eaten except (an animal) which you (find alive and) sacrifice by pronouncing Allah's name over it and (the animal) which has been sacrificed at an altar and that you cast lots by arrows, are, hereby, declared unlawful for you; (eating) all such (animals' meat as given above) is transgression: today, (those people) who disbelieve have despaired of your way of life and hence, you must not fear them and you must fear Me; today, I have perfected (brought to final form) your way of life for you and completed My grace for you and I am pleased with Islam as the way of life for you; but, if anyone who is compelled (to eat anything forbidden) during hunger, without inclining to sin, (shall be pardoned for) Allah is, in that case, forgiving, merciful.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۙ
وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا
عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ
اللَّهِ عَلَيْهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾

4. They ask you what has been declared lawful for them: say, "(All) pure and good things have been declared lawful for you and such birds or beasts whom you teach as trainers, teaching them from what Allah has taught you and hence, you may eat (the meat of animals or birds) which they catch for you and you must pronounce Allah's name over it and fear disobeying Allah: indeed, Allah is swift at account-ability."

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا
الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ وَالْمُحْصَنَاتُ

5. Today (all) pure and good things have been declared lawful for you and the food of (those people) who were given the Book is lawful for you and your food is lawful

مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ
غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍ ۗ وَمَن يَكْفُرْ
بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى
ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٥﴾

for them and chaste women among the believing women and chaste women among (those people) who were given the Book before you (are, also, lawful), if you pay them their bride moneys, marrying them without entering into sexual relationship before marrying and without taking to lovers (girl-friends) illicitly and he who reneges belief (*eimaan,* must know that) his entire performance (in this world) shall go to waste and he shall be among the losers (the damned) in the afterworld.

SECTION 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ
فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ
وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ وَإِن كُنتُم
مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ
أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟
صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ
وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ
عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ
وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٦﴾

6. O (the people) who believe! Whenever you propose to offer any prayer you must, then, wash your faces and your hands up to elbows and pass (your wet palms and fingers) over your heads and wash your feet up to ankles; and if you are polluted, you must, then, have a bath; and if you are ill or on a journey or any of you comes from a lavatory or you have touched women (gone to bed with your wives) and then, you do not find any water, you must, in that case, resort to clean soil (and, after striking the palms and fingers of your hands on it), pass (them) over your faces and your hands from it; Allah does not will to impose any undue restriction on you, but He wills that He should cleanse you (of sins) and complete His grace for you so that you may thank (Him).

وَٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ وَمِيثَٰقَهُ
ٱلَّذِى وَاثَقَكُم بِهِۦٓ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ
وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾

7. And you must remember Allah's grace for you and His obligation with which He has bound you, when you said, "We hear and we obey." And you must fear disobeying

Allah; indeed, Allah knows the thoughts (hidden) in human breasts.

8. O (the people) who believe! You must be champions for (in support of) Allah, being witnesses by (in conformity with) equity (justice according to natural law) and abhorring any people must not provoke you (to the extent) that you do not dispense justice; you must dispense justice. It is closest to guarding yourselves from sins/ hellfire and you must fear disobeying Allah; indeed, Allah is aware of what you do.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٨﴾

9. Allah promises (that those people) who believe and do good deeds shall have forgiveness and a supreme reward.

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

10. And (those people) who reject (disbelieve in) and belie and deny Our verses are such (people as) shall be the inhabitants of the blazing fire.

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٠﴾

11. O (the people) who believe! Remember Allah's grace for you, when a group (of people) (the *Quraysh*) were meditating that they should extend their hands towards you, Allah had, then, restrained their hands from you and you must fear disobeying Allah; and hence, in Allah, (alone), must the believers trust.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾

SECTION 3

12. And Allah had imposed an obligation on the children of Israel and We had appointed, among them, twelve headmen and Allah had said, "I am with you, if you perform the obligatory prayer and pay *zakaat* and believe in My

وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا ۖ وَقَالَ ٱللَّهُ إِنِّى مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم بِرُسُلِى وَعَزَّرْتُمُوهُمْ

messengers and assist them and lend Allah a handsome loan, I will remit your sins off you and admit you into the gardens under which rivers will be flowing; but, whoever, among you, disbelieves after such (a pledge), shall, (as a necessary consequence), lose the straight highway" (to guidance).

وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ
عَنكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ فَمَن كَفَرَ
بَعْدَ ذَٰلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ ﴿١٢﴾

13. But, because of violating their obligation, We cursed them and hardened their hearts: they change words from their contexts and have neglected a part of what they had been admonished with (the Torah); and, without cease, you shall learn of a treachery from them except a few among them and hence, pardon them and condone (them); indeed, Allah loves the beneficent.

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا
قُلُوبَهُمْ قَاسِيَةً ۖ يُحَرِّفُونَ الْكَلِمَ
عَن مَّوَاضِعِهِ ۙ وَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ ۚ
وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَائِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ
فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٣﴾

14. And among them, there are (those people) who say, "We are the Nazarenes." __ We had, also, imposed an obligation on them, but they have, also, neglected a part of what they had been admonished with (the *Injeel*) and then, We excited hostility and hatred among them up to the Day of Resurrection; and Allah shall inform them of what they have been doing.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ أَخَذْنَا
مِيثَاقَهُمْ فَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ ۖ
فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَىٰ يَوْمِ
الْقِيَامَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ
بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

15. O (the people) of the Book! Our Messenger has come to you expounding, for you, most of what you have been hiding from the Book (the Torah and the *Injeel*) and he pardons many (of your lapses); there has come to you, from Allah, a light, that is, a book (the *Quraan*), expounding (the guidance).

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ
رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا
كُنتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْفُو عَن كَثِيرٍ ۚ قَدْ جَاءَكُم
مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴿١٥﴾

يَهْدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ
سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ
ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ
وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾

16. With it, Allah guides (those people) who (seek to) follow His pleasure, the ways to peace, and brings (comes with / leading) them out of (darkness upon darkness and leads them) towards the light (guidance) by His command and guides them to the straight path.

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ
ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۚ قُلْ فَمَن يَمْلِكُ مِنَ
ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ
ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ
جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾

17. (Those people) who say, "In fact, Allah is the Messiah, Mary's son," certainly, disbelieve; say, "Who, then, possesses any power against Allah (to restrain Him) in any way, if He wills to put the Messiah, Mary's son, and his mother to death and all those who (exist) throughout the Earth?" And to Allah belongs the sovereignty of the heavens and the Earth and what is between both of them; He creates what He wills; and Allah possesses absolute power and authority over everything.

وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ
وَأَحِبَّٰٓؤُهُۥ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ أَنتُم
بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن
يَشَآءُ ۚ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٨﴾

18. And the Jews and the Nazarenes say, "We are Allah's sons and His darlings." Say, "Why has He, then, been punishing you for your sins?" On the contrary, you are human beings, a part of (the creatures) whom He has created; He will forgive whom He wills and punish whom He wills (on the Judgement Day); and to Allah belongs the sovereignty of the heavens and the Earth and what is between both of them and to Him is to be the return (of all).

يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ
عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا مِنۢ بَشِيرٍ
وَلَا نَذِيرٍ ۖ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٩﴾

19. O (the people) of the Book! Our Messenger has come to you expounding (the *Quraan*) for you after an interval (in the succession) of messengers lest you should say, "Neither any announcer of good news nor any warner has come to us." And hence, an announcer of

good news and a warner has come to you and Allah possesses absolute power and authority over everything.

SECTION 4

20. And (remember) when Moses said to his people, "O my people! Remember Allah's grace for you when He appointed prophets among you and appointed you kings and gave you what He had not given to anyone among the peoples of the world.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكًا وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿٢٠﴾

21. O my people! Enter the holy land (Palestine) which Allah has ordained for you and you must not turn back otherwise you shall turn losers" (misled and ruined).

يَٰقَوْمِ ٱدْخُلُوا۟ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿٢١﴾

22. They said, "O Moses! In fact, the people, in it, are very powerful and we will not enter it till they go out of it: but, if they go out of it, we will enter" (it).

قَالُوا۟ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا۟ مِنْهَا فَإِن يَخْرُجُوا۟ مِنْهَا فَإِنَّا دَٰخِلُونَ ﴿٢٢﴾

23. Among (those people) who feared (the enemy), two distinguished men (Joshua and Caleb), on both of whom Allah had conferred His grace, said, "Enter the gate in spite of them: when you enter it, as a necessary consequence of obeying your messenger, you shall overpower (them); and in Allah, (alone), you must trust, if you are believers."

قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُوا۟ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَٰلِبُونَ ۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾

24. They said, "O Moses! We will never enter it as long as they are in it. Go, then, you and your *Rabb* and both of you fight (against them). We are going to sit here."

قَالُوا۟ يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا۟ فِيهَا ۖ فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ ﴿٢٤﴾

25. (Moses) said, "O my *Rabb*! I do not have any power (over anyone) except myself and my brother and hence, effect a separation between both of us and the people transgressing."

قَالَ رَبِّ إِنِّي لَآ أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٢٥﴾

26. (Allah) said, "As a consequence of (their disobedience), it shall be forbidden for them for forty years: they shall wander throughout the land and hence, you must not sorrow at the people transgressing."

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي ٱلْأَرْضِ ۗ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٢٦﴾

SECTION 5

27. And recite, before them, the account of Adam's two sons truthfully. When both of them offered sacrifices, it was accepted from one of the two, while it was not accepted from the other (son by Allah), he said, "I will kill you." (The son whose sacrifice was accepted) said, "Allah, in fact, accepts (the sacrifices offered, only), by the fearing.

وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَيْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ ٱلْآخَرِ ۖ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ ﴿٢٧﴾

28. If you stretch out your hand towards me in order to kill me, I am not going to stretch out my hand towards you in order to kill you: I fear Allah, the *Rabb* of all the worlds in the cosmos.

لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَآ أَنَا۠ بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿٢٨﴾

29. I want that you should bear the brunt of my sin and your sin and hence, be among the inhabitants of the fire (of the Hell); and such is the wrongdoers' requital."

إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَٰبِ ٱلنَّارِ ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿٢٩﴾

30. Hence, his self permitted him and facilitated killing his own brother and hence, he killed him and, in this way, came to be among the losers (misled and ruined).

فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ فَقَتَلَهُۥ فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ ﴿٣٠﴾

فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى ۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾

31. Then, Allah sent a crow that started scraping the ground in order to show him how he was to bury his brother's corpse; he said, "Woe to me! Am I so incapable as not to be like this crow and bury my brother's corpse?" And hence, he came to be among the remorseful.

مِنْ أَجْلِ ذَٰلِكَ ۛ كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا ۚ وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

32. On account of such (an inhuman act), We had made obligatory on the children of Israel that whoever killed a man without (his killing another) man or (causing) wrong, corruption, and disorder in the land, would be (treated) as if he had killed all the human beings and whoever saved one (man) would be (treated) as if he had saved all the human beings; and Our messengers had come to them with clear evidences and even then, most of them, after such (a favour), have been acting immoderately (going beyond just, usual and suitable bounds) throughout the land.

إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

33. The only requital (punishment) of (those people) who wage a war against Allah and His Messenger and work for (causing) wrong, corruption, and disorder in the land is that they must be massacred or crucified or their hands and feet must be dismembered from the opposite sides or they must be banished from the land; such is the disgrace for them in the world and in the afterworld, they shall have a terrible punishment,

إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

34. Except (those people) who repent before you gain power over them and hence, you must know that Allah is forgiving, merciful.

SECTION 6

35. O (the people) who believe! You must fear disobeying Allah and seek nearness to Him and struggle for His cause so that you should prosper.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ وَجَٰهِدُواْ فِي سَبِيلِهِۦ لَعَلَّكُمۡ تُفۡلِحُونَ ﴿٣٥﴾

36. Indeed, even if (those people) who disbelieve had the whole of what is throughout the Earth and equivalent to it with them so that they might ransom it from the punishment on the Day of Resurrection, it would not be accepted from them and they shall have a grievous punishment.

إِنَّ ٱلَّذِينَ كَفَرُواْ لَوۡ أَنَّ لَهُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لِيَفۡتَدُواْ بِهِۦ مِنۡ عَذَابِ يَوۡمِ ٱلۡقِيَٰمَةِ مَا تُقُبِّلَ مِنۡهُمۡۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿٣٦﴾

37. They would like to come out of the fire and they shall not be able to come out of it and they shall have lasting punishment.

يُرِيدُونَ أَن يَخۡرُجُواْ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنۡهَاۖ وَلَهُمۡ عَذَابٞ مُّقِيمٞ ﴿٣٧﴾

38. And (as for) a man committing theft and a woman committing theft, you must dismember the hands of both of them as a requital for what both of them commit, being an exemplary punishment from Allah and Allah is mighty, wise.

وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقۡطَعُوٓاْ أَيۡدِيَهُمَا جَزَآءَۢ بِمَا كَسَبَا نَكَٰلٗا مِّنَ ٱللَّهِۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ﴿٣٨﴾

39. But he who repents after his wrongdoing and mends his ways (must know that) Allah shall turn to him forgivingly: Allah is forgiving, merciful.

فَمَن تَابَ مِنۢ بَعۡدِ ظُلۡمِهِۦ وَأَصۡلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيۡهِۗ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ﴿٣٩﴾

40. Do you not know that to Allah belongs the sovereignty of the heavens and the Earth? He will punish whom He wills and forgive whom He wills and Allah possesses absolute power and authority over everything.

أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ يُعَذِّبُ مَن يَشَآءُ وَيَغۡفِرُ لِمَن يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٤٠﴾

يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحۡزُنكَ ٱلَّذِينَ
يُسَٰرِعُونَ فِي ٱلۡكُفۡرِ مِنَ ٱلَّذِينَ قَالُوٓاْ ءَامَنَّا
بِأَفۡوَٰهِهِمۡ وَلَمۡ تُؤۡمِن قُلُوبُهُمۡۛ وَمِنَ ٱلَّذِينَ
هَادُواْۛ سَمَّٰعُونَ لِلۡكَذِبِ
سَمَّٰعُونَ لِقَوۡمٍ ءَاخَرِينَ لَمۡ يَأۡتُوكَۖ يُحَرِّفُونَ
ٱلۡكَلِمَ مِنۢ بَعۡدِ مَوَاضِعِهِۦۖ يَقُولُونَ إِنۡ
أُوتِيتُمۡ هَٰذَا فَخُذُوهُ وَإِن لَّمۡ تُؤۡتَوۡهُ فَٱحۡذَرُواْۚ
وَمَن يُرِدِ ٱللَّهُ فِتۡنَتَهُۥ فَلَن تَمۡلِكَ لَهُۥ مِنَ
ٱللَّهِ شَيۡـٔٗاۚ أُوْلَٰٓئِكَ ٱلَّذِينَ لَمۡ يُرِدِ ٱللَّهُ أَن
يُطَهِّرَ قُلُوبَهُمۡۚ لَهُمۡ فِي ٱلدُّنۡيَا خِزۡيٞۖ وَلَهُمۡ
فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٞ ﴿٤١﴾

41. O Messenger! (Those people) who strive for disbelief must not grieve you __ they belong to (those people) who say, "We believe" by their mouths, while their hearts do not believe and they belong to (those people) who have Judaized: (they are) spies of falsehood, spies for other people who have never come to you: they change words after (they have been placed) in their (proper) contexts: they say, "If you are given this (order), you should take it and if you are not given it (such an order), you should, then, be wary." And hence, you cannot do anything against Allah for (a person) whom Allah Himself wills (to put) to His trial; they are (the people) whose hearts Allah does not will to cleanse (of sins); they shall have disgrace in the world and they shall have a terrible punishment in the afterworld.

سَمَّٰعُونَ لِلۡكَذِبِ أَكَّٰلُونَ لِلسُّحۡتِۚ
فَإِن جَآءُوكَ فَٱحۡكُم بَيۡنَهُمۡ أَوۡ أَعۡرِضۡ عَنۡهُمۡۖ
وَإِن تُعۡرِضۡ عَنۡهُمۡ فَلَن يَضُرُّوكَ شَيۡـٔٗاۖ
وَإِنۡ حَكَمۡتَ فَٱحۡكُم بَيۡنَهُم بِٱلۡقِسۡطِۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ﴿٤٢﴾

42. (They are) spies of falsehood, devourers of ill-gotten properties; hence, if they come to you, you are, then, (free) to judge among them or turn them away and if you turn them away, they cannot harm you at all and if you judge among them, you must, then, judge among them by equity; indeed, Allah loves those who go by equity (justice according to natural law or right).

وَكَيۡفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوۡرَىٰةُ فِيهَا حُكۡمُ
ٱللَّهِ ثُمَّ يَتَوَلَّوۡنَ مِنۢ بَعۡدِ ذَٰلِكَۚ
وَمَآ أُوْلَٰٓئِكَ بِٱلۡمُؤۡمِنِينَ ﴿٤٣﴾

43. And how do they choose you as a judge while they have, with them, the Torah in which Allah's decree is (given)? Then, after that (choosing you as a judge), they turn back; and (the fact is that) such (people) are not believers.

SECTION 7

44. We had revealed the Torah in which there was guidance, that is, light; the prophets who had submitted themselves (to Allah), and, (similarly, their) divines and judges, used to judge, by (in accordance with) it (the Torah), for (those people) who had Judaized because they had been entrusted with the preservation of Allah's Book and they were witnesses to it; hence, you must, neither, fear human beings __ and only fear Me __ nor exchange a little value for My verses; and (those people) who do not judge by what Allah has revealed are (the people who are), as a necessary consequence, disbelievers.

إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ﴿٤٤﴾

45. And We had made obligatory on them in it (the Torah) that a human life for a human life and an eye for an eye and a nose for a nose and an ear for an ear and a tooth for a tooth and wounds (shall be subjected to) *qisaas* (doing by a doer equal to what he does to anyone); but whoever forgoes it (*qisaas,* must know that), it will, then, be an expiation for him; and (those people) who do not judge by what Allah has revealed are (the people who are), as a necessary consequence, wrongdoers (the iniquitous and evildoers).

وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ بِٱلْأَنفِ وَٱلْأُذُنَ بِٱلْأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٤٥﴾

46. And We made Jesus, Mary's son, follow in their footsteps, as one substantiating what (had been revealed and prophesied) through the Torah before him and We gave him the *Injeel* in which there was

وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى

guidance, that is, light and the substantiation of what (had been revealed and prophesied) through the Torah before it and (it was) guidance and exhortation for the fearing.

وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

47. And the followers of the *Injeel* must judge by what Allah has revealed in it; and (those people) who do not judge by what Allah has revealed are (the people who are), as a necessary consequence, transgressors.

وَلْيَحْكُمْ أَهْلُ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾

48. And We have revealed the Book *(Quraan)* to you with the truth, substantiating what (had been revealed and prophesied) through the Book (the Torah and the *Injeel*) before it (the *Quraan*) and preserving it (the Torah/the *Injeel*) and hence, you must judge among them by what Allah has revealed and you must not follow their passions apart from what has come to you as (the sole) truth; for everyone of you, We have made a law and a system; and if Allah had willed, He would, certainly, have turned you into a single community, but He (did not do so) in order to try you out in what He has given you and hence, you must vie (strive for superiority) with one another for the acts of goodness; to Allah is to be the return of all of you and then, He shall tell you about what you have been disagreeing (with one another).

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

49. And that you must judge among them by what Allah has revealed and not follow their passions and you must beware of them lest they should beguile you of any part of

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ

إِلَيْكَ ۖ فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ ﴿٤٩﴾

what Allah has revealed to you: but, if they turn away, you must, then, know that Allah wills to punish them for (as the penalty of) some of their sins and in fact, most of the people are, certainly, transgressors.

أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

50. Do they, then, want the law (the whole body of customs, practices, and rules governing the life of the Arabs) of the Ignorance? And who is better than Allah *in law (the body of divine commandments enjoining or prohibiting actions) for the people firmly convinced?

* *connotes 'with respect to' (Oxford)*

SECTION 8

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾

51. O (the people) who believe! You must not make friends with the Jews and the Nazarenes: they are each other's friends; and whoever, among you, makes friends with them, as a necessary consequence, belongs to them: indeed, Allah does not guide any wrongdoing people.

فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى ٱللَّهُ أَن يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ أَنفُسِهِمْ نَٰدِمِينَ ﴿٥٢﴾

52. Hence, you see (those people) in whose hearts there is a disease (hypocrisy) striving among them: they say, "We fear that a misfortune will afflict us." It may be that Allah brings victory or any other matter (a turn for the better) on His Own part (initiative) and then, they shall be left repenting at what they hide in their hearts.

وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَٰلُهُمْ فَأَصْبَحُوا۟ خَٰسِرِينَ ﴿٥٣﴾

53. And (at that time, those people) who believe will say, "Are they (those very people) who used to swear by Allah, at strain in their oaths, (assuring) that they were, certainly, with you?" Their actions have gone to waste and hence, they have come to be losers (misled and ruined).

54. O (the people) who believe! Whoever, among you, reneges his Islamic way of life, (does not matter) for Allah shall, then, bring another people whom He will love and who will love Him, yielding to the believers and unyielding to the disbelievers: they shall struggle for Allah's cause and not fear the censure of any censurer __ such is Allah's bounty which He gives whom He wills; and Allah expands (His bounty), has knowledge.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾

55. In fact, your only friends are Allah and His Messenger and (those people) who believe – (those people) who perform the obligatory prayer and pay *zakaat* and they bow down (to Him).

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ﴿٥٥﴾

56. And (those people) who keep friends with Allah and His Messenger and (those people) who believe (belong to Allah's party) and hence, those (who are in) Allah's party shall be in the ascendant.

وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾

SECTION 9

57. O (the people) who believe! You must not make friends with (those people) who treat your way of life as a laughing stock and a plaything – they belong to (those people) who were given the Book before you and the disbelievers __ and you must fear disobeying Allah if you are believers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ ۚ وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾

58. And when you call (the people) to prayer, they treat it as a laughing stock and a plaything; such is (their conduct) because they do not exercise their reason.

وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿٥٨﴾

59. Say, "O the people of the Book! You are not vindictive against us

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِٱللَّهِ

وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ ﴿٥٩﴾

but because we believe in Allah and what has been revealed to us and what had been revealed before and that most of you are transgressors."

قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ ۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَ ۚ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٦٠﴾

60. Say, "Shall I tell you of (a people) worse than that in requital with (in the judgement of) Allah? (They are those people) whom Allah had cursed and with whom He had been indignant and some of whom He had turned into monkeys and pigs and (those people who) had served (rendered exclusive obedience to) *taaghoot* (an arch-rebel against Allah); such (people) are extremely wicked and the most misled from the straight highway" (of guidance).

وَإِذَا جَآءُوكُمْ قَالُوٓا۟ ءَامَنَّا وَقَد دَّخَلُوا۟ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُوا۟ بِهِۦ ۚ وَٱللَّهُ أَعْلَمُ بِمَا كَانُوا۟ يَكْتُمُونَ ﴿٦١﴾

61. And when they come to you, they say, "We believe," though they enter with disbelief and they go out with it; and Allah knows best what they hide.

وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَٰرِعُونَ فِى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٦٢﴾

62. And you see most of them striving for sin and iniquity and the devouring of ill-gotten properties; how bad is what they are doing!

لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ ﴿٦٣﴾

63. Why do their divines and judges not restrain them from (uttering) the words of sin and the devouring of ill-gotten properties? How bad is what they are committing!

وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ

64. And the Jews say, "Allah's hand is fettered." (In fact), their hands are fettered and they have been cursed for what they say. On the contrary, both of His hands are stretched out, He spends as He wills; and what has been revealed to you (the Messenger) from your *Rabb,* is, further, augmenting most of them in exceeding proper bounds and

disbelief; and We have sown the seeds of (implanted) enmity and hatred among them up to the Day of Resurrection; whenever they kindle a fire of war, Allah extinguishes it and they exert themselves for (causing), wrong, corruption, and disorder in the land; and Allah does not love those who cause wrong, corruption, and disorder.

أَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ ۙ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

65. And if the people of the Book had believed and guarded themselves from His disobedience, We would, certainly, have remitted their sins off them and admitted them into the gardens of bliss.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾

66. And if they had established (instituted as a law the teachings of) the Torah and the *Injeel* and what had been sent to them from their *Rabb,* they would have eaten (been given sustenance) from above them and from below their feet; among them, there is a straightforward community (unified body of individuals); while what most of them do is very bad.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

SECTION 10

67. O Messenger! You must communicate what has been revealed to you from your *Rabb* and if you do not do (it), you will not, then, communicate His message; and Allah shall protect you from human beings: indeed, Allah does not guide a disbelieving people.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٦٨﴾

68. Say, "O the people of the Book! You are not on any firm footing till you establish (the teachings of) the Torah and the *Injeel* and what has been sent to you from your *Rabb*." And what has been revealed to you (the Messenger) from your *Rabb* shall, further, augment most of them in exceeding proper bounds and disbelieving. And hence, you must not sorrow at the disbelieving people.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

69. Indeed, (those people) who believe and (those people) who have Judaized and the Sabians and the Nazarenes __ (all those people) who believe in Allah and the Last Day and act righteously __ shall, neither, fear for themselves nor shall they grieve.

لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

70. We imposed an obligation on the children of Israel and sent messengers to them: whenever there came to them a messenger with (the guidance) which their selves did not like, they belied and denied a group of (the messengers) and assassinated (another) group.

وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟ ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا۟ وَصَمُّوا۟ كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٧١﴾

71. And they thought that there would be no punishment (for their crimes) and hence, they turned a blind eye to and a deaf ear to (the guidance) and, even then, Allah turned to them forgivingly, but then, most of them have, again, turned a blind eye to and a deaf ear to (the guidance); and Allah is watching what they are doing.

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ

72. (Those people) who say, "In fact, Allah is the Messiah, Mary's son," certainly, disbelieve, while the

Messiah had only said, "O children of Israel! Serve (render exclusive obedience to) Allah, my *Rabb* and your *Rabb*." Indeed, Allah shall prohibit the Paradise to whoever attributes an associate (a deity) to Allah and his abode shall be the fire (of the Hell) and wrongdoers shall not have any helpers (in the afterworld).

إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾

73. (Those people) who say, "In fact, Allah is a third of the three," certainly, disbelieve in (Allah), while there is no other deity except the One God; and if they do not restrain themselves from what they say, a grievous punishment shall afflict (those people) who disbelieve among them.

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

74. Will they not, then, turn to Allah repentantly and seek His forgiveness? And Allah is forgiving, merciful.

أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾

75. The Messiah, Mary's son, was no more than a messenger: (many) messengers had, already, preceded him and his mother was a (lady), the utmost in truth: both of them used to eat food: consider how We expound (Our) verses to them and then, consider how they are, weak-mindedly, deterred (from the truth).

مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۖ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾

76. Say, "Do you serve (render exclusive obedience to), other than Allah, (a being) who has no power to cause harm or gain to you?" While Allah is the Hearer, the Omniscient.

قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٧٦﴾

77. Say, "O the people of the Book! You must, neither stiffen so as to exceed

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ

غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾

the proper bounds in your way of life, without the truth, nor follow the passions of the people who had gone astray earlier and led astray a good many (people) and strayed from the straight highway" (to the guidance).

SECTION 11

لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٧٨﴾

78. Among the children of Israel, (those people) who disbelieved had been cursed through (the tongue of) David and, (later on), Jesus, Mary's son; such (curses were pronounced against them) because they used to disobey and commit excesses.

كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾

79. They did not prohibit one another from (committing) evils which they used to do (freely); how bad was what they used to do!

تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ﴿٨٠﴾

80. You see most of them making friends with (those people) who disbelieve; how bad is what their selves are providing for themselves because Allah is indignant with them and they (shall go) through punishment eternally!

وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ ﴿٨١﴾

81. And if they had believed in Allah and the Prophet and (the *Quraan*) which has been revealed to him, they would not have been making friends with them. But most of them are transgressors.

لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ۖ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟

82. Of all the people, you shall find the Jews and (those people) who attribute associates (deities to Allah) most hostile to (those people) who believe and you shall find (those people) who say,

إِنَّا نَصَٰرَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

"We are the Nazarenes," closest in friendship to (those people) who believe; such is (their conduct) because, among them, there are clergymen and monks and they do not display arrogance.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا مِنَ ٱلْحَقِّ ۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٨٣﴾

83. And when they hear (being recited) what has been revealed to the Messenger, you see their eyes overflowing with tears because they recognize the truth (in it): they say, "O our *Rabb*! We believe (in it) and hence, enter us up with the witnesses.

وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ ﴿٨٤﴾

84. And why should we not believe in Allah and what has come to us as the truth while we hope that our *Rabb* will admit us (into the Paradise) with the righteous people?"

فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٨٥﴾

85. Hence, Allah shall award them, (as a reward) for what they say, gardens under which rivers will be flowing: they shall abide among them eternally; and such is the reward of the beneficent.

وَٱلَّذِينَ كَفَرُوا وَكَذَّبُوا بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿٨٦﴾

86. And (those people) who reject (disbelieve in) and belie and deny Our verses (are the people who) shall be the inhabitants of the blazing fire (of the Hell).

SECTION 12

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٨٧﴾

87. O (the people) who believe! You must not declare unlawful such pure and good things that Allah has declared lawful for you and you must not exceed (Allah's bounds);

Allah does not like those who exceed (the bounds set by Him).

88. And you may eat any lawful, pure, and good sustenance which Allah has provided you with, while you must fear disobeying Allah in Whom you have come to believe.

وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا ۖ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿٨٨﴾

89. Allah will not punish you for (such oaths) which you utter inadvertently among your oaths, but He shall punish you for the oaths which you confirm upon oaths: its expiation, then, is feeding ten poor persons of the best (quality of food) that you feed your own people or clothing them or freeing a neck (a slave): but he who cannot (afford to) find (any of them), must keep fast for three days; such is the expiation of your oaths, when you swear them (by Allah); and you must observe your oaths; so does Allah expound His verses for you so that you may thank (Him).

لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ ۖ فَكَفَّٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ ۚ وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

90. O (the people) who believe! Wine and gambling and setting up stone altars (for sacrifice or offering to a deity) and headless and featherless arrows for divination are filth characteristic of the Devil's practice and hence, you must shun it so that you may prosper.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

91. In fact, what the Devil intends is that he should sow the seeds of hostility and hatred among you through wine and gambling and prevent you from remembering Allah and from the obligatory prayer: are you, then, going to desist from (doing so)?

إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾

وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٩٢﴾

92. And you must obey Allah and obey the Messenger and be on your guard; but, if you turn away, you must, then, know that the clear communication (of the message) is the only obligation on Our Messenger.

لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿٩٣﴾

93. There is no sin against (those people) who (have come to) believe and do good deeds in what they had consumed (prior to this prohibition) if, (for the future), they guard themselves (against the above evil practices) and believe and do good deeds and then, they guard themselves and believe and furthermore, they themselves guard and do good and Allah loves the beneficent (those who do good).

SECTION 13

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُۥ بِٱلْغَيْبِ ۚ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

94. O (the people) who believe! Allah shall, in some measure, try you out by game that your hands and your spears will get at so that Allah may know who fears Him without seeing; whoever, then, exceeds the bounds after such (a prohibition) shall have a grievous punishment.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْتُلُوا۟ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِۦ ۗ عَفَا ٱللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُ ۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٩٥﴾

95. O (the people) who believe! You must not kill any game while you are wearing two seamless sheets (during the *Ḥajj* or *`umra*); and whoever, among you, kills it purposely, the requital, then, is (the sacrifice of an animal) from the cattle equal to what he kills, which two just men, among you, shall judge, as the offering, to be taken to the Ka`ba or, as expiation, feeding the poor or, equal to that, keeping fast (to be judged by the above

two men) so that he (the erring person) may taste the ill effect of his misdeed: Allah has pardoned what is past; and Allah shall inflict punishment on whoever reverts (to such a practice) and Allah is mighty, possessing power to requite with punishment.

96. Catching fish and eating it as provisions for you and for a caravan are, hereby, declared lawful for you and hunting, as long as you are wearing two seamless sheets (during the *Ḥajj* or *`umra*), is declared unlawful for you and you must fear disobeying Allah to Whom you shall be gathered up (for judgement).

أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

97. Allah has ordained the Ka`ba, the Holy House, as the nucleus of economic and social life and the *Ḥajj* for human beings and (made) the holy months and the sacrificial animals and the animals with bands round their necks (as the symbols to that end); such (measures have been taken) so that you should know that Allah knows what is throughout the heavens and what is throughout the Earth and that Allah has knowledge of everything.

جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَٰٓئِدَ ۚ ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٩٧﴾

98. You must know that Allah is violent in the infliction of punishment and that Allah is forgiving, merciful.

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٨﴾

99. There is no other obligation on the Messenger but the (clear) communication (of the message) and Allah knows what you disclose and what you hide.

مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ۗ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

قُل لَّا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ
كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

100. Say, "Impurity and purity can never equal, however (to whatever degree or extent) the excess of impurity may excite your wonder." Hence, you must fear disobeying Allah__O the people possessing purity of mind!__so that you may prosper.

SECTION 14

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ
إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ
الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ
غَفُورٌ حَلِيمٌ ﴿١٠١﴾

101. O (the people) who believe! You must not ask (the Messenger) about matters which, if disclosed to you, will offend you and if you ask (him) about them while the *Quraan* is being revealed (to him), they shall be disclosed to you: Allah pardons them (such lapses) and Allah is forgiving, forbearing.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا
بِهَا كَافِرِينَ ﴿١٠٢﴾

102. Before you, also, a people had asked them (such questions) and then, they had come to be disbelievers by them.

مَا جَعَلَ اللَّهُ مِن بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ ۙ وَلَٰكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ
الْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

103. Allah has neither sanctioned (any such superstitions as) a slit eared she-camel set free after bearing five young the last being a male, nor a camel or a she camel set free in fulfilment of a vow nor a she camel bringing forth consecutively for ten years nor a camel set free after begetting ten young, but (those people) who disbelieve forge falsehood against Allah and most of them do not exercise their reason.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى
الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ
أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا
وَلَا يَهْتَدُونَ ﴿١٠٤﴾

104. And when they are told "Come to what Allah has revealed and to the Messenger," they say, "For us suffices what we found our forefathers (treading) on." (Will they follow them) even if their forefathers had, neither, had any

knowledge at all nor followed the right path?

105. O (the people) who believe! You must concern yourselves: (those people) who go astray cannot harm you, if you follow the right path; to Allah is to be the return of all of you and then, He shall tell you what you have been doing (in this world).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ إِلَى ٱللَّهِ مَرۡجِعُكُمۡ جَمِيعٗا فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ١٠٥

106. O (the people) who believe! When death approaches any of you, (the mode of) witness among you at the time of bequest (when you leave a personal estate by a will is that) two just men (as witnesses must be taken) from you (your own people) or two others from (the people) other than you, if you go on a journey seeking sustenance and then, the misfortune of death afflicts you; if you doubt, you must detain them after the obligatory prayer (in the mosque) and then, both of them must swear by Allah (and affirm), "We will neither sell it for any price even if he is our relative nor hide Allah's evidence. If both of us do it, we will, then, be among the sinful."

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ شَهَٰدَةُ بَيۡنِكُمۡ إِذَا حَضَرَ أَحَدَكُمُ ٱلۡمَوۡتُ حِينَ ٱلۡوَصِيَّةِ ٱثۡنَانِ ذَوَا عَدۡلٖ مِّنكُمۡ أَوۡ ءَاخَرَانِ مِنۡ غَيۡرِكُمۡ إِنۡ أَنتُمۡ ضَرَبۡتُمۡ فِي ٱلۡأَرۡضِ فَأَصَٰبَتۡكُم مُّصِيبَةُ ٱلۡمَوۡتِۚ تَحۡبِسُونَهُمَا مِنۢ بَعۡدِ ٱلصَّلَوٰةِ فَيُقۡسِمَانِ بِٱللَّهِ إِنِ ٱرۡتَبۡتُمۡ لَا نَشۡتَرِي بِهِۦ ثَمَنٗا وَلَوۡ كَانَ ذَا قُرۡبَىٰ وَلَا نَكۡتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ إِذٗا لَّمِنَ ٱلۡأٓثِمِينَ ١٠٦

107. But, if it is detected that both of them have committed a crime, then, two others must stand in place of both of them from those (people) against whom the first two (witnesses) had committed the crime of perjury and both of them must swear by Allah (and say), "The statement of both of us is, certainly, truer than the statement of both of them and both of us have not exceeded (the limit). If both of us do (it), we will be among the wrongdoers."

فَإِنۡ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسۡتَحَقَّآ إِثۡمٗا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسۡتَحَقَّ عَلَيۡهِمُ ٱلۡأَوۡلَيَٰنِ فَيُقۡسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا وَمَا ٱعۡتَدَيۡنَآ إِنَّآ إِذٗا لَّمِنَ ٱلظَّٰلِمِينَ ١٠٧

ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ أَيْمَٰنِهِمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿١٠٨﴾

108. Such (a procedure) is the most suitable that they will bear witness correctly or fear lest oaths should be set aside after their oaths and you must fear disobeying Allah and listen and Allah does not guide any transgressing people.

SECTION 15

يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١٠٩﴾

109. The Day when Allah gathers up all the messengers and then, asks "What were you replied" (by your peoples)? They will say, "We have no knowledge: You, (alone), have a thorough knowledge of all the unseen."

إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

110. (Imagine) when Allah says, "O Jesus, Mary's son! Remember My grace for you and for your mother, when I strengthened you with the Holy Spirit (Gabriel), you used to talk to people in the cradle and middle age and remember when I taught you the Book and wisdom and the Torah and the *Injeel* and remember when you used to make (a shape) from the clay like the shape of a bird by My command and then, you used to breathe into it and it used to turn into a bird by My command and you used to cure a born blind and a leper by My command and remember when you used to take out the dead by My command and remember when I restrained the children of Israel from you, when you brought them clear evidences, (those people) who disbelieved, among them, had, then, said, 'This is nothing but clear magic.'"

وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى

111. "And remember when I inspired the disciples, 'You must believe in Me

and in My messenger.' They said, 'We believe and (O Allah)! Bear witness that we submit ourselves.'"

وَبِرَسُولِي قَالُوٓاْ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾

112. "And remember when the disciples said, 'O Jesus, Mary's son! Can your *Rabb* (be so gracious as to) send a tray with food for us from the heaven?' (Jesus) said, 'Fear Allah if you are believers.'

إِذْ قَالَ ٱلْحَوَارِيُّونَ يَٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ قَالَ ٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿١١٢﴾

113. They said, 'We intend that we should eat (some food) from it and our hearts should calm down and we should know that you have spoken us the truth and we should be among the witnesses to it.'

قَالُواْ نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّٰهِدِينَ ﴿١١٣﴾

114. Jesus, Mary's son, said, 'O Allah our *Rabb*! Send us a tray with food, from the heaven, which should be a festive occasion for us __ for our first (generation of believers) and our last (generation of believers following them) __ and a sign (a miracle) on Your part and grant us sustenance and You are the Best Sustainer.'"

قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾

SECTION 16

115. Allah said, "I am going to send it to you: but, whoever, among you, disbelieves after (that), I will, then, inflict, on him, a punishment which I have not inflicted on anyone of the human beings."

قَالَ ٱللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّيٓ أُعَذِّبُهُۥ عَذَابًا لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿١١٥﴾

116. And (imagine) when Allah says, "O Jesus, Mary's son! Was it you who had said to the (Christian) people 'Make me and my mother deities besides Allah?' (Jesus) will say, 'Free from all the imperfections You are! It did not become me that I would say what I had no right (to say); if I had said it, You would

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِيٓ أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ تَعْلَمُ مَا فِي نَفْسِي

وَلَآ أَعۡلَمُ مَا فِي نَفۡسِكَۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلۡغُيُوبِ ﴿١١٦﴾

have known it; You know what in my heart is while I do not know what in your knowledge is; you (alone), have a thorough knowledge of the unseen.

مَا قُلۡتُ لَهُمۡ إِلَّا مَآ أَمَرۡتَنِي بِهِۦٓ أَنِ ٱعۡبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمۡۚ وَكُنتُ عَلَيۡهِمۡ شَهِيدٗا مَّا دُمۡتُ فِيهِمۡۖ فَلَمَّا تَوَفَّيۡتَنِي كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيۡهِمۡۚ وَأَنتَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ ﴿١١٧﴾

117. I did not say to them but what you had commanded me (to say),'*All of you must serve (render exclusive obedience to) Allah, my Rabb and your Rabb.* And I was a witness against them as long as I was among them: but, when You recalled me, You have been watchful of them; and You are a witness to everything.

إِن تُعَذِّبۡهُمۡ فَإِنَّهُمۡ عِبَادُكَۖ وَإِن تَغۡفِرۡ لَهُمۡ فَإِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿١١٨﴾

118. If You punish them, they are, then, Your Own created human beings and if You forgive them, You are, then, the Almighty, the Sole Source of (wisdom)."

قَالَ ٱللَّهُ هَٰذَا يَوۡمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدۡقُهُمۡۚ لَهُمۡ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿١١٩﴾

119. Allah will say, "This is the Day when their truth, alone, shall avail the truthful; they shall have gardens under which rivers will be flowing, abiding among them eternally; Allah shall be pleased with them and they shall be pleased with Him; such is the supreme success."

لِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا فِيهِنَّۚ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرُۢ ﴿١٢٠﴾

120. To Allah belongs the sovereignty of the heavens and the Earth and what is among (within the limits of) them; and He possesses absolute power and authority over everything.

SURATULAN `AAM (6)

The *Suratulan`aam* was revealed during the last year of the Messenger's stay in Makka. The Surah marks the beginning of the second group as outlined in the Preface. The surahs in the first group are, mainly, addressed to the people of the Book __ the Jews and the Christians __ and the believers in regard to the grant of the *Shari`ah.* But the four *surahs* in the second group are mainly addressed, along with the believers, to the *Quraysh* polytheists who claimed to follow Abraham, their Patriarch. But, in fact, they did exactly the opposite. Hence, the Surah presents the theme of the unity of the Godhead, the office of bearing messages, and the crack of doom, announcing the Doomsday, the Resurrection and the Judgement __ the core of Islam __ to them in order to convince them of believing in Allah, the Messenger, and the Judgement.

The Surah starts by asserting that Allah has the absolute power to create man and the universe, but even then, polytheists associate gods and goddesses with Him. It continues exposing polytheism up to the forty-first verse. In between, the Surah exposes their aversion of His signs, their rejection of the *Quraan,* and reminds them that, as a result of such a rejection, many powerful communities were wiped out in the past. Their details will follow, from the fifty-ninth verse to the one hundred and seventy-first verse in the *Suratula'raaf* which is subsidiary to it. The Surah exhorts them to travel through the land and see, for themselves, how they had come to a bad end. Those people who do not believe in Allah, the Messenger, and the Judgement shall incur a grievous loss in the afterworld. The Messenger is told to declare, in no uncertain terms, that Allah is a witness that this *Quraan,* which contains the last message, has been revealed to him to warn the *Quraysh* polytheists and whoever its message reaches. If they do not believe in Allah, the Unique, and give up associating deities with Him, they shall, on the Judgement Day, repent of belying and denying the *Quraan,* the Messenger, and the Judgement. The Surah consoles the Messenger at being belied and denied and tells him that, if Allah had wanted, He would have granted them guidance, but He wants them to use their minds freely and ponder the *Quraan.*

The Surah, from the forty-first verse to the seventy-third verse, again, threatens them impliedly that if they do not believe in the Messenger and the *Quraan,* they shall be wiped out as such communities had been wiped out in the past. The Surah tells the Messenger to declare that he has neither any treasures nor any knowledge of the unseen. He is only the follower of the revealed knowledge which they must ponder for the good of their own souls. While wealthy Makkans wanted the Messenger to drive away his poor followers, the Surah exhorts him to welcome them and not follow the passions of the wealthy Makkans and their deities. The Surah, further, tells the Messenger to declare that he does not have what they are pressing for. It is Allah Who, alone, knows when the Resurrection will come to pass and then, they shall be told what they have been doing in the world. In the sixty-sixth verse the Surah declares that the Messenger's people belie and deny the *Quraan*

though it is the truth and restrains him from sitting with such people as find fault with or ridicule the *Quraanic* verses or Islam. While the misguided shall have a grievous punishment, the believers are enjoined to submit themselves to the *Rabb* of the cosmos and continue performing the obligatory prayer.

From the seventy-fourth verse to the ninety-fourth verse, the Surah turns to Abraham who was the Patriarch of the *Quraysh* polytheists as well as the children of Israel. He had been a true believer in Allah, the Unique, and, turning away from polytheism, he had emigrated and settled Ishmael in Bakka and Isaac in Hebron after he had been rejected by his people in Ur, Chaldea. The Surah records his penetrating argument against polytheism and proceeds to the eighty-fourth verse. The next three verses show that the Last Messenger is giving the same message as had been given by all the prophets and messengers referred to in them. Allah, Who had granted them judgement and prophethood, has granted the Last Messenger the same, the *Quraan* being in continuity of all the preceding books and scriptures including the Torah which had been revealed to Moses and the Jews have been hiding most of it or interpolating it to suit their nefarious ends. The ninety-second verse declares that the *Quraan* is being revealed to guide, at first, the people of Makka and then, all the people around it. Since the Jews used to incite the leaders of the *Quraysh* polytheists against the Messenger and the *Quraan,* they have been told, in no uncertain terms, that the *Quraan,* unlike the Torah, is free from any forgery, and continues the tradition of divine guidance. Those people who reject it, displaying arrogance, shall be punished eternally in the afterworld.

From the ninety-fifth verse, the Surah picks up the thread and presents true monotheism of Allah, the Unique, up to the one hundred and eighth verse. A number of physical phenomena have been referred to. None but Allah has created them for man's benefit. Hence, the one hundred and second verse concludes that Allah, above, is the God, the Creator, the Most Subtle, and the Most Cognizant Being Who has been revealing the *Quraan* to the Messenger who must continue to follow it along with his followers and turn away from polytheists.

From the one hundred and ninth verse, the Surah, after prohibiting the believers from abusing the deities of the polytheists, turns to their demand that the Messenger must produce some miracles in support of his being a messenger and dismisses it out of hand. They demand miracles because they are ignorant, unthinking and unreflective and, above all, lack knowledge and do not make use of their senses. The Surah goes on up to the one hundred and seventeenth verse pointing out that the devils among human beings and jinn have always been opposing messengers and prophets and that Allah has, finally, revealed the *Quraan* as the criterion and that the Messenger must not listen to them as they follow mere supposition.

From the one hundred and eighteenth verse, the Surah proceeds to the one hundred and thirty-fifth verse, pointing out what to eat and what not to eat and prohibits the

believers from following polytheists who are like the dead while the believers are alive as they follow the light of guidance. They are criminals and put preposterous conditions to believing in Islam whereas it is Allah Who, alone, opens anyone's heart to Islam. The Surah, then, gives a vivid image of the Judgement Day when disbelievers shall be the inhabitants of the Hell.

From the one hundred and thirty-sixth verse, the Surah proceeds to the one hundred and fiftieth verse exposing polytheists' superstitions, their practice of killing their children without any sanction, and declaring certain animals' meat unlawful. The Surah, in the one hundred and forty-first verse, exhorts them to eat all the good and pure things that Allah has created for them and keep away from following the Devil. The Surah exposes their superstitious beliefs further and in the one hundred and forty-first verse tells them clearly what had been declared unlawful for their friends, the Jews, as the penalty of their violation of the law. The polytheists, too, follow their suppositions and to Allah, alone, belongs penetrating argument and knowledge and hence, He is the lawgiver.

From the one hundred and fifty-first verse, the Surah details the commands and prohibitions reminiscent of the ten commandments given to Moses and exhorts the polytheists to follow the straight path of Allah Who had revealed the Torah to Moses and has, now, revealed the *Quraan* to the Last Messenger as the Last Message. If they do not follow it, punishment awaits them. Hence, the Last Messenger is commanded to declare that he is the true follower of Abraham's monotheism and he is the first to submit himself to it, shunning all the shades of polytheism. Allah shall call them to account for their polytheism on the Judgement Day.

SURATULAN `AAM

سُورَةُ الأَنْعَامِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. Glory (abiding praise and thanksgiving) to Allah Who has created the heavens and the Earth and made darkness upon darkness and light and even then, (those people), who disbelieve in their *Rabb,* equate (deities with Him).

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۖ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

2. It is He Who created you from the clay and then, fixed a term (duration of existence) and (the knowledge of) the term appointed (time between death and the Resurrection) is with Him and even then, you doubt.

هُوَ الَّذِي خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُ ۖ ثُمَّ أَنتُمْ تَمْتَرُونَ ﴿٢﴾

3. And He is Allah throughout the heavens and throughout the Earth: He knows your secret (acts) and your open (acts) and He knows what you earn / do.

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

4. And there does not come to them any sign from their *Rabb's* signs, but they turn away from it.

وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

5. Hence, they belied and denied the truth when it came to them and hence, the consequences of what they have been ridiculing shall, soon, come upon them.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥﴾

6. Do they not consider how many a community we wiped out before them? We had established them throughout the Earth as We have not established you and We sent (bestowed) rain on them copiously and made rivers which used to flow

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ

فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٦﴾

under them, but We wiped them out for (as the penalty of) their sins and brought into existence other communities after them.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

7. And even if We had sent you a book in a scroll and they had touched it with their hands, (those people) who disbelieve would have said, "This is nothing but clear magic."

وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾

8. And they say, "Why has an angel not been sent to him?" Had We sent an angel, the matter would have been decided and then, they would not have been granted any respite.

وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾

9. And if We had made him an angel, We would, certainly, have made him a man and confounded them what they, already, confound.

وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١٠﴾

10. And, before you, messengers have been ridiculed and hence, what they used to ridicule encompassed (those people) who, among them, used to scoff at.

SECTION 2

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ ثُمَّ ٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١١﴾

11. Say, "Travel through the Earth and then, see, (for yourselves), how the end of the belying and denying has been!"

قُل لِّمَن مَّا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُل لِّلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۚ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾

12. Say, "Whom does what is throughout the heavens and the Earth belong to?" Say, "To Allah." He has decreed mercy on Himself; He shall gather up all of you on the Day of Resurrection about which there is not doubt; (those people) who lose (misguide and ruin) themselves do not, therefore, believe (in it).

13. And to Him belongs what stills during night and (moves during) day; and He is the Hearer, the Omniscient.

وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣﴾

14. Say, "Shall I take a protector besides Allah, the Originator of the heavens and the Earth while He feeds (all) and is not fed" (by anyone)? Say, "I have been commanded that I am to be the first (man) who must submit himself (to Allah) and you must not be among the polytheists."

قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٤﴾

15. Say, "I fear, if I disobey my *Rabb,* the punishment of a terrible Day."

قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Whoever is kept away from it (the punishment), on that Day, is, in fact, (the person) on whom He will have mercy; such (a safety) is the clear success.

مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُۥ ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿١٦﴾

17. And if Allah causes you any distress, there is, then, none to prevent it other than Him and if He grants you any good, He, then, possesses absolute power and authority over everything.

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾

18. And He has subduing power over His Own created human beings; and He is the Sole Source of wisdom, the Most Cognizant.

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١٨﴾

19. Say, "Who is the greatest as a witness?" Say, "Allah is the witness between me and you and this *Quraan* has been revealed to me so that I should warn you by it and whom it reaches; do you bear witness that there are other deities with Allah?" Say, "I do not bear witness." Say, "On the contrary, He is the One God and I am exempt from (the deities) whom you attribute associates" (to Allah).

قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَٰدَةً ۖ قُلِ ٱللَّهُ ۖ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ ۚ وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ ۚ قُل لَّآ أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾

20. (Those people) whom We have given the Book recognize it (the *Quraan*) as they recognize their sons, (but those people) who lose (misguide and ruin) themselves do not believe (in it).

الَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ ۘ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

SECTION 3

21. And who is a worse wrongdoer than he who forges falsehood against Allah or belies and denies His verses? Indeed, wrongdoers do not prosper.

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾

22. And (imagine) the Day when We gather up all of them and then, ask (those people) who used to attribute associates (deities to Me), "Where are your associates (deities) whom you used to attribute" (to Me)?

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٢٢﴾

23. Thereupon, they will not have any pretext but that they will say, "By Allah, our *Rabb,* we were not polytheists."

ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

24. Consider how they lie against themselves and (the deities) which they used to forge (in the world) will disappear from them.

ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ ۚ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾

25. And among them, there are (those people) who listen to you (the Messenger), though We have spread covers on their hearts that (is why) they do not understand it and in their ears, (We have put) deafness (so that they do not hear anything); and even if they see every sign, they will not believe in it; till, when they come to you, they dispute with you. (Those people) who disbelieve (in the *Quraan*), say, "This is nothing but (a book containing) the legends of the ancients."

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا ۚ حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۖ وَإِن يُهْلِكُونَ
إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

26. And they restrain (others) from it and themselves distance from it and they are nothing but damning themselves though they are not conscious (of it).

وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ
وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾

27. And if you could only see when they are made to stand by the fire and then, they will say, "We wish we were sent back (to the world where we would accept) and not belie and deny our *Rabb's* verses and we would be among the believers!"

بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟
لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٢٨﴾

28. On the contrary, what they used to hide earlier (in the world) has appeared to them and if they are sent back, they shall revert to what they used to be prohibited from (doing) and they are, certainly, liars.

وَقَالُوٓا۟ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ
بِمَبْعُوثِينَ ﴿٢٩﴾

29. And they say, "There is no (life) other than our life of the world and we are not going to be resurrected."

وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۚ
قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾

30. And if only you could see when they are made to stand before their *Rabb*! He will ask (them), "Is not this the truth?" They will say, "Yes! By our *Rabb*." (Allah) will say, "Then, taste the punishment because all of you used to disbelieve."

SECTION 4

قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمُ
ٱلسَّاعَةُ بَغْتَةً قَالُوا۟ يَٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا
وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَآءَ
مَا يَزِرُونَ ﴿٣١﴾

31. (Those people) who belie and deny appearing before Allah (for the accountability of their worldly actions), certainly, incur a loss (damn themselves) till, when the Hour (of Resurrection) comes to them suddenly, they shall say, "What a pity on how remiss (negligent of duty) we had been in

this regard" (in the world), while they will be bearing their burdens (of sins) on their backs! Listen! Evil will be what they will be bearing!

32. And the life of the world is no more than sport and amusement and the home of the afterworld is, certainly, the best for (those people) who guard themselves (against appearing before Him): do you not, then, exercise your reason?

وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

33. We know that what they say, certainly, grieves you. But they do not belie and deny you. On the contrary, the wrongdoers repudiate (reject as untrue) Allah's verses (the *Quraan*).

قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٣٣﴾

34. And before you (the Messenger), messengers had been belied and denied, but they had borne with to whatever extent they had been belied and denied and made to suffer till Our help came to them; and there is none to change Allah's decrees; and to you have, already, reached some of the account of the message bearers (messengers).

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ وَلَقَدْ جَآءَكَ مِن نَّبَإِى ٱلْمُرْسَلِينَ ﴿٣٤﴾

35. And if their aversion is intolerably hard on you and so, if you can seek a tunnel into the Earth or a ladder into the heaven, you may, then, bring them a miracle; and if Allah had so willed, He would, certainly, have joined them together on the guidance; hence, you must not be among the ignorant.

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ ﴿٣٥﴾

36. In fact, only (those people) who listen (to you) shall respond (favourably) and (as for) the dead, Allah shall resurrect them (raise

إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

them from the dead) and then, they shall be returned to Him (for accountability).

37. And they say, "Why has a miracle not been sent to him from his *Rabb*?" Say, "Indeed, Allah possesses power over sending a miracle, but most of them do not know."

وَقَالُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

38. And there is neither any animal (walking on its legs) throughout the Earth nor any bird flying (through the air) with both of its wings, but has communities like you; We have not neglected anything (from being recorded) in the register and then, all of them shall be gathered up to their *Rabb*.

وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

39. And (those people) who belie and deny Our verses (the *Quraan*) are deaf and dumb, through darkness upon darkness: He misleads whom Allah wills and He leads whom He wills on the straight path.

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا صُمٌّ وَبُكْمٌ فِى ٱلظُّلُمَٰتِ ۗ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٣٩﴾

40. Say, "What do you think if Allah's punishment visits upon you or the Hour of Resurrection comes upon you, will you call on (anyone) other than Allah, if you are truthful?

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٠﴾

41. On the contrary, you will pray to Him as a result of which He will remove what you will pray to Him for if He wills and, (at that time), you will forget (the deities) whom you attribute associates" (to Allah).

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾

SECTION 5

42. And We had, certainly, sent (Our messengers) to many communities before you and then, (after their

وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

transgression), We had punished them with destitution and adversity so that they might supplicate themselves (to Allah).

فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا كَانُوا۟ يَعْمَلُونَ ﴿٤٣﴾

43. But, why did they not supplicate themselves, when Our punishment visited upon them? On the contrary, their hearts hardened and the Devil adorned, for them, (the evils) which they used to do.

فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴿٤٤﴾

44. Hence, when they neglected what they had been admonished with, We opened the gates of all the luxuries for them till, when they were rejoicing in what they had been given (material prosperity), We punished them suddenly and then, they were stupefied in despair.

فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٥﴾

45. Consequently, the people who had been doing wrong were pulled up by the roots; and glory (abiding praise and thanksgiving) to Allah, the *Rabb* of all the worlds in the cosmos.

قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

46. Say, "Have you ever considered that if Allah deprives (you of) your powers of hearing and sight and seals your hearts, who is the god other than Allah to bring it (these powers) back to you?" Look! How variously We propound Our verses and even then, they turn away (reject them).

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ ﴿٤٧﴾

47. Say, "Tell me! What do you think if Allah's punishment visits on you suddenly or openly, will (any people) other than the wrongdoing people be destroyed?"

وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ

48. And We do not send message bearers (messengers) except as the announcers of good news and

warners and hence, (those people) who believe and reform themselves shall, as a necessary consequence, neither fear for themselves nor will they grieve.

ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

49. And (as for those people) who belie and deny Our verses, punishment shall visit upon them because they transgress.

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٤٩﴾

50. Say, "Neither I tell you (that) I have Allah's treasures nor (I say that) I know the unseen nor I tell you (that) I am an angel: I follow nothing but what is revealed to me." Say, "Can a blind man and a seeing man be equal? Do you not, then, ponder?"

قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

SECTION 6

51. And with it (the *Quraan*), you must warn (those people) who fear that they will be gathered up to their *Rabb* besides Whom they have neither any protector nor any intercessor so that they may guard themselves against (transgression).

وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِىٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

52. And you must not drive away (those people) who pray to their *Rabb* morning and evening seeking His pleasure: you are not, at all, responsible for any part of their accountability and they are not responsible for any part of your accountability that you should drive them away and hence, be (come to be counted) among the wrongdoers.

وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّـٰلِمِينَ ﴿٥٢﴾

53. And, in this way, We have put (them) to the test one by another so that they should say, "Are these (the people) on whom Allah has

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَـٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ

conferred His blessings among us?" Does Allah not know the thankful best?

بِأَعْلَمَ بِالشَّٰكِرِينَ ﴿٥٣﴾

54. And when (those people) who believe in Our verses (the *Quraan*) come to you, you must say, "May peace be on you! Your *Rabb* has decreed mercy on Himself. Whoever, among you, does any evil ignorantly and then, repents after (doing) it and reforms himself (shall find that) Allah is forgiving, merciful."

وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾

55. And, in this way, do We set forth (Our) verses in detail so that (the believers' conduct may become clear) and the criminals' course (line of conduct) may, also, become clear.

وَكَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَٰتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴿٥٥﴾

SECTION 7

56. Say, "I have been prohibited from serving (rendering exclusive obedience to) those (deities) whom you pray to besides Allah." Say, "I will not follow your passions. I will, certainly, go astray if I do so and I will not be among those who follow the right path."

قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ ۚ قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ ﴿٥٦﴾

57. Say, "I am on a clear evidence (the *Quraan*) from my *Rabb* and you have belied and denied it; I do not have what you are pressing hard for; (the power of) judgement belongs to none but Allah: He shall show (point out) the truth and He is the Best Judge."

قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِى مَا تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ ﴿٥٧﴾

58. Say, "If I had what you are pressing for, the matter would have been decided between me and you and Allah knows the wrongdoers best."

قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِىَ ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ ﴿٥٨﴾

59. And He has the keys of the unseen which nobody knows other than Him; and He knows what is throughout land and water; and not a single leaf falls but He knows it and there is neither any seed within the darkness upon darkness of the Earth nor anything moist nor anything dry but it is (inscribed) in the clear register.

وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ
وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ
إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ
وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾

60. And it is He Who makes you die by night and He knows what you do by day and then, He awakens you during it (day) so that the appointed term (of your life) may be completed: then, to Him is to be your return and then, He shall tell you what you have been doing (in the world).

وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم
بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ۖ
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

SECTION 8

61. And He has subduing power over His Own created human beings and He sends guardians (angels) over all of you till, when death comes to any of you, Our envoys (angels) put him to death and they are not remiss (negligent of duty).

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً
حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ
لَا يُفَرِّطُونَ ﴿٦١﴾

62. Then, they (all of them) shall be returned to Allah, their true protector; listen! To Him belongs judgement and He is the swiftest at holding them accountable.

ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ
وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ﴿٦٢﴾

63. Say, "Who rescues you from the darkness upon darkness of land and water, (when) you pray to Him, entreating humbly and secretly? If He rescues us from this (hardship), we will, certainly, be among the thankful."

قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ
تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ
لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾

64. Say, "Allah, alone, rescues you from it and from every distress and

قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ

then, you (start) attributing associates" (deities to Him).

تُشْرِكُونَ ﴿٦٤﴾

65. Say, "He possesses power over sending any punishment on you from above you or from below your feet or confounding you into factions and, (thereby), making you taste (experience) one another's terror. Consider how variously We propound Our verses so that they may understand!"

قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾

66. And your people belie and deny it (the *Quraan*) though it is the truth; say, "I am not a guardian over you."

وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ ۚ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ ﴿٦٦﴾

67. There is a fixed time for every news (to come out) and you shall, soon, come to know.

لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

68. And when you see (those people) who indulge in idle talk about Our verses, you must, then, keep away from them till they engage in a conversation other than it; and if the Devil makes you forget, you must not sit with any wrongdoing people after remembering.

وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطَٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٦٨﴾

69. And no part of their accountability lies with (those believers) who fear disobeying (Allah), but admonition is (incumbent on the believers) so that they (the erring) may guard themselves against such a practice.

وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

70. And you must leave (those people) who treat their *Deen* (the Islamic way of life) as amusement and sport and whom the life of the world has deluded; and you must admonish (them) with it (the *Quraan*) lest anyone should be brought to

وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ وَذَكِّرْ بِهِۦٓ أَن تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِىٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ

لَا يُؤْخَذْ مِنْهَآ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ أُبْسِلُوا۟ بِمَا كَسَبُوا۟ ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾

ruin for what one commits (because, on the Last Day), there will neither be any protector nor any intercessor for anyone besides Allah and if anyone offered any ransom, it would not be taken from anyone: they are (the people) who will be brought to ruin for (as the penalty of) what they commit: they shall have to drink from the boiling water and (undergo) a grievous punishment because they disbelieve.

SECTION 9

قُلْ أَنَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَٰبِنَا بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٧١﴾

71. Say, "Shall we pray to, besides Allah, (those deities) who can neither benefit us nor harm us and be driven back to (Ignorance) after Allah has guided us (and be) like one whom devils have adorned his passions and deprived of reason (and lured him into wandering) through the land in bewilderment, (while) he has companions who call him out to the right path (saying), 'Come to us?'" Say, "Allah's guidance is the only guidance, and we have been commanded that we must submit ourselves to the *Rabb* of all the worlds in the cosmos.

وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ وَٱتَّقُوهُ ۚ وَهُوَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

72. And that all of you must perform the obligatory prayer and fear disobeying Him; and it is He to Whom all of you shall be gathered up" (on the Day of judgement).

وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿٧٣﴾

73. And it is He Who has created the heavens and the Earth with an end (a sublime purpose and a limit) and the Day when He says, "Be," (as a necessary consequence of His saying so), it (the Resurrection) shall be (come into being); His word is the truth; and to Him shall belong sovereignty on the Day

when the trumpet is sounded; (He has) the knowledge of the unseen and the seen; and He is the Sole Source of wisdom, the Most Cognizant.

74. And (remember) when Abraham said to his father, *Aazar,* "Do you treat idols as deities? I see you and your people in clear misguidedness."

وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً ۖ إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٧٤﴾

75. And, in this way, We used to show Abraham the sovereign order of the heavens and the Earth (so that he may have an argument against idolatory) and so that he may be among the firmly convinced.

وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾

76. Hence, when night prevailed over him, he saw a star: he said, "This is my *Rabb*." But, when it set, he said, "I do not love those that set."

فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْءَافِلِينَ ﴿٧٦﴾

77. But, when he saw the Moon rising (appearing and shining at the full), he said, "This is my *Rabb*." But, when she, also, set, he said "If my *Rabb* does not guide me, I will, also, be among the misguided people."

فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾

78. But, when he saw the Sun rising (in his radiant glory), he said, "This is my *Rabb* (for) this is the biggest." But, when he set, he said, "O my people! I am exempt from the blame of what associates you attribute (to Allah).

فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

79. I turn my face towards (Allah), Who created (invented, originated, and brought into being) the heavens and the Earth, single-mindedly devoting myself (to Him) and I do not belong to the polytheists."

إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾

80. And his people started quarrelling with him; he said, "Do you quarrel with me about Allah while He has, already, guided me; and I do not fear the associates whom you attribute to Him except that my *Rabb* wills anything (otherwise): my *Rabb* encompasses everything within (His) knowledge: do you not, then, bear in mind?

وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ ۚ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا ۗ وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

81. And how can I fear (the idols) which you attritbute, as associates, (to Him) while you do not fear that you attribute associates to Allah, (the idols) for which He has not sent (bestowed on) you any authority? Which of the two parties is, then, more entitled to peace? (Tell me), if you know.

وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَٰنًا ۚ فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾

82. (Those people) who believe and do not confound (mix up) their belief *(eimaan)* with iniquity (associating any deity with Him) are (the people who) shall have peace and they shall be rightly guided."

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾

SECTION 10

83. And such was Our argument that We gave Abraham against his people; We raise, whom We will, in (high) positions: indeed, your *Rabb* has wisdom, knowledge.

وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

84. And We gave him Isaac and Jacob; We guided each one; and earlier, We had guided Noah and, from his descendants, (We guided) David and Solomon and Job and Joseph and Moses and Aaron; and in this way, do We reward the beneficent.

وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾

85. And *Zakariyyaa* and John and Jesus and Elijah – each of them was among the righteous.

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

86. And Ishmael and Elisha and Jonah and Lot, and We granted each one superiority above all the human beings / peoples of the then world,

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

87. And some of their forefathers and their descendants and their brethren: and We chose them and guided them to the straight path.

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۖ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾

88. Such is Allah's guidance with which He guides whom He wills among His Own created human beings: and if they had attributed associates (to Allah), what they used to do would, certainly, have been nullified for them.

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُم مَّا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

89. They were (the people) whom We had given the Book and judgement and prophethood; but, if these (people) reject (disbelieve in) them, We have, already, entrusted them to a people (the Messenger's companions) who are not going to reject (disbelieve in) them.

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾

90. Such were (the prophets) whom Allah had guided and hence, you must follow out their guidance: say, "I do not ask any reward of you for it: it (the *Quraan*) is nothing but a reminder for all human beings."

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ ۖ فَبِهُدَاهُمُ اقْتَدِهْ ۗ قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ ﴿٩٠﴾

SECTION 11

91. And they did not evaluate Allah worth His value (the degree of excellence) when they said, "Allah does not reveal anything to any man." Say, "Who had revealed the Book which Moses had brought as

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۗ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ۚ تَجْعَلُونَهُ قَرَاطِيسَ

light, that is, guidance for human beings? You have turned it into scrolls (separate sheets, some of which) you disclose and most of which you hide though you were taught what neither you knew nor your forefathers" (had known)? Say, "Allah." Then, leave them playing (absorbed) in their idle talk.

تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۚ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟ أَنتُمْ
وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ۙ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ
يَلْعَبُونَ ﴿٩١﴾

92. And this is the Book *(Quraan)* We have revealed, very blessed, substantiating (the prophecies) which had preceded it, (so that you should announce good news) and so that you should warn (the people) of the mother of the towns (Makka __ the principal town) and all (those people) who live around it; and (all those people) who believe in the afterworld believe in it (the *Quraan*) and they (are the people who) persevere at their obligatory prayer.

وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ
يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَٱلَّذِينَ يُؤْمِنُونَ
بِٱلْءَاخِرَةِ يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ
يُحَافِظُونَ ﴿٩٢﴾

93. And who is a worse wrongdoer than he who forges any falsehood against Allah or says, "I have been inspired" (by Allah), while nothing has been inspired (communicated) to him and who says? "I will reveal as Allah reveals" (to the Messenger). And If you could only see when these wrongdoers are through death throes and the angels, stretching out their hands, (will be saying), "Yield your lives to us: today, you shall be requited with a humiliating punishment because you have been saying against Allah other than the truth and you have been displaying arrogance against His verses."

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ
إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ
ٱللَّهُ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ
وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟
أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ
بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ
وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾

94. (On the Judgement Day, they will be told), "And, at last, you have come to Us singly as We had, at first, created you and left behind you (in the world) what We had granted you and We do not see, with you, your intercessors whom you used to allege that they were associates (to Us) for you; (all the relations) have been severed among you and (the intercessors) whom you used to allege (to be your helpers) have disappeared from you."

وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ
وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ
مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ
لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم
مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾

SECTION 12

95. Indeed, Allah is the Splitter (the Being Who germinates) of seeds and fruit stones: He takes what is alive out of what is dead and He takes what is dead out of what is alive; such is Allah: where are you, then, weak-mindedly, being deterred (from the truth)?

إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ ۖ يُخْرِجُ ٱلْحَىَّ
مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ ۚ ذَٰلِكُمُ ٱللَّهُ ۖ فَأَنَّىٰ
تُؤْفَكُونَ ﴿٩٥﴾

96. He is the Breaker of dawns (from the darkness of nights) and He makes night the time for rest and (has made) the Sun and the Moon (follow a grand) calculation; such is the planned determination of the Almighty, the Omniscient.

فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ
وَٱلْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾

97. And (it is) He Who has made the stars for you so that you may find, by them, the right path through darkness upon darkness of land and water: We have expounded (set forth Our) signs (in detail) for the people who have knowledge.

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟
بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ
يَعْلَمُونَ ﴿٩٧﴾

98. And (it is) He Who created all of you from a single man (Adam) and then, (for each of you), there is a place to settle down and there is a place to be deposited / buried: We have set forth (Our) verses in detail for the people who understand.

وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

99. (It is) He Who sends water from the clouds and then, We bring forth, by it, the sprout of everything (seed or stone) and then, We bring forth, from it, stalks and branches from which We bring forth grains superimposed on one another and (We bring forth), from the date palms, bunches of dates from their spathes, hanging within reach and gardens of grapes and olives and pomegranates, resembling one another and without resembling one another: look at its fruit when it (each one) bears fruit and its ripening; indeed, among such (examples as given above) there are arguments for the people who believe.

وَهُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّٰتٍ مِّنْ أَعْنَابٍ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۗ ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ ۚ إِنَّ فِى ذَٰلِكُمْ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

100. And they attribute jinn associates to Allah though He creates them and they invent sons and daughters for Him without any knowledge; He is free from such imperfections and sublime, being beyond what they allege to (Him).

وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا۟ لَهُۥ بَنِينَ وَبَنَٰتٍۭ بِغَيْرِ عِلْمٍ ۗ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ ﴿١٠٠﴾

SECTION 13

101. (He is) the Innovator of the heavens and the Earth: how can He have children while He has no wife? And He creates everything and He has the knowledge of everything.

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ ۖ وَخَلَقَ كُلَّ شَىْءٍ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٠١﴾

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ خَٰلِقُ كُلِّ
شَىْءٍ فَٱعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٠٢﴾

102. Such is Allah, your *Rabb:* there is no god (worth rendering obedience to) other than Him, the Creator of everything and hence, you must serve Him (render Him exclusive obedience); and He watches over everything.

لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ
وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾

103. Eyes do not reach Him while He reaches all the eyes and He is the Most Subtle, the Most Cognizant.

قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ ۖ
وَمَنْ عَمِىَ فَعَلَيْهَا ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿١٠٤﴾

104. Arguments (in the form of the *Quraanic* verses) have come to all of you from your *Rabb:* whoever, then, grasps (them will be doing good) for himself and whoever remains blind (to them) shall do (so) against himself; and I (the Messenger) am not a keeper over you.

وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ
وَلِنُبَيِّنَهُۥ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

105. And, in this way, do We propound (Our) verses variously (so as to establish the truth) and so that they may say, "You have studied" (it under a teacher) and so that We may expound it (the *Quraan*) for the people who have knowledge.

ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ
وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿١٠٦﴾

106. (O Messenger)! You must follow what has been revealed to you from your *Rabb:* there is no god (worth rendering obedience to) other than Him and you must turn away from the polytheists.

وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ ۚ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ
حَفِيظًا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿١٠٧﴾

107. And if Allah had willed, they would not have attributed any associate (to Him) and We have not appointed you a keeper over them and you are not a guarantor for them.

108. And you must not revile (those deities) whom they pray to besides Allah because they will revile Allah wrongfully / perversely without any knowledge: in this way, We have adorned their own practice for (the people of) every community and then, their return is to be to their *Rabb* and He shall, then, tell them what they have been doing.

وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ۖ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٠٨﴾

109. And they swear by Allah at full strain in their oaths (that) if any miracle comes to them, they shall believe in it; say, "In fact, all the miracles are, only, with Allah and He will not inform you (the believers) that it (the miracle is coming, but, even) when it comes, they shall not believe."

وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا ۖ قُلْ إِنَّمَا ٱلْـَٔايَٰتُ عِندَ ٱللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

110. And We will turn their hearts and their eyes upside down as they did not, at first, believe in it and leave them bewildering in their excess of (rejection).

وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾

SECTION 14

111. And if We had sent angels to them and the dead had talked to them and We had gathered everything (they demand) in front of them, (even then), they would not have believed except that Allah wills (otherwise). On the contrary, most of them are steeped in ignorance.

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾

112. And, in the same way, We made devils of human beings and jinn hostile to every prophet (and they) used to suggest deluding words overlaid with falsehood to one another; and if your *Rabb* had willed, they would not have done it and hence, leave them and what they are forging.

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ ٱلَّذِينَ لَا يُؤْمِنُونَ
بِٱلْـَٔاخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا۟ مَا هُم
مُّقْتَرِفُونَ ﴿١١٣﴾

113. And (We have given them freedom of choice) so that the hearts of (those people) who do not believe in the afterworld may incline towards it and so that they may be pleased with it and so that they may commit (crimes) which they must commit (as disbelievers).

أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ
إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ
ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ
فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١١٤﴾

114. Shall I, then, seek a judge other than Allah while (it is) He Who has sent the Book to you, set forth in all necessary details? And (those people) whom We had given the Book (the Torah) know that it (the *Quraan*) has, also, been sent (as a revealed Book) from your *Rabb* with the truth and hence, you must not be among those who doubt.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَّا مُبَدِّلَ
لِكَلِمَٰتِهِۦ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١١٥﴾

115. And your *Rabb's* Word *(Quraan)* is complete (in all respects) truthfully and justly; there is none to change His words (promises and commands); and He is the Hearer, the Omniscient.

وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ
عَن سَبِيلِ ٱللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ
إِلَّا يَخْرُصُونَ ﴿١١٦﴾

116. And if you follow most of (the people) who are throughout the Earth, they shall lead you astray from Allah's path; they do not follow but supposition and they do nothing but lie.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦ ۖ وَهُوَ
أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿١١٧﴾

117. Indeed, your *Rabb,* (alone), knows best (those people) who go astray from His path: and He, (alone), knows best (those people) who follow the right path.

فَكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَٰتِهِۦ
مُؤْمِنِينَ ﴿١١٨﴾

118. You must, therefore, eat (the meat) of (the animal) on which Allah's name has been pronounced, if you believe in His verses (commandments).

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

119. And why should you not eat (the meat) of (the animal) on which Allah's name has been pronounced, while He has set forth, in detail for you, what has been declared unlawful for you except what you are compelled (to eat)? And, indeed, there are a good many (men) who misguide (others) by (following) their passions without any knowledge: indeed, your *Rabb* knows best those who exceed the bounds (set by Allah).

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

120. And you must give up the appearance of a sin and its secrecy (committing it in secret); indeed, (those people) who commit sins shall, soon, be requited for (the crimes) which they have been committing.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

121. And you must not eat (the meat) of (the animal) on which Allah's name has not been pronounced and it is, certainly, transgression and indeed, devils suggest (breaking the law) to their friends so that they may quarrel with you and if you follow them, you shall, also, turn polytheists.

SECTION 15

أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

122. And can he who was dead and then, We gave him life and granted him a light by which he walks among the human beings be like the (person) whose image is that he is through darkness upon darkness from which he is not going to come out? In this way, what they do is adorned for the disbelievers.

وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ

123. And similarly, We make, in every human society, (its) leaders its criminals so that they may conspire

مُجْرِمِيهَا لِيَمْكُرُوا۟ فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

in it, though they do not conspire (join secretly to do unlawful or wrongful acts) but for themselves and they do not realize.

وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُوا۟ لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ ۘ ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ ۗ سَيُصِيبُ ٱلَّذِينَ أَجْرَمُوا۟ صَغَارٌ عِندَ ٱللَّهِ وَعَذَابٌ شَدِيدٌۢ بِمَا كَانُوا۟ يَمْكُرُونَ ﴿١٢٤﴾

124. And when any verse comes to them, they say, "We will not believe (in it) till We are given similar to what Allah's messengers are given." Allah knows best where He is to send His message: on the part of Allah, dishonour and violent punishment shall, soon, visit upon (those people) who have been committing crimes because they have been conspiring (against the Messenger).

فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

125. Hence, whom Allah wills to guide, He opens (enlightens) his breast for Islam (submission to Allah) and whom He wills to misguide He makes his breast contracted (and) narrow as if he were ascending into the heaven; in this way, does Allah cast filth over (those people) who do not believe.

وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

126. And this is your *Rabb's* path, straight, (without any deviation): We have set forth (Our) verses in detail for the people who bear (the message) in mind.

لَهُمْ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٢٧﴾

127. They shall have the mansion of peace (Paradise) with their *Rabb* and He is their protector for (as a reward) what they do (in this world).

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم

128. And (mind) the Day when He gathers up all the human beings and jinn. (He will say to the jinn), "O the community of jinn! You took a great many people from human

beings" (and misguided them) and their friends from human beings will say, "O our *Rabb*! We have had a good time with one another and reached the end of our term that You had fixed for us." He will say, "The fire (of the Hell) is your abode in which you shall abide eternally except what Allah wills." Indeed, your *Rabb* has wisdom, knowledge.

مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

129. And, in this way, We will make the wrongdoers follow one another (into the Hell) for (as the penalty of) what they commit (in this world).

وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٢٩﴾

SECTION 16

130. "O the community of jinn and human beings! Did messengers from yourselves not come to you relating My verses to you and warning you of confronting this Day of yours" (appearing before Me for accountability)? They will say, "We bear witness against ourselves." And the life of the world has, (now), deluded them while they will, (on the Judgement Day), bear witness against themselves that they were disbelievers.

يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿١٣٠﴾

131. Such (a witness will be taken from them) because your *Rabb* is not going to wipe out towns (human societies) wrongfully while its people are unaware of (any guidance).

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَٰفِلُونَ ﴿١٣١﴾

132. And all (of them) shall have (different) degrees (of rewards __ requital for good or evil) for what they do (how they conduct themselves in the world): and your *Rabb* is not unaware of what they do.

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ ﴿١٣٣﴾

133. And your *Rabb* is self-sufficient, possessing mercy; if He wills, He can cause you to die and appoint, after you, as successors whom He wills as He has brought you into being from the descendants of another people.

إِنَّ مَا تُوعَدُونَ لَءَاتٍ ۙ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿١٣٤﴾

134. Indeed, what you are being threatened shall come (to pass) and you cannot frustrate (Him).

قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿١٣٥﴾

135. Say, "O my people! Act according to your position, I am acting according to mine, you shall, soon, know who has a (happy) end in the afterworld: indeed, wrongdoers do not prosper."

وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

136. And they set apart a portion for Allah from what He produces from cultivation and cattle and, then, say, "This is for Allah," according to their claim and "This is for our associates." But what is for their associates does not reach Allah and what is for Allah reaches their associates: how bad is what they judge!

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

137. And similarly, their associates have adorned the killing of their own children for most of the polytheists so that they may bring them (the polytheists) to ruin and so that they may confound their (Abraham's) way of life for them; and if Allah had willed, they would not have done it and hence, leave them and what they forge.

وَقَالُوا۟ هَٰذِهِۦٓ أَنْعَٰمٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَٰمٌ لَّا يَذْكُرُونَ

138. And they say, "Such-and-such cattle and (produce from) cultivation are forbidden." According to their claim, "Nobody can eat them except whom we

wish." And there are cattle whose backs are unlawful (for riding and bearing burdens) and there are cattle on which, (while slaughtering), they do not pronounce Allah's name (by way of) forging falsehood against Him; He shall, soon, requite them for (as the penalty of) what they have been forging.

أَسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً عَلَيْهِ ۚ سَيَجْزِيهِم بِمَا كَانُوا۟ يَفْتَرُونَ ﴿١٣٨﴾

139. And they say, "What is in the wombs of such-and-such cattle is exclusively for our menfolk and (it is) unlawful for our womenfolk and if it is a carcass, all of them can, then, partake of it." He shall, soon, requite them for their allegation; indeed, He has wisdom, knowledge.

وَقَالُوا۟ مَا فِى بُطُونِ هَٰذِهِ ٱلْأَنْعَٰمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا ۖ وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَآءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

140. Certainly incur a loss (those people) who kill their children ignorantly, without any knowledge, and declare unlawful what sustenance Allah has given them by forging (falsehood) against Allah; they, certainly, go astray and can never be guided aright.

قَدْ خَسِرَ ٱلَّذِينَ قَتَلُوٓا۟ أَوْلَٰدَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ وَحَرَّمُوا۟ مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً عَلَى ٱللَّهِ ۚ قَدْ ضَلُّوا۟ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿١٤٠﴾

SECTION 17

141. And (it is) He Who grows gardens espaliered and trellised and unespaliered and untrellised and date palms and fields (yielding) various fruit (and food grains) and olive trees and pomegranates, resembling and not resembling with (one another). "Eat a part of their fruit when they bear fruit and give His due on the day of their harvesting and you must not squander; indeed, He does not like squanderers."

وَهُوَ ٱلَّذِىٓ أَنشَأَ جَنَّٰتٍ مَّعْرُوشَٰتٍ وَغَيْرَ مَعْرُوشَٰتٍ وَٱلنَّخْلَ وَٱلزَّرْعَ مُخْتَلِفًا أُكُلُهُۥ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۚ كُلُوا۟ مِن ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ ۖ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿١٤١﴾

وَمِنَ ٱلْأَنْعَٰمِ حَمُولَةً وَفَرْشًا ۚ كُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

142. And among the cattle, there are load-carrying animals and small animals. (Says Allah), "Make use of whatever sustenance Allah has granted you and you must not follow in the Devil's footsteps; he is, certainly, your open enemy."

ثَمَٰنِيَةَ أَزْوَٰجٍ ۖ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿١٤٣﴾

143. There are eight males and females (of cattle): two (male and female) of sheep and two (male and female) of goat: say, "Has He declared unlawful (for eating) both the males or both the females or what both the females' wombs contain? Tell me with (certain) knowledge, if you are truthful."

وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٤٤﴾

144. And, (similarly), there are two (male and female) of camel and two (male and female) of ox: say, "Has He declared unlawful (for eating) both the males or both the females or what both the females' wombs contain? Were you present, when Allah enjoined you to this (effect)? Who is, then, a worse wrongdoer than (the person) who forges falsehood against Allah so as to misguide human beings without any knowledge? Indeed, Allah does not guide any wrongdoing people."

SECTION 18

قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾

145. Say, "I do not find in what has been revealed to me unlawful for any person to eat anything which he (wants) to eat except that it is a carcass or blood shed (from a slaughtered animal) or pork (the flesh of a pig) because it is, certainly, filth or, by way of transgression, (an animal) sacrificed (in the name of a deity)

other than Allah; but whoever is compelled (by hunger), neither seeking (satisfaction) nor exceeding the proper bounds, your *Rabb* is, then, certainly, forgiving, merciful."

وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ
وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ
أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ
جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾

146. And for (those people) who Judaized, We had declared unlawful (all the animals) with claws (and unbisected hoofs) and, of the ox and the goat, We had declared unlawful for them, the fats of both (of them) except what the backs or the intestines of both (the animals) bear or what joins with a bone; with such (a punishment), We had requited them for their deviation from the truth and We are truthful.

فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ
وَٰسِعَةٍ وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ
ٱلْمُجْرِمِينَ ﴿١٤٧﴾

147. Hence, if they belie and deny you, tell them, "Your *Rabb* possesses ever-expansive mercy and His punishment cannot be repelled from a criminal people."

سَيَقُولُ ٱلَّذِينَ أَشْرَكُواْ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا
وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ ۚ كَذَٰلِكَ
كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُواْ بَأْسَنَا ۗ
قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ ۖ
إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ
إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

148. (Those people) who attribute associates (deities to Allah) shall say, "If Allah had willed, neither we would have attributed associates (to Him) nor our forefathers nor we would have held anything unlawful." Similarly, (those people), before them, had belied and denied till they tasted Our punishment: say, "Do you have, with you, any knowledge? (If so), produce it before us. You do not follow but supposition and you do nothing but lie."

قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ ۖ فَلَوْ شَآءَ لَهَدَىٰكُمْ
أَجْمَعِينَ ﴿١٤٩﴾

149. Say, "To Allah belongs penetrating and profound argument and hence, if He had so willed, He would have guided all of you."

قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ
حَرَّمَ هَٰذَا ۖ فَإِن شَهِدُوا۟ فَلَا تَشْهَدْ مَعَهُمْ ۚ
وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ وَهُم بِرَبِّهِمْ
يَعْدِلُونَ ﴿١٥٠﴾

150. Say, "Bring your witnesses who can bear witness that Allah has declared such-and-such (a thing) unlawful: but, if they bear witness, you must not bear witness with them; and you must not, also, follow the passions of (those people) who belie and deny Our verses and (those people) who do not believe in the afterworld and *they* equate (deities) with their *Rabb*."

SECTION 19

قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ
عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ
إِحْسَٰنًا ۖ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ ۖ
نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟
ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ
وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

151. Say, "Come! I will recite before you what your *Rabb* has declared unlawful for you __ you must not attribute anything to Him and you must treat your parents beneficently and you must not kill your children from destitution / want: We give sustenance to you and to them (also) and you must not, even, approach obscenities __ (both) which of them are (done into) the open and which are (done in) secret and you must not deprive a man of life which Allah has declared holy except with justice; such are (the injunctions) which He enjoins on you so that you may exercise your reason.

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ
بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ
وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ
ٱللَّهِ أَوْفُوا۟ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿١٥٢﴾

152. And you must not approach an orphan's property except in a way that is the best (for him) till he attains his full maturity and you must give full measure and weight according to equity: We do not impose a hard task on anyone but to one's ability and whenever you speak, you must, then, treat everyone with (indiscriminate) justice even if he is your relative and you must live up to Allah's obligation; such are (the injunctions) which He enjoins on

you so that you may bear (them) in mind.

153. And that this is My path, straight, (without any deviation) and hence, you must follow it and (that) you must not follow ways (other than Mine) because they shall deflect you from His path; such are (the injunctions) which He enjoins on you so that you may guard yourselves against (deviations and discords)."

وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

154. Then, We gave Moses the Book as the completion of (Our grace) on (the man) who was beneficent and as the detail of everything and guidance and mercy so that they might believe in appearing before their *Rabb* (on the Last Day).

ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾

SECTION 20

155. And this is the blessed Book which We have revealed (to the Messenger), and hence, you must follow it and guard yourselves against (deviating from it) so that you are shown mercy,

وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

156. Lest you should say that the Book (the Torah and the *Injeel*) had, only, been revealed to two peoples (Jews and Nazarenes) before us and we were, entirely, unaware of their studies,

أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾

157. Or you should say, "If a book had been revealed to us, we would, certainly, have been better guided than they" (are); hence, (the most convincing) argument (the *Quraan*) and guidance and mercy from your *Rabb*, have, now, come (to you);

أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ

who will, then, be a worse wrongdoer than (the person) who belies and denies Allah's verses and turns them away (rejects them)? We will, soon, requite (those people) who turn away (reject) Our verses with grievous punishment because they turn away (reject them).

اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ يَصْدِفُونَ
عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

158. Are they awaiting nothing but that angels should come to them or your *Rabb* should come (to them) or some of your *Rabb's* signs should come (to them? But), the day, any of your *Rabb's* signs comes, the belief of any person who has not believed earlier or done any good during (the state of) his belief shall not benefit him: say, "Await, then, we are, also, awaiting."

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ
رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۗ يَوْمَ يَأْتِي بَعْضُ
آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ
مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلِ انْتَظِرُوا
إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

159. Indeed, you have nothing to do, at all, with (those people) who split (the wholeness of) their *Deen* (the Islamic way of life) into parts and turn into factions: their case is up to Allah (Who will gather up all of them on the Judgement Day and) then, tell them what they have been doing (in the world).

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ
مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ
بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

160. Whoever comes (to the afterworld) with a good deed shall have ten times of it and whoever comes (to the afterworld) with a misdeed shall not be requited with but equal to it and they shall not be wronged.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ
لَا يُظْلَمُونَ ﴿١٦٠﴾

161. Say, "Indeed, my *Rabb* has guided me to the straight path, the Islamic way of life, straight, (without any bend or curve), being the way of Abraham, the single-mindedly devoted (to Allah __ to His restraints and commands); and he did not belong to the polytheists."

قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

162. Say, "Indeed, my obligatory prayer and my sacrifice and my life and my death are for Allah, the *Rabb* of all the worlds in the cosmos.

لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

163. There is no associate with Him and such a (standard of conduct) I have been commanded (to adopt in life) and I am the first of all those submitting themselves" (to Allah).

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ
كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ
ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم
بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

164. Say, "Shall I seek any *rabb* (god) other than Allah, while He is the *Rabb* of everything? And no human being does (anything in this world) but its responsibility shall be with him and no bearer (a human being burdened with the consequences of his own actions) shall bear another's burden (of sins in the afterworld); soon after (this life) your return is to be to your *Rabb* and then, He shall tell you in what respects you have been disagreeing with one another about it (the message).

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ
فِي مَا آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ
لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

165. And (it is) He Who appoints you successors of the land and raises the positions of one above another among you so that He should put you to the test in what He gives you: indeed, your *Rabb* is swift in the infliction of punishment and He is, certainly, forgiving, merciful."

SURATULA`RAAF (7)

The *Suratula`raaf* was revealed soon after the *Suratulan`aam* and hence, it is a subsidiary to it. The Surah opens with the declaration that the *Quraan* has been revealed to the Last Messenger and the *Quraysh* polytheists must follow it or they shall be wiped out. On the Judgement Day, messengers, communities shall be required to account for their rejection of the Book and human actions shall be weighed in scales. The *Quraysh* should, therefore, thank Allah for their power and authority. The Surah, from the eleventh verse to the twenty-fifth verse, proceeds to narrate how the Devil had disobeyed Allah and deluded Adam and Eve into sinning. The *Quraysh* must, also, not display arrogance like the Devil in rejecting Allah's command, the *Quraan,* thereby meeting his fate. Incidentally, this narrative clears man of the taint of the original sin and then, the Surah, from the twenty-sixth verse to the thirty-fourth verse, proceeds to warn all the human beings not to tread in the Devil's footsteps otherwise he shall lead them to obscenity by removing their clothes. The *Quraysh* polytheists used to go round the Ka'ba naked and nudity was no sin among them as in the West. Reiterating the theme of equity and justice as done in the first group of the surahs, the Surah requires that human beings must wear full dress and shun obscenities which are the Devil's tools to misguide human beings. Hence, obscenities of all shades have been declared unlawful along with polytheism, wrongdoing, and the sins of all varieties.

The Surah, from the thirty-fourth verse to the forty-first verse, proceeds to warn all the human beings to follow the messengers and their messages and prosper or face perdition. It presents an image of the Hell where those who belie and deny His Book and display arrogance shall reside eternally. The believers, on the contrary, shall be in the gardens of the Paradise. The Surah, from the forty-fourth verse to the fiftieth verse, presents an image of the conversation that will transpire between the inhabitants of the Hell and those of the Heaven ending in the fifty-first verse which shows that the repudiators of Allah's verses shall be lodged in the Hell and forgotten.

The Surah, from the fifty-second verse to the fifty-eighth verse, calls upon the *Quraysh* polytheists and, for the matter, all the human beings, to ponder the *Quraan* __ the ultimate incarnation of the messages of all the messengers sent by Allah, the Creator of the entire cosmos __ and a few natural phenomena, detailed from the fifty-fourth verse to the fifty-eighth verse, respond to the Last Messenger, and submit themselves to Allah Who has bestowed His blessings on them to the full. But, if they turn away, they shall meet the fate of the peoples who existed before them. From the fifty-ninth verse, the Surah narrates, in a historical order, the story of polytheists and their rejection of their messengers by the peoples of Noah, the *`Aad,* the Thamood, the peoples of Lot and *Shu`ayb* up to the ninety-third verse. All those peoples were wiped out because they had not listened to their messengers and submitted themselves to Allah, His messengers, and their guidance. If the *Quraysh* do not believe in the Last Messenger, they, too, shall meet the same fate. The Surah, from the ninety-fourth verse to the one hundred and second verse, exhorts

them to ponder the Last Message and respond favourably or perish like them. From the one hundred and third verse to the one hundred and thirty-seventh verse, the Surah starts narrating Pharaoh's arrogance, how he disobeyed Moses and was wiped out and the children of Israel were rescued from his persecution. But, then, the children of Israel, also, fell to the temptation of polytheistic worship and, after being so miraculously and mercifully rescued, turned disobedient. Hence, the Surah records the instance of their disobedience from the one hundred and thirty-eighth verse to the one hundred and fiftieth verse. Consequently, they, also, incurred Allah's displeasure and disgrace in the world for their disobedience. Up to the one hundred and fifty-sixth verse, the Surah proceeds to record how Moses was contrite and prayed to Allah to be forgiven and He forgave them. The one hundred and fifty-seventh verse, therefore, declares that the Last Messenger, who finds explicit mention in the Torah and the *Injeel,* must be obeyed and helped as he represents the continuity of Abraham's guidance and that of Moses and Jesus Christ and thus, he bears the light of the guidance, the *Quraan.* Hence, the polytheists and the tribes of the children of Israel must submit themselves to him and prosper or turn against him and perish. Hence, the Messenger is commanded in the following verse to declare that he is Allah's Last Messenger and guidance must be sought from him alone.

The Surah, from the one hundred and fifty-ninth verse, again, proceeds to record His blessings and the disobedience of the children of Israel. They were punished for it as recorded in the one hundred and sixty-second verse. The Surah records yet another instance of disobedience of the Jews up to the one hundred and sixty-sixth verse. They were turned into monkeys for breaking the law of the Sabbath. In narrating these instances, the purpose is to chasten the Makkans into realizing that if they do not submit themselves to the Last Messenger and believe in him, they shall also be punished similarly.

The Surah, from the one hundred and sixty-seventh verse to the one hundred and seventy-first verse, records that, as a result of their persistent disobedience and violating their obligation, the Jews were punished, disgraced, and dispersed ignominiously throughout the Earth. From the one hundred and seventy-second verse to the one hundred and eighty-first verse, the Surah reminds the *Quraysh* polytheists and, for the matter, all the human beings, the obligation ingrained in human nature to the effect that Allah is their *Rabb* and hence, they must recognize it and not follow the Jews to be disgraced like them. They must exercise their reason and make use of their senses to arrive at the unity of the Godhead otherwise they shall be like the cattle. The Surah, from the one hundred and seventy-second verse to the one hundred and eighty-eighth verse, exhorts them to ponder that the Last Messenger is neither suffering from insanity nor does he possess the knowledge of the Doomsday, the Resurrection, and the Judgement. He is nothing but a messenger. The Surah, finally, from the one hundred and eighty-ninth verse to its close, presents pure monotheism of Allah, the Creator, the Sustainer, the Maintainer and, above all the Sender of the *Quraan* to the Last Messenger. It shows that the unity of the Godhead is the fact while polytheism is a figment. The deities whom polytheists associate with Allah cannot create anything, cannot help anyone, and

cannot respond to anyone in any way. Polytheism is against man's nature which yearns for unity and sanity. Hence, the Messenger and through him, the believers are advised to go by pardon and ignore them for the time being. The *Quraan,* asserts the Surah, is not a forged book but a source of eternal guidance and mercy for man. Finally, believers have been advised to listen to the *Quraan* quietly and remember Allah every morning and evening as angels do.

SURATULA`RAAF

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

1. *Alif laam meem saad.*

2. It is a book revealed to you (the Messenger) __ and hence, no reservation (a specific objection) must find its way into your heart regarding it __ so that you should warn (disbelievers) by it and (it should be) a reminder for the believers.

3. All of you must follow what has been revealed to you from your *Rabb* and you must not follow any other protectors besides Him: little do you bear in mind (the reminder).

4. And how many a town (many human societies) have We wiped out after Our punishment visited upon them by night or (by day when) they were taking a nap!

5. When Our punishment visited upon them, their plea, then, was nothing but that they said, "We were, certainly, wrongdoers."

6. So, We will interrogate (the people) to whom (messengers) had been sent and We will interrogate the message bearers (too).

7. Hence, We will relate (everything) to them with (full) knowledge and We have not been absent.

8. And the weighing (of human actions), on that Day, is a certainty; hence, (those people) whose scales

سُورَةُ الأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓصٓ ﴿١﴾

كِتَٰبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِي صَدْرِكَ حَرَجٌ مِّنْهُ
لِتُنذِرَ بِهِۦ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾

ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟
مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾

وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا فَجَآءَهَا بَأْسُنَا بَيَٰتًا
أَوْهُمْ قَآئِلُونَ ﴿٤﴾

فَمَا كَانَ دَعْوَىٰهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن قَالُوٓا۟
إِنَّا كُنَّا ظَٰلِمِينَ ﴿٥﴾

فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ
ٱلْمُرْسَلِينَ ﴿٦﴾

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ ﴿٧﴾

وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨﴾

are heavy, will be (the people who are going to be) prosperous.

9. And (those people) whose scales are light will be (the people) who are going to damn themselves because they used to treat Our verses unjustly.

وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَظْلِمُونَ ﴿٩﴾

10. And We have established you (human beings) throughout the Earth and provided you with the means of livelihood throughout her (the Earth: but) little do you thank (Us for these favours).

وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

SECTION 2

11. And We created you and then, shaped you and then, told the angels to prostrate themselves to Adam and hence, all of them prostrated themselves except the Despairer (Devil who) was not among those prostrating themselves (to Adam).

وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿١١﴾

12. (Allah) said, "What prevented you from prostrating yourself when I commanded you?" (The Devil) said, "I am better than he, You have created me from fire and created him from clay."

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾

13. (Allah) said, "Descend from here because it does not become you to be haughty in it and hence, get out (for) you are, undoubtedly, among the despised and dishonorable."

قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ﴿١٣﴾

14. (The Devil) said, "Grant me a respite till the Day when (all the human beings) are resurrected" (raised from the dead).

قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾

15. (Allah) said, "You are, indeed, among those granted a respite."

قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿١٥﴾

16. (The Devil) said, "Since You have misled me, I will ambush them along Your straight path.

قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ﴿١٦﴾

17. Then, I will come upon (attack) them (by surprise) from their front and from their back and from their right sides and from their left sides and You shall not find most of them thankful."

ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ﴿١٧﴾

18. (Allah) said, "Get out of it dishonoured and discarded: whoever, among them, follow you, I will fill the Hell with all of you."

قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿١٨﴾

19. "And O Adam! Stay in the Paradise, you and your wife, and hence, both of you may eat (anything) from wherever both of you like while, (as long as both of you are here), both of you must not approach this tree otherwise both of you shall be among the wrongdoers."

وَيَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿١٩﴾

20. But the Devil prompted both of them with evil suggestions so that he should expose, to both of them, their private parts which had been kept hidden from both of them and said, "The *Rabb* of both of you has not forbidden both of you from this tree except that, (by eating its fruit), both of you shall turn into angels or both of you shall be among those eternized."

فَوَسْوَسَ لَهُمَا ٱلشَّيْطَٰنُ لِيُبْدِىَ لَهُمَا مَا وُۥرِىَ عَنْهُمَا مِن سَوْءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَٰلِدِينَ ﴿٢٠﴾

21. And he swore to both of them, "I am, indeed, among the sincere advisers for both of you."

وَقَاسَمَهُمَآ إِنِّى لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ﴿٢١﴾

22. Hence, he ensnared both of them into delusion as he had in mind;

فَدَلَّىٰهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتْ لَهُمَا

سَوْءَٰتِهِمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيْطَٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ ﴿٢٢﴾

so, when both of them tasted (the fruit) of the tree, the private parts of both of them appeared to both of them and both of them began to stick the leaves of the Paradise (to cover their private parts with them) and the *Rabb* of both of them called both of them, "Had I not forbidden both of you to go to that tree and told both of you that the Devil was a clear enemy of both of you?"

قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾

23. Both of them said, "O our *Rabb!* We have wronged ourselves and if You do not forgive us and have mercy on us, We will, certainly, be among the losers" (misled and ruined).

قَالَ ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

24. (Allah) said, "Descend (because) you are hostile to each other and you will have abidance and enjoyment (of life) on the Earth for some time."

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

25. (He further) said, "On her (the Earth) you will live and on her you will die and from her you shall be raised" (from the dead for accountability).

SECTION 3

يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

26. O children of Adam! We have bestowed, on you, clothing that hides your private parts and (becomes you) splendid garment and (besides, there is) the garment of fearing Allah and guarding yourselves from sins and His disobedience, that is the best; such are some of Allah's verses so that they may bear in mind.

يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ

27. O children of Adam! The Devil must not allure you (into

أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

disobeying Him) as he had dislodged both of your parents from the Paradise by stripping both of them of the garment of both of them so that he might expose the private parts of both of them to both of them: indeed, he and his accomplices see you from where you do not see them: in fact, We make devils the friends of (those people) who do not believe.

وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

28. And when they commit any obscenity, they say, "We found our forefathers (acting) on it and Allah has commanded us (to do) it." Say, "Allah does not command (you to commit) obscenities: do you say against Allah what you do not know?"

قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ ۖ وَأَقِيمُوا۟ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

29. Say, "My *Rabb* commands (everyone to go by) equity (justice according to natural law or right) and you must turn your faces straight (towards the *Qibla*) at the time and place of every prostration (prayer) and pray to Him purifying your obedience (exclusively) to Him; as He originated you, (similarly), all of you shall return" (to Him).

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ ۚ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ أَوْلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

30. He guides a group of (them) while for (the other) group, misguidance turns out to be true: they take devils as their supporters besides Allah and think that they are following the right path.

يَٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾

31. O children of Adam! You must wear proper dress at the time and place of every prostration (prayer) and eat and drink while you must

not squander; indeed, He does not like squanderers,

SECTION 4

32. Say, "Who declares unlawful Allah's adornment and pure and good things of sustenance which He brings forth for His Own created human beings?" Say, "During the life of the world, they are for (those people) who believe (and they will be) purely (for them) on the Day of Ressurection." In this way, do We expound (Our) verses for the people who know.

قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ۚ قُلْ هِىَ لِلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً يَوْمَ ٱلْقِيَٰمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

33. Say, "In fact what my *Rabb* declares unlawful are obscenities which, of them, (are done into) the open and which (are done in) secret and sin and wrongdoing without any justification and that you should attribute associates to Allah what He has not sent any authority for and that you should say against Allah what you do not know."

قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

34. And for (the people of) every community, there is a fixed term (duration of existence): so when their end (death / downfall) comes, they can neither delay (it by) an hour nor advance (it).

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

35. O children of Adam! If messengers from you come to you relating My verses before you, then, (those people) who guard themselves against sin and His disobedience and reform themselves shall neither fear for themselves nor shall they grieve.

يَٰبَنِىٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى ۙ فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾

36. And (those people) who belie and deny Our verses and display

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَآ أُو۟لَٰٓئِكَ

أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٦﴾

arrogance towards them (are the people who) shall be the inhabitants of the fire (of the Hell): they shall abide in it eternally.

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ أُو۟لَٰٓئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ ٱلْكِتَٰبِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوٓا۟ أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿٣٧﴾

37. Who is, then, a worse wrongdoer than he who forges falsehood against Allah or belies and denies His verses; such (people) shall get their portion according to (Allah's) decree (in the world) till, when Our envoys (angels) come to them to put them to death, they will say, "Where are (those deities) whom you used to pray to besides Allah?" They will say, "They have disappeared from us." And they will bear witness against themselves that they have been disbelievers.

قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾

38. (Allah) will, (then), say, "Enter into the fire (of the Hell) among the communities of jinn and human beings who have preceded you: whenever a community enters (the Hell), it will curse its counterpart (sister community) till, when all of them join together in it (the Hell), the last of them will say about the first of them, 'O our *Rabb*! They were (the people) who had led us astray and hence, inflict double punishment of the fire on them.' (Allah) will say, 'All (of you) shall have double (punishment), but you do not know.'"

وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾

39. And the first one of them will say to the last of them, "But then, you, too, do not have any superiority over us and hence, taste the punishment for (as the penalty of) what you used to perpetrate" (in the world).

SECTION 5

40. Indeed, for (those people) who belie and deny Our verses and display arrogance towards them, neither the gates of the heaven shall be opened nor shall they enter the Paradise till a camel penetrates into the eye of a needle; and in this way, do We requite criminals with.

إِنَّ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُجْرِمِينَ ﴿٤٠﴾

41. They shall have beds (of the fire) of the Hell and above them (there will be) covers (of fire); and in this way, do We requite wrongdoers with.

لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٤١﴾

42. And (those people) who believe and do good deeds – We do not impose a hard task on anyone but according to one's ability – (are the people who) shall be the inhabitants of the Paradise: they shall abide in it eternally.

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٤٢﴾

43. And We will pull off whatever rancour they have had in their hearts: rivers will be flowing under them and they will say, "Glory (abiding praise and thanksgiving) to Allah Who has guided us to this (place) and we could not have found the right path, if Allah had not guided us: the messengers of our *Rabb* had, certainly, come with the truth." And they will be called out that this is the Paradise which you have been allowed to inherit for (as the reward of) what you used to do (in the world).

وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

44. And the inhabitants of the Paradise will call out to the inhabitants of the Hell "We have, already, found true what our *Rabb* had promised

وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ

قَالُوا نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَّعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

us (in the world). Have you, too, found true what your *Rabb* had promised?" They will say, "Yes." Then, a caller will call out among them, "May Allah's curse fall on the wrongdoers

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

45. Who used to prevent (people) from Allah's way and wanted it to deviate from rectitude and they were, also, disbelievers in the afterworld"

وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۚ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلَامٌ عَلَيْكُمْ ۚ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

46. And between both of them, there will be a partition wall; and on the heights (of the wall), there will be distinguished men who will recognize all (of them) from their expressions and call out to the inhabitants of the Paradise, "May peace rain upon you!" They will not have entered it (the Paradise) and they will be hoping.

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

47. And when their eyes are turned towards the inhabitants of the fire (of the Hell), they will say, "O our *Rabb*! Do not put us together with the people (who had been) wrongdoers."

SECTION 6

وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

48. And the companions on the heights (of the wall) will call out to the (arrogant) men whom they will recognize from their expressions (and) say, "Of no avail has been to you your troop (of supporters) and the arrogance which you used to display (in the world).

أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۚ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ

49. Are these very (people) about whom you used to swear, Allah will not grant them (His) mercy?" (Turning to the inhabitants of the Paradise,

تَحْزَنُونَ ﴿٤٩﴾

they will say), "Enter the Paradise (where) you shall neither fear for yourselves nor shall you, ever, grieve." *
* *(It is complimentary because they are already in it)*

وَنَادَىٰٓ أَصْحَٰبُ ٱلنَّارِ أَصْحَٰبَ ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ ۚ قَالُوٓا۟ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾

50. And the inhabitants of the fire (of the Hell) will call on (appeal to) the inhabitants of the Paradise, "Pour some of the water over us, or (give us) some of whatever sustenance Allah has granted you." They will say, "Allah has, in fact, declared unlawful both of them for the disbelievers

ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٥١﴾

51. Who had treated their way of life (Islam) as sport and amusement and whom the life of the world had deluded." (Allah will, then, say), "Hence, today, We will *neglect them as they had neglected, (in the world), confronting this Day of theirs (appearing before Us for accountability) and as they used to repudiate Our verses" (the *Quraan*).

وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

52. And We have, certainly, brought them a book, which We have expounded, on the basis of (thorough) knowledge, as the guidance and mercy for the people who believe.

هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ ۚ يَوْمَ يَأْتِى تَأْوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٥٣﴾

53. Are they awaiting nothing but its result (the outcome of being warned of punishment on the Last Day)? The Day when its result comes, (those disbelievers) who had neglected it (the warning) earlier (in the world) will say, "Our *Rabb's* messengers had, certainly, come with the truth. Shall we, then, have any intercessors who will intercede (with Him) for us or shall

we be sent back (to the world) again so that we may do (deeds) different from what we used to do?" They shall, certainly, damn themselves and what they forge (in the world) shall disappear from them.

*** To neglect** — *fail the trust of, disregard*

SECTION 7

54. Indeed, your *Rabb* is Allah Who created the heavens and the Earth in six days (phases) and then, He acceded to the throne (started exercising sovereignty): He makes night cover (spread over) day pursuing it rapidly and the Sun and the Moon and stars are subject (owe obedience) to His command. Listen! To Him belong creation and command: Allah is the Most Sublime and Sanctified, the *Rabb* of all the worlds in the cosmos.

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى
ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ
وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ
وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾

55. You must pray to your *Rabb,* suppliantly and secretly; indeed, He does not like those who exceed the proper bounds.

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ
ٱلْمُعْتَدِينَ ﴿٥٥﴾

56. And you must not cause wrong, corruption, and disorder in the land after its reform and you must pray to Him fearfully and longingly; indeed, Allah's mercy is close by the beneficent.

وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا
وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ
مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾

57. And (it is) He Who sends winds announcing good news before His mercy till, when they lift up a heavy cloud, We drive it to a dead land and then, We bring down water (rain) from it and then, We bring forth every kind of fruit by it; in this way, We shall raise the dead (at the Ressurection) so that you may bear in mind.

وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ
رَحْمَتِهِۦٓ ۖ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَٰهُ
لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ
ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٥٧﴾

58. And (as for) a good (fertile) land, it brings forth its plants (well) by its *Rabb's* command, and (the land) that is bad (barren), brings forth nothing but inferior growth; in this way, do We propound (Our) verses for the people who thank.

وَٱلْبَلَدُ ٱلطَّيِّبُ يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ ۖ وَٱلَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

SECTION 8

59. We sent Noah (as a messenger) to his people (whom) he said, "O my people! Serve (render exclusive obedience to) Allah (because) you do not have any god (worth obeying) other than Him: I fear for you the punishment of a terrible day."

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

60. The leaders of his people said, "We, certainly, see (consider) you in clear misguidance."

قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٦٠﴾

61. (Noah) said, "O my people! There is no misguidance with me. On the contrary, I am a messenger from the *Rabb* of all the worlds in the cosmos.

قَالَ يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦١﴾

62. I am communicating my *Rabb's* messages to you and I advise you in good faith and, from Allah, I know what you do not know.

أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾

63. Do you then, wonder that a book from your *Rabb* has come to you through a man from you so that he should warn you and so that you should guard yourselves against sin and His disobedience and so that you should be shown mercy?"

أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾

64. But, they belied and denied him and then, We rescued him and (all those people) who were with him in the felucca and drowned (all those people) who had belied and denied Our verses; in fact, they were a people gone blind.

فَكَذَّبُوهُ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ﴿٦٤﴾

SECTION 9

65. And (We sent), to the *`Aad,* their brother, *Hood,* (as a messenger): he said, "O my people! Serve (render exclusive obedience to) Allah other than Whom you do not have any god (worth obeying); will you not, then, guard yourselves against His disobedience?"

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۚ أَفَلَا تَتَّقُونَ ﴿٦٥﴾

66. His people's leaders who disbelieved said, "In fact, we see you in sheer ignorance and we consider you to be among the liars."

قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَٰذِبِينَ ﴿٦٦﴾

67. (Hood) said, "O my people! There is no ignorance in me. On the contrary, I am a messenger from the *Rabb* of all the worlds in the cosmos.

قَالَ يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦٧﴾

68. I am communicating my *Rabb's* messages to you and I am your trustworthy, sincere adviser.

أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

69. And do you wonder that a book from your *Rabb* has come to you through a man from you so that he should warn you? And remember when He appointed you successors after Noah's people and gave you the capacity to expand in physical constitution and hence, remember Allah's graces so that you may, (further), prosper."

أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

قَالُوٓا۟ أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ وَنَذَرَ مَا كَانَ يَعْبُدُ ءَابَآؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧٠﴾

70. They said, "Have you come to us so that We should serve (render exclusive obedience to) Allah, the One, and abandon what our forefathers used to worship? Bring on us, then, what you are threatening us with if you are among the truthful."

قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَٰدِلُونَنِى فِىٓ أَسْمَآءٍ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٧١﴾

71. (Hood) said, "Filth and wrath have, already, visited you from your *Rabb.* Do you dispute with me about (certain) names which you and your forefathers have given to (your idols for which) Allah has not sent any authority? Hence, await, I am, also, with you, among those awaiting" (the punishment).

فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ وَمَا كَانُوا۟ مُؤْمِنِينَ ﴿٧٢﴾

72. Then, We rescued him and (all those believers) who were with him by (an act of) mercy from Us and pulled up by the roots (those people) who had belied and denied Our verses and were not going to believe.

SECTION 10

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۘ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ۖ فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

73. And (We sent) *Ṣaaliḥ,* their brother, to the *Thamood:* he said, "O my people! Serve (render exclusive obedience to) Allah other than Whom you do not have any god (worth obeying): a clear evidence has come to you from your *Rabb:* this is Allah's she camel, a miracle for you and hence, leave her to graze in Allah's land and you must not, even, touch her with evil (intent) otherwise a grievous punishment shall visit upon you.

وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ تَتَّخِذُونَ

74. And remember when He appointed you successors after the *`Aad* and settled you in the land on some

of whose plains you build palaces and carve mountains (rocks) into houses and hence, remember Allah's graces and you must not go to great lengths causing wrong, corruption, and disorder in the land."

مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

75. His people's leaders who used to display arrogance said to (those people) who had come to believe, being from (the people) who were weakened and oppressed, "Do you know (acknowledge and are convinced of) that *Ṣaaliḥ* has been sent (as a messenger) from His *Rabb*?" They said, "Indeed, we believe in what he has been sent with."

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِّن رَّبِّهِ ۚ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾

76. (Those people) who used to display arrogance said, "In fact, we reject (disbelieve) in what you believe in."

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنتُم بِهِ كَافِرُونَ ﴿٧٦﴾

77. Then, they hamstrung the she camel and exceeded the bounds arrogantly against their *Rabb's* command and said, "O *Ṣaaliḥ*! Bring on us what you have been threatening us with, if you are, really, among the message bearers."

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

78. Hence, a violent earthquake seized them (as a result of which) they were left lying prostrate with faces downwards on the ground in their houses.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴿٧٨﴾

79. Then, he turned his back on them and said, "O my people! I have, already, communicated my *Rabb's* message to you and advised you sincerely, but you do not like sincere advisers."

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ النَّاصِحِينَ ﴿٧٩﴾

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٨٠﴾

80. And (We sent) Lot (as a messenger). Remember when he said to his people, "Do you commit such an obscenity (buggery) as nobody among all the human beings of the world, has, ever, committed before you?

إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

81. You copulate with men lustfully excluding women; you are, on the contrary, a people exceeding just, usual or suitable bounds."

وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾

82. And his people's answer was none except that they said, "Exile them from your town (society): they are such people as seek to be *purified,"
1- (At the end of surah)

فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٨٣﴾

83. Then, We rescued him and his *2 household except his wife: she was among the people remaining behind.

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٨٤﴾

84. And We rained, upon them, a heavy rain (of stones and pebbles) and hence, consider how (terrible) the end of the criminals was!

SECTION 11

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾

85. And to (the people of) *Madyan,* (We sent) their brother, *Shu`ayb,* (as a messenger). He said, "O my people! Serve (render exclusive obedience to) Allah other than Whom you do not have any god (worth obeying): a clear evidence has, already, come to you from your *Rabb* and hence, you must give full measure and weight and you must neither cheat the people of their commodities nor cause wrong, corruption, and disorder in the land after its being

reformed; such (a conduct) is the best for you if you are believers.

86. And you must not sit along every path threatening (the people travelling) and preventing (those people) who believe in Him from Allah's way and seeking it to deviate from rectitude; and you must remember that when you were small in number, He multiplied you and consider, how (terrible) the end of those causing wrong, corruption, and disorder was!

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ
وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ
وَتَبْغُونَهَا عِوَجًا ۚ وَٱذْكُرُوٓا
إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَٱنظُرُوا
كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿٨٦﴾

87. And if a party among you believes in what I have been sent with and another party does not believe (in it), you should, then, (await) patiently till Allah judges between us and He is the Best Judge."

وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُوا۟ بِٱلَّذِىٓ
أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟ فَٱصْبِرُوا۟ حَتَّىٰ
يَحْكُمَ ٱللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٧﴾

88. His people's leaders who used to display arrogance said "O *Shu`ayb*! We will, certainly, exile you from our town, and, with you, all (those people) who believe (in Allah and your guidance), or you shall have to come back to our way of life." *(Shu`ayb)* said, "And even if we hate (it)?

قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ
يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ
فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ﴿٨٨﴾

89. We will forge falsehood against Allah if we come back to your way of life, after Allah has rescued us from it; and it does not become us that we should come back to it except that Allah, our *Rabb,* wills (otherwise). Our *Rabb* holds everything (within the range of His) knowledge; in Allah, (alone), do we trust. O our *Rabb*! Judge between us and our people with justice and You are the Best Arbiter."

قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم
بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ
إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۚ
عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ ﴿٨٩﴾

90. And his people's leaders who had disbelieved said, "If you follow *Shu`ayb,* you shall, then, be losers" (misled and ruined).

وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٩٠﴾

91. Consequently a violent earthquake seized them and hence, they were left lying prostrate with their faces downwards on the ground in their houses.

فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٩١﴾

92. (Those people) who had belied and denied *Shu`ayb* were (so wiped out) as if they had never resided in them (those houses; those people) who had belied and denied *Shu`ayb* were, themselves, losers (misled and ruined).

ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ ﴿٩٢﴾

93. He, then, turned his back on them and said, "O my people! I have, already, communicated my *Rabb's* messages to you and advised you sincerely: how can I, then, be sorry for a disbelieving people?"

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ ﴿٩٣﴾

SECTION 12

94. And We did not send any prophet to any town (human society), but We seized its people with destitution and adversity so that they might supplicate (to their Creator).

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾

95. Then, We replaced adversity with prosperity till they came to enjoy abundance and said, "Adversity and prosperity had, also, befallen our forefathers." And then, We punished them suddenly and they were not, even, conscious (of it).

ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَوا۟ وَّقَالُوا۟ قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

96. And if only the people of the towns (destroyed for disobedience) had believed (in Allah) and guarded themselves against sins and His disobedience, We would, certainly,

وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن

كَذَّبُوا۟ فَأَخَذْنَٰهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٦﴾

have rained (bestowed) blessings on them from the heaven and the Earth, but they belied and denied (Our messengers and guidance) and then, We punished them for (as the penalty of) what they used to perpetrate.

أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ﴿٩٧﴾

97. Are the people of the towns, then, safe (not exposed to danger) that Our punishment may visit upon them by night while they are asleep?

أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

98. And are the people of the towns safe (not exposed to danger) that Our punishment may visit upon them in broad daylight while they are at play?

أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ﴿٩٩﴾

99. Are, then, they secure against Allah's secret plan? But none can be secure against Allah's secret plan except a people lost (misguided and ruined).

SECTION 13

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

100. And does it not guide (those people) who succeed to a land after its (former) people, that if We will, We can punish them for (as the penalty of) their sins? And We can seal their hearts and hence, they will not be able to hear (anything).

تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ﴿١٠١﴾

101. Such are the towns (human societies destroyed for their disobedience) some of whose accounts We have related to you (the Messenger); and their messengers had brought them clear evidences: but they were not, such as to believe in what they had been belying and denying earlier; in this way, does Allah seal disbelievers' hearts.

102. And We did not find among most of them any (adherance to) an obligation and We found most of them transgressors.

وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ ﴿١٠٢﴾

103. Then, after them, We sent Moses, with Our miracles, to Pharaoh and his nobles (aristocracy) but they acted wrongfully towards them and hence, consider how (terrible) the end of those causing wrong, corruption, and disorder was!

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَظَلَمُوا۟ بِهَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٠٣﴾

104. And Moses said, "O Pharaoh! I am a messenger from the *Rabb* of all the worlds in the cosmos.

وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾

105. It is worthy of me that I must not say, concerning Allah, anything but the truth; I have come to you with a clear proof from my *Rabb* and hence, you must send the children of Israel with me."

حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٠٥﴾

106. (Pharaoh) said, "If you have brought a proof, produce it (before us), if you are among the truthful."

قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾

107. Then, he cast his staff and, all of a sudden, it turned into a clear serpent (for all to see).

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

108. And he pulled out his hand, and, all of a sudden, it was shiningly white for all the viewers.

وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿١٠٨﴾

SECTION 14

109. The nobles of Pharaoh's people said, "Indeed, this (man) is an expert magician.

قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ﴿١٠٩﴾

110. He wants to exile you from your land: what do you, then, counsel?"

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِى ٱلْمَدَآئِنِ
حَٰشِرِينَ ﴿١١١﴾

111. They said "You had better delay him and his brother and dispatch couriers to all the towns (with the orders that)

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿١١٢﴾

112. They shall bring, (before) you, every magician versed in magic."

وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓا۟ إِنَّ لَنَا لَأَجْرًا
إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿١١٣﴾

113. And the magicians came to Pharaoh (and) said, "There will, certainly, be a reward for us if we are predominant" (superior in skill).

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ ﴿١١٤﴾

114. (Pharaoh) said, "Yes! And you shall, also, be among those close to" (me).

قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ
نَحْنُ ٱلْمُلْقِينَ ﴿١١٥﴾

115. (The magicians) said, "O Moses! Either you cast or we are going to cast" (our spells).

قَالَ أَلْقُوا۟ ۖ فَلَمَّآ أَلْقَوْا۟ سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ
وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾

116. (Moses) said, "Cast" (your spell). Hence, when they cast (it), they bewitched the eyes of the people and frightened them and brought terrible magic.

وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ
تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

117. And We inspired Moses, "Throw your staff." Hence, all of a sudden, it swallowed up what they had forged.

فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾

118. Consequently, the truth emerged (incontrovertibly) and what they used to do stood nullified.

فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾

119. They were beaten then and there and turned into abject beings.

وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾

120. And the magicians were thrown into a prostrate position.

قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾

121. They said, "We believe in the *Rabb* of all the worlds in the cosmos,

رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾

122. The *Rabb* of Moses and Aaron."

قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

123. Pharaoh said, "You believe in him before I permit you: in fact, this is a conspiracy which you have hatched up in the city so that you may turn out its people from it (the city) and hence, you shall, soon, know (experience the consequences of your conspiracy).

لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

124. I will dismember (cut) your hands and your feet oppositely and then, I will crucify all of you."

قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿١٢٥﴾

125. They said, "We will, indeed, go back to our *Rabb*.

وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

126. And you are not going to punish us but that (because) we have come to believe in our *Rabb's* signs when they came to us. O our *Rabb*! Infuse patience into us and put us to death as muslims" (in a state of submission to Allah).

SECTION 15

وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ ۖ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ﴿١٢٧﴾

127. And the nobles (aristocrats) of Pharaoh's people said, "Are you going to leave Moses and his people to cause wrong, corruption, and disorder in the land while they have left you and your gods?" (Pharaoh) said, "We will massacre their sons and let their daughters live and We have the upper hand over them."

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

128. Moses said to his people, "Seek help from Allah and be patient: the Earth, in fact, belongs to Allah (Who) appoints her successor whom He wills from His Own created human beings and happy end belongs to the fearing."

قَالُوٓاْ أُوذِينَا مِن قَبۡلِ أَن تَأۡتِيَنَا وَمِنۢ بَعۡدِ
مَا جِئۡتَنَاۚ قَالَ عَسَىٰ رَبُّكُمۡ أَن يُهۡلِكَ
عَدُوَّكُمۡ وَيَسۡتَخۡلِفَكُمۡ فِي ٱلۡأَرۡضِ
فَيَنظُرَ كَيۡفَ تَعۡمَلُونَ ١٢٩

129. (His people) said, "We were being persecuted before you came to us and (we are being persecuted) after you have come to us." Moses said, "Your *Rabb* may wipe out your enemy and appoint you as successors in the land and, then, see how you conduct yourselves."

SECTION 16

وَلَقَدۡ أَخَذۡنَآ ءَالَ فِرۡعَوۡنَ بِٱلسِّنِينَ وَنَقۡصٖ
مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَذَّكَّرُونَ ١٣٠

130. And We seized Pharaoh's people in the grip of famines and decrease of fruit (production) so that they might learn their lesson.

فَإِذَا جَآءَتۡهُمُ ٱلۡحَسَنَةُ قَالُواْ لَنَا هَٰذِهِۦۖ وَإِن تُصِبۡهُمۡ
سَيِّئَةٞ يَطَّيَّرُواْ بِمُوسَىٰ وَمَن مَّعَهُۥٓۗ أَلَآ إِنَّمَا
طَٰٓئِرُهُمۡ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكۡثَرَهُمۡ
لَا يَعۡلَمُونَ ١٣١

131. Hence, when prosperity came (to them), they said, "This is for us" and if adversity afflicted them, they imputed its evil omen to Moses and (those people) who were with him. Listen! Their (good or evil) omen was with Allah, but most of them did not know.

وَقَالُواْ مَهۡمَا تَأۡتِنَا بِهِۦ مِنۡ ءَايَةٖ لِّتَسۡحَرَنَا بِهَا فَمَا
نَحۡنُ لَكَ بِمُؤۡمِنِينَ ١٣٢

132. And they said, "No matter whatever miracle you bring to us so as to bewitch us with it, we are not going to submit ourselves to you."

فَأَرۡسَلۡنَا عَلَيۡهِمُ ٱلطُّوفَانَ وَٱلۡجَرَادَ وَٱلۡقُمَّلَ
وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٖ مُّفَصَّلَٰتٖ فَٱسۡتَكۡبَرُواْ
وَكَانُواْ قَوۡمٗا مُّجۡرِمِينَ ١٣٣

133. Then, We sent, against them, a typhoon and locust swarms and lice and frogs and (the rain of) blood — miracles separately and circumstantially, but, they displayed arrogance and they were a criminal people.

وَلَمَّا وَقَعَ عَلَيۡهِمُ ٱلرِّجۡزُ قَالُواْ يَٰمُوسَى ٱدۡعُ لَنَا
رَبَّكَ بِمَا عَهِدَ عِندَكَۖ لَئِن كَشَفۡتَ عَنَّا
ٱلرِّجۡزَ لَنُؤۡمِنَنَّ لَكَ وَلَنُرۡسِلَنَّ مَعَكَ بَنِيٓ
إِسۡرَٰٓءِيلَ ١٣٤

134. And when any punishment visited upon them, they said, "O Moses! Pray to your *Rabb* for us by what He has commissioned (entrusted the authority to) you with: if you remove the punishment from us, we will submit ourselves to you and send the children of Israel with you."

135. But, when We removed the punishment from them for a certain term which they had to reach, they would, all of a sudden, break the promise.

فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾

136. Hence, We punished them, that is, drowned them into the sea (the Red Sea) because they had belied and denied Our verses / miracles and been unmindful of them.

فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٣٦﴾

137. And We appointed the people (the children of Israel) who had been weakened and oppressed and treated insolently, as the successors of the easts and the wests of the land (Palestine) upon which We had showered Our blessings: and your *Rabb's* excellent promise came to fulfilment in favour of the children of Israel because they had been patient and We demolished what Pharaoh and his people used to build and what trellis-work and espalier they used to erect (in their gardens).

وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ ٱلْأَرْضِ وَمَغَٰرِبَهَا ٱلَّتِى بَٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟ يَعْرِشُونَ ﴿١٣٧﴾

138. And We took the children of Israel across the sea (the Red Sea) and then, they came to a people who were addicted to (worshipping) the idols they had with them; they said, "O Moses! Make a god for us as they have deities." (Moses) said, "You are a people steeped in ignorance.

وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

139. In fact, all these (idols) in (the worship of) which they are (engaged) are going to be ruined and what they have been doing is (going to be) nullified."

إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾

140. (He further) said, "Shall I seek a god for you other than Allah while He has granted you superiority over all the people of your age?"

قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٤٠﴾

وَإِذْ أَنجَيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾

141. And remember when We rescued you from Pharaoh's people who used to inflict a grievous punishment on you: they used to massacre your sons and let your daughters live; and through such (a persecution), you had a supreme test (of your endurance) on your *Rabb's* part.

SECTION 17

وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ﴿١٤٢﴾

142. And We appointed a term of thirty nights for Moses and supplemented it by ten (nights) and in this way, his *Rabb's* appointed term of forty nights came to be completed; and Moses said to his brother, Aaron, "Deputize for me (in my absence) among my people and reform (them) and you must not follow the way of those who cause wrong, corruption, and disorder."

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ ۚ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾

143. And when Moses came (to meet Us) at Our appointed time and place and his *Rabb* addressed him, he said, "O my *Rabb*! Appear to me (so that) I may look at You." Said (his *Rabb*), "You cannot see Me, but look at the mountain and if it stays at its place, you shall, then, see Me." Hence, when his *Rabb* manifested His glory to the mountain, He reduced it to dust particles and Moses fell unconscious; but, when he regained consciousness, he said, "Free from imperfections You are! I turn to You in repentance and I am the first of all the believers."

قَالَ يَٰمُوسَىٰٓ إِنِّي ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِي وَبِكَلَٰمِي فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾

144. (Allah) said, "O Moses! I have singled you out above all the human beings with My messages and by My speaking (directly to you) and hence, you must adhere to what I (am going to) give you and be among the thankful."

وَكَتَبْنَا لَهُۥ فِي ٱلْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا۟ بِأَحْسَنِهَا سَأُو۟رِيكُمْ دَارَ ٱلْفَٰسِقِينَ ﴿١٤٥﴾

145. And We inscribed every kind of exhortation and the detail of everything on the tablets for him and then, (We said), "Adhere to them firmly and command your people to adhere to them at their best; I shall, soon, show you the transgressors' abode (lying in ruins).

سَأَصْرِفُ عَنْ ءَايَٰتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا۟ سَبِيلَ ٱلْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٤٦﴾

146. I will deter, from My verses/signs, (all those people) who display arrogance on the Earth without any justification and if they see every sign, they will not believe in it and if they see the way to guidance, they will not adopt it as the way (to salvation) and if they see the way to misguidance, they will adopt (choose to follow) it as (the right) way; such is (their conduct) because they belie and deny Our verses/ signs and have been unmindful of them.

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلْءَاخِرَةِ حَبِطَتْ أَعْمَٰلُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿١٤٧﴾

147. And the actions of (those people) who belie and deny Our verses/ signs and appearing (before Us on the Judgement Day) in the afterworld shall be nullified; they shall not be requited with but what they have been doing" (in the world).

SECTION 18

148. And, after him, the people of Moses forged, with their ornaments, a calf that had a body with a mooing sound; did they not consider that it neither spoke to them nor guided them any way? They took to (worshipping) it and were wrong-doers.

وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ ۚ أَلَمْ يَرَوْا۟ أَنَّهُۥ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۘ ٱتَّخَذُوهُ وَكَانُوا۟ ظَٰلِمِينَ ﴿١٤٨﴾

149. And when they repented and noticed that they had gone astray, they said, "If our *Rabb* does not have mercy on us and forgive us, we will, certainly, be among the losers" (misled and ruined).

وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿١٤٩﴾

150. And when Moses came back to his people, indignantly regretful, he said, "Very badly you deputized for me after me; did you hasten your *Rabb's* judgement?" And he threw the tablets and, holding his brother by the head, he dragged him to himself; (Aaron) said, "O my mother's son! In fact, the people rendered me weak, oppressed, and treated me insolently and were about to kill me and hence, neither let the enemies rejoice at my plight nor include me with the wrong-doing people."

وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ ۚ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِى وَكَادُوا۟ يَقْتُلُونَنِى فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١٥٠﴾

151. (Moses) said, "O my *Rabb*! Forgive me and my brother and admit us into Your mercy and You are the Most Merciful."

قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى وَأَدْخِلْنَا فِى رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿١٥١﴾

SECTION 19

152. Indeed, the wrath of their *Rabb* and humiliation in the life of the world shall visit (those people) who had taken to (worshipping) the calf (as their god); and in this way, do We requite the forgers (of falsehood) with.

إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟ ٱلْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ ﴿١٥٢﴾

153. And (those people) who do evils and then, they repent after it and come to believe (in His message, for such people), your *Rabb* is, indeed, after that (their repentance), forgiving, merciful.

وَٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُوا۟ مِنۢ بَعْدِهَا وَءَامَنُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

154. And when indignation subsided off Moses, he took up the tablets and in their transcription, there was guidance and mercy for (those people) who feared their *Rabb*.

وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ أَخَذَ ٱلْأَلْوَاحَ ۖ وَفِى نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

155. And Moses selected seventy men of distinction from his people for (an assembly) at Our appointed time and place: but, when an earthquake seized them, (Moses) said, "O My *Rabb*! If You had willed, You could have killed them and me earlier: will You wipe out all of us for what a few ignorant fools, among us, have done? It was no more than a trial on Your part: You misguide with it whom You will and guide whom You will: You are our Protector and hence, forgive us and have mercy on us and You are the Best Forgiver.

وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا لِّمِيقَٰتِنَا ۖ فَلَمَّآ أَخَذَتْهُمُ ٱلرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّىَّ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ ۖ إِنْ هِىَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهْدِى مَن تَشَآءُ ۖ أَنتَ وَلِيُّنَا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا ۖ وَأَنتَ خَيْرُ ٱلْغَٰفِرِينَ ﴿١٥٥﴾

156. And ordain grace for us in this world and in the afterworld: we have been guided to You." (Allah) said, "I inflict My punishment on whom I will while My mercy extends to everything; hence, I will

وَٱكْتُبْ لَنَا فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ إِنَّا هُدْنَآ إِلَيْكَ ۚ قَالَ عَذَابِىٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَـٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

ordain it for (those people) who will fear disobeying Me and pay *zakaat* and (those people) who will believe in My verses"__

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى
يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ
وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ
عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَـٰتِ وَيُحَرِّمُ
عَلَيْهِمُ ٱلْخَبَـٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَٱلْأَغْلَـٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ
وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ
مَعَهُۥٓ ۙ أُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾

157. Those people) who will follow the Messenger, the unlettered Prophet, whom they find recorded (specified by name) in the Torah and the *Injeel* with them: he enjoins them what is universally known to be good and prohibits them what is universally known to be evil and declares pure and good things lawful for them and impure and bad things unlawful for them and removes their burden from them and (frees them from) the fetters that had been (put) on them; hence, (those people) who believe in him and hold him in high regard and help him and follow the light that has been revealed with him (are the people who) are going to prosper.

SECTION 20

قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ
جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ
لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ
ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ
وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ
تَهْتَدُونَ ﴿١٥٨﴾

158. Say, "O human beings! I am, to all of you, the Messenger of Allah to Whom belongs the sovereignty of the heavens and the Earth: other than Him there is no god: He gives life and causes death and hence, you must believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words (promises, commands, and messages) and follow him so that you may find the right path."

وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ
يَعْدِلُونَ ﴿١٥٩﴾

159. And among the people of Moses, there was a group that used to guide (the people) according to the

truth (the Torah) and dispense justice according to it.

160. And We had divided them into twelve tribes as communities; and when his people asked him for water, We inspired Moses, "Strike the rock with your staff." Hence, twelve springs gushed out of it and the people (of every tribe) came to know of their watering place; and We spread the shade of a cloud over them and bestowed manna and quail on them (and said), "Eat the sustenance of pure and good things which We have given you." And they did not wrong Us, but they used to wrong themselves.

وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ
إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب
بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنۢبَجَسَتْ مِنْهُ
ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا
عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ
مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن
كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

161. And remember when they were told, "Inhabit this town and eat some of its (produce) from where you like and say, 'Forgive us' and enter the gate prostrating yourselves, We will forgive your sins; We will grant the beneficent more."

وَإِذْ قِيلَ لَهُمُ ٱسْكُنُوا۟ هَٰذِهِ ٱلْقَرْيَةَ وَكُلُوا۟
مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا۟ حِطَّةٌ وَٱدْخُلُوا۟
ٱلْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيٓـَٰتِكُمْ ۚ
سَنَزِيدُ ٱلْمُحْسِنِينَ ﴿١٦١﴾

162. But, among them, (those people) who used to do wrong replaced a word different from (the word) which they had been told and then, We sent a punishment (for__as the penalty of __ their disobedience) against them from the heaven because they used to do wrong.

فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ قَوْلًا غَيْرَ ٱلَّذِى
قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ
ٱلسَّمَآءِ بِمَا كَانُوا۟ يَظْلِمُونَ ﴿١٦٢﴾

SECTION 21

163. And ask them about the town, situated on the sea, when they (its people) used to violate the law of the Sabbath day, as their fishes used to come to them on their Sabbath day raising their heads before them

وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ
ٱلْبَحْرِ ۘ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ
حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ

لَا يَسْبِتُونَ ۙ لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُم
بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

(to the surface of the water) and on the day when they did not have the Sabbath, they did not come to them (to the surface of the water) __ in this way, did We try them out because they used to transgress.

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ
أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ
وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

164. And remember when a group, among them, said to (the members of another group), "Why do you exhort the people whom Allah is going to wipe out or punish, punishing them violently?" They said, (We are doing it) "to free ourselves from blame before your *Rabb* and it may be that they, fearing Allah, guard against His disobedience."

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ
عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ
بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

165. But, when they neglected what they had been admonished with, We rescued (those people) who used to restrain (others) from evil and seized (those people) who used to do wrong in a wretched punishment because they used to transgress.

فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِئِينَ ﴿١٦٦﴾

166. But, when they persisted insolently in doing (the evil) from which they had been prohibited from, We said to them, "Turn into despicable monkeys."

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ
الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ ۗ إِنَّ رَبَّكَ
لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾

167. And remember when your *Rabb* announced that He would be imposing (such people) on them, till the Day of Ressurection, as would (continue) inflicting a grievous punishment on them: indeed, your *Rabb* is swift in the infliction of punishment and He is, certainly, forgiving, merciful.

وَقَطَّعْنَٰهُمْ فِى ٱلْأَرْضِ أُمَمًا ۖ مِّنْهُمُ ٱلصَّٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

168. And We divided them into communities throughout the Earth: some of them were righteous while (others) among them were without such (an attribute) and We tried them out through (states of) prosperity and (states of) adversity so that they might return (to obedience).

فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا۟ ٱلْكِتَٰبَ يَأْخُذُونَ عَرَضَ هَٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَٰقُ ٱلْكِتَٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا۟ مَا فِيهِ ۗ وَٱلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

169. But, after them, there succeeded generations (after generations of people who) inherited the Book (the Torah). They used to acquire the ephemeral gains of this world and say, "We will be forgiven." And if similar gain came to them, they used to acquire it. Was not the obligation of the Book (Torah) enjoined on them that they would not say (anything) about Allah but the truth and study what was in it? And the home of the afterworld is the best for (those people) who, fearing Allah, guard against His disobedience. Do you not, then, exercise your reason?

وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَٰبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ﴿١٧٠﴾

170. And (those people) who adhere to the Book and perform the obligatory prayer (are the reformers): indeed, We will not nullify the reward of (such) reformers.

وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُۥ ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

171. And (imagine) when We raised the mountain and hung it over them as if it were an awning and they thought that it was about to fall on them: (at that time We said to them), "Adhere to what We have given you firmly and remember what is in it so that you may guard yourselves against His disobedience."

SECTION 22

172. And (imagine) when your *Rabb* took out all their descendants belonging to Adam's children of their loins and called upon them to bear witness upon themselves, "Am I not your *Rabb*?" They said, "Yes, we bear witness." (We did so) lest you should say on the Day of Ressurection, "In fact, we were unmindful of it."

وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ ﴿١٧٢﴾

173. Or you should say, "In fact, our forefathers had attributed associates (deities to Allah) earlier and we were (their) descendants after them: will You, then, wipe us out for (as the penalty of) what the followers of falsehood had done?"

أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ ﴿١٧٣﴾

174. And, in this way, do We expound (Our) verses (so that they may not have any excuse) and so that they may return (to obedience).

وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

175. And recite / read out before them, the account (of a person) whom We gave Our verses, but he got away from them and then, the Devil followed him and hence, he came to be among (the people) going astray.

وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ ﴿١٧٥﴾

176. And if We had willed, We would have raised him by them (verses), but he himself leaned towards the earth and followed his passions; hence, his image is like that of a dog: if you strike at him, he will loll up his tongue or if you leave him, he will loll up his tongue; such is the image of (those people) who belie and deny Our verses (the books) and hence, you must narrate (such) stories so that they may ponder (them).

وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَث أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

177. What a bad image it is of the people who belie and deny Our verses and go on doing wrong to themselves!

سَآءَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ ﴿١٧٧﴾

178. He whom Allah guides is, then, (the person who) finds the right path and those whom He misguides are, then, such (people) as are the losers (misled and ruined).

مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِى ۖ وَمَن يُضْلِلْ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ ﴿١٧٨﴾

179. And We have, certainly, created a great many of the jinn and human beings for the Hell (for) they have hearts, but they do not learn with them and they have eyes, but they do not perceive with them and they have ears, but they do not hear with them; such (people) are like animals, rather, they are the most misguided; such are (the people) as are unmindful (of the guidance).

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَا ۚ أُو۟لَـٰٓئِكَ كَٱلْأَنْعَـٰمِ بَلْ هُمْ أَضَلُّ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلْغَـٰفِلُونَ ﴿١٧٩﴾

180. And excellent names belong to Allah and hence, you must pray to Him with them and leave (those people) who stray from the right course in regard to His names; they shall, soon, be requited for what they have been doing.

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَـٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾

181. And among (the people) whom We have created, there has been a community (a group of persons) that has been guiding (human beings) according to the truth and dispensing justice according to it.

وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾

SECTION 23

182. And We will, by degrees, seize (those people) who belie and deny Our verses, from where (the direction which) they do not know.

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

183. And I am giving them free rein to enjoy life for long; My design is, indeed, very strong.

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

184. And do they not ponder (that) their friend (the Messenger) has no insanity, (whatever)? He is no more than a clear warner.

أَوَلَمْ يَتَفَكَّرُوا ۗ مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ
إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

185. And do they not reflect on the sovereign order of the heavens and the Earth and anything which Allah has created and that it may be that their end has drawn near? Hence, in which other message, after it (the *Quraan*), will they believe?

أَوَلَمْ يَنظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا خَلَقَ اللَّهُ مِن شَيْءٍ وَأَنْ عَسَىٰ أَن يَكُونَ قَدِ اقْتَرَبَ
أَجَلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

186. There is, then, no guide, whatsoever, for (a person) whom Allah misguides; and He leaves them bewildering in the excess (of their defiance).

مَن يُضْلِلِ اللَّهُ فَلَا هَادِيَ لَهُ ۚ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٨٦﴾

187. They ask you about the Hour of Resurrection, "When will it come to pass?" Say, "Its knowledge is, only, with my *Rabb:* nobody can disclose its time other than Him; it will be very heavy for the heavens and the Earth; it will not come to you, but all of a sudden." They ask you as if you had full knowledge of it: say, "Its knowledge is only with Allah, but most of the human beings do not know."

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ قُلْ إِنَّمَا عِلْمُهَا
عِندَ رَبِّي ۖ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۚ ثَقُلَتْ فِي السَّمَاوَاتِ
وَالْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ
عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿١٨٧﴾

188. Say, "I do not have any power over any gain or loss for myself except what Allah wills; and if I had known the unseen, I would, certainly, have amassed a good deal of riches and no harm would have afflicted me; I am no more than a warner and an announcer of good news to the people who believe."

قُل لَّا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ
وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ
مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ
وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

SECTION 24

189. (It is) He Who created you from a single man (Adam) and made, from him, his wife (Eve) so that he might have repose with her and hence, when he (a man) possesses her (his wife), she conceives (becomes pregnant with) a light pregnancy and then, she passes through it (the state of pregnancy) and hence, when she is heavy (big with child), both of them pray to Allah, the *Rabb* of both of them, "If You give both of us a sound child, we will be among the thankful."

هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ
مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّىٰهَا
حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ ۖ فَلَمَّآ أَثْقَلَت
دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا لَّنَكُونَنَّ
مِنَ ٱلشَّٰكِرِينَ ﴿١٨٩﴾

190. But, when He gives both of them a sound child, both of them start attributing associates to Him in what He gives both of them; but Allah is sublime, being beyond the associates whom they attribute.

فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ
ءَاتَىٰهُمَا ۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

191. Do they associate those (deities) that do not create anything and they are themselves created?

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾

192. And they can neither extend help to them nor help themselves.

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ
يَنصُرُونَ ﴿١٩٢﴾

193. And if you call them to guidance, they will not follow you; it makes no difference for you whether you call them or you are silent.

وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْ ۚ سَوَآءٌ عَلَيْكُمْ
أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَٰمِتُونَ ﴿١٩٣﴾

194. Indeed, those (deities) whom you pray to besides Allah, are human beings like you, but (if you insist on praying to them), pray to them

إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ
أَمْثَالُكُمْ ۖ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟
لَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٩٤﴾

and let them respond to you, if you are truthful (in your claim).

195. Do they have feet by which they walk or do they have hands by which they catch or do they have eyes by which they see or do they have ears by which they hear? Say, "Call your associates and then, conspire against me and do not give me any respite.

196. Indeed, my protector is Allah Who has revealed the Book *(Quraan)* and He befriends (helps) the righteous."

197. And those (deities), whom you pray to besides Him, can neither extend help to you nor can they help themselves.

198. And if you call them to guidance, they will not hear and you think that they are looking at you, but they do not see.

199. You must adopt (choose to follow) pardon and enjoin goodness and shun the ignorant.

200. And if the Devil's incitement instigates you to (an evil), you must, then, seek Allah's protection; indeed, He hears, knows (everything).

201. Indeed, when any suggestion of the Devil, even, touches (those people) who fear disobeying (Allah), they bear in mind (His guidance) and then, all of a sudden, they see the light (see the way to proceed to).

202. And their brothers (partners in evildoing), further, lead them on

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ
بِهَآ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ أَمْ لَهُمْ ءَاذَانٌ
يَسْمَعُونَ بِهَا قُلِ ٱدْعُوا۟ شُرَكَآءَكُمْ ثُمَّ كِيدُونِ
فَلَا تُنظِرُونِ ﴿١٩٥﴾

إِنَّ وَلِيِّىَ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِتَٰبَ ۖ وَهُوَ يَتَوَلَّى
ٱلصَّٰلِحِينَ ﴿١٩٦﴾

وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ
نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾

وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟ ۖ وَتَرَىٰهُمْ
يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ
عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ
بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَٰٓئِفٌ
مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾

وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ

لَا يُقْصِرُونَ ﴿٢٠٢﴾

into straying and hence, they leave no stone unturned.

وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُوا۟ لَوْلَا ٱجْتَبَيْتَهَا ۚ
قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى ۚ هَٰذَا بَصَآئِرُ
مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

203. And when you do not bring any verse to them, they say, "Why do you not forge one?" Say, "Indeed, I follow only what is revealed to me from my *Rabb;* this (*Quraan* is full of) your *Rabb's* enlightening arguments and guidance and mercy for the people who believe."

وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ
وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

204. And when the *Quraan* is read (to you), you must listen to it and keep quiet so that you are shown mercy.

وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً
وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ
وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾

205. And you must remember your *Rabb* in your heart, suppliantly and fearfully and without raising the voice of your utterance in the morning and in the evening and you must not be among the unmindful.

إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ
وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ۩ ﴿٢٠٦﴾

206. Indeed, those who are by your *Rabb* do not display arrogance against His service (rendering exclusive obedience to Him) and declare Him free from all the imperfections and prostrate themselves to Him. ۩

**1* *that is, abstain from buggery.*

**2* *I have used the term 'household' for Lot's ahl (أَهْل) because, as specified in 51.36, there was only one house in which Lot and the believers lived. They might have been his relatives or adherents. Whatever might have been the case, they were the occupants of a single house regarded as a unit except his wife and hence, this term.*

SURATULANFAAL (8)

The *Suratulanfaal,* being the third surah of the second group, was revealed in Medina after the Battle of Badr except the sixty-sixth verse which was revealed later on. The entire Surah, in one piece, comments on the Battle and exhorts the believers to be in a state of preparedness for, by defeating the *Quraysh* at *Badr,* they had stirred up a hornets' nest. The small Islamic Community in Medina was hemmed in by hostile Jewish tribes and other pagan tribes. Hence, preparedness was of utmost importance so that the Ka'ba __ the Holy House established by Abraham __ might be liberated from the *Quraysh* who had, as the preceding surahs show, rendered themselves incapable of managing it and deviated from the path of true monotheism. The theme of fighting and struggling for Allah continues up to the *Suratuttauba.*

Since it was the first battle the believers had fought, it had brought to light some weaknesses in the moral fibre of their Community. While most of the believers were sound, there was a small group of believers who were weak-minded and of weak character. The breed of hypocrites, afterwards, rose from them and posed a danger in the Battle of the *Uḥud.* The Surah, therefore, starts with their question about the spoils of war and declares peremptorily in the very first verse that they belong to Allah and the Messenger and proceeds to tell them to fear Allah, improve their relationships, and obey Allah and the Messenger and then, gives the qualities of true believers up to the fourth verse without telling them how the spoils of war are to be apportioned. They were the people who were averse to going to war and wanted to attack the unarmed caravan while Allah wanted His Messenger to confront the army of the *Quraysh* coming from Makka so as to strike at the root of polytheism. The Surah, then, proceeds to recount Allah's help and grace for the believers and, in the fourteenth verse, commands them not to turn back but confront the enemy when it comes to fighting otherwise they shall go into the Hell. In the seventeenth verse, the Surah tells the believers that the Battle was planned by Allah and the believers had not killed the seventy polytheists, but Allah had killed them. Similarly, the Messenger had not thrown the dust, but Allah had done it. In the eighteenth verse, the polytheists have been warned not to revert to hostilities otherwise their superior numerical strength shall not avail them as Allah is with the believers.

The Surah, from the twentieth verse to the fortieth verse, again, lays stress on the believers to obey Allah and His Messenger unlike the Jews and the hypocrites, and respond to them in real earnest otherwise they shall fall victims to polytheists' persecution after gaining power and strength from a state of weakness. Hence, they must thank Him and not betray Allah and His Messenger. If they fear Him, Allah shall foil the conspiracies of the polytheists who, when the *Quraanic* verses are recited to them, call them the legends of old. They demand Allah's punishment, but He is not going to punish them as long as the Last Messenger is among them. These polytheists have deviated from Abraham's way and hence, they do not deserve to be the guardians of the Holy House. However they may spend their wealth to arrest the tide of the

Islamic revolution, they shall be frustrated, overcome and thrown into the Hell. But, if they cease hostilities, they shall be forgiven. Hence, in the thirty-ninth verse, the believers have been exhorted to fight against them till persecution ends and obedience, in its entirety, belongs to Allah.

After pointing out the weaknesses and suggesting the remedial measures, the forty-first verse gives the details of how the spoils of war are to be apportioned. The forty-second verse, again, turns to the Battle pointing to Allah's plan to humble the polytheists and proceeds to mention the Messenger's dream in which they were shown small in number to embolden the believers to fight against them. Similarly, at the time of the confrontation, Allah made each army see the other small in number so as to make them fight against each other in order to fulfil Allah's plan. Hence, the believers are exhorted to hold their ground when confronting the enemy and obey Allah and His Messenger. Besides, they must not be at variance among themselves and conduct themselves like the polytheists whom the Devil had stirred up to fight against the believers. The Surah, in the forty-ninth verse, refers to the hypocrites and those people with diseased hearts how they had deprecated the believers when they were going to fight against the Makkan army.

The Surah gives an image of the disbelievers' punishment in the Hell in the fiftieth verse and proceeds to compare them with Pharaoh's followers who had been wiped out because they had belied and denied Allah's verses. Allah does not change His favour for any people till they change what is within them __ their moral condition. The Surah calls the disbelievers the worst animals. They break their compacts. Hence, they must be taught a lesson. In the fifty-eighth verse, the Surah exhorts the believers to repudiate their compact with a disbelieving people openly, if they fear any betrayal and keep themselves in a state of preparedness to meet any eventuality for disbelievers can not frustrate Allah. But, if they tend to make peace, they must respond to them favourably. On the contrary, if they intend to deceive the Messenger, Allah shall help him as He has been helping the believers. Hence, in the sixty-third verse, Allah reminds them how He has joined them together in love and harmony. In the sixty-fourth verse, the Surah advises the Prophet to trust in Allah and the believers and exhorts them to fight against the disbelievers disregarding their numerical superiority. What matters is the cause and the morale. In the sixty-seventh verse, the Prophet is told to crush the disbelievers in the land in order to pull up polytheism by the roots. Since the *Quraysh,* after being routed at *Badr,* had started a malicious campaign against the Messenger and the believers, in the sixty-ninth verse, Allah tells them that the spoils of war are good and pure and the believers should eat them without any reservations. In the seventieth verse, the prisoners of war are told that they will be forgiven if they mend their ways. But, if they are treacherous, they shall be dealt with accordingly. The Surah, from the seventy-second verse to the seventy-fifth verse, defines the First Islamic Community__ it is composed of emigres and helpers fortified into fraternity and cohesion by Allah's fear for the sole purpose of struggling for Allah. Such are the true believers. But those believers, who do or can not emigrate to the Islamic State, must be helped in the name of Islam except against a people with whom the Islamic State has a compact. If help is not

extended to such persecuted believers, there will be more persecution and gross disorder. But the last verse clarifies that this fraternity shall not entitle anyone the right of the inheritance of property.

SURATULANFAAL

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

1. They ask you about the spoils: say, "The spoils belong to Allah and the Messenger and hence, you must fear disobeying Allah and improve your mutual relations and obey Allah and His Messenger if you are believers."

2. Believers are, only, (those people) whose hearts, when Allah is mentioned, are filled with fear and when His verses are recited before them, they (the verses) intensify them in belief and they (the believers) trust in their *Rabb,*

3. (The believers) who perform the obligatory prayer and spend some of the sustenance which We give them__

4. They are (the people who are) the believers truly; they shall have high positions and forgiveness and generous sustenance with their *Rabb* (in the afterworld).

5. As (some people are raising objections in the matter of the spoils, similarly, they had raised objections when) your *Rabb* brought you out of your house justly and a group of the believers hated (going to war).

6. They were disputing with you about the justification (of going to war) after it had become clear, (thinking) as if they were being

سُورَةُ الأَنفَالِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾

أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ ﴿٥﴾

يُجَٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنظُرُونَ ﴿٦﴾

driven to death and they saw (foresaw it as a certainty).

7. And remember when Allah was promising you that you would have one of the two parties, you wished that you should have the unarmed party while Allah willed that He should prove the truth by His words (commands) and pull up the disbelievers by the roots,

وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ ﴿٧﴾

8. So that He might prove the truth and nullify falsehood even if the criminals hated it.

لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨﴾

9. Remember when you were appealing to your *Rabb* for help, He responded to you, "I am going to help you with a thousand of the angels following (your army to reinforce it), in quick succession."

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ﴿٩﴾

10. And Allah did not do it but as good news and (He did it) so that your hearts might calm down with it; and help does not (come) but from Allah; indeed, Allah has might, wisdom.

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

SECTION 2

11. Remember when He covered you with drowsiness (thereby bringing) calm on His part (initiative) and bestowed water on you from the clouds so as to clean you (of dirt) by it and remove the Devil's filth from you and (He did it) to fortify your hearts and fix (your) feet by it (the rain).

إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾

12. Remember when your *Rabb* enjoined the angels, "I am with you

إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟

and hence, you must fortify (those people) who believe; I will, soon, strike terror into the hearts of (those people) who disbelieve and hence, you must deliver blows (on blows) on their necks and deliver blows on every finger tip of them."

13. Such (a punishment was awarded to them) because they had opposed Allah and His Messenger; and whoever opposes Allah and His Messenger, (must know that) Allah is, then, very violent in the infliction of punishment.

14. Hence, taste it __ such (a punishment) __ and the disbelievers shall have the punishment of the fire.

15. O (the people) who believe! When you confront (those people) who disbelieve as an army, you must not take flight / flee from them.

16. And whoever takes flight on that day, except as a manoeuvre in fighting or by way of joining the army, shall return with Allah's wrath and his abode shall be the Hell and what a bad place of arrival it is!

17. Hence, you did not kill them, but Allah killed them and (O Messenger)! You did not throw (dust) when you threw (it), but Allah threw (it); and (He did it) so that He might prove the believers brave, on His part, through the trial beautifully; indeed, Allah hears, knows (everything).

أَلَّذِينَ ءَامَنُوا۟ ۚ سَأُلْقِى فِى قُلُوبِ أَلَّذِينَ كَفَرُوا۟
أَلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ أَلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ
كُلَّ بَنَانٍ ﴿١٢﴾

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَمَن يُشَاقِقِ
ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٣﴾

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ
عَذَابَ ٱلنَّارِ ﴿١٤﴾

يَٰٓأَيُّهَا أَلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ أَلَّذِينَ كَفَرُوا۟
زَحْفًا فَلَا تُوَلُّوهُمُ أَلْأَدْبَارَ ﴿١٥﴾

وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ
أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ
مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ
إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ
وَلِيُبْلِىَ أَلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ
إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

18. Such (has been Allah's help for you) and indeed, Allah is going to undermine the disbelievers' conspiracy.

ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ ﴿١٨﴾

19. If you sought Allah's judgement, judgement has, then, already, come on you and if you cease, it is, then, the best for you and if you do (it) again, We will, also, do (it) again and your army will not avail you at all, even if it were numerous and that Allah is, certainly, with the believers.

إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ﴿١٩﴾

SECTION 3

20. O (the people) who believe! You must obey Allah and His Messenger and you must not turn a deaf ear to him while you hear (his orders).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾

21. And you must not be like (those people) who say, "We hear" while they do not hear.

وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

22. Indeed, the worst creatures, in Allah's view, are the deaf (and) the dumb who do not exercise their reason.

إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

23. And if Allah had known (that there was) any good among them, He would, certainly, have let them hear and if He had let them hear (despite any good in them), they would, certainly, have backed off and turned a deaf ear to.

وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾

24. O (the people) who believe! You must respond to Allah and the Messenger, when he calls you to what shall vivify (endue with life or

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ

يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

renewed life) all of you and (if you do not respond), you must know that Allah interposes between a man and his heart (makes the guidance inaccessible to him) and that to Him all of you shall be gathered up (for accountability).

وَٱتَّقُوا۟ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُوا۟ مِنكُمْ خَآصَّةً ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢٥﴾

25. And you must guard yourselves against the evil consequences (of wrongdoing) that will not afflict, especially, (those people) who indulge in doing wrong among you and (if you do not do so), you must know that Allah is very violent in the infliction of punishment.

وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

26. And remember when you were small in number, weak and oppressed in the land fearing that (disbelieving) people would snatch you away and then, He sheltered you and strengthened you with His help and gave you sustenance of pure and good things so that you might thank (Him).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَٰنَٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾

27. O (the people) who believe! You must neither betray Allah and the Messenger nor embezzle your trusts and you know.

وَٱعْلَمُوٓا۟ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

28. And you must know that your properties and your children are, only, a trial and that Allah has, with Him, a supreme reward.

SECTION 4

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَتَّقُوا۟ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾

29. O (the people) who believe! If you fear disobeying Allah, He shall grant you a criterion (to know the truth from falsehood) and remit your sins off you and forgive

you and Allah possesses supreme bounty.

30. And remember when (those people) who disbelieve were conspiring against you in order to confine you or assassinate you or exile you; and they were conspiring while Allah was, also, planning to foil their conspiracy and requite them with punishment and Allah is the Best Planner.

وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾

31. And when Our verses are recited before them, they say, "We have heard (them). If we like, we can, also, utter like this: this *(Quraan)* is no more than the legends of the ancients."

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَٰذَآ ۙ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٣١﴾

32. And remember when they said, "O Allah! If this *(Quraan)* is the truth (being sent) from You, send, then, a rain of stones on us from the heaven or bring a grievous punishment on us."

وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

33. And Allah is not such as to punish them while you (the Messenger) are among them; and Allah is not going to punish them while they (believers) are seeking forgiveness.

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

34. And why should Allah not punish them while they prevent (people) from the Holy Mosque, though they are not its custodians; its custodians can, only, be the fearing, but most of them do not know.

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

35. And their prayer by the House is nothing but whistling and clapping; taste, then, the punishment because you have been disbelieving.

وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً ۚ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾

إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟
عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ
حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ
يُحْشَرُونَ ﴿٣٦﴾

36 Indeed, (those people) who disbelieve spend their riches in order to prevent (people) from Allah's way; hence, they will go on spending them and then, these (their spendings and strivings) will be a regret for them and, eventually, they shall be overpowered and (those people) who disbelieve shall be gathered up towards the Hell,

لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ ٱلْخَبِيثَ
بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ جَمِيعًا فَيَجْعَلَهُۥ
فِى جَهَنَّمَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٣٧﴾

37. So that Allah may set apart the bad from the good and put the bad one upon the other and then, heap all of them together and then, throw it (the heap) into the Hell; (the people) such (as these are going to be) the losers (damned).

SECTION 5

قُل لِّلَّذِينَ كَفَرُوٓا۟ إِن يَنتَهُوا۟ يُغْفَرْ لَهُم
مَّا قَدْ سَلَفَ وَإِن يَعُودُوا۟ فَقَدْ مَضَتْ سُنَّتُ
ٱلْأَوَّلِينَ ﴿٣٨﴾

38. Say to (those people) who disbelieve, "If they cease, what has gone by shall be forgiven for them and if they revert (go back to their practice), Allah's practice regarding (the criminal) peoples of old has, already, preceded."

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
ٱلدِّينُ كُلُّهُۥ لِلَّهِ ۚ فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ
بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

39. And you must fight against them till persecution does not exist and the *Deen* (Islam__ submission to Allah) in its entirety, belongs to Allah; hence, if they cease, Allah is, then, watchful of what they do.

وَإِن تَوَلَّوْا۟ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَوْلَىٰكُمْ ۚ نِعْمَ ٱلْمَوْلَىٰ
وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾

40. And if they turn away, you must, then, know that Allah is your protector; what an excellent protector and what an excellent helper He is!

وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ
وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ

41. And you must know that one fifth of whatever spoils you have gained belongs to Allah and the Messenger and (his) relatives and orphans and

وَٱبْنِ ٱلسَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤١﴾

the poor and travellers / wayfarers, if you believe in Allah and what We sent to Our servant (the Messenger) on the day when the truth was distinguished from falsehood, on the day when both the armies had confronted and Allah has absolute power and authority over everything.

إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ ۙ وَلَٰكِن لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾

42. Remember when you were (positioned) along the nearby side of the valley and they were (positioned) along the farther side of the valley and the caravan was below you (on the ground lower than your position); if you had made an appointment, you would, certainly, have differed with each other in appointing a place and time (for the battle), but (He did not allow it) so that Allah must bring into effect the matter that was to be done so that whoever was to perish must perish on the basis of clear evidence and whoever was to live must live on the basis of clear evidence and Allah, certainly, hears, knows (everything).

إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾

43. Remember when Allah showed them, to you in your dream, small in number and if He had shown them to you, large in number, you would, certainly, have lost heart and disagreed with one another over the matter (of confronting the enemy), but Allah saved (you from the trial): indeed, He knows the secrets hidden in human hearts.

وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ لِيَقْضِىَ ٱللَّهُ أَمْرًا

44. And remember when He showed them to you, in your eyes, small in number at the time when you confronted one another and He

showed your number small in their eyes so that Allah must bring into effect the matter that was to be done, and to Allah are returned all the matters.

كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾

SECTION 6

45. O (the people) who believe! Whenever you confront an army, you must hold your ground and remember Allah frequently so that you may prosper.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

46. And you must obey Allah and His Messenger and you must not disagree with one another or else you will lose heart and your dominance shall vanish and you must be patient; indeed, Allah is with the patient (steadfast and forbearing)

وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾

47. And you must not be like (those people) who went from their homes insolently and pretentiously, displaying themselves to the people and they prevent (them) from Allah's way, and Allah has thorough knowledge of what they are doing.

وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

48. And remember when the Devil adorned their misdeeds to them and said, "Today, nobody, among men, can overcome you and I am your supporter." But, when the two armies came face to face he took to his heels and said, "I am exempt from you (because) I see what you do not see, I fear Allah; and Allah is very violent in the infliction of punishment."

وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ ۖ فَلَمَّا تَرَٰٓءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ ۚ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾

SECTION 7

49. Remember when the hypocrites and (those persons) in whose hearts there is a disease were saying, "Their *Deen* (Islam __ submission to Allah) has deluded them." While whoever trusts in Allah (is never deluded) for Allah has might, wisdom.

إِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

50. And if you could only see when the angels were killing (those people) who disbelieved! They were beating their faces and their backs and (saying), "Taste the punishment of burning__

وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾

51. Such (a punishment you deserve) for what you have committed and that Allah is not an oppressor of His Own created human beings."

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٥١﴾

52. (These disbelievers have had a settled habit) like the settled habit of Pharaoh's people and (those peoples) who preceded them __ they had disbelieved in Allah's verses and then, Allah had punished them for their sins: indeed, Allah is strong, very violent in the infliction of punishment.

كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾

53. Such (punishments were awarded to them) because Allah does not change any grace which He confers on a people till they change what is within themselves and Allah hears, knows (everything).

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۙ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

54. (Their settled habit has been) like the settled habit of Pharaoh's people and those (peoples) who preceded them __they had belied and denied

كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِ رَبِّهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ

وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ ﴿٥٤﴾

their *Rabb's* verses and, consequently, We had wiped them out for their sins and drowned Pharaoh's followers and all of them had been wrongdoers.

إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

55. Indeed, the worst creatures, in Allah's view, are those (people) who reject (the guidance) and hence, they do not believe __

ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

56. (Those people) with whom you make a compact and then, they break their compact every time and they do not guard (against breaking it).

فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾

57. Hence, if you meet them in war, you must, then, frighten and disperse them along with (those people) who are behind them so that they bear in mind (their rout).

وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ ﴿٥٨﴾

58. And if you fear treachery from any people, you must, then, terminate (the compact) with them on an equal footing; indeed, Allah does not like the treacherous.

SECTION 8

وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ سَبَقُوٓا۟ ۚ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

59. And (those people) who disbelieve must not think that they will get the better of (Us); they can never frustrate (Us).

وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

60. And you must keep at the ready, for them (your enemies), as much as you can, a part of (your striking) force (military strength) and (a good number) of trained and tied war horses with which you shall frighten Allah's enemy and your enemy and others besides them: you do not know them, Allah

knows them; and anything which you spend in the cause of Allah shall be paid up to you and you shall not be wronged.

61. And if they incline to peace, you must, also, incline to it and trust in Allah; indeed, He is the Hearer, the Omniscient.

وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾

62. And if they intend to deceive you, Allah is, then, sufficient for you; (it was) He Who had strengthened you (in the battle of *Badr*) with His help and with the believers

وَإِن يُرِيدُوٓا۟ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾

63. And inspired love into their hearts; if you had spent all that is throughout the Earth, you would not have inspired love into their hearts but (it was) Allah Who had inspired love into them; indeed, He has might, wisdom.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

64. O Prophet! Allah and the believers who follow you are sufficient for you.

يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾

SECTION 9

65. O Prophet! You must urge the believers on fighting (against the enemy); if there are twenty patient (steadfast fighters) among you, they shall overpower two hundred (disbelievers); and if there are a hundred (fighters) among you, they shall overpower a thousand of (those people) who disbelieve because they are a people who do not have penetrating minds.

يَٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّاْئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾

66. Now, Allah lightens (the burden) off you and He knows that there is weakness in you; hence, if there are

ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّاْئَةٌ صَابِرَةٌ يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ

a hundred patient (steadfast fighters) among you, they shall overpower two hundred (disbelievers); and if there are a thousand (fighters) among you, they shall overpower two thousand (disbelievers) by Allah's command and Allah is with the patient.

وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٦٦﴾

67. It does not become a prophet that he should have prisoners of war till he massacres the enemy in the land; you want ephemeral gains of the world while Allah wills the afterworld and Allah has might, wisdom.

مَا كَانَ لِنَبِىٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

68. If Allah's decree had not preceded, a terrible punishment would, certainly, have visited upon you for what you have taken. (*The spoils of war that the believers, in the battle of Badr, had laid their hands on instead of pursuing the routed army of the Quraysh.*)

لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾

69. Hence, you may eat whatever spoils of war you have seized, as lawful, pure and good; and you must fear disobeying Allah; indeed, Allah is forgiving, merciful.

فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

SECTION 10

70. O Prophet! Tell all the prisoners (of war) who are in your hands, "If Allah comes to know of any good in your hearts, He shall give you better than what has been taken from you and forgive you and Allah is forgiving, merciful."

يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾

71. And if they intend to be treacherous to you, they have, then, already, been treacherous to Allah before

وَإِن يُرِيدُوا۟ خِيَانَتَكَ فَقَدْ خَانُوا۟ ٱللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

and then, Allah granted (you) power over them and Allah has knowledge, wisdom.

72. Indeed, (those people) who believe and emigrate and struggle, with their properties and persons, for Allah's cause and (those people) who shelter (the emigrants) and help (them) are such (people as) are the friends of one another; and (those people) who believe and do not emigrate do not have their relationship with you at all till they emigrate; and if they ask you for help for the sake of the *Deen* (Islam, extending them) help is, then, incumbent on you except against a people between whom and you, there is a compact and Allah watches what you do.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يُهَاجِرُوا۟ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ يُهَاجِرُوا۟ ۚ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

73. And (those people) who disbelieve are friends of one another; if you do not do it (help the persecuted believers), there will be (more) persecution in the land and wrong, corruption, and disorder on a large-scale.

وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

74. And (those people) who believe and emigrate and struggle for Allah's cause and (those people) who shelter (the emigrants) and help (them) are such (people as) are the believers truly; they shall have forgiveness and generous sustenance.

وَٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

75. And (those people) who come to believe afterwards and emigrate and struggle with you are, then, such (people as) belong to you while blood relations are more entitled to one another (in inheritance) according to Allah's decree: indeed, Allah has knowledge of everything.

وَٱلَّذِينَ ءَامَنُوا۟ مِنۢ بَعْدُ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ مَعَكُمْ فَأُو۟لَٰٓئِكَ مِنكُمْ ۚ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿٧٥﴾

SURATUTTAUBA (9)

The *Suratuttauba* complements, continues, and elucidates the *Suratulanfaal* though it was revealed long after the latter. After the battle of *Badr,* the entire power of the Islamic Community in Medina was geared up, as a nucleus, to wage a war against its enemies __ the polytheists, the people of the Book, and the hypocrites __ and expand its area of influence. By the time we come to read the *Suratuttauba,* Makka had been conquered and the power of all the tribes had been broken. Hence, the *Suratuttauba* opens with an ultimatum to all the polytheists announced by `Ali under *Abu Bakr* on the occasion of the *Ḥajj-i-Akbar* on the 10th *Ḍilḥijj* of the 9th AH. It continues dealing with the subject up to the twenty-eighth verse. The Surah, in the first four verses, distinguishes between two types of polytheists __ those who had compacts with the Islamic State and had broken them and those who had honoured their compacts. The former, in the second verse, are given four months to consider and surrender or face war. The latter are allowed to complete the terms of their compacts. When the holy months are over, the polytheists of the former category are to be put down but, if they surrender and accept Islam, they are to be left to themselves. The Islamic State shall not enter into any fresh compacts except those that were entered into close by the Holy Mosque. If they break them, they must be fought against and crushed ruthlessly. In the thirteenth verse, the believers have been exhorted to wage a war against such compact breakers. In the seventeenth verse, polytheists have been declared unfit for the managing of mosques and the guardianship of the Holy Mosque because of their disbelief. The believers, following Abraham, are pre-eminently suited to it. While the twenty-third verse warns the believers not to befriend their disbelieving fathers and brothers, the twenty-fourth verse exhorts them to rise above mundane considerations, wage a war against them, and strive for Allah. He had helped them at many occasions in the past and if they struggle for Him, He shall help them again. The twenty-eighth verse, then, bars the polytheists from approaching the Holy Mosque to perform *`umra* or *Ḥajj* after the current year.

The Surah, from the twenty-ninth verse up to the thirty-fifth verse, deals with the Jews and the Christians who had taken to polytheism. The Jews call their prophet Ezra, the son of God, and the Christians call Jesus Christ the son of God. The Surah exposes the falsity of such creeds, condemns their learned men, and exhorts the believers to wage a war against them, also. However they may dislike Islam, the true way of life, its light shall illuminate the entire `Arab peninsula.

As the lunar year and her months are natural and Islamic, the Surah proceeds to declare *nasi* __ the practice of postponement of a month __ against the Islamic calender and an act of polytheism. Since Abraham's days, the *Ḥajj* was being performed according to the lunar calendar. But the polytheists had adapted it to the solar calendar, a deviation from Abraham's practice. Hence, the thirty-sixth and the thirty-seventh verses undo it.

The Surah, taking up the thread, again, exhorts the believers to struggle for Allah. If they do not do so, Allah shall bring another people to do so. The Surah

reminds the believers that there was a time when the Messenger had only a single companion in a cave and then, Allah had helped him. They must, therefore, take to struggling for Allah and do so with all their persons and resources, moral and material, without, in any way, shirking it.

The Surah, from the forty-second verse to the sixty-eighth verse, turns to the hypocrites who were in the ranks of the believers themselves. They sought the Messenger's permission to be excused from going to the *Tabook* Expedition and they were permitted to stay back. Had they gone, they would, certainly, have given rise to mischief. Had they intended to go on the Expedition, they would have prepared for it. But the hypocrites were sheer opportunists with an eye to profit. There were others who came to the Messenger advancing false excuses as stated in the forty-ninth verse. Their character has been exposed, in the most glaring manner, from the fifty-third verse to the fifty-seventh verse. While rich hypocrites amassed riches without spending it for Allah, the poor hypocrites used to demand money without doing anything. Hence, the sixtieth verse enumerates obligatory expenditure of *sadaqaat* (alms and *zakaat*) from which they could not be given anything. The sixty-first verse, further, states how they used to find fault with the Messenger and, in the same breath, they used to swear by Allah seeking to please the believers while acting covertly against Allah and His Messenger. Their conduct has, further, been exposed in the sixty-fourth and sixty-fifth verses. Hence, they do exactly the reverse of what the believers do, as shown in the sixty-seventh verse with the result that they have been threatened of being the eternal inhabitants of the Hell like the disbelieving people preceding them as stated in the seventieth verse. After promising Allah's pleasure and Paradise to the believers, the Surah, once again, exhorts them in the seventy-third verse, to struggle for Allah against the disbelievers and the hypocrites as they shall inhabit the Gehenna (Hell).

From the seventy-fourth verse to the eightieth verse, the Surah exposes the hypocrites who pay only lip-service to Islam, ridicule it, and abstain from spending their wealth which they owe to Allah and His Messenger, for His cause. They go against their promise of doing so and are close-fisted. Hence, Allah has ingrained hypocrisy in their hearts and it will not leave them till the Judgement Day. Instead of spending anything, they laugh at the poor who spend their hard-earned income for the sake of Allah. The Messenger has, therefore, been told outright in the eightieth verse that Allah shall not forgive them for they, in fact, disbelieve in Allah and His Messenger and hence, they are transgressors.

In the next seven verses up to the eighty-seventh verse, those hypocrites who neither spent anything for the *Tabook* Expedition nor participated in the war efforts nor enlisted themselves for the Expedition have been exposed and in the next two verses the conduct of the believers, worthy of being emulated by them, has been shown. All of these hypocrites had stayed back in Medina.

From the eighty-ninth verse to the ninety-ninth verse, the Surah takes up the conduct of the desert dwellers some of whom came to the Messenger advancing lame excuses so as to be allowed to stay back and threatens them with grievous punishment. The ninety-first

and ninety-second verses announce exemption to genuine cases and then, the Surah, in the ninety-third verse, refers to rich hypocrites who had not accompanied the Messenger to the *Tabook* Expedition. They have been called filth in the ninety-fourth verse and their abode shall be the Hell because Allah is not pleased with them. The Surah, in the ninety-seventh and ninety-eighth verses, refers to such desert dwellers as were hardened in hypocrisy and disbelief and hence, considered what they spent as a penalty. But, in the ninety-ninth verse, the Surah refers to true desert dwellers. In the hundredth verse, the first and the foremost in believing in Islam have been mentioned along with the emigres and helpers as the ideal of all the true believers and repenters. The one hundred and first verse, again, mentions some of the hardened hypocrites and proceeds to threaten them with terrible punishment.

The Surah, then, refers to the cases of repenting weak believers from the one hundred and second verse to the one hundred and sixth verse. Some of them were forgiven and the decision in the cases of others was postponed. The Surah, in the one hundred and seventh verse, refers to a mosque built by subversive hypocrites in Medina and contrasts it with the mosque in *Quba* up to the one hundred and tenth verse. The Messenger, after coming back from the *Tabook* Expedition, had it demolished. The one hundred and eleventh and the one hundred and twelfth verses refer to the obligation placed by Allah on the true believers and lay down their true conduct in life. The verses, one hundred and thirteenth and one hundred and fourteenth, again, clarify that it does not become the Prophet and the believers to seek forgiveness for polytheists and the one hundred and seventeenth verse announces His forgiveness and mercy for the emigres and the helpers who had followed him through the hard days of preparation for the *Tabook* Expedition, gone with him, and supported him throughout. In the one hundred and eighteenth verse, the three sincere companions who had not gone with the Messenger on the *Tabook* Expedition are also announced to be forgiven and it does them credit.

While believers, in general, have been enjoined to fear disobeying Allah and be with the true ones, all the shirkers of the *Tabook* Expedition have been warned not to stay behind the Messenger or prefer themselves to him. Besides, the one hundred and twenty-second verse proceeds to impress on the believers, living away from Medina, the need to come to Medina to acquire thorough knowledge in Islamics by their groups so as to warn their people on return. The Surah in the next verse, again, enjoins them to fight against the disbelievers living in the vicinity of Medina and exposes hypocrites from the one hundred and twenty-fourth verse to the one hundred and twenty-seventh verse, concluding that hypocrites lack comprehension. The next two verses, in conclusion, show the great grace conferred on them in the form of the Messenger who is exceedingly compassionate and merciful on them while they do not value his presence among them.

SURATUTTAUBA

سُورَةُ التَّوْبَةِ

بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم
مِّنَ ٱلْمُشْرِكِينَ ﴿١﴾

1. Exemption (freedom from all obligations is, hereby, proclaimed), by Allah and His Messenger to all the polytheists with whom you (the believers) have entered into compacts.

فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ
غَيْرُ مُعْجِزِى ٱللَّهِ ۙ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ ﴿٢﴾

2. Hence, you (polytheists) may travel through the land for four months and you must know that you can never frustrate Allah and that Allah is going to disgrace the disbelievers.

وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ
ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ
فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟
أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟
بِعَذَابٍ أَلِيمٍ ﴿٣﴾

3. And Allah and His Messenger's proclamation to all the people (gathered on) the day of the great pilgrimage is that Allah and His Messenger are exempt from the polytheists and hence, if you turn (to Allah) repentantly, it is, then, the best for you and if you turn away, you must, then, know that you can never frustrate Allah: and announce "the good news" of a grievous punishment to (those people) who disbelieve,

إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ
يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا
فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ
ٱلْمُتَّقِينَ ﴿٤﴾

4. Except the polytheists with whom you have entered into compacts and then, they have neither defaulted to you in any way nor helped anyone against you, and hence, you must complete their compacts towards them till their duration; indeed, Allah loves the fearing.

فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ
حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟
لَهُمْ كُلَّ مَرْصَدٍ ۖ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ

5. Hence, when the holy months come to an end, you must, then, put the polytheists to death, wherever you find them and you must seize them and besiege them and ambush them

وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٥﴾

at every post; if, then, they repent and perform the obligatory prayer and pay *zakaat,* you must, then, let them go; indeed, Allah is forgiving, merciful.

وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ
حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَّا يَعْلَمُونَ ﴿٦﴾

6. And if anyone of the polytheists seeks your protection, you must, then, give him protection till he hears Allah's Word and then, you must lead him to his place of safety; such (a treatment is their due) because they are a people who do not have any knowledge.

SECTION 2

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ
ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ
عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ
فَٱسْتَقِيمُوا۟ لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧﴾

7. How can there be (exist) a compact for the polytheists with Allah and with His Messenger except for those (polytheists) with whom you have entered into a compact by the Holy Mosque? Hence, as long as they live up to it for you, you must, also, live up to it for them; indeed, Allah loves the fearing.

كَيْفَ وَإِن يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟
فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ
قُلُوبُهُمْ وَأَكْثَرُهُمْ فَٰسِقُونَ ﴿٨﴾

8. How (can a compact exist with them) while (they are so untrustworthy that) if they gain an upper hand over you, they will neither observe any blood relationship nor any obligation and covenant of protection in dealing with you? They want to please you by words of mouth while their hearts refuse and most of them are transgressors.

ٱشْتَرَوْا۟ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا۟
عَن سَبِيلِهِۦٓ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩﴾

9. They exchange a little value for Allah's verses and hence, they prevent (the people) from His way; how bad is, indeed, what they are doing!

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

10. They do not observe any blood relationship or obligation and covenant of protection in (dealing with) a believer; and they are (the people) who exceed the proper bounds.

فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

11. Hence, if they repent and perform the obligatory prayer and pay *zakaat,* they are, then, your brothers in Islam and We expound (Our) verses for a people who know.

وَإِن نَّكَثُوا أَيْمَانَهُم مِّن بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ ۙ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ ﴿١٢﴾

12. And if they violate their oaths after their compact and speak evil of your *Deen* (Islamic way of life), you must, then, fight against the leaders of infidelity __ they do not (attach any sanctity) to their oaths __ so that they may cease (their malpractices).

أَلَا تُقَاتِلُونَ قَوْمًا نَّكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣﴾

13. Will you not fight against a people who have been violating their oaths and had meditated exiling the Messenger and they (were the people who) began (gave rise to excesses) at first; do you fear them? Allah is, then, the worthiest that you should fear Him if you are believers.

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

14. You must fight against them, Allah will punish them by your hands and disgrace them and help you against them and cure (relieve) the hearts of a group of the believers

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ اللَّهُ عَلَىٰ مَن يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

15. And eliminate the indignation (righteous anger) of their hearts and Allah turns forgivingly to whom He wills and Allah has knowledge, wisdom.

أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٦﴾

16. Do you think that you will be left (untried) while Allah has not, as yet, known (those people) who struggle, among you, and do not make any bosom friend other than Allah and His Messenger and the believers? And Allah is aware of what you have been doing.

SECTION 3

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ ﴿١٧﴾

17. It does not become the polytheists that they should manage Allah's mosques while they are witnesses, against themselves, of infidelity; they (are the people) whose actions have been nullified and they shall abide in the fire (of the Hell) eternally.

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ ۖ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ﴿١٨﴾

18. Only (such people) can manage Allah's mosques as believe in Allah and the Last Day and perform the obligatory prayer and pay *zakaat* and do not fear anyone except Allah and hence, they (the people) such (as these) may hope to be among the followers of the right path.

أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٩﴾

19. Do you treat supplying water to pilgrims and managing the Holy Mosque like (the conduct of a person) who believes in Allah and the Last Day and struggles for Allah's cause? They are not equal in Allah's view and Allah does not guide any wrongdoing people.

ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾

20. (Those people) who believe and emigrate and struggle for Allah's cause with their properties and persons shall have the highest position with Allah; and such are

(the people as) are going to succeed.

21. To them, their *Rabb* announces the good news of mercy on His part and (His) pleasure and gardens in which they shall have enduring felicity (eternal bliss).

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

22. They shall abide among them eternally; indeed, Allah has a supreme reward (for them) with Him.

خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

23. O (the people) who believe! You must not make friends with your fathers and your brothers if they prefer disbelief to belief; and (those people) who, among you, make friends with them are such (people as are) the wrongdoers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾

24. Say, "If your fathers and your sons and your brothers and your wives and your kinsfolk and the properties that you have earned and the business about which you fear a slump and the houses that please you are dearer to you than Allah and His Messenger and struggling for His cause, you must, then, await till Allah executes His decree and Allah does not guide a transgressing people."

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾

SECTION 4

25. Allah has, already, helped you in many battlefields and (He had helped you) on the day (the battle) of *Ḥunayn* (was fought) when your numerical superiority had excited your wonder but then, it had not availed you at all and the Earth had narrowed down against you in

لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم

مُدْبِرِينَ ﴿٢٥﴾

spite of her width and then, you had taken to flight.

ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

26. Then, Allah sent (bestowed) His calm on His Messenger and on the believers and sent troops that you did not see and punished (the people) who disbelieved; and such is the requital of disbelievers.

ثُمَّ يَتُوبُ اللَّهُ مِن بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾

27. Moreover, Allah will turn forgivingly, after such (a punishment), to whom He wills and Allah is forgiving, merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ إِن شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

28. O (the people) who believe! The polytheists are filthy and hence, they must not approach the Holy Mosque after this year of theirs; and if you fear poverty, Allah shall enrich you with His bounty if He wills; indeed, Allah has knowledge, wisdom.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

29. You must fight against (those people) who neither believe in Allah nor in the Last Day nor declare unlawful what Allah and His Messenger have declared unlawful nor follow the true Islamic way of life __ they belong to (those people) who were given the Book __ till they pay capitation (in acknowledgement of) yielding themselves and they are willing subjects.

SECTION 5

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۖ ذَٰلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ

30. And the Jews say, "Ezra is Allah's son," while the Nazarenes say, "The Messiah is Allah's son," __ such (utterances) are (mere hollow) words of their mouths, resembling with the utterance of (those people) who had

يُضَٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ ۚ قَٰتَلَهُمُ ٱللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾

disbelieved earlier (in the past). May Allah curse them! Where are they, weak-mindedly, being deterred (from the truth)?

ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟ إِلَٰهًا وَٰحِدًا ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾

31. They treat their scholars and their monks and the Messiah, Mary's son, as gods besides Allah, though they were not ordered but to serve (render exclusive obedience to) a single God other than Whom there is no god: He is free from imperfections, being beyond (the associates) whom they attribute.

يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٣٢﴾

32. They intend that they should extinguish Allah's light (by blowing) with their mouths while Allah shall not be pleased unless He completes His light, even if the disbelievers dislike.

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾

33. (It is) He Who has sent His Messenger with the guidance and the true *Deen* (the Islamic way of life) so that He should make it prevail (gain ascendancy) over the *deen* (the un-Islamic way of life) in its entirety, even if the polytheists hate.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

34. O (the people) who believe! Indeed, most of the scholars and monks eat up people's properties by false ways and prevent (them) from Allah's way and hence, announce "the good news" of a grievous punishment to (those people) who pile up gold and silver and do not spend them in the cause of Allah.

يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ

35. On the Day when they are melted in the fire of the Hell and their foreheads and their flanks and their backs are branded with them, (they

هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾

will be told), "This is what you used to pile up (in the world) for yourselves and hence, taste what you used to pile up."

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ ۚ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

36. Indeed, the number of months, in Allah's view, has been twelve months according to Allah's register since the day He created the heavens and the Earth: of them, four are holy; such is the right number; hence, you must not wrong yourselves during them (these months) and all of you must fight against the polytheists as all of them fight against you; and you must know that Allah is with the fearing.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ ۖ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ ۚ زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

37. In fact, (the practice) of postponement (of a month) is an excess in disbelief, by which (those people) who disbelieve are (further) misguided: they declare it (a certain month) lawful (in a certain) year and declare it unlawful (in a certain) year so as to make up the number of (months), which Allah has declared unlawful and, in this way, they declare lawful what Allah has declared unlawful; their malpractices have been adorned to them and Allah does not guide a disbelieving people.

SECTION 6

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ ۚ أَرَضِيتُم بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ

38. O (the people) who believe! What is the matter with you that when you are told to proceed to struggle in the cause of Allah, you lean towards the earth? Do you prefer the life of the world to (the life of) the afterworld? But, the enjoyment of the life of the world in comparison with (the life

of) the afterworld is nothing but little.

إِلَّا قَلِيلٌ ﴿٣٨﴾

39. If you do not proceed to struggle in the cause of Allah, He shall award you a grievous punishment and replace you with a people other than you and you shall not be able to harm Him at all and Allah has absolute power and authority over everything.

إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

40. If you do not help him (the Messenger, he has no cause for worry) because Allah had, already, helped him when (those people) who disbelieve had exiled him, (while he) was the second of the two, when both were in the cave. At that time, he (the Messenger) told his companion, "Do not grieve. Allah is, certainly, with us." Hence, Allah sent (bestowed) His calm on him and strengthened him with troops which you did not see and He rendered the word of (those people) who disbelieve the lowest and (as for) Allah's **Kalimah*, it is (ever) the highest and Allah is mighty, wise.

إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۖ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

41. You must proceed to struggle, light and heavy, and struggle, with your possessions and persons, for Allah's cause __ such (a course) is the best for you if you know.

انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾

42. If the ephemeral gains had been close at hand and the journey easy, they would, certainly, have followed you, but the tedious journey kept them at a distance (from accompanying you to *Tabook*); and they will, soon, swear by Allah, "If we could, we would, certainly, have gone with you."

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

They are damning themselves and Allah knows that they are, certainly, liars.

SECTION 7

43. (O Messenger)! Allah has pardoned you, (but) why did you permit them (to stay back) till it was clear to you who spoke the truth and you came to know the liars?

عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ ٱلْكَٰذِبِينَ ﴿٤٣﴾

44. (Those people) who believe in Allah and the Last Day shall never come to you to seek your permission that they will not struggle with their possessions and persons and Allah knows well the fearing.

لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾

45. Only (those people) who do not believe in Allah and the Last Day and their hearts are sceptical (doubt the truth of the guidance) will come to you to seek your permission to stay back because they waver in their doubt.

إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾

46. And if they had intended to proceed (to the Expedition), they would, certainly, have prepared military equipments and provisions for it, but Allah disliked their being sent (to *Tabook* for war) and hence, He withheld them (from going) and they were told, "Sit (stay back) with the (idle) *sitters" (those shirking the expedition to *Tabook*).

وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ لَأَعَدُّوا۟ لَهُۥ عُدَّةً وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ ٱقْعُدُوا۟ مَعَ ٱلْقَٰعِدِينَ ﴿٤٦﴾

47. If they had gone with you, they would not have given rise to but disorder (among you) and they would, certainly, have taken an active part in your midst seeking (to stir) you to discord and among

لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ ۖ وَفِيكُمْ سَمَّٰعُونَ لَهُمْ ۗ وَٱللَّهُ

عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٤٧﴾

you, there are spies (spying) for them and Allah knows the wrongdoers (very well).

لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ حَتَّىٰ جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَٰرِهُونَ ﴿٤٨﴾

48. They have, already, sought (to stir up) discord (in your midst) earlier (in the past) and upset (certain) matters for you till the truth came and Allah's decree prevailed though they hated (it).

وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ ۚ أَلَا فِى ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٤٩﴾

49. And among them, there is (a person) who says, "Permit me (to stay back) and do not subject me to any trial." Listen! They have fallen into a trial and the Hell has, indeed, encompassed the disbelievers.

إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا۟ قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا۟ وَّهُمْ فَرِحُونَ ﴿٥٠﴾

50. If any good reaches you, it hurts them and if an adversity afflicts you, they say, "We had, already, taken our precaution earlier," and they go back while they are happy.

قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا ۚ هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿٥١﴾

51. Say, "Nothing shall afflict us except what Allah ordains by decree for us: He is our protector; and in Allah must, then, the believers trust."

قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوٓا۟ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾

52. Say, "You are not waiting for us but one of the two excellent results (victory or martyrdom), while we are waiting for you that Allah will inflict a punishment on you on His part or by our hands and hence, (you must) await (the outcome), we are, also, awaiting with you."

قُلْ أَنفِقُوا۟ طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ كُنتُمْ قَوْمًا فَٰسِقِينَ ﴿٥٣﴾

53. Say, "(Whether) you spend (your possessions) willingly or unwillingly, it will not be accepted from you: indeed, you are a transgressing people."

54. And nothing prevents that their spendings should be accepted from them except that they disbelieve in Allah and His Messenger and they do not come (to perform) the obligatory prayer but they are slothful and they do not spend but they hate (doing so).

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ﴿٥٤﴾

55. Hence, their properties and their children must not strike you with wonder; in fact, what Allah wills is to punish them with both of them in the life of the world and they should suffer death while they are disbelievers.

فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾

56. And they swear by Allah that they belong to you while they do not belong to you: on the contrary, they are a people frightened (of you).

وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾

57. If they had found any shelter or any caves or any place to go into (hiding), they would, certainly, have turned towards it and they would have forsaken (you).

لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

58. And among them, (there are some persons) who speak ill of you about the alms but, if they are given from them, they are pleased, and if they are not given from them, they are, then, annoyed.

وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

59. And if they had accepted with pleasure what Allah and His Messenger had given them and said, "Allah is sufficient for us, Allah and His Messenger shall give us from His bounty, we turn, humbly, to Allah," (it would have been the best for them).

وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ﴿٥٩﴾

SECTION 8

60. The alms *(zakaat)* belong only to the needy and the poor and the officers working on them (the alms) and those (people) whose hearts are to be won over and (they are) for the sake of (freeing) necks (slaves) and (helping) debtors and (they are to be spent) in the cause of Allah and on travellers __ it is an obligation on the part of Allah and Allah has knowledge, wisdom.

إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ
وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ
وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ ۖ
فَرِيضَةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٦٠﴾

61. And among them, there are (those persons) who hurt the Prophet and say, "He gives ear to" (everyone). Say, "Giving ear to (everyone) is the best for you, he believes in Allah and trusts in the believers and he is mercy for (those people) who believe among you; and (those people) who hurt Allah's Messenger shall have a grievous punishment."

وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِىَّ وَيَقُولُونَ
هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِٱللَّهِ
وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ
ءَامَنُوا۟ مِنكُمْ ۚ وَٱلَّذِينَ يُؤْذُونَ رَسُولَ ٱللَّهِ
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

62. They swear by Allah before you (believers) in order to please you while Allah and His Messenger are the worthiest that they should please Him if they are believers.

يَحْلِفُونَ بِٱللَّهِ لَكُمْ لِيُرْضُوكُمْ وَٱللَّهُ
وَرَسُولُهُۥٓ أَحَقُّ أَن يُرْضُوهُ إِن كَانُوا۟
مُؤْمِنِينَ ﴿٦٢﴾

63. Do they not know that he who opposes and confronts Allah and His Messenger shall, as a necessary consequence, have (to undergo) the fire of the Hell in which he shall abide eternally? Such is the terrible disgrace.

أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ
وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا فِيهَا ۚ
ذَٰلِكَ ٱلْخِزْىُ ٱلْعَظِيمُ ﴿٦٣﴾

64. The hypocrites fear lest, a chapter that will tell them (the believers) what is in their hearts, should be revealed to (the Messenger) against them; say, "(Go on) ridiculing,

يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ
تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا۟

Allah is going to bring out what you fear" (for yourselves).

إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾

65. And if you ask them (what they were doing), they will, certainly, say, "We were engaged, only, (in conversation) and playful activities." Say, "Were you engaged in ridiculing Allah and His verses and His Messenger?

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾

66. Do not put forward excuses (because) you have come to disbelieve after your believing (in Islam); if We pardon a group of you, We will punish another group because they are criminals."

لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٦٦﴾

SECTION 9

67. Hypocritical men and hypocritical women belong to one another; they enjoin evil and forbid good and hold back their hands (from spending for Allah); they have neglected Allah and hence, Allah has, also, neglected them: indeed, (it is) the hypocrites (who are) the transgressors.

ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ بَعْضُهُم مِّنۢ بَعْضٍ ۘ يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ ۚ إِنَّ ٱلْمُنَٰفِقِينَ هُمُ ٱلْفَٰسِقُونَ ﴿٦٧﴾

68. Allah threatens hypocritical men and hypocritical women and disbelievers with the fire of the Hell in which they shall abide eternally; it is sufficient for them; and Allah curses them (divests them of His mercy) and they shall have (to undergo) lasting punishment.

وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ هِىَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

69. (You are like those peoples) who existed before you: they were more powerful than you and had more possessions and children (money power and manpower) than

كَٱلَّذِينَ مِن قَبْلِكُمْ كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَٰدًا فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ

مِن قَبْلِكُمْ بِخَلَٰقِهِمْ وَخُضْتُمْ كَٱلَّذِى خَاضُوٓا۟ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٩﴾

you and hence, they had enjoyed their share of happiness and you have enjoyed your share of happiness as (those peoples) who had existed before you, had enjoyed their shares of happiness and you indulge in idle talk as (those peoples) had indulged in idle talk __ they were (the peoples) whose actions were nullified in the world and the afterworld and they were (the peoples) who were the losers (misled and ruined).

أَلَمْ يَأْتِهِمْ نَبَؤُا۟ ٱلَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَٰهِيمَ وَأَصْحَٰبِ مَدْيَنَ وَٱلْمُؤْتَفِكَٰتِ ۚ أَتَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

70. Has not the account of (those peoples) who existed before them, reached them __ Noah's people and the *`Aad* and the *Thamood* and Abraham's people and the inhabitants of *Madyan* and the towns overturned (Sodom and Gomorrah)? Their messengers had brought them clear evidences, (but they had defied them) and hence, it was unbecoming of Allah to have wronged them: on the contrary, they used to wrong themselves.

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

71. And believing men and believing women are one another's friends; they enjoin what is universally known to be good and prohibit what is universally known to be evil and perform the obligatory prayer and pay *zakaat* and obey Allah and His Messenger; they are (the people) on whom Allah shall have mercy; indeed, Allah has might, wisdom.

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً

72. Allah promises believing men and believing women gardens under which rivers will be flowing __ they shall abide among them eternally__

and excellent homes in eternal gardens; and Allah's pleasure (being) the greatest __ such (a reward) is the supreme success.

فِي جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾

SECTION 10

73. O Prophet! You must struggle against the disbelievers and the hypocrites and deal with them firmly; and their abode is the Hell and what a bad place of arrival it is!

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾

74. They swear by Allah that they did not say (anything) whereas they had uttered the blasphemous word and disbelieved after their (acceptance of) Islam and meditated what they could not attain; and they do not loathe (Islam) but because Allah and His Messenger have rendered them wealthy by His bounty; hence, if they repent, it will be the best (course) for them and if they turn away, Allah shall inflict a grievous punishment on them in the world and the afterworld; and they shall have neither any friend nor any helper throughout the Earth.

يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ ۚ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ۚ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَمَا لَهُمْ فِى ٱلْأَرْضِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

75. And among them, there are those (persons) who had sworn by Allah and committed, "If Allah gives us from His bounty, we will, certainly, give alms and be among the righteous."

وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾

76. But, when He gave them from His bounty, they were close-fisted with it and turned their back on (ignored the promise) and backed out (of the commitment).

فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٧٦﴾

77. Hence, He has requited them with hypocrisy (by planting it) into their hearts till the Day when they appear before Him because they have failed to keep to Allah what they had promised Him and because they have been lying.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُ
بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا
يَكْذِبُونَ ﴿٧٧﴾

78. Do they not know that Allah knows their secrets and their whispers and that Allah has the knowledge of all the unseen?

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ
وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾

79. (Allah knows those persons) who speak ill of voluntary alms-givers among the believers in the matter of alms and (those persons) who do not find (anything) except (the fruits of) their exertion and hence, they (the hypocrites) ridicule them: Allah ridicules them and they shall have a grievous punishment.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ
مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ
لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ
مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

80. Whether you seek forgiveness for them or do not seek forgiveness for them, if you seek forgiveness for them seventy times, even then, Allah shall not forgive them; such (is His deal by them) because they disbelieve in Allah and His Messenger and Allah does not guide any transgressing people.

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ
سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

SECTION 11

81. Those people who were left behind were happy with their sitting after Allah's Messenger (had left for *Tabook*) and (they were happy because) they hated that they should struggle, with their possessions and their persons, for Allah's cause and said, "Do not proceed to struggle for Allah in the heat." Say, "The fire of

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ
اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ
أَشَدُّ حَرًّا ۚ لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

the hell is the hottest;" If only they could comprehend!

82. Hence, they must laugh less and weep frequently as a requital of what they have been committing.

فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا
جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾

83. Hence, if Allah brings you back to a group of them and they ask you for permission to go (on an expedition), you must, then, say, "You shall never go with me and you shall never fight against any enemy with me: since you preferred sitting for the first time (at the *Tabook* Expedition), you shall, therefore, sit with those people who were left behind" (the *Tabook* expedition).

فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ
لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن تُقَٰتِلُوا۟
مَعِىَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ
فَٱقْعُدُوا۟ مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾

84. And (O Messenger)! You must, never (at no time), pray for anyone who dies among them and stand at his grave (because) they disbelieve in Allah and His Messenger and they shall die while they are transgressors.

وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ
إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟
وَهُمْ فَٰسِقُونَ ﴿٨٤﴾

85. And their possessions and children must not strike you with wonder; in fact, what Allah wills is that He should punish them with them (their properties and children) in the world and they should suffer death while they are disbelievers.

وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ
أَن يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ
وَهُمْ كَٰفِرُونَ ﴿٨٥﴾

86. And when a chapter (of the *Quraan*) is revealed (enjoining), "Believe in Allah and struggle (for Him) with His Messenger," the wealthy among them ask you for permission (to stay back) and say, "Leave us (so that) we may stay with the sitters."

وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا۟ بِٱللَّهِ وَجَٰهِدُوا۟
مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ
وَقَالُوا۟ ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ ﴿٨٦﴾

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

87. They prefer that they should be (stay) with women and their hearts have been sealed and hence, they do not comprehend.

لَٰكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

88. On the contrary, the Messenger and (those people) who believe with him, struggle with their possessions and persons; and such (people) shall have all the boons and blessings and such (people) are going to prosper.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

89. Allah has prepared, for them, such gardens under which rivers are flowing __ they shall abide among them eternally; such is the supreme success.

SECTION 12

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۚ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

90. And there came (to you many) people advancing lame excuses from the desert dwellers so that they might be permitted (to stay back) and (those people) who had lied to Allah and His Messenger, also, kept sitting; a grievous punishment shall, soon, afflict (those people) who disbelieve among them.

لَّيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾

91. There is neither any sin against the weak nor against the diseased nor against (those believers) who do not find what they should spend, if they are faithful to Allah and His Messenger; there is no objection against the beneficent; and Allah is forgiving, merciful.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ

92. And (there is no objection) against (those believers) who, when they came to you so that you might

transport them (to *Tabook*), you said (to them), "I do not find what I may transport you by," went back while their eyes were overflowing with tears, sad (at their inability) that they could not find what they would spend.

لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾

93. (On the contrary), the blame (of shirking the obligation to go on the *Tabook* Expedition) is only against (those people) who asked you for permission (to stay back) though they were wealthy; they preferred that they should be (stay) with women and Allah has sealed their hearts because they have no knowledge.

إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

94. They will advance (lame) excuses to you when you return to them; say, "Do not advance (lame) excuses, we will not trust you (because) Allah has, already, told us some of the facts about you; and Allah and His Messenger shall observe your conduct and then, you shall be returned to (the Being) Who knows all the unseen and the seen and then, He shall tell you what you have been doing."

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا۟ لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾

95. They will swear by Allah to you, when you return to them (from *Tabook*), so that you may condone them: but you must shun them: they are filth and their abode (home) is the Hell as the requital of what they have been committing.

سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ ۖ فَأَعْرِضُوا۟ عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٥﴾

96. They will swear to you so that you may be pleased with them: but, if

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن تَرْضَوْا۟ عَنْهُمْ

فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٩٦﴾

all of you are pleased with them, Allah shall not, in any case, be pleased with the transgressing people.

ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ
أَلَّا يَعْلَمُوا۟ حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ ۗ وَٱللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

97. The desert dwellers are most intense in disbelief and hypocrisy and most deserving that they should not know the bounds which Allah has revealed to His Messenger and Allah has knowledge, wisdom.

وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا
وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

98. And among the desert dwellers, there are (people) who consider what they spend as a fine and keep awaiting misfortunes brought by the vicissitudes of time for you; the worst misfortune (shall visit) upon them and Allah hears, knows (everything).

وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ
ٱلْءَاخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ
وَصَلَوَٰتِ ٱلرَّسُولِ ۚ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ
سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ ۚ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٩٩﴾

99. And among the desert dwellers, there are (those people) who believe in Allah and the Last Day and consider what they spend (a means of gaining) closeness with Allah and the Messenger's prayers; truly, it is (a means of gaining) closeness for them; Allah shall admit them into His mercy: indeed, Allah is forgiving, merciful.

SECTION 13

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ
وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ
ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ
تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾

100. And (as for) the first and the foremost (people to embrace Islam) among the emigrants and the Helpers and (those people) who followed them beneficently, Allah is pleased with them and they are pleased with Him and He has prepared, for them, gardens under which rivers will be flowing __ they shall abide among them eternally;

such is the supreme success.

101. And there are hypocrites among the desert dwellers who are around you and among the inhabitants of Medina, hardened in hypocrisy, you do not know them: We know them; We will, soon, punish them twice and then, they shall be returned to a terrible punishment.

وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

102. And there are others who have confessed their sins, mixing righteous actions and others, unrighteous: it may be that Allah turns to them forgivingly; indeed, Allah is forgiving, merciful.

وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا ۚ عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

103. Take, from their properties, alms by which you will cleanse them (of sins) and purify them and pray for them: indeed, your prayer will be (prove to be a source of) calm for them and Allah hears, knows (everything).

خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

104. Do they not know that (it is) Allah Who accepts repentance from His servants (rendering Him obedience devoutly) and takes alms and that (it is) Allah Who turns most forgivingly, (being) the Most Merciful?

أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾

105. And say, "Act (behave as you will) and Allah and His Messenger and the believers shall watch your behaviour (moral conduct) and you shall, soon, be returned to (the Being Who) knows the unseen and the seen and then, He shall tell you

وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

what you have been doing" (in this world).

106. And there are others whose cases are deferred till Allah's decree __ either He will punish them or He will turn to them forgivingly __ and Allah has knowledge, wisdom.

وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ
وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

107. And (there are other hypocrites) who have made a mosque (for the sake of) harming (Islam) and (supporting) disbelief and causing divisiveness among the believers and providing an ambush for those (enemies of Islam) who had waged a war against Allah and His Messenger before; and they shall swear (to you), "We intend nothing but contemplation" (in Allah) and Allah bears witness that they are, certainly, liars.

وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا
وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ
حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ
إِلَّا ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٠٧﴾

108. You must never stand (for prayer) in it; the mosque founded on fearing Him from the first day is most entitled that you should stand (for prayer) in it; in it, there are men who hold dear that they should be cleansed (of sins), and Allah loves the cleansed.

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ
مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ
يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ وَٱللَّهُ يُحِبُّ
ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾

109. Is, then, he who founds his structure on Allah's fear and pleasure better or he who founds his structure on the brink of a collapsible bank undermined by water and then, it collapses with him into the fire of the Hell? And Allah does not guide a wrongdoing people.

أَفَمَنْ أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ
وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ شَفَا
جُرُفٍ هَارٍ فَٱنْهَارَ بِهِۦ فِى نَارِ جَهَنَّمَ ۗ وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠٩﴾

لَا يَزَالُ بُنْيَٰنُهُمُ ٱلَّذِى بَنَوْا۟ رِيبَةً فِى قُلُوبِهِمْ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

110. Their structure which they have built shall, always, be a (source of) doubt in their hearts except that their hearts are cut up and Allah has knowledge, wisdom.

SECTION 14

إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾

111. Indeed, Allah has bought their persons and their possessions (properties) from the believers in return that they shall have the Paradise __ they fight in the cause of Allah and consequently, they kill and are martyred, a pledge binding on Him, in the Torah and the *Injeel* and the *Quraan;* and who is more faithful in fulfilling his pledge than Allah? And hence, you must rejoice at the bargain that you have struck with Him, and such (a reward as promised above) is the supreme success.

ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾

112. The repentant, those serving (rendering Him exclusive obedience), those who give glory (abiding praise and thanksgiving) to Him, those who journey through the Earth exerting themselves for Him, those who bow down before Him, those who prostrate themselves to Him, those who (strive to) enjoin what is universally known to be good and those who (strive to) prohibit what is universally known to be evil and those who guard Allah's bounds (are the true believers) and announce good news to (such) believers.

مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟

113. It does not become the Prophet and (those people) who believe that they should seek forgiveness for

polytheists, even if they are relatives, after it has become clear to them that they are the inhabitants of the blazing fire (of the Hell).

لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾

114. And Abraham's seeking forgiveness for his father was nothing but owing to (because of) a promise which he had made to him: but, when it became clear to him that he was Allah's enemy, he exempted himself from him; indeed, Abraham was, certainly, a tender-hearted, forbearing man.

وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾

115. And it does not become Allah that He should misguide a people after guiding them till He makes them clear what they must guard themselves against; indeed, Allah has the knowledge of everything.

وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١٥﴾

116. Indeed, (it is) Allah who has the sovereignty of the heavens and the Earth: He gives life and causes death; and you do not have any friend or helper other than Allah.

إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

117. Allah has, already, turned forgivingly to the Prophet and the emigrants and the Helpers who had followed him during a trying period (of time), after the hearts of a group of them were about to deviate and then, Allah turned to them forgivingly; indeed, He is compassionate, merciful with them.

لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

118. And (He has forgiven and turned mercifully) to the three (believers) who had (whose cases had) been left over and adjourned; till, when the Earth narrowed against them with all the width she has and their

وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ

وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾

own hearts were in dire straits, being against themselves, and they thought that there was no shelter against Allah but to Him, (they mellowed into repentance) and then, Allah turned to them forgivingly so that they should repent; (it is), indeed, Allah Who turns most forgivingly, (being) the Most Merciful.

SECTION 15

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾

119. O (the people) who believe! You must fear disobeying Allah and be with the truthful.

مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ۚ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَٰلِحٌ ۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾

120. It was neither proper for the people of Medina and some of the desert dwellers who are around them that they should have stayed behind Allah's Messenger nor should they have preferred their lives to his life; such is (the case) because neither thirst nor fatigue nor hunger afflicts them in the cause of Allah nor do they tread (any ground) under (their) feet, which angers the disbelievers nor do they achieve any desired success against the enemy, but a righteous deed is recorded for them; indeed, Allah does not nullify the reward of the beneficent (those who do good).

وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢١﴾

121. And neither do they spend any amount small or big nor do they traverse any valley but it is noted down for them so that Allah may reward them, for what they have been doing, in the best manner.

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ

122. And it does not look well on the believers that all of them should proceed to struggle for Allah's

فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

cause; why is it, then, not so, that a group (of men) from every section of them (the people) proceeds (to the Messenger) to devote themselves to gain insight into the Islamic way of life and (they must do it) so that, when they go back to them (their people), they may warn (inform and admonish) their people so that they (the people) may be on their guard (against evil ways)?

SECTION 16

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٢٣﴾

123. O (the people) who believe! You must fight against the disbelievers who border on you and they must find toughness in dealing with you; and you must know that Allah is with the fearing.

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

124. And whenever a chapter is revealed, among them (the hypocrites), then, there are (some persons) who say, "Which of you has this (new chapter) intensified him in belief?" As for (those people) who believe, it does intensify them in belief and they rejoice (at it).

وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ ﴿١٢٥﴾

125. And as for those (people) in whose hearts, there is a disease, it intensifies them in filth upon filth and they die while they are disbelievers.

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾

126. And do they not consider that they are put to trial during every year, once or twice, and even then, they neither repent nor learn their lesson?

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا ۚ صَرَفَ اللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾

127. And whenever a chapter is revealed, they eye one another (express with gestures), "Is anyone among (the believers) looking at you?" And then, they slip off; Allah has deluded (misled) their hearts because they are a people who do not comprehend (anything).

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

128. There has come a messenger to you from yourselves: what distresses you, is hard on him: he longs for and strives for you (your good): he is compassionate, merciful with the believers.

فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

129. But, if they turn away, you must, then, say, "Suffices me Allah other than Whom there is no god (worth rendering obedience to): in Him do I trust and He is the *Rabb* of the sublime throne" (the Sole Sovereign of the cosmos).

***(kalimatullaahi)** is the kalimatan tayyibatan occurring in 14:24, ahead. It is the password of Islam, the solemn pronouncement of which is essential, to embrace Islam, being its motto or watchword (a phrase summarizing the guiding principle of Islam) __ there is no deity but Allah, Muhammed (s.a.w.s) being Allah's messenger.*

**wherever 'sit' or 'sitters' or 'stay back' has been used connote those who abstain from taking part in military service.*

SURAH YOONUS (10)

The Surah *Yoonus* (Jonah) starts the third group which includes fourteen surahs up to the *Suratunnoor.* The theme that runs through all these surahs is that the conflict that has surfaced between the message of the Last Messenger and the polytheism of the *Quraysh* shall result in the triumph of Islam and enlightenment as advocated by the Messenger and the defeat of the *Quraysh,* being the advocates of Ignorance and dark ages. Hence, the *Quraysh,* the first people addressed by the *Quraan,* have been warned variously through all these surahs, directly, indirectly and through historical accounts and stories of the ruined peoples of the past. All necessary proofs and evidences from their own lives and the universe have been marshalled to prove the utter falsity of polytheism, their worship of deities, and their rejection of the Messenger's message of believing in the unity of the Godhead, Prophethood, and the Judgement Day. As the peoples of old had been doomed to destruction, after rejecting their messengers, so shall the *Quraysh,* or, for the matter, any people be consigned to the dustbin of history, if they persist in belying and denying the Last Messenger who, on the contrary, has, in all these surahs, been assured of ultimate success. The believers shall triumph against heavy odds, only if they take courage, have patience, and do not give in to haste which makes waste. The last surah of this group, the *Suratunnoor,* presents an image of the Community. The Messenger and the believers have been promised from the Surah *Yoonus* to the *Suratulmu'minoon* __ the image of a Community based on the negation of polytheism, the affirmation of the unity of the Godhead, and the submission of the believers to the authority of the Messenger.

The Surah *Yoonus,* from the first verse to the tenth verse, presents the theme __ the *Quraan,* the book of wisdom, has been revealed to the Last Messenger, a distinguished man of their own society, by Allah, the Creator of the entire cosmos in six phases, to warn them of the Last Judgement and announce good news to all the believers. But the Makkans do not believe in it or in him, dubbing him a magician. Hence, disbelievers shall have the punishment of the Hell and the believers shall have the gardens of bliss. The Surah, in the thirteenth verse, proceeds to warn the polytheists of meeting the same fate as the peoples of old had met and in the fifteenth verse, refers to their absurd demand of altering the *Quraan* to suit their whims. But the Messenger is told in the same verse to declare that he follows what is revealed to him and he cannot forge any falsehood against Allah. While exposing their polytheistic worship of deities as absurd in the eighteenth verse, the Surah proceeds to show in the nineteenth verse that conflicts and differences arise when people do not exercise their reason positively and deviate from the straight path. Allah shall, on the Judgement Day, set at rest all their doubts and disputes. As regards their demand for a convincing sign, the twentieth verse warns them to await it. The Surah, from the twenty-first verse up to the thirtieth verse, exposes the falsity of the polytheists' trust in their deities and explains that it is Allah Whom they turn to in danger while sailing in felucca and hence, they must be thankful to Him alone. Punishment shall come to them all of a sudden as a devastating storm visits on the harvest and vegetative growth. Hence, those who respond to the

Messenger in this world shall have excellent reward and those who reject his message shall have eternal punishment and their deities shall not help them on the Judgement Day as shown in the twenty-eighth verse. Judgement shall belong to Allah, alone, and every human being shall confront his actions before Allah as shown in the thirtieth verse. The thirty-first verse of the Surah, again, refers to Allah's omnipotence and providence for human beings and asks the polytheists if their deities can do any of such favours. They can neither create anyone nor guide anyone. Hence, polytheists follow mere suppositions not facts. The *Quraan,* on the contrary, coming from the *Rabb* of the cosmos, states facts and guides human beings to the ultimate truth. The thirty-eighth verse challenges all the antagonists of the *Quraan* to produce a single surah like any *Quraanic* surah, if they consider it a forged book. Polytheists belie and deny it because their flawed knowledge cannot comprehend its profound message. They belie and deny as the doomed peoples of old had done in the case of their books and messengers. They do so because they do not exercise their reason as shown in the forty-second verse. The Messenger cannot, therefore, guide those who do not exercise their God-given faculties. On the Judgement Day, the polytheists shall recognize one another and, as the result of their belying and denying the accountability, be damned to eternal punishment. The forty-seventh verse declares that every community has had a messenger and the acceptance or non-acceptance of His message decides the fate of the community. As for the threat of punishment awaiting criminals, the Messenger is told to announce, in the forty-ninth verse, that he has no knowledge of it, but it shall visit on the criminals and then, they shall not be able to ward it off and all the polytheists shall repent of having belied and denied it on the Judgement Day.

The Surah, from the fifty-fifth verse up to the seventieth verse, announces that Allah's promise or threat is true as He is the Creator of the heavens and the Earth, life and death, and to Him all the human beings shall return for accountability. It is He Who has revealed the *Quraan* and hence, they must go by and live by it __ Allah's guidance and mercy. They must not, whimsically, declare His sustenance lawful and unlawful. Hence, forgers must be forewarned and thank Allah for His sustenance, material as well spiritual, in this very world, for Allah knows what disbelievers do and what believers do. The latter shall have success and joy in this world as well as in the afterworld. The sixty-fifth verse consoles the Messenger that all the might and honour belong to Allah alone. Those who pray to deities, besides Allah, follow nothing but supposition and superstition. They must, rather, consider such natural phenomena as night and day which show His providence. The sixty-eighth verse debunks the polytheistic notion of attributing daughters to Allah. They forge falsehood against Him and Allah shall punish them for it. The Surah, from the seventy-first verse to the seventy-fourth verse, refers to Noah and, after him, other messengers who had been belied and denied by their peoples who had been punished. If the *Quraysh,* also, persist in their rejection of the Last Messenger, they shall meet the same fate.

The Surah, then, from the seventy-fifth verse to the ninety-third verse, narrates how Pharaoh and his aristocracy had rejected Moses and Aaron, drawing a parallel with the *Quraysh* and their leaders rejecting the Last Messenger. This parallel continues

throughout the narrative. As the children of Israel had been persecuted, so were the companions of the Messenger being persecuted. As Moses was dubbed a magician, so was the Last Messenger. As Moses and his companions were announced the good news of a triumphant emigration from Egypt, so were the Messenger and his persecuted companions announced the good news of a triumphant success. As Pharaoh and his followers had perished, so were the *Quraysh* ultimately routed and conquered.

The Surah, from the ninety-fourth verse, starts addressing the Messenger and continues to do so up to the close __ the one hundred and ninth verse. Through the Messenger, the polytheists are warned not to labour under scepticism about the *Quraan* otherwise they shall be damned as sceptics never believe. Those who disbelieve in Allah's verses shall never believe even if they see all the signs. Among all the peoples of old punished for their transgression, Jonah's people were the only exception. Punishment was averted from them as they had submitted themselves to Jonah freely. Allah wants all the people to believe free of coercion or compulsion by using reason. He casts filth on those who do not use their reason to study natural phenomena in the cosmos in order to arrive at a positive conclusion and believe in Allah. Hence, if the *Quraysh* are awaiting the fate of the doomed peoples of old, let them do so. The Messenger, on the contrary, has been commanded to serve Allah exclusively and single-mindedly without, in any way, leaning to polytheism because Allah, alone, can cause any harm or bring any gain. Hence, he has been told to declare that the truth __ the *Quraan* __ has come to them from their *Rabb.* Whoever follows it shall find the straight path. Whoever rejects it shall damn himself. He has, therefore, been commanded to follow what is being revealed to him awaiting His judgement on the *Quraysh* patiently.

Thus, the entire surah is a piece of compact and coherent argument for the theme enunciated in its beginning, without any flaw in its logic and delivery.

SURAH YOONUS

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

1. *Alif laam raa;* these are the verses of the Book of wisdom.

2. Is it astonishing for human beings that We have inspired a man among them to warn (inform and admonish) human beings and announce good news to (those people) who believe that they shall have exalted positions / excellent outcome with their *Rabb*? The disbelievers say, "Indeed, this (man) is, certainly, a clear magician."

3. Indeed, your *Rabb* is Allah Who created the heavens and the Earth in six days (phases) and then, entered upon the throne (assumed the sovereignty of the cosmos) to order (regulate) all the affairs: there is no intercessor except after His permission; such is Allah, your *Rabb* and hence, you must serve (render exclusive obedience to) Him; do you not, then, bear in mind?

4. To Him is to be the return of all of you: Allah's promise is true; indeed, He originates creation and then, He shall restore it (at the Resurrection) so that He may reward (those people) who believe and do good deeds according to equity (natural justice); and (those people) who disbelieve shall have the drinking of the boiling water and a grievous punishment because they disbelieve.

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الر ۚ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكَافِرُونَ إِنَّ هَٰذَا لَسَاحِرٌ مُبِينٌ ﴿٢﴾

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ يُدَبِّرُ الْأَمْرَ ۖ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ اللَّهِ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا
وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ
وَٱلْحِسَابَ ۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ ۚ يُفَصِّلُ
ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

5. (It is) He Who has made the Sun radiant and the Moon lighted and assigned her (the Moon) phases so that you may know the number of years and (make) a calculation; Allah has not created such (a system) but with a (sublime) end (purpose and limit); He expounds His signs for the people who have (take advantage of) knowledge.

إِنَّ فِى ٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ
ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ
يَتَّقُونَ ﴿٦﴾

6. Indeed, in the alternation of night and day and what Allah has created throughout the heavens and the Earth, there are signs for the people who guard themselves against His disobedience.

إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا
وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ﴿٧﴾

7. Indeed, (those people) who do not fear appearing before Us (for accountability) and prefer the life of the world and are contented with it and (those people) who are unmindful of Our signs,

أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟
يَكْسِبُونَ ﴿٨﴾

8. Are (the people) whose abode shall be the fire (of the Hell) for what they have been committing.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى مِن تَحْتِهِمُ
ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٩﴾

9. Indeed, their *Rabb* shall lead (those people) who believe and do good deeds, with their belief *(eimaan)*, into the gardens of bliss: under them, rivers will be flowing.

دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ
وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ
رَبِّ ٱلْعَٰلَمِينَ ﴿١٠﴾

10. Their prayer, among them (those gardens), will be, "O Allah! Free from imperfections You are!" And their salutation among them will be, "Peace." And their last thanks-giving will be, "Glory (abiding praise and thanksgiving) to Allah, the *Rabb* of all the worlds in the cosmos."

SECTION 2

11. And if Allah had expedited (hastened) punishment for human beings, as He hastens mercy for them, their term (of life) would have been brought to an end: but, We leave (the people) who do not fear appearing before Us (for accountability), bewildered through their excess (of defiance).

وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ ۚ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١﴾

12. And when any distress afflicts man, he prays to Us while lying down on his side or sitting or standing: but, when We remove his distress from him, he walks (conducts himself) as if he had never prayed to Us in a distress which had afflicted him; in this way, do We adorn what they do (their malpractices) for those people who exceed just, usual, and proper bounds.

وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢﴾

13. And We have, already, wiped out (many) communities before you when they conducted themselves wrongfully though their messengers had brought them clear evidences and they were not such as to believe (in their messages); in this way, do We requite a criminal people with.

وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿١٣﴾

14. Then, We have appointed you successors in the land after them so that We may observe how you conduct yourselves.

ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

15. And, when Our clear verses are recited before them, (those people) who do not fear appearing before

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ

أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِيٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآيِ
نَفْسِىٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ إِنِّىٓ أَخَافُ
إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

Us (for accountability) say, "Bring a *Quraan* other than this *(Quraan)* or change it." Say, "I am not in a position that I should change it of my own accord: I do not follow but what is revealed to me: I fear, if I disobey my *Rabb,* the punishment of a terrible Day."

قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ
وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا
مِّن قَبْلِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

16. Say, "If Allah had willed, I would neither have recited it before you nor He would have informed you of it (the *Quraan*): I have, already, spent (a good part of my) life among you before it; do you not, then, exercise your reason?"

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ
ٱلْمُجْرِمُونَ ﴿١٧﴾

17. Who is, then, a worse wrongdoer than he who forges falsehood against Allah or belies and denies His verses? Indeed, criminals shall never prosper.

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ
وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَـٰٓؤُلَآءِ شُفَعَـٰٓؤُنَا
عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ
فِى ٱلسَّمَـٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ
عَمَّا يُشْرِكُونَ ﴿١٨﴾

18. And they worship, besides Allah, such (deities) as can neither harm them nor benefit them and say, "They are our intercessors with Allah." Say, "Do you inform Allah of what He does not know (to exist) throughout the heavens and throughout the Earth? Free from imperfections is He and sublime, being beyond (the associates) whom they attribute." (with Him).

وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ ۚ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ
بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

19. And all the human beings were no more than a single community, but they disagreed; and if the warning (of punishment in the afterworld) had not preceded on the part of your *Rabb,* judgement would have been pronounced among them about what they have been disagreeing (with one another).

وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ

20. And they say, "Why has a sign not been sent to him from his *Rabb*?"

فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾

Say, "Indeed, what is unseen belongs to Allah and hence, you must await, I am, also, with you among those (people) who are awaiting" (what is in store).

SECTION 3

وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

21. And when We give human beings to taste mercy after the adversity that afflicts them, then, all of a sudden, they start practising deceit with regard to Our signs; say, "Allah is the swiftest in punishing them for their deceit." Indeed, Our envoys have been writing the deceits which you have been practising.

هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ ۖ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾

22. (It is) He Who carries you through land and water till, when you are on board a felucca (a sailing vessel) and they (feluccas) go on sailing with them (passengers) with a favourable wind and they rejoice at it, there comes a gale, blowing violently, and waves come upon them from every side and they think that they are about to perish (suffer death), they pray to Allah, dedicating obedience to Him, "If You rescue us from this (terrible affliction), we will, certainly, be among the thankful."

فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم ۖ مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾

23. But, when He rescues them, all of sudden, they start deviating from justice and truth in the land without any justification. O human beings! Your deviating from justice and truth shall, only, go against yourselves (because) the enjoyment of the life of the world (is brief) and then, your return is to be to Us and then, We will tell you what you have been doing.

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

24. In fact, the image of the life of the world is like the water We send from the clouds and then, the Earth's plant life, from which both human beings and grazing animals eat (derive food and fodder), mingling with it (the water, grows luxuriantly) till, when the land wears its decoration and is well adorned and its possessors think that they have mastery over it, Our punishment comes upon it by night or by day and hence, We turn it into a field reaped (and mowed down) as if nothing existed there yesterday; in this way, do We expound Our signs for the people who ponder.

وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾

25. And Allah invites (all) to the mansion of peace and guides whom He wills to the straight path.

لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٦﴾

26. (Those people) who do good shall have an excellent (reward) and more and neither gloom nor dishonour shall overcome their faces __ such (people) are the inhabitants of the Paradise: they shall abide in it eternally,

وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧﴾

27. While (those people) who commit misdeeds shall have the requital of every misdeed equal to it and dishonour shall overcome them: they shall not have any saviour against Allah (His punishment: in the afterworld, they will look) as if their faces were covered by pieces of dark night__ such (people) are the inhabitants of the fire (of the Hell): they shall abide in it eternally.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟

28. And the Day when We gather up all of them and then, We will say

to those who used to attribute associates (to Allah), "Stand at your places, you and your associates." And then, We will effect a separation between them and their associates will say, "You had not been worshipping us.

مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ﴿٢٨﴾

29. Hence, Allah suffices as a witness between us and you: we were totally unaware of your worship."

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَٰفِلِينَ ﴿٢٩﴾

30. At that time, every person shall confront / know the reality of (the actions) which he commits (in this world) and all of them shall be returned to Allah, their true Lord Protector, and (the deities) whom they have forged shall disappear from them.

هُنَالِكَ تَبْلُوا۟ كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ ۚ وَرُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٣٠﴾

SECTION 4

31. Say, "Who gives you sustenance from the heaven and the Earth or who has power over the senses of hearing and sight and who takes what is alive out of what is dead and takes what is dead out of what is alive and who orders (regulates) all the affairs" (of the cosmos)? They shall, in reply, say, "Allah." Then, ask (them), "Do you not, then, guard yourselves against (associating deities with Him)?"

قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

32. Such is, then, Allah, your true *Rabb*: what is, then, (left) after the truth but misguidance? So, where are you being deluded (misled) (from the guidance)?

فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ ۖ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ ۖ فَأَنَّىٰ تُصْرَفُونَ ﴿٣٢﴾

33. In this way, your *Rabb's* warning (of punishment in the afterworld) against (those people) who transgress that they will not believe, shall turn out to be true.

كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا۟ أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾

34. Say, "Is there, among your associates, anyone who can originate creation and then, restore it" (at the Resurrection)? Say, "Allah, (alone), originates creation and then, He shall restore it" (at the Resurrection) __ Where are you, then, weak-mindedly, being deterred (from the guidance)?

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

35. Say, "Is there, among your associates, anyone who can guide (anyone) to the truth?" Say, "Allah, (alone), guides (whom He wills) to the truth. Is He, then, Who guides (human beings) to the truth more entitled that He should be followed or he who cannot find a path unless he is guided? What is, then, the matter with you? How do you judge?"

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٣٦﴾

36. And most of them do not follow but (mere) supposition; (but), supposition cannot, certainly, avail against the truth at all; indeed, Allah has full knowledge of what they have been doing.

وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾

37. And this *Quraan* is not (the kind of book) that could have been forged (by anyone) excluding Allah: on the contrary, it is the substantiation of what (was prophesied) before it and the detailed exposition of the Book (the essence of all the books preceding it): there is no doubt about its being from the *Rabb* of all the worlds in the cosmos.

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾

38. Do they say? "He (the Messenger) has forged it." Say, "Produce, then, a chapter like it (the *Quraan*) and

call (invite) whom you can other than Allah, if you are truthful."

39. On the contrary, they belie and deny (the *Quraan*) because they cannot encompass its knowledge and its visible effect has not, yet, come to them; similarly, (those peoples) who existed before them had belied and denied (their books) and hence, consider how (terrible those) wrongdoers' end had been!

بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٣٩﴾

40. And among them there are (those people) who believe in it (the *Quraan*) and among them, there are (those people) who do not believe in it; and your *Rabb* knows best the people who cause wrong, corruption, and disorder.

وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ ۚ وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ ﴿٤٠﴾

SECTION 5

41. And if they belie and deny you, you must, then, say, "For me, my actions and for you, your actions: you are exempt (free from any obligation) from what I do and I am exempt from what you do."

وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾

42. And among them, there are (those persons) who give ear to you; will you, then, make the deaf hear even if they do not exercise their reason?

وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ ﴿٤٢﴾

43. And among them, there are (those persons) who look at you (blankly); will you then, guide the blind even if they do not see (grasp mentally)?

وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُوا۟ لَا يُبْصِرُونَ ﴿٤٣﴾

44. In fact, Allah does not wrong human beings at all: on the contrary, human beings wrong themselves.

إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

45. And the Day when He gathers them up (for judgement, it will appear to them) as if they had not stayed (in the world) except for an hour of the day. They shall recognize one another; (those people) who belie and deny appearing before Allah (for accountability) and do not follow the right path (in this world) shall, certainly, incur a loss (damn themselves).

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾

46. And either We will show you some of what We threaten them with or We will cause you to die and then, to Us is to be their return. Besides, Allah is the witness against what they have been doing.

وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾

47. And for every community (there has been) a messenger and hence, when their messenger comes to them (the people of the community), judgement is pronounced among them according to equity (natural justice) and they are not wronged.

وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۖ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

48. And they (the disbelievers) say, "When will this threat take effect, if you are truthful?"

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾

49. Say, "I do not have any power, for myself, over any harm or any benefit except what Allah wills: for every community, there is a term (duration of existence); when their end (death / downfall) comes, they can neither delay (it) nor advance it by an hour."

قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

50. Say, "Do you consider, if His punishment comes upon you by

قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا

night or by day, what on earth are the criminals pressing for it?

يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾

51. Will you, then, when it comes (upon you) believe in it? What! Now (you believe in it when it has come) though (in the past) you used to press for it."

أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ ۚ آلْآنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾

52. Then, (those people) who have been doing wrong shall be told, "Taste eternal punishment: you are, in fact, being requited for what you used to commit" (in the world).

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

SECTION 6

53. And they ask you (derisively), "Is it a fact?" Say "Yes, by my *Rabb*! Indeed, it is a fact and you shall not have any power" (against it).

وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

54. And if everybody that does wrong possessed what is throughout the Earth, would, certainly, like to ransom / redeem oneself with it and they will hide remorse, when they see the punishment and judgement shall be pronounced among them by equity (natural justice) and they shall not be wronged.

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

55. Listen! Indeed, what is throughout the heavens and the Earth belongs to Allah. Listen! Allah's promise is true, but most of them do not know.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

56. He gives life and causes death and to Him you shall be returned.

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

57. O human beings! Exhortation and the cure of what is in the breasts and guidance and mercy for the

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى

believers have come to you from your *Rabb*.

58. Say, "With Allah's bounty and His mercy (the *Quraan* has been revealed) and hence, they must rejoice in such (a book). It is better than what they are accumulating."

59. Say, "Do you consider the sustenance that Allah has bestowed on you, some of which you declare unlawful and (others) lawful?" Say, "Has Allah permitted you (to do so) or do you forge (it) against Allah?"

60. And what is the opinion of (those people) who forge falsehood against Allah (about) the Day of Resurrection? Indeed, Allah possesses (high) bounty for human beings, but most of them do not thank.

وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا
هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

قُلْ أَرَأَيْتُم مَّا أَنزَلَ اللَّهُ لَكُم مِّن رِّزْقٍ
فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّهُ أَذِنَ
لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

SECTION 7

61. And whatever state you are in and whatever portion of the *Quraan* you peruse and you do not do any deed, but We witness you when you engage in it; and there is nothing even worth the weight of an atom throughout the Earth and throughout the heaven hidden from your *Rabb* and there is neither smaller than that nor bigger, but it is recorded in a clear register.

62. Listen! Allah's friends shall neither have any fear of themselves nor shall they grieve__

63. (Those people) who believe and guard themselves against evils and His disobedience

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِن قُرْآنٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا
إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ
ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِن ذَٰلِكَ
وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦١﴾

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٦٢﴾

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾

64. Shall have good news in the life of the world and in the afterworld; there is no change in Allah's words (promises); such (a reward) is the supreme success.

وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٥﴾

65. And their (hostile) utterance must not grieve you: indeed, all the might and dominance belong to Allah; He is the Hearer, the Omniscient.

أَلَآ إِنَّ لِلَّهِ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾

66. Listen! Indeed, to Allah belong whoever exist throughout the heavens and whoever exist throughout the Earth and those people who pray to (deities) other than Allah, do not, in fact, follow associates; they do not follow but supposition and they do not but lie.

هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾

67. (It is) He Who has made, for you, night so that you may repose during it and (made) day bright and clear (so that you may work during it); indeed, in all such (phenomena) there are proofs for the people who listen (to the message).

قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ ۖ هُوَ ٱلْغَنِىُّ ۖ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ بِهَٰذَا ۚ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾

68. They say, "Allah has children." — Free from such imperfections is He: He is Self-sufficient: to Him belong what is throughout the heavens and what is throughout the Earth; you have no authority for such (a claim); do you say against Allah what you do not know?

قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾

69. Say, "Indeed, (those people) who forge falsehood against Allah shall never prosper."

مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾

70. The enjoyment during (the life of) the world (is but little) and then, their return is to be to Us and then, We will give them to taste a violent

punishment because they disbelieve.

SECTION 8

71. Recite, before them, Noah's account, when he said to his people, "O my people! If my position (as a messenger) and my exhortation with Allah's verses are intolerable to you, in that case, I trust in Allah and you should, also, make your joint decision and your associates (should, also, be with you) and then, your joint decision should not be perplexing and dubious for you and, finally, you should execute (it) on me and not grant me any respite.

وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾

72. But, if you turn away (reject it), I do not ask any reward of you: my reward does not lie but with Allah and I have been commanded that I must belong to those who submit themselves to Allah."

فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾

73. But they belied and denied him and then, We rescued him and (all those people) who were with him on board the felucca and made them successors of (the Earth) and drowned (all those people) who had belied and denied Our verses and hence, consider, how (terrible) the end of the warned had been!

فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾

74. Then, We sent, after him, (many) messengers to their peoples and hence, they brought them clear evidences, but they were not such as to believe in what they had, earlier, belied and denied; in this way, do

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ﴿٧٤﴾

We seal the hearts of those people who exceed the proper bounds.

75. Then, We sent, after them, Moses and Aaron to Pharaoh and his nobles (aristocracy) with Our miracles, but they displayed arrogance and they were a criminal people.

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ بِـَٔايَٰتِنَا فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾

76. Hence, when the truth came to them from Us, they said, "It is, indeed, clear magic."

فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾

77. Moses said, "Do you say so about the truth when it has come to you? Is this magic? And magicians never prosper."

قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ﴿٧٧﴾

78. They said, "Have you come to us so that you should deflect us from what we found our forefathers acting on and that royal power should belong to both of you in the land? We are not going to submit ourselves to both of you."

قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

79. And Pharaoh said, "Bring every expert magician to me."

وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾

80. Hence, when (all) the magicians came, Moses said to them, "Cast what you are going to cast."

فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٨٠﴾

81. But, when they cast (their spell), Moses said, "What you have come with is magic. Allah will, certainly, nullify it. Indeed, Allah does not promote the cause of those who cause wrong, corruption, and disorder.

فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾

82. And Allah proves (establishes the existence of) the truth by His words (commands) even if the criminals hate."

وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾

SECTION 9

83. Hence, none submitted themselves to Moses except (a few) young men from his people for fear of Pharaoh and their nobles lest they should persecute them; and Pharaoh had exceeded, arrogantly, all the bounds in doing wrong and committing sins in the land and he was, certainly, among the people exceeding just, usual, or proper bounds.

فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِيْهِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى ٱلْأَرْضِ وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾

84. And Moses said, "O my people! If you have come to believe in Allah, you must, then, trust in Him if you submit yourselves (to Allah)."

وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾

85. Then, they said, "In Allah do we trust, O our *Rabb*! Do not subject us to the persecution of the wrong-doing people,

فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾

86. And rescue us, with Your mercy, from the disbelieving people."

وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾

87. And We inspired Moses and his brother (with the command), "Both of you must prepare for both of your people, in Egypt, (a number of) houses and turn your houses into the *Qibla* (the direction to which they will turn while praying) and perform the obligatory prayer and announce good news to the believers."

وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّـَٔا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٨٧﴾

88. And Moses said, "O our *Rabb*! You have given Pharaoh and his nobles (ruling aristocracy) pomp and possessions in the life of the world __ O our *Rabb*! __ only to misguide (the people) from Your way? O our

وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۙ رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ ۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ

Rabb! Destroy their possessions and harden their hearts so that they should not believe till they see the grievous punishment."

وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾

89. (Allah) said, "The prayer of both of you has been heard and hence, both of you must stand up to (your cause) and not follow the way of (those people) who do not have knowledge."

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

90. And We helped the children of Israel to cross the (Red) Sea and Pharaoh and his troops pursued them wrongly and perversely till, when drowning overtook him, he said, "I believe that there is no God other than Whom the children of Israel believe in and I am among (those submitting themselves to Allah)."

وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا ۖ حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾

91. (Do you), "Now, (believe) though you have been disobeying earlier and been among those who cause wrong, corruption, and disorder?

ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾

92. Hence, today, We will rescue you (and preserve you) in your body so that you are a lesson to (all those generations) that succeed you; and, in fact, most of the human beings are unmindful of Our warnings."

فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ۚ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ ﴿٩٢﴾

SECTION 10

93. And We provided the children of Israel with a true (ideal) home (Palestine) and gave them the sustenance of (all) the pure and good things: but they did not disagree among themselves till knowledge came to them; indeed, your *Rabb* shall judge among them,

وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

on the Day of Resurrection, about what they have been disagreeing among themselves.

94. But, if you are in doubt of what We have revealed to you, you had better ask (those persons) who have been reading the Book (Torah and *Injeel*) before you; the truth *(Quraan)* has, in fact, come to you from your *Rabb* and hence, you must not be among those people who are in doubt.

فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَـٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾

95. And you must not belong to (those people) who belie and deny Allah's verses otherwise you will be among the losers (misled and ruined).

وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْخَـٰسِرِينَ ﴿٩٥﴾

96. Indeed, (those people) against whom your *Rabb's* warning (of punishment) has come true shall not believe __

إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

97. Even if all the signs come to them __ till they see the grievous punishment.

وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾

98. Why did, then, not a single town (among the punished ones) come to believe (in its messenger) so that its believing (in its messenger) would have benefited it except Jonah's people? When they came to believe, We removed the disgraceful punishment from them in the life of this world and let them enjoy (life) for some time.

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَـٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَـٰهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

99. If your *Rabb* had willed, all (the people) who are throughout the Earth would have believed; will you, then, compel human beings till they become believers?

وَلَوْ شَآءَ رَبُّكَ لَـَٔامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾

وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾

100. And it is not possible for any human being to believe except by Allah's permission; and He casts filth on (those people) who do not exercise their reason.

قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْـَٔايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾

101. Say, "Look at what is throughout the heavens and the Earth; and (Our) signs and warnings cannot benefit a people who do not (want to) believe.

فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾

102. Are they, then, awaiting (nothing) but similar days (when punishment was inflicted on those peoples) who have preceded them?" Say, "Await, then, I am, also, with you among those who are awaiting" (such days).

ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾

103. (When such a punishment is inflicted on any people), We, then, rescue Our messengers and (those people) who believe; in this way, rescuing the believers is obligatory on Us.

SECTION 11

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾

104. Say, "O human beings! If you are in doubt of my Islamic way of life, (you must, then, know that) I do not serve (render obedience to those deities) whom you worship, excluding Allah, but (on the contrary), I serve Allah Who causes your death and I have been commanded that I must belong to the believers,"

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٥﴾

105. And that "Keep your face fixed on submission (to Allah), single-mindedly dedicating yourself (to Him) and you must not belong to the polytheists.

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾

106. And you must not pray to, besides Allah, (any other deity) who can neither benefit you nor harm you: but, if you do so, you will, then, belong to the wrongdoers.

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾

107. And if Allah afflicts you with any distress, there is, then, none to remove it other than Him and if He wills to do you any good, there is, then, none to prevent His bounty; He grants it, among His servants, whom He wills and He is the Most Forgiving, the Most Merciful."

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾

108. Say, "O human beings! The truth *(Quraan)* has come to you from your *Rabb* and hence whoever, follows the guidance, will, only, follow the guidance for one's own self, and whoever strays from (the guidance) will, only, stray against oneself and I am not, at all, responsible for you."

وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿١٠٩﴾

109. And (O Messenger)! You must follow what is being revealed to you and be patient (steadfast) till Allah (Himself) judges; and He is the Best Judge.

SURAH HOOD (11)

The Surah *Hood* supplements, complements, elucidates, and illustrates the Surah *Yoonus* as its subsidiary. The Surah, from the first verse up to the twenty-fourth verse, restates concisely the theme and the argument advanced in the Surah *Yoonus* __ the *Quraan* has been revealed to the Messenger to warn and announce good news with the message to all the human beings to submit themselves to Allah's guidance or face punishment in this world as well as the afterworld. But the polytheists do not listen to this message though it is from Allah, the Sole Creator of the cosmos. They ridicule the Resurrection, doubt the punishment resulting from their denial of the message, and do not consider that Allah is the Sustainer and Maintainer of this cosmos. On the contrary, the polytheists demand a treasure or an angel and call the *Quraan* a forged book whereas it has been revealed with Allah's knowledge. Those who believe in it shall have eternal bliss; but those who disbelieve in it shall have eternal punishment. When these wrongdoers are brought before Allah for accountability, witnesses shall testify against them and they shall be cursed with eternal punishment in the Hell. Human beings shall, then, divide into the blind and deaf __ the disbelievers and the seeing and listening __ the believers. They shall have Hell and Heaven according to their deserts in this world.

With this forewarning, the Surah, from the twenty-fifth verse, proceeds to recount the doom of the peoples of the ancient world known to the *Quraysh* __ Noah's people, the *`Aad, Hood's* people, the *Thamood, Ṣaaliḥ's* people, Lot's people, *Shu`ayb's* people inhabiting Madyan, and Pharaoh's people whom Moses had warned of impending doom. Their historical survey continues up to the one hundred and second verse. All these peoples and communities, like the *Quraysh,* had had their messengers who used to call on them, exhort them and warn them, but they refused to accept them as such. They did not submit themselves to the authority of their messengers. They ridiculed them and doubted their commission. They called them forgers and wanted to lay hands on them. Hence, they were wiped out. The whole narrative draws a close parallel with the conduct of the *Quraysh* who, too, when the Surah *Yoonus* was revealed, were refusing to accept the Last Messenger, the *Quraan,* and his message. They, too, if they persist in their defiance, the Surah suggests, shall be wiped out like the peoples of old. The doomed peoples, too, had had their deities like the *Quraysh* and those deities had been of no avail to them when punishment visited upon them. Since this Surah elucidates, as a subsidiary, what is implicit in the thirteenth verse of the Surah Yoonus, the whole narrative details the defiance of the doomed peoples of the ancient world, indirectly threatening the *Quraysh,* or for the matter, any people guilty of defiance to beware or be doomed like them.

The Surah, from the one hundred and third verse to the one hundred and twenty-third verse, proceeds to warn the *Quraysh* or any people, to learn their lesson from the example of the doomed peoples otherwise they shall be seized on in this world as well as in the afterworld, when all the human beings, in the presence of witnesses, shall divide into two categories __ the fortunate and the unfortunate, the former going into the

Paradise and the latter suffering in the Hell till eternity. Hence, polytheism, as a creed, has been debunked in the one hundred and ninth verse. The Last Messenger has been consoled in the one hundred and tenth verse in that the *Quraysh,* alone, are not in an embarrassing doubt of the *Quraan,* the children of Israel, too, had behaved similarly. Hence, he has been commanded to stand his ground and go on with his mission along with his faithful followers and perform the obligatory prayer. He must be patient as patience alone brings fortitude which ultimately leads to success. The Surah, in the one hundred and sixteenth and seventeenth verses states the principle __ communities are not wiped out if they listen to the sages among them and reform their moral condition, implying that the *Quraysh* must listen to the Last Messenger or be doomed as the doomed peoples had not listened to their messengers and hence, been doomed. The one hundred and eighteenth and nineteenth verses state another principle __ human beings are free to exercise their choice in this world. They are free to choose what they like for themselves in the light of the guidance brought to them by their messengers. What matters is the rightness of the choice. The next verse informs the Messenger the purpose of the narrative __ to fortify his heart, exhort, and remind the believers. The one hundred and twenty-first verse threatens all the disbelievers to act as they wish and await the outcome of disbelieving in the Messenger. To Him belongs the unseen and he must rest in Him for He is not unmindful of what he and his companions are doing. He shall help and guide them.

SURAH HOOD

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

1. *Alif laam raa;* (It is) a book whose verses have been perfected and then, set out in detail on the part of (Allah possessing), wisdom (and) awareness, (with the message)

2. That you must not serve (render obedience to anyone) except Allah; I am, indeed, a warner and an announcer of good news to you from Him.

3. And that you must seek your *Rabb's* forgiveness and then, turn to Him repentantly, He shall let you have an excellent enjoyment (of life) up to an appointed term and grant everyone possessing any excellence (merit) his excellence and if you turn away, I, then, fear, for you, the punishment of a horrible day.

4. To Allah is to be your return and He possesses absolute power and authority over everything.

5. Listen! (Hiding hostility in their hearts), they fold their breasts so as to lie hidden from Him. Listen! When they cover themselves with their garments, He knows what they hide and what they disclose; indeed, He knows the secrets hidden in human breasts (hearts).

6. And there is not, throughout the Earth, a single living being, but its sustenance is obligatory on Allah and He knows its habitation and the

سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓرۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾

أَلَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَۚ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾

وَأَنِ ٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوٓاْ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥۖ وَإِن تَوَلَّوْاْ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

إِلَى ٱللَّهِ مَرْجِعُكُمْۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤﴾

أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٥﴾

وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَاۚ كُلٌّ فِى كِتَٰبٍ

مُّبِينٍ ﴿٦﴾

place of its being deposited/ buried; everything is (recorded) in a clear register.

وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

7. And (it is) He Who created the heavens and the Earth in six days (phases) __ while His throne was on the water __ so that He should put you to the test which of you is the best at action and if you say, "All of you shall be resurrected after death," (those people) who disbelieve will say, "This is nothing but clear magic."

وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨﴾

8. And if We delay the punishment from them up to a certain period of time, they will say, "What prevents it" (from coming)? Listen! The day it (the punishment) comes upon them, none will be able to avert it from them and what they are ridiculing shall encompass them.

SECTION 2

وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ﴿٩﴾

9. And if, indeed, We give man to taste mercy on Our part and then, We remove it from him, he is in despair (and turns) thankless.

وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

10. And if, indeed, We give him to taste prosperity after adversity (which had) afflicted him, he will say, "Bad times have gone away from me." He turns insolent (and) boastful

إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

11. Except (those people) who are patient and do good deeds __ such (people) shall have forgiveness and a great reward.

فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن يَقُولُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ

12. So, perhaps you are going to leave out some of what is being revealed to you and your heart may, with it,

أَوْ جَآءَ مَعَهُۥ مَلَكٌ ۚ إِنَّمَآ أَنتَ نَذِيرٌ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٢﴾

be straitened (distressed) that they say, "Why has a treasure not been sent to him or (why has) an angel not come with him?" (But the fact is that) you are, only, a warner; and Allah is a watcher over everything.

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٣﴾

13. Do they say? "He has forged it." Say, "Produce, then, ten chapters like it forged (by you) and call, (for help), whom you can, other than Allah, if you are truthful" (in your claim).

فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾

14. But, if they do not respond to you, you must, then, know that it (the *Quraan*) has been revealed, only, with Allah's knowledge and that there is no god other than Him. Are you, then, going to submit yourselves (to Him)?

مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

15. We will pay up (those people) who want the life of this world and its adornment for their actions (performed) in it and they will not be wronged in it (in what they deserve).

أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٦﴾

16. Such are (the people) who will not have (anything) but the fire (of the Hell) in the afterworld and what they commit in it (the world) will not avail (them in the afterworld) and what they have been committing will be nullified.

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۚ وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ

17. Can, then, he who is on a clear evidence from his *Rabb* and a witness (Gabriel) follows him (the Messenger) from Him __ and before it (the *Quraan*), the Book (revealed to) Moses, was guide and mercy __ (be equal to those people who are lost in darkness)? Such (people as follow him) shall believe

مَوْعِدُهُۥ ۚ فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

in it (the *Quraan*); and the fire (of the Hell) is the place appointed for whoever belonging to the groups (the Arab tribes and Jews) disbelieves in it (the *Quraan*); hence, you must not be in any doubt about it; it is, certainly, the truth from your *Rabb,* but most of the people do not believe (in it).

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۚ أُو۟لَٰٓئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ ٱلْأَشْهَٰدُ هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُوا۟ عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿١٨﴾

18. And who is a worse wrongdoer than he who forges falsehood against Allah? Such (people) shall be brought before their *Rabb* and the witnesses shall say, "These are (the people) who had lied against their *Rabb*." Listen! Allah's curse falls on the wrongdoers

ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ﴿١٩﴾

19. Who prevent (people) from Allah's way and seek to deflect it and they are (the people) who are disbelievers in the afterworld.

أُو۟لَٰٓئِكَ لَمْ يَكُونُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ۘ يُضَٰعَفُ لَهُمُ ٱلْعَذَابُ ۚ مَا كَانُوا۟ يَسْتَطِيعُونَ ٱلسَّمْعَ وَمَا كَانُوا۟ يُبْصِرُونَ ﴿٢٠﴾

20. Such (people) can neither frustrate (Allah) throughout the Earth nor will they have any friends other than Allah: punishment shall be doubled for them; they can neither exercise their power of hearing nor can they perceive (the guidance).

أُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢١﴾

21. Such are (the people) who damn themselves and what they forge (in the world) shall disappear from them.

لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٢٢﴾

22. Undoubtedly, they are (the people who) will, in the afterworld, be the worst losers (doomed to the Hell).

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَخْبَتُوٓا۟

23. Indeed, (those people) who believe and do good deeds and humble

إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

themselves and entreat before their *Rabb* (are the people who) are the inhabitants of the Paradise: they shall abide in it eternally.

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

24. The image of both the parties is like that of a man who is blind and deaf and (the other) is capable of seeing and hearing __ are both of them equal in comparison? Do you not, then, bear in mind?

SECTION 3

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢٥﴾

25. And, We had sent Noah to his people (whom he said), "I am a clear warner to you.

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾

26. (I warn you) that you must not serve (render obedience to anyone) except Allah: I fear, for you, the punishment of a grievous day."

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ ۖ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

27. Thereupon, his people's elders (leaders) who disbelieved said, "We do not consider you but a man like us and we do not see that (those people) who follow you are anything but the most ignoble, the unthinking among us and we do not, also, observe that you have any superiority over us: on the contrary, we consider you to be liars."

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً مِّنْ عِندِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَارِهُونَ ﴿٢٨﴾

28. (Noah) said, "O my people! Tell me! What do you think if I am on a clear evidence from my *Rabb* and He has granted me mercy on His part, but it has been obscured to you? Shall we, then, force it on you while you hate it (the guidance)?

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ

29.And O my people! I do not ask any property of you against (in return

for) it: my reward does not lie but with Allah; and I am not going to drive away (those people) who believe; in fact, they are going to appear before their *Rabb* (for accountability), but I look on you as a people steeped in ignorance.

إِلَّا عَلَى ٱللَّهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

30. And O my people! Who will help me against Allah if I drive them away? Do you not, then, bear (it) in mind?

وَيَٰقَوْمِ مَن يَنصُرُنِى مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

31. And neither do I say to you (that) I have Allah's treasures nor (I claim that) I know the unseen nor I say that I am an angel nor I say that Allah will not give any reward to (those people) whom your eyes slight: Allah knows best what in their hearts is: if I say so, I shall, then, certainly, be among the wrongdoers."

وَلَآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِىٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِىٓ أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾

32. They said, "O Noah! You have, already, disputed against us and carried (your) dispute against us to excess. Bring, then, on us what you threaten us with if you are among the truthful."

قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾

33. (Noah) said, "Only Allah will bring it on you, if He wills and you cannot frustrate (Him).

قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٣٣﴾

34. And my exhortation will not benefit you, even though I intend to exhort you, if Allah wills to lead you astray; He is your *Rabb* and to Him all of you shall be returned."

وَلَا يَنفَعُكُمْ نُصْحِىٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

35. Do they say? "He has forged it." Say, "If I have forged it, (the evil consequence of) my crime shall, then, (recoil) on me while I am exempt from what crimes you are committing."

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَىَّ إِجْرَامِى وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾

SECTION 4

36. And Noah was inspired, "None of your people will believe (in you) except (those persons) who have, already, come to believe (in you) and hence, you must not sorrow at what they are doing,

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾

37. And you must make a felucca (an ark) under Our eye and Our inspiration and you must not speak to Me on behalf of (the people) who do wrong; they are going to be drowned."

وَٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۚ إِنَّهُم مُّغْرَقُونَ ﴿٣٧﴾

38. And he was making the felucca (the ark) and whenever the elders of his people passed by him, they laughed at him; (Noah) said, "If you laugh at us, we will, also, laugh at you as you have been laughing at us.

وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِۦ سَخِرُوا۟ مِنْهُ ۚ قَالَ إِن تَسْخَرُوا۟ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾

39. Hence, you shall, soon, come to know on whom visits the punishment that will disgrace and upon whom comes (attacks by surprise) the lasting punishment."

فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

40. Till, when Our sentence (punishment) visited (on them) and the circular earthen oven spurted (into an inundation of water), We said (to Noah), "Bear a pair of every kind (of pet animal) in it and your household __ except (those people) against whom the warning (of being drowned in the Flood) has preceded __ and (those people) who believe." And none believed (in the guidance) with him but a few.

حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ ۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ ﴿٤٠﴾

41. And (Noah) said (to the believers), "Board her (the ark). In the name of Allah is to be her course and her

وَقَالَ ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْرٖىٰهَا وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾

anchorage; indeed, my *Rabb* is forgiving, merciful."

42. And she was sailing with them among the waves (rising) like mountains and Noah called out his son while he was in an isolated place, "O my son! Board (the ark) with us and do not be with the disbelievers."

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا وَلَا تَكُن مَّعَ الْكَافِرِينَ ﴿٤٢﴾

43. He said, "I will, soon, seek shelter on a mountain that will save me from the water." (Noah) said, "There is no saviour, today, against Allah's punishment except whom He has mercy on." And a wave intervened between the two and hence, he was among the drowned.

قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾

44. And it was said, "O Earth! Swallow up your water. And O heaven (cloud)! Leave off (raining)."And the water was sunk (into the Earth) and the matter was decided and done with and (the ark) came to rest on the Joodiyyi and it was said, "The wrongdoing people have been wiped out."

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ ۖ وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾

45. And Noah called on his *Rabb* and then, said, "O my *Rabb*! My son, certainly, belongs to my household and Your promise is, certainly, true and You are the Justest Judge."

وَنَادَىٰ نُوحٌ رَّبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾

46. (Allah) said, "O Noah! He does not, certainly, belong to your adherents/followers: he is (the incarnation of) conduct without righteousness and hence, you must not ask Me for (something) about which you do not have any knowledge: I exhort you that you must not be among the ignorant."

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾

47. (Noah) said, "O my *Rabb*! I seek Your protection that I should ask You for (something) about which I have no knowledge and if You do not forgive me and have mercy on me, I will be among the losers" (misled and ruined).

قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِي بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِيٓ أَكُن مِّنَ ٱلْخَـٰسِرِينَ ﴿٤٧﴾

48. It was said, "O Noah! Alight (get down from the ark) with peace and blessings, on Our part, on you and on the communities (that will originate) from those (believers) who are with you; and (there will be other) communities whom We will allow to enjoy life and then, a grievous punishment shall afflict them on Our part."

قِيلَ يَـٰنُوحُ ٱهْبِطْ بِسَلَـٰمٍ مِّنَّا وَبَرَكَـٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

49. Such are some of the stories of the unseen that We are revealing to you: neither did you know them nor your people before this (inspiration reached you) and hence, you must be patient: excellent end belongs, undoubtedly, to the fearing.

تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَـٰذَا ۛ فَٱصْبِرْ ۖ إِنَّ ٱلْعَـٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

SECTION 5

50. And to the *`Aad,* (We sent) their brother, *Hood;* he said, "O my people! Serve (render exclusive obedience to) Allah other than Whom you do not have any god: (in worshipping other gods) you are nothing but forgers (of falsehood against Allah).

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾

51. O my people! I do not ask any reward of you against it: my reward does not lie but with (Allah) Who has brought me into being; do you not, then, exercise your reason?

يَـٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾

وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ
ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً
إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ ﴿٥٢﴾

52. And O my people! Seek forgiveness of your *Rabb* and then, turn to Him repentantly, He will send clouds pouring copiously over you and cause you to grow from strength to strength and you must not turn criminals."

قَالُوا۟ يَٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ
بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ
بِمُؤْمِنِينَ ﴿٥٣﴾

53. They said, "O *Hood!* You have not brought us any clear evidence and we are not going to abandon our deities at your word (bidding) and we are, also, not going to submit ourselves to you.

إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ ۗ قَالَ إِنِّىٓ
أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾

54. We say nothing but that one of our deities has afflicted you with a disease." *(Hood)* said, "I call upon Allah as a witness and you should, also, bear witness that I am exempt from (free from the blame of worshipping all those deities) whom you attribute associates (to Him)

مِن دُونِهِۦ ۖ فَكِيدُونِى جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾

55. Besides Him and hence, all of you (are free) to conspire against me and then, not give me any respite.

إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ
ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾

56. I rest in Allah, my *Rabb* and your *Rabb:* there is not any living being but He holds (it) by its forelock; indeed, my *Rabb* is on the straight path.

فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ ۚ
وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا ۚ
إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٥٧﴾

57. But, if you turn away (reject my guidance), I have, in that case, already, communicated, to you, (the message) which I have been sent with and my *Rabb* will appoint a people other than you as successors and you will not be able to harm Him at all; indeed, my *Rabb* watches over everything."

58. And when Our punishment visited on (his people), We rescued *Hood* and (all those people) who believed with him by (an act of) mercy on Our part and rescued them from a heavy punishment.

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

59. Such were the *`Aad* __ they repudiated their *Rabb's* verses and disobeyed His messengers and followed the command of every man arrogant, hostile to truth.

وَتِلْكَ عَادٌ جَحَدُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَعَصَوْا۟
رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

60. And they were followed by a curse in this world and on the Day of Resurrection, (also, they shall have it on them). Listen! The *`Aad* disbelieved in their *Rabb.* Listen! The *`Aad, Hood's* people, were wiped out.

وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا
كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾

SECTION 6

61. And (We sent) *Ṣaaliḥ,* their brother, to the *Thamood.* He said, "O my people! Serve (render exclusive obedience to) Allah other than Whom you do not have any god: He created you from the Earth and settled you on her and hence, you must seek forgiveness of Him and then, turn to Him repentantly; my *Rabb* is, certainly, close by, hears" (your prayers).

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟
ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ
وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى
قَرِيبٌ مُّجِيبٌ ﴿٦١﴾

62. They said, "O *Ṣaaliḥ*! You were, indeed, among us, very promising (giving expectation of success) before this (inspiration). Do you prohibit us from worshipping what our forefathers have been worshipping? And we are, in fact, in doubt, arousing disquiet, about what you call (invite) us to."

قَالُوا۟ يَٰصَٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ ۖ
أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا ۖ وَإِنَّنَا لَفِى شَكٍّ
مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي
وَءَاتَىٰنِي مِنْهُ رَحْمَةً فَمَن يَنصُرُنِي مِنَ ٱللَّهِ
إِنْ عَصَيْتُهُۥ ۖ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾

63. *(Ṣaaliḥ)* said, "O my people! Tell me. What do you think if I am on a clear evidence from my *Rabb* and He has shown me mercy on His part, who will, then, help me against Allah if I disobey Him? And, in that case, you will not add to me but loss (misguidance and ruin).

وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً
فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا
بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾

64. And O my people! This is Allah's she camel, a warning to you, and hence, leave her to graze (freely) throughout Allah's land and you must not even touch her with evil (intent) otherwise a punishment, close by, shall seize all of you."

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَٰثَةَ
أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾

65. But they hamstringed (and killed) her and then, *(Ṣaaliḥ)* said, "Enjoy yourselves in your homes for three days: such a threat is without any falsehood."

فَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا صَٰلِحًا وَٱلَّذِينَ ءَامَنُوا۟
مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْىِ يَوْمِئِذٍ ۗ
إِنَّ رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿٦٦﴾

66. Hence, when Our punishment visited on (his people), We rescued *Ṣaaliḥ* and (those people) who believed (in the guidance) with him by (an act of) mercy on Our part and (delivered them) from the disgrace of that day: indeed, (it is) your *Rabb* Who is, alone, the Omnipotent, the Almighty.

وَأَخَذَ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟
فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٦٧﴾

67. And a blast seized (the people) who had been doing wrong and hence, they were left lying prostrate with their faces downwards on the ground in their homes

كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۗ أَلَآ إِنَّ ثَمُودَا۟ كَفَرُوا۟ رَبَّهُمْ ۗ
أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾

68. As if they had never lived in them. Listen! The *Thamood* were thankless to their *Rabb*. Listen! The Thamood were wiped out.

SECTION 7

69. And Our envoys (angels) came to Abraham with good news. They said, "Peace." (Abraham) said, "Peace." And then, he was not long before he (went in and) brought a roasted calf.

وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ ۖ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾

70. But, when he saw that their hands did not reach out for it, he felt ill at ease about them and had a sensation of fear of them; they said, "Do not fear. We have been sent to (punish) Lot's people."

فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا۟ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾

71. And his wife was standing (close by) and she laughed (in joy) and then, We announced the good news of Isaac and after Isaac (that of) Jacob (to her).

وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ﴿٧١﴾

72. She said, "Woe to me! Shall I give birth to (a son) while I am an old woman and this, my husband, is, also, old? It is, indeed, something astonishing."

قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾

73. They said, "Do you wonder at Allah's decree? O (Abraham's) household! Allah's mercy and His blessings (are being showered) on you; indeed, He is praiseworthy, sublime."

قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾

74. Hence, when fright departed from Abraham and good news came to him, He started disputing with Us about Lot's people.

فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾

75. Indeed, Abraham was very forbearing, tender-hearted, turning to Allah repentantly.

إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾

76. "O Abraham! Leave off this (pleading): your *Rabb's* sentence (punishment) has, already, reached: and a punishment, without being repulsed, is going to visit upon them."

يَٰٓإِبۡرَٰهِيمُ أَعۡرِضۡ عَنۡ هَٰذَآۖ إِنَّهُۥ قَدۡ جَآءَ أَمۡرُ رَبِّكَۖ وَإِنَّهُمۡ ءَاتِيهِمۡ عَذَابٌ غَيۡرُ مَرۡدُودٖ ٧٦

77. And when Our envoys came to Lot, he felt grieved at them and his strength failed and could not stand (remain firm in the face of) them and said, "This is a hard day."

وَلَمَّا جَآءَتۡ رُسُلُنَا لُوطٗا سِيٓءَ بِهِمۡ وَضَاقَ بِهِمۡ ذَرۡعٗا وَقَالَ هَٰذَا يَوۡمٌ عَصِيبٞ ٧٧

78. And his people came to him hurrying towards him (his house) and earlier, they had been committing misdeeds; he said, "O my people! These are my daughters, they are the purest for you and hence, you must fear disobeying Allah and not disgrace me in regard to my guests: is there not a single man, following the right way, among you?"

وَجَآءَهُۥ قَوۡمُهُۥ يُهۡرَعُونَ إِلَيۡهِ وَمِن قَبۡلُ كَانُواْ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِۚ قَالَ يَٰقَوۡمِ هَٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطۡهَرُ لَكُمۡۖ فَٱتَّقُواْ ٱللَّهَ وَلَا تُخۡزُونِ فِي ضَيۡفِيٓۖ أَلَيۡسَ مِنكُمۡ رَجُلٞ رَّشِيدٞ ٧٨

79. They said, "You, already, know that we have no claim on your daughters and you, certainly, know what we want."

قَالُواْ لَقَدۡ عَلِمۡتَ مَا لَنَا فِي بَنَاتِكَ مِنۡ حَقّٖ وَإِنَّكَ لَتَعۡلَمُ مَا نُرِيدُ ٧٩

80. He said, "Would that I had strength to face you or I could turn to a strong (man) for support!"

قَالَ لَوۡ أَنَّ لِي بِكُمۡ قُوَّةً أَوۡ ءَاوِيٓ إِلَىٰ رُكۡنٖ شَدِيدٖ ٨٠

81. (The angels) said, "O Lot! We are your *Rabb's* envoys: they can never get at you and hence, you must move out with your household, during a part of the night, while none of you must turn one's face (backwards) except your wife: what shall visit upon them is going to visit upon her; the time appointed (for their punishment) is the morning; is not the morning close by?"

قَالُواْ يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓاْ إِلَيۡكَۖ فَأَسۡرِ بِأَهۡلِكَ بِقِطۡعٖ مِّنَ ٱلَّيۡلِ وَلَا يَلۡتَفِتۡ مِنكُمۡ أَحَدٌ إِلَّا ٱمۡرَأَتَكَۖ إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمۡۚ إِنَّ مَوۡعِدَهُمُ ٱلصُّبۡحُۚ أَلَيۡسَ ٱلصُّبۡحُ بِقَرِيبٖ ٨١

82. Hence, when Our sentence (punishment) came, We turned them (Sodom and Gomorrah) upside down and rained, on them, stones of baked clay, pile on pile,

فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا
وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ
مَّنضُودٍ ﴿٨٢﴾

83. Marked by your *Rabb* and these (towns) are not very far away from the wrongdoers.

مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِيَ مِنَ ٱلظَّٰلِمِينَ
بِبَعِيدٍ ﴿٨٣﴾

SECTION 8

84. And (We sent) *Shu`ayb,* their brother, to (the people of) *Madyan;* he said, "O my People! Serve (render exclusive obedience to) Allah other than Whom you do not have any god and you must not give short measure and weight; I see you (in a state of) welfare and I fear, for you, the punishment of a day encompassing (all of you),

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟
ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا تَنقُصُوا۟
ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ
وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

85. And O my people! You must give full measure and weight according to equity (justice according to natural law or right) and you must neither cheat the people of their commodities nor go to great lengths, throughout the land, causing wrong, corruption, and disorder.

وَيَٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ
وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟
فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

86. The lawful profit granted by Allah is the best for you, if you are believers; and I am not a guardian over you."

بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ
وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿٨٦﴾

87. They said, "O *Shu`ayb!* Does your prayer teach you that we must give up what our forefathers have been worshipping or that we must not act (behave in a manner suitable to) what we wish in our properties? You are very forbearing, rightly guided, indeed!"

قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ
مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا
مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾

88. He said, "O my people! Tell me. What do you think if I am on a clear evidence from my *Rabb* and He has given me excellent sustenance on His part, (what else shall I exhort you to do)? And I do not intend that I should, in opposing you, act contrary to what I restrain you from; I intend nothing but reform as far as I can; and my success (in my mission) does not (depend) but (on) Allah; in Him do I rest (trust) and to Him do I turn repentantly.

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي
وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ
إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ
مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ
وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

89. And O my people! (Your) opposition to me must not provoke you into (doing so much wrong) that (the punishment) the like of which had visited upon Noah's people or *Hood's* people or *Ṣaaliḥ's* people may also visit upon you; and Lot's people are not far away from you.

وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيٓ أَن يُصِيبَكُم مِّثْلُ
مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ ۚ
وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ﴿٨٩﴾

90. And you must seek forgiveness of your *Rabb* and then, turn to Him repentantly; indeed, my *Rabb* is merciful, loving."

وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّي
رَحِيمٌ وَدُودٌ ﴿٩٠﴾

91. They said, "O *Shu`ayb!* We do not follow much of what you say and, in fact, we consider you weak among us and if your 'gang' had not been (with you), We would have stoned you to death and you are not, at all, powerful against us."

قَالُوا۟ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ
وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ
لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾

92. He said, "O my people! Is my 'gang' more powerful for you than Allah? And you have relegated Him to the back behind you (pay Him no attention): in fact, my *Rabb* has thorough knowledge of what you are doing.

قَالَ يَٰقَوْمِ أَرَهْطِيٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ
وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّي
بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾

93. And O my people! Act according to your position, I am acting (according to mine): you shall, soon, know upon whom comes the punishment that will disgrace and who the liar is and await, I am, also, awaiting with you."

وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ ۖ وَٱرْتَقِبُوٓا۟ إِنِّى مَعَكُمْ رَقِيبٌ ﴿٩٣﴾

94. And when Our sentence (punishment) visited upon (his people), We rescued *Shu`ayb* and (those people) who believed (in the guidance) with him by (an act of) mercy on Our part and a blast seized all (those people) who had been doing wrong in punishment and hence, they were left lying prostrate with their faces downwards on the ground in their homes

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾

95. As if they had never lived in them. Listen! (The people of) *Madyan* were wiped out as (the people of) *Thamood* had been wiped out.

كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۗ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾

SECTION 9

96. And We sent Moses with Our miracles and clear commission

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٩٦﴾

97. To Pharaoh and his nobles (aristocracy), but they followed Pharaoh's command, though Pharaoh's command did not follow the right way.

إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ فَٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ ۖ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾

98. He will lead (be ahead of) his people on the Day of Resurrection and then, he will bring them into the fire (of the Hell) and how wretched will be the people who will be brought (there)!

يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ ۖ وَبِئْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ ﴿٩٨﴾

99. And they were followed by a curse in this (world) and on the Day of Resurrection, (also, a curse will

وَأُتْبِعُوا۟ فِى هَٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۚ بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ ﴿٩٩﴾

follow them); how evil is the "gift" they will be given! *(ironic connotation)*

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ ۖ مِنْهَا قَآئِمٌ وَحَصِيدٌ ﴿١٠٠﴾

100. Such are some of the stories of the towns that We are relating to you. Of them, some are standing (still extant) and (others) have been harvested / reaped, that is, mowed down.

وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ ۖ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾

101. And We had not wronged them, but they had wronged themselves and hence, the deities whom they used to pray to, besides Allah, had not helped them at all when your *Rabb's* sentence (punishment) visited on (them) and (their deities) had not added to them but ruin.

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

102. And such (similar) is your *Rabb's* seizure (punishment) when He seizes (punishes) towns (human societies) while they are wrongful; indeed, His seizure (punishment) is painfully violent.

إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾

103. Indeed, in such (stories as related above) there is a lesson for (those people) who fear the punishment of the afterworld; that will be the Day when all the human beings will be gathered up and that will be the Day when all the witnesses and the witnessed shall appear (before Allah for judgement).

وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾

104. And We are not delaying it but for a term reckoned.

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾

105. The Day when it comes, nobody shall speak except by His permission; and hence, among them (there will be) unfortunate and fortunate.

فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا
زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

106. Hence, as for (those people) who will be unfortunate, they shall go into the fire (of the Hell) in which they shall have sighing and sobbing.

خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

107. They shall abide in it eternally as long as the heavens and the Earth exist except what your *Rabb* wills; indeed, your *Rabb* does what He wills.

وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا
مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ
عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾

108. And as for those (people) who will be fortunate, they shall be in the Paradise, abiding in it eternally as long as the heavens and the Earth exist except what your *Rabb* wills __ a grant uninterrupted.

فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ ۚ مَا يَعْبُدُونَ
إِلَّا كَمَا يَعْبُدُ ءَابَآؤُهُم مِّن قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ
نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾

109. Hence, you must not be in doubt of what these (disbelievers) worship; they are not worshipping but as their forefathers had been worshipping before (in the past); and We will pay them up their share (of punishment) without any abatement.

SECTION 10

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۚ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ
وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾

110. And We had, certainly, given Moses the Book (Torah), but differences had been given rise to about it; and if your *Rabb's* warning (of punishment in the afterworld) had not preceded, judgement would have been pronounced among them; and they are, in fact, in doubt of it (the *Quraan*), arousing disquiet.

وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ
أَعْمَٰلَهُمْ ۚ إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

111. And your *Rabb* shall requite all of them for their actions in full; He is, indeed, fully cognizant (aware) of what they are doing.

فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ
إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

112. Hence, you must stand to (abide by / adhere to), as you have been commanded and (all those people) who repent with you and (O believers!) You must not exceed the bounds; indeed, He is watchful of what you are doing.

وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ ٱلنَّارُ
وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ
لَا تُنصَرُونَ ﴿١١٣﴾

113. "And you must not lean towards (those people) who do wrong otherwise the fire (of the Hell) shall afflict you __ and you do not have any protector besides Allah __ and then, you shall not be helped."

وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ
إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ
ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾

114. And you must perform the obligatory prayer at both the ends of the day and in some parts of the night; indeed, virtues undo vices; such is the admonishment to those who bear in mind.

وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١١٥﴾

115. And you must be patient because Allah never nullifies the reward of the beneficent.

فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُو۟لُوا۟ بَقِيَّةٍ
يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِى ٱلْأَرْضِ إِلَّا قَلِيلًا
مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَٱتَّبَعَ ٱلَّذِينَ
ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ وَكَانُوا۟ مُجْرِمِينَ ﴿١١٦﴾

116. Hence, why had there not been, among the communities before you, such men possessing moral excellence and wisdom as would have restrained (their peoples) from causing wrong, corruption, and disorder throughout the Earth? (But there were not many) except a few (persons) among (those people) whom We had rescued from them (the corrupt people) and (those people) who had been doing wrong kept pursuing the life of opulence, luxury, and committing excesses in which they were steeped and they were criminals.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ

117. And your *Rabb* is not such as to wipe out towns (human societies)

unjustly while their people are reformers.

وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾

118. And if Allah had willed, He would have turned the human beings into a single community (but He did not will so) and they shall always be disagreeing (with one another)

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

119. Except (those people) on whom He will have mercy and for such (a purpose) He has created them and your *Rabb's* warning (of punishment), "I will fill the Hell with jinn and human beings all together," shall be accomplished.

إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

120. And each of the stories of the messengers We have been relating to you is (something) by which We fortify your heart; and the truth and exhortation and warning for the believers have come to you in (by means of) this (each account).

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And tell (those people) who do not believe, "Act according to your position, We are acting (according to ours)

وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ ﴿١٢١﴾

122. And await (the outcome), we are, also, awaiting."

وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٢٢﴾

123. And to Allah belongs the unseen of (what is hidden throughout) the heavens and the Earth and to Him is returned every matter in its entirety and hence, you must serve (render exclusive obedience to) Him and rest (trust) in Him; and your *Rabb* is not unmindful of what you are doing.

وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

SURAH YOOSUF (12)

The Surah *Yoosuf* illustrates the theme set out in the Surah *Yoonus* most graphically and hence, it has been called the best of the narratives, the purpose being to exhort the recipients of the *Quraan* to exercise their reason. In the Surah *Hood,* the theme has been illustrated with a narrative of many messengers. In this surah, it has been illustrated through a single person __ Joseph __ who represents the Last Messenger and his ten brothers who represent the Last Messengers' kinsmen __ the *Quraysh* of Makka. This narrative is a conflict with a lesson __ rank hostility born of jealousy is self-defeating. As Joseph was talented and hence, his brothers were jealous of him and conspired to kill him and, finally, threw him into a well, so were the *Quraysh,* jealous of and hostile to the Messenger. They, also, conspired to kill him. But the Messenger's timely escape rescued him. As Joseph, after suffering for about twelve years, rose to power and glory in Egypt, so did the Messenger. After reaching Medina, he rose to unrivalled, unexampled, and unparalleled power and glory. As the ten brothers stood humbly asking for alms before Joseph and he forgave them, so did the Messenger, after conquering Makka, forgive the humbled *Quraysh* and recited the same verse (the ninety-second verse) which Joseph had recited while forgiving his brothers. Hence, the analogy is complete. The conflict results in the triumphant success of the Messenger as that of Joseph and the ignominious defeat of the *Quraysh* as that of Joseph's brothers. When the Surah was revealed, there was warning for the *Quraysh* and good news for the Messenger in it and it proved up to the hilt.

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The Surah, from the fourth verse to the one hundred and first verse narrates Joseph's story to the Messenger who had no access to the Torah as he was unlettered. Besides, the account in the Torah is inconsistent, while the entire narrative in the *Quraan* is free from any inconsistency. Moreover, its artistic and symbolic presentation distinguishes it from the Biblical account. Hence, it is not a forged narrative as clarified in the third verse as well as in the one hundred and eleventh verse of the Surah. After narrating the story symbolically, the Surah proceeds, from the one hundred and second verse to its close, to console the Messenger and warn the polytheists among the *Quraysh.* The Messenger cannot compel them to believe in the *Quraan* and the polytheists will refuse to profit from the signs in the heavens and the Earth. They will not exercise their reason and learn their lesson from the accounts of the doomed peoples of the ancient world. Hence, if they persist in polytheistic worship, they cannot ward off punishment from them as the criminals of the past had not been able to do so. The Messenger is, therefore, told to declare that he is following the straight path along with his followers with full insight and all of them shall continue to do so fearlessly without any pliancy for polytheism. It is, only, the people who possess reason without passions, in fact, learn their lesson from such narratives.

SURAH YOOSUF

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

1. *Alif laam raa;* these are the verses of the Book *(Quraan)* expounding (the guidance).

2. We have revealed it as a recitation in `Arabic so that all of you may exercise your reason.

3. We are relating the best of the narratives to you because We have revealed this *Quraan* to you and, before it, you were, certainly, among the unmindful.

4. Imagine when Joseph said to his father, "O my father! I have dreamt eleven stars and the Sun and the Moon __ I dreamt them prostrating themselves to me."

5. He said, "O my son! You must not relate your dream to your brothers because they will hatch up a conspiracy against you: the Devil is, indeed, a clear enemy of man.

6. And similarly, your *Rabb* shall single you out (as a messenger) and instruct you in some of the interpretability of events (circumstances, situations, and problems) and complete (make whole or perfect) His grace for you and for Jacob's people as He had completed it, earlier, for your forefathers, Abraham and Isaac; indeed, your *Rabb* has knowledge, wisdom."

سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الر ۚ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۖ إِنَّ الشَّيْطَانَ لِلْإِنسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

SECTION 2

7. In fact, there are lessons in (the narrative of) Joseph and his brothers for the questioners.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِۦٓ
ءَايَٰتٌ لِّلسَّآئِلِينَ ﴿٧﴾

8. Imagine when they said, "Joseph and his brother (Benjamin) are more affectionate to our father than we though we are a (strong) band (an organised group of men): indeed, our father is in clear error.

إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا
وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٨﴾

9. (Let us) kill Joseph or cast him off in a land, your father's face will, then, turn to you exclusively and, after (doing) it, you will be all right as kinsfolk."

ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ
أَبِيكُمْ وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ قَوْمًا صَٰلِحِينَ ﴿٩﴾

10. A proposer, among them, said, "You must not kill Joseph and throw him into the bottom of a well. Some caravan (passing by) will happen to find him, if, at all, you are bent on doing anything." (All of them agreed on it.)

قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ
ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ
فَٰعِلِينَ ﴿١٠﴾

11. They said, "O our father! What is the matter with you that you do not entrust Joseph to us though we are, certainly, his well-wishers?

قَالُوا۟ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ
لَنَٰصِحُونَ ﴿١١﴾

12. Send him with us tomorrow, he will enjoy himself and play and we will, certainly, be his protectors."

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ
لَحَٰفِظُونَ ﴿١٢﴾

13. He said, "It grieves me (to think) that you will take him (along with you) and I fear that a wolf will eat him up while you are unmindful of him."

قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ وَأَخَافُ
أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ﴿١٣﴾

14. They said, "If a wolf eats him up while we are a (strong) band (an organised group of men), we will, in that case, be, certainly, losers."

قَالُوا۟ لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ
إِنَّآ إِذًا لَّخَٰسِرُونَ ﴿١٤﴾

15. Hence, soon after, they took him along and decided unanimously that they would throw him into the bottom of a well; while We inspired him, "You shall, (one day), tell them about this assault of theirs and they will be (wholly) unaware" (of you).

فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ
ٱلْجُبِّ ۚ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا
وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

16. And they came to their father, at nightfall (the onset of night), weeping.

وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ﴿١٦﴾

17. They said, "O our father! We went far contending together in a race while we left Joseph with our belongings and then, a wolf ate him up and you are not going to believe us even if we are truthful."

قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ
عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ بِمُؤْمِنٍ
لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ﴿١٧﴾

18. And they came with false blood on his shirt; he said, "On the contrary, your selves have misguided and lured you into doing this heinous act and hence, graceful patience is, (the best course) and (it is) Allah from Whom help can be sought against what you narrate."

وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ
لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ
وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾

19. And there came a caravan and they sent their waterer (to draw water) and hence, he lowered his bucket (into the well and when he hauled it up), he said, "Good news! Here is a lad!" And they hid him as a commodity; and Allah knew what they were doing.

وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ
يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ وَأَسَرُّوهُ بِضَٰعَةً ۚ
وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ﴿١٩﴾

20. And they sold him for a paltry sum, a few silver coins and they were quite indifferent to him.

وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ
وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾

SECTION 3

21. And from Egypt, (the man) who bought him (Joseph), said to his

وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى

wife, "Treat him generously (during) his stay (because) it may be that he benefits us or we may adopt him as (our) son." And in this way, We settled down Joseph in the land and (We did it) so that We should instruct him in some of the interpretability of events (circumstances, situations, and problems); and Allah is predominant over His affairs, but most of the people do not know.

مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ
وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ
وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ
عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ ﴿٢١﴾

22. And when he attained his maturity, We gave him judgement and knowledge; and in this way, do We reward the beneficent.

وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ
وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾

23. And (the woman) in whose house he was, attempted to tempt him into going to bed with her (illegal sexual intercourse) and closed the doors and said, "Come here." He said, "I seek Allah's protection. My master has, certainly, treated me well (during) my stay here: wrongdoers do not, certainly, prosper."

وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ
ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ
إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ إِنَّهُۥ لَا يُفْلِحُ
ٱلظَّٰلِمُونَ ﴿٢٣﴾

24. And she had, already, had designs on him and he would, also, have directed his mind at her if he had not discerned his *Rabb's* proof (cogent evidence __ inner light __ compelling the acceptance of truth; We did) in that manner so that We should avert evil and obscenity from him; he was, indeed, among Our select servants.

وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَٰنَ
رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ
وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴿٢٤﴾

25. And both of them, contending together, raced (towards) the door and she tore his shirt lengthwise from the back and both of them found her husband at the door; she said, "What else can be the requital

وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا
سَيِّدَهَا لَدَا ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ
بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

of (a man) who has evil intent against your wife except that he must be imprisoned or have grievous punishment?"

قَالَ هِيَ رَٰوَدَتْنِي عَن نَّفْسِي ۚ وَشَهِدَ شَاهِدٌ
مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ
فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٦﴾

26. He said, (It was) "She (who) attempted to tempt me into going to bed." And a witness from her people bore witness, "If his shirt is torn from the front, she is, then, speaking the truth and he is among the liars.

وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ
وَهُوَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٧﴾

27. And if his shirt is torn from the back, she is, then, lying and he is among the truthful."

فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ
مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

28. Consequently, when he saw his shirt torn from the back, he said, "It is, certainly, your evil design: in fact, your designs are very terrible."

يُوسُفُ أَعْرِضْ عَنْ هَٰذَا ۚ وَٱسْتَغْفِرِي لِذَنۢبِكِ ۖ
إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ ﴿٢٩﴾

29. "O Joseph! Leave off this" (matter); and, (turning to his wife he said), "Seek forgiveness of your sin: you are, certainly, among the sinners."

SECTION 4

وَقَالَ نِسْوَةٌ فِي ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ
فَتَىٰهَا عَن نَّفْسِهِۦ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَىٰهَا
فِي ضَلَٰلٍ مُّبِينٍ ﴿٣٠﴾

30. And the women throughout the city said, "The wife of *Azeez* has been attempting to tempt her young slave into going to bed with her: (her) love (for him) has penetrated into the core of her heart: we consider her to be in clear error" (straying from the right course),

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ
مُتَّكَـًٔا وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ
عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ
لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

31. So, when she heard of their wiliness, she invited all of them and arranged (a feast) with cushions for them and gave each one of them a knife and said (to Joseph), "Come out before them." When they looked at him, they (were wonderstruck and) extolled him and

gashed their hands and said, "How far and free from imperfections is Allah! This (youth) is not a man! This (youth) is no less than a divine angel."

32. She said, "Such is (the man) about whom you have been upbraiding me and I had, certainly, attempted to tempt him into going to bed with me, but he chose freely to abstain from sin and if he does not do what I command him, he shall be imprisoned and be among the dishonourable."

قَالَتْ فَذَٰلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ۖ وَلَقَدْ رَاوَدْتُهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ ﴿٣٢﴾

33. He said, "O my *Rabb*! Prison is dearer to me than what they are inviting me to and if You do not avert their designs from me, I will yield to them (their temptations) and be among the ignorant."

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾

34. His *Rabb,* then, heard him (his prayer) and hence, averted their (evil) designs from him; He, is certainly, the Hearer, the Omniscient.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

35. Then, it appeared to them (proper), after they had seen (a number of) signs, that they must imprison him for some time.

ثُمَّ بَدَا لَهُم مِّن بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ ﴿٣٥﴾

SECTION 5

36. (Joseph was, then, sent to prison.) And there entered the prison two youths with him: one of the two said, "I have dreamt that I am pressing wine." And the other said, "I have dreamt myself, on my head, carrying bread from which birds are eating: tell us its interpretation: we consider you among the beneficent."

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

37. He said, "The food that both of you are provided with shall not come to both of you, but I will tell both of you its interpretation before it comes to both of you; such (interpretability as I possess) is a part of what my *Rabb* has taught me; in fact, I have given up the way of the people who do not believe in Allah and they are (the people who are) the disbelievers in the afterworld.

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ ۚ إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ﴿٣٧﴾

38. And I have come to follow the way of my forefathers, Abraham and Isaac and Jacob; it does not become us that we should attribute any associate to Allah; such (a gift comes) from Allah's bounty on us and on (other) human beings, but most of the people do not thank.

وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ۚ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

39. O both of my companions in prison! Are various deities (gods and goddesses) better or Allah, the One, the Subduer?

يَٰصَٰحِبَىِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٣٩﴾

40. You do not worship, excluding Him, but (certain) names __ which you and your forefathers have given __ for which Allah has not revealed any authority; absolute power to rule and judge does not belong to anyone but to Allah; He commands that you must not serve (render exclusive obedience to anyone) but to Him. Such is the straight way of life, but most of the human beings do not know.

مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

41. O both of my companions in prison! As for one of you two, he will serve wine to his lord (the king) and as for the other, he will be crucified and then, birds will peck (nibble) at

يَٰصَٰحِبَىِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى رَبَّهُۥ خَمْرًا ۖ وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ

مِن رَّأْسِهِۦ ۚ قُضِىَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾

his head; the matter about which both of you asked me for my opinion has been decided."

وَقَالَ لِلَّذِى ظَنَّ أَنَّهُۥ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

42. And, of the two, (Joseph) said to (the youth) whom he believed that he was going to survive, "Mention me (my case while you are) with your lord" (the king), but the Devil made him neglect mentioning (Joseph) to his lord (the king), and hence, (Joseph) had to stay in prison for many (from three to nine) years.

SECTION 6

وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ ۖ يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

43. And the king said, "I dreamt seven fat cows whom seven emaciated cows were eating and seven green ears (of corn) and (seven) others dry. O courtiers! Give me your considered opinion on my dream, if you can interpret a dream."

قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ ﴿٤٤﴾

44. They said, "They are confused dreams and we do not know the interpretation of (such) dreams."

وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأْوِيلِهِۦ فَأَرْسِلُونِ ﴿٤٥﴾

45. And, of the two, (the youth) who had survived, and remembered (Joseph) after a long period of time, said, "I will tell you its interpretation and hence, send me" (to him).

يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

46. (The youth said to him), "Joseph! O the utmost in truthfulness! Give us your considered opinion on (a dream the king had), 'seven fat cows whom seven emaciated cows were eating and seven green ears (of corn) and (seven) others dry,' so that I may go back to the people so that they may, also, come to know" (the real interpretation of the king's dream).

47. (Joseph) said, "You will be growing crops for seven years continuously and hence, you must leave whatever you harvest in its ears except the little (grain) out of which you will (get your food to) eat.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾

48. Then, there shall come, after those (seven years of prosperity), seven lean (years) which will eat what provision you will have made for them (lean years) except the little (grain) a part of which you will have preserved.

ثُمَّ يَأْتِي مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾

49. Then, there shall come, after such (years of scarcity), a year during which people will be sent (granted) rain (by Allah) and during which they will press (fruit) to extract juice."

ثُمَّ يَأْتِي مِنۢ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾

SECTION 7

50. And (when he heard this interpretation), the king said, "Bring him to me." But, when (the king's) courier came to him, (Joseph) said, "Go back to your lord and ask him, 'What was the matter with the women who had gashed their hands? My *Rabb,* certainly, knows their designs.'"

وَقَالَ ٱلْمَلِكُ ٱئْتُونِي بِهِۦ ۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّٰتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

51. The King said, "What was the matter with you, when you had attempted to tempt Joseph" into going to bed with him? They said, "How far and free from imperfections Allah is! We did not come to know of any vice against (to his disadvantage) him; the wife of *Azeez,* also, said, 'Now, the truth has appeared in broad daylight. I had attempted to tempt him into going to bed with me and he is, certainly, among the truthful.'"

قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٥١﴾

ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

52. (Then Joseph said), "Such (a step I took) so that he *(Azeez)* must know that I had not betrayed him behind his back and that Allah, certainly, does not promote the designs of betrayers (the treacherous).

وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

53. And I do not clear myself; the self, certainly, incites (man) to evil unless my *Rabb* has mercy on (anyone); my *Rabb* is, certainly, forgiving, merciful."

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

54. And the King said, "Bring him to me, I will single him out for myself." Hence, when he talked to him, he said, "You are, from today, with us, a trustworthy man of high position."

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۖ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾

55. (Joseph) said, "Appoint me on the finances of the land: I have preservability (as well as) knowledge."

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ۖ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

56. And, in this way, We gave Joseph power and authority in the land: he could settle down in it wherever he liked; We have Our mercy on whom We will and We do not nullify the reward of the beneficent.

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

57. And the reward of the afterworld is the best for (those people) who believe and guard themselves against evils.

SECTION 8

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ ﴿٥٨﴾

58. And Joseph's brothers came and hence, they called on him and he recognized them while they were ignorant of him.

59. And when he had supplied them with their supply (of the grain), he said, (When you come next), "You must bring (the other) brother that you have from your father. Do you not see that I give full measure (of the grain) and I am the best of hosts?

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنزِلِينَ ﴿٥٩﴾

60. But, if you do not bring him to me, you shall neither have any measure (of the grain) from me nor shall you come near me."

فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا تَقْرَبُونِ ﴿٦٠﴾

61. They said, "We will seek to lure his father away from him and we will do" (so).

قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

62. And (Joseph) said to his young slaves, "Put their moneys into their saddlebags. It may be that they recognize it when they return to their people (and, appreciating it), they may come back" (again).

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

63. So, when they returned to their father, they said, "O our father! Grain has been withheld from us (for the future) and hence, you must send our brother with us, we will receive full measure (of grain) and we will, certainly, be his protectors."

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾

64. He said, "I shall not trust you in his case, but as I trusted you in the case of his brother before (in the past). (But, if you insist), Allah is, then, the best protector and He is the Most Merciful."

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنتُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

65. And when they opened their baggage, they found (that) their moneys had been returned to them.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا مَا نَبْغِي ۖ هَٰذِهِ بِضَاعَتُنَا

رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

They said, "O our father! What (more) do we wish? Here is our money having been returned to us: (we will go) and bring (more) food for our people and protect our brother and add a camel's load (of grain) to (our present supply): such a camel's load (of grain) is easy" (to get).

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ ۖ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

66. He said, "I will not send him along with you till you give me an obligation (commitment / undertaking) on oath by Allah that you shall bring him to me except that all of you are besieged" (by the enemy). Hence, when they gave him their obligation, he said, "Allah is the witness of what we say."

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ ۖ وَمَا أُغْنِي عَنكُم مِّنَ اللَّهِ مِن شَيْءٍ ۖ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

67. And he, (further), said, "O my sons! All of you must not enter (the capital) through a single gate, and you must, rather, enter (the capital) through different gates and I cannot help you against Allah at all: absolute power to rule and judge belongs to none but Allah: in Him do I rest (trust) and in Him must rest all those who trust" (want to have assured reliance).

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِي عَنْهُم مِّنَ اللَّهِ مِن شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

68. And when they entered (the capital) from where their father had instructed them: __ he could not help them against Allah at all (through this precautionary measure) except that it was in Jacob's heart a desire which he fulfilled; and he, certainly, possessed knowledge because We had taught him, but most of the people do not know.

SECTION 9

69. And when they called on Joseph, he received his brother (Benjamin) at his own house saying "I am your brother (Joseph) and hence, you must, no more, be sorry for what they have been doing."

وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَـِٔسْ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٦٩﴾

70. Hence, when he had supplied them with their supply (of grain), he put (his) drinking vessel into the saddlebag of his brother and then, a caller called out "O (the people of) the caravan! You are, certainly, thieves."

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَـٰرِقُونَ ﴿٧٠﴾

71. And, turning to them, they said, "What have you lost?"

قَالُوا۟ وَأَقْبَلُوا۟ عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾

72. They said, "We have lost the King's silver cup (used as a drinking vessel) and whoever brings it shall have a camel's load (of grain) and we are its guarantor."

قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ﴿٧٢﴾

73. They said, "We swear by Allah! You, certainly, know that we have neither come to cause any wrong, corruption, and disorder in the land nor are we thieves."

قَالُوا۟ تَٱللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَـٰرِقِينَ ﴿٧٣﴾

74. They said, "What is his punishment if you turn out to be liars?"

قَالُوا۟ فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمْ كَـٰذِبِينَ ﴿٧٤﴾

75. They said, "His punishment? He (the man) in whose saddlebag it is found, shall, as a necessary consequence, have (be arrested for) his punishment; in this way, do we requite the wrongdoers with."

قَالُوا۟ جَزَٰٓؤُهُۥ مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّـٰلِمِينَ ﴿٧٥﴾

76. Hence, he started (searching) their bags before his brother's bag and then, he took it out of his brother's

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ

لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَن يَشَاءَ اللَّهُ ۚ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ ۗ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

bag; in this way, did We design (execute a plan) for Joseph: he was not in a position to take hold of his brother under the King's law except that Allah had so willed; We raise, in positions, whom We will; and, above everyone possessed of knowledge, there is the Omniscient Being (Allah).

قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ مَّكَانًا ۖ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾

77. They said, "If he (Benjamin) has stolen, he had a brother (Joseph) who had, also, stolen before" (in the past); but Joseph kept it hidden in his heart and did not disclose it to them; he said (to himself), "All of you are yourselves extremely wicked and Allah knows best what you are alleging" (to us).

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

78. They said, "O *Azeez!* In fact, he has an extremely old father and hence, hold one of us in his place: indeed, we see that you belong to the beneficent."

قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَاعَنَا عِندَهُ ۖ إِنَّا إِذًا لَّظَالِمُونَ ﴿٧٩﴾

79. He said, "We seek Allah's protection that we should arrest (anyone) except (the man) with whom we have found our object. If we do so, we will, then, certainly, be wrongdoers."

SECTION 10

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمُونِي يُوسُفَ ۖ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

80. Hence, when they lost all hope in him, they isolated themselves for consultation (among themselves): the eldest of them said, "Do you not know that your father has, already, imposed an obligation, in the name of Allah, on you and before (in the past) what bounds you had exceeded in regard to Joseph? I will not, therefore, leave

(this) land till my father allows me or Allah pronounces a judgement concerning me and He is the Best Judge.

ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ ﴿٨١﴾

81. Go back to your father and say, 'O father! Your son has stolen (and he is under arrest) and we testify (declare solemnly) nothing but what we know and we were not capable of foreknowing the unseen.

وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَٰدِقُونَ ﴿٨٢﴾

82. And (you may) ask the town-speople among whom we (had stayed) and the caravan's people with whom we have travelled (back home); And we are, certainly, truthful,'" (in our statement).

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى ٱللَّهُ أَن يَأْتِيَنِى بِهِمْ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٨٣﴾

83. (Jacob) said, "On the contrary, your selves have misguided and lured you into doing yet another heinous act: graceful patience is, therefore, (the best course): it may be that Allah brings them together to me; He is, indeed, the Omniscient, the Sole Source of wisdom."

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

84. And he shunned all of them and said (to himself), "Alas! I weep for Joseph" And both of his eyes whitened with grief because he choked his sorrow back.

قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ ٱلْهَٰلِكِينَ ﴿٨٥﴾

85. They said, "By Allah! You will keep on remembering Joseph till you are emaciated in body and disordered in mind or you meet your death."

قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

86. He said, "In fact, I complain of my plight and grief to Allah and, from Allah, I know what you do not know.

87. O my sons! Go and seek after Joseph and his brother and you must not despair of Allah's mercy: none, indeed, despairs of Allah's mercy but the disbelieving people."

يَٰبَنِيَّ ٱذْهَبُوا۟ فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ
وَلَا تَا۟يْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ ۖ إِنَّهُۥ لَا يَا۟يْـَٔسُ مِن رَّوْحِ
ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَٰفِرُونَ ﴿٨٧﴾

88. Hence, when they called on him (Joseph), they said, "O *Azeez!* Adversity has afflicted us and our people and we have come (to you) with a paltry sum (amount of money) and hence, (we request you to) give us full measure (of the grain) and give us alms (for Allah's sake): Allah does, indeed, reward the alms givers."

فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا
ٱلضُّرُّ وَجِئْنَا بِبِضَٰعَةٍ مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ
وَتَصَدَّقْ عَلَيْنَا ۖ إِنَّ ٱللَّهَ يَجْزِى
ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾

89. He said, "Do you know what you had done by Joseph and his brother when you were steeped in ignorance?"

قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ
إِذْ أَنتُمْ جَٰهِلُونَ ﴿٨٩﴾

90. They said (with a start), "Are you, really, Joseph?" He said, "I am Joseph and this is my brother (Benjamin). Allah has bestowed His blessings on us: He, certainly, (does so on) whoever guards himself against His disobedience and remains patient, because Allah does not nullify the reward of the beneficent."

قَالُوٓا۟ أَءِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا۠ يُوسُفُ
وَهَٰذَآ أَخِى ۖ قَدْ مَنَّ ٱللَّهُ عَلَيْنَا ۖ إِنَّهُۥ مَن يَتَّقِ
وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ
ٱلْمُحْسِنِينَ ﴿٩٠﴾

91. They said, "By Allah! He has, already, granted you superiority over us and we have, certainly, been sinners."

قَالُوا۟ تَٱللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا
وَإِن كُنَّا لَخَٰطِـِٔينَ ﴿٩١﴾

92. He said, "There is no rebuke against you, today: may Allah forgive you and He is the Most Merciful.

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ
وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾

93. Go back with my shirt __ here it__ is__ and cast it over my father's face, he shall get back (his)

ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى
يَأْتِ بَصِيرًا وَأْتُونِى بِأَهْلِكُمْ

eyesight and come back to me with all your people."

أَجْمَعِينَ ﴿٩٣﴾

SECTION 11

94. And when the caravan left (Egypt), their father said, "I, certainly, find Joseph's smell, if you do not accuse me of dotage."

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَا أَن تُفَنِّدُونِ ﴿٩٤﴾

95. They said, "By Allah! You are, still, (labouring under the same) old delusion / error."

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾

96. Hence, when, (it so happened), that the announcer of good news came, he cast it (the shirt) over his face and hence, he got back (his) eyesight, (Jacob) said, "Did I not tell you that, from Allah, I knew what you did not know?"

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

97. They said, "O our father! Seek (Allah's) forgiveness of our sins for us. We have, certainly, been sinners."

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

98. He said, "I will, soon, seek forgiveness of my *Rabb* for you: He is, indeed, the Most Forgiving, the Most Merciful."

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

99. Hence, when they called on Joseph, he received his parents at his own house and said, "Enter Egypt, if Allah wills, (and live here) peacefully." *

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ ﴿٩٩﴾

100. And he raised his parents on the throne and all of them fell prostrating themselves before him and (Joseph) said, "O my father! This is the interpretation of my dream (which I had had) before (in the past): my *Rabb* has proved it

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَٰذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَن نَّزَغَ الشَّيْطَانُ

بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۚ
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

to be true and He did me good, when He took me out of prison and brought all of you from the desert after the Devil had sown the seeds of enmity between me and my brothers; my *Rabb* is, indeed, very subtle for what He wills; He is, indeed, the Omniscient, the Sole Source of wisdom.

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي
مِن تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ
أَنتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي
مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

101. O my *Rabb*! You have granted me a part of the sovereignty (power and authority in Egypt) and instructed me in some of the interpretability of events (circumstances, situations, and problems); O Originator of the heavens and the Earth! You are my protector in the world and the afterworld: grant me to die while submitting myself (to Your will) and join me together with the righteous."

ذَٰلِكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ
لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

102. Such are some of the stories of the unseen (ancient past) We are revealing to you and you (the Messenger) were not with them when they had decided on their assault unanimously (to throw Joseph into a well) and they were conspiring (against him).

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ
بِمُؤْمِنِينَ ﴿١٠٣﴾

103. And most of the people are not going to be believers even if you desire burningly,

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ
إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿١٠٤﴾

104. Though you are not asking them for any reward against (in return for) it; it (the *Quraan*) is nothing but a (profound) book (with a message) for all the human beings.

SECTION 12

105. And how many a sign throughout the heavens and the Earth they pass by and turn a deaf ear to (are unresponsive)!

وَكَأَيِّن مِّنْ ءَايَةٍ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

106. And most of them do not believe in Allah, but, at the same time, they attribute associates (deities to Him)

وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾

107. Are they, then, safe (not exposed to danger) that a disaster of Allah's punishment may visit upon them or the Hour of Resurrection may visit upon them, all of a sudden, while they are unconscious (of it)?

أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

108. Say, "This is my way __ I call you to Allah, with (full) insight, I and (all those believers) who follow me and Allah is free from imperfections and I do not belong to the polytheists."

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾

109. And We did not send, before you (in the ancient past), but (distinguished) men whom We used to inspire (and they used to be) from the peoples of the towns (organized human societies): do they not, then, travel through the Earth so that they should see, (for themselves), how (terrible) the end of (those peoples) who had existed before them, had been? And the home of the afterworld is, certainly, the best for (those people) who guard themselves against evils: do you not, then, exercise your reason?

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

110. (In the ancient past Our messengers kept persuading their respective peoples to accept their messages) till, when the messengers lost all hope and (their peoples) also, thought that they had been told lies,

حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١١٠﴾

Our help came to them (the messengers) and hence, (those people) whom We willed were rescued (from the punishment) and Our punishment cannot be repelled from a criminal people.

111. In their stories, there is a lesson (an instructive example) for (the people) possessing reason purified of passions: it (the *Quraan*) is not a document (a written matter) that has been forged, on the contrary, it is the substantiation of what (had been revealed) before it and the detail of everything and guidance and mercy for the people who believe.

**It is complimentary because they are already, in Egypt. In Arabic, it is a literary tradition.*

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ
مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

SURATURRA`D (13)

The *Suraturra`d* follows, in a logical order, the Surah *Yoosuf* and the Surah *Hood* which exemplify the theme of the Surah *Yoonus*. This surah, instead of relying on historical evidences to illustrate the theme, refers to natural phenomena of daily experience to argue against polytheism, warn the polytheists to shake it off or face punishment, and console the Messenger and the believers that they shall have a happy reward. The Surah opens with the assurance that the *Quraan* is Allah's book, being revealed from Him __ the Being Who has raised the heavens without any pillars, exercises sovereignty over the entire cosmos, and subjects all the stars including the Sun and the Moon to a law. He has spread the Earth, fixed mountains, made rivers, brought forth fruit in pairs, and makes night cover day to afford human beings an opportunity to ponder them and arrive at the unity of the Godhead. The fourth verse presents more natural phenomena for the people who exercise their reason. The Supreme Being Who has created them, the Surah argues in the next verse, can create them after their death for accountability. If they do not come to believe in it, they shall have eternal punishment over and above deterrent punishment visiting on them in the world. They demand signs and such natural phenomena as have been enumerated above are the signs. The Surah proceeds further to stress His absolute knowledge and the eleventh verse declares that Allah treats a people according to their conduct and when He decrees punishment, none can avert it. The Surah, from the twelfth verse, proceeds further to refer to the natural phenomena like the lightning, heavy clouds, thunder and thunderbolts, and stresses His omnipotence to arrive at the inescapable conclusion that He, alone, must be prayed to. To Him submit themselves all those who exist throughout the heavens and the Earth. Hence, all the deities are false and spurious as they cannot create anything.

The Surah proceeds to mention rainfall, foam, and froth in the seventeenth verse and equates falsehood with foam and froth and truth with water which benefits human beings, meaning by it the revealed knowledge. Those people who accept it shall have excellent reward and those people who reject it shall have eternal punishment. They are like the seeing and the blind. The Surah, from the twentieth verse up to the twenty-fourth verse shows the conduct and the reward of the seeing __ the people exercising reason. The twenty-fifth verse shows the conduct and the punishment of the blind __ the people not exercising reason. Besides, it is not the worldly sustenance that is the end of life. There is the afterworld to consider. But the polytheists demand some miracle as a proof. The Surah suggests that there are signs upon signs in the natural phenomena which, if rightly pondered, shall lead anyone to shun polytheism and accept the unity of the Godhead or monotheism. Such believers shall have eternal bliss. Besides, the demand of miracles was voiced by all the doomed peoples and the Last Messenger has been commissioned to declare the message of their messengers through the *Quraan*. The thirty-first verse suggests that it is not the miracle that leads one to believing in Allah. It is the exercise of reason and pondering the natural phenomena which lead one to believing in Allah and His message. But, in spite of His forbearance, disasters keep on visiting on them and the great disaster __ the Doomsday __ shall come upon them. Polytheists of all ages have had the same psychology __ ridiculing messengers and inviting punishments. Polytheism is against the nature of the cosmos and their deities are non-

existent and polytheists shall have violent punishment in the afterworld while believers shall have the Paradise. Hence, the believers rejoice in the *Quraan* while disbelievers loathe it. The Messenger has, therefore, been commanded to declare that he serves (renders exclusive obedience to) none but Allah and for this purpose the *Quraan* has been revealed as the final decree and the sole knowledge. The thirty-eighth verse replies to polytheists' objection why a man has been sent as a messenger, not an angel, and why a miracle has not been sent with him. The Surah proceeds on after consoling the Messenger that he must go on with his communication of the message regardless of their objections. Allah shall hold them accountable for their conduct. When this Surah was revealed, Islam was gaining in adherents and gaining ground and hence, the forty-first verse warns the Makkan polytheists of heeding the call of the Messenger and ceasing their conspiracies against him and Islam as the doomed peoples of old had, also, hatched up similar conspiracies only to meet with disastrous consequences. As for their rejection of the Messenger, the last verse replies that Allah and those people who possess the knowledge of heavenly books bear witness that the Messenger has been appointed by Allah to communicate His guidance.

SURATURRA`D

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

1. *Alif laam meem raa;* these are the verses of the Book (from Allah) and what has been revealed to you from your *Rabb* is the truth, but most of the people do not accept (are not willing to believe it as such).

2. (It is) Allah Who raised the heavens without any pillars__ you see them__ and then, entered upon the throne (assumed the sovereignty of the cosmos) and subjected the Sun and the Moon (to a law: each one shall move for an appointed term (a definite extent of time); He orders (regulates) all the affairs: He particularizes all the proofs so that you should be firmly convinced of appearing before your *Rabb* (for accountability).

3. And (it is) He Who spread and levelled the Earth (and manured her soil) and made firmly fixed mountains and rivers throughout her (the Earth) and created every kind of fruit in pairs throughout her (the Earth): He covers night over day; indeed, in all such (things as mentioned above), there are proofs for the people who ponder.

4. And throughout the Earth, there are regions, contiguous (with one another yet different) and vineyards and cornfields and date palms growing from the same root and not growing from the same roots, irrigated by the same water and We make them surpass one another in (bearing) fruit; indeed, in such

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓرٰ ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ۗ وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ ٱسْتَوَىٰ
عَلَى ٱلْعَرْشِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ
مُّسَمًّى ۚ يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ
رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِىَ وَأَنْهَٰرًا ۖ
وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ ۖ يُغْشِى ٱلَّيْلَ
ٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ
وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ
وَٰحِدٍ ۚ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

(things as mentioned above) there are proofs (that Allah is one) for the people who exercise their reason.

5. And if you wonder at (anything), (what is), then, worth wondering is, their utterance, "Shall we, when we turn into dust, be, really, (restored) into a new creation?" They are (the people) who disbelieve in their *Rabb* and they are (the people) round whose necks, there will be iron collars and such (people) are the inhabitants of the fire (of the Hell): they shall abide in it eternally.

وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا
أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟
بِرَبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ ۖ وَأُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٥﴾

6. And they are pressing you for punishment before the grace of guidance, though exemplary punishments have, already, preceded them (having been inflicted on wrongdoers in the ancient past) and your *Rabb* is, indeed, full of forgiveness for human beings in spite of their wrongdoing and your *Rabb* is, indeed, very violent in the infliction of punishment.

وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ
وَقَدْ خَلَتْ مِن قَبْلِهِمُ ٱلْمَثُلَٰتُ ۗ وَإِنَّ رَبَّكَ
لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ
وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ ﴿٦﴾

7. And (those people) who disbelieve say, "Why has any miracle not been bestowed on him from his *Rabb*?" In fact, you are, only, a warner and for every people, there has been a guide.

وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ
مِّن رَّبِّهِۦٓ ۗ إِنَّمَآ أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

SECTION 2

8. Allah knows what every female is pregnant with and what wombs decrease and what they increase and with Him everything is according to a (certain) measure.

ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ
ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَىْءٍ
عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾

عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ
ٱلْكَبِيرُ ٱلْمُتَعَالِ ﴿٩﴾

9. He knows the unseen and the seen, (being) the Most Sublime, the Most High.

سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ
وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾

10. It is all the same (to Him) whether, among you, (there is one) who breaths a word and (there is one) who speaks loudly and (there is one) who lies hidden by night and (there is one who) goes freely by day.

لَهُۥ مُعَقِّبَـٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ
مِنْ أَمْرِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟
مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ
وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾

11. Every person has angels of day and night with him before him and behind him, observing him alternately by Allah's command: indeed, Allah does not change what a people are in, that is, their condition till they change what is in themselves (their moral qualities) and when Allah wills to harm any people, there is, then, none (so powerful as) to repel it; and they do not have any protector other than Him.

هُوَ ٱلَّذِى يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا
وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ﴿١٢﴾

12. (It is) He Who shows you lightning (inspiring) fear and hope and raises heavy clouds.

وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ وَٱلْمَلَـٰٓئِكَةُ مِنْ خِيفَتِهِۦ
وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ
وَهُمْ يُجَـٰدِلُونَ فِى ٱللَّهِ وَهُوَ شَدِيدُ ٱلْمِحَالِ ﴿١٣﴾

13. And thunder and angels declare (Him) free from imperfections with glory to Him for fear of Him and He sends thunderbolts and then, He strikes, with them, whom He wills while they are disputing together about Allah, while He is violent in seizing on (with punishment).

لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ
لَهُم بِشَىْءٍ إِلَّا كَبَـٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ
وَمَا هُوَ بِبَـٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَـٰفِرِينَ إِلَّا فِى ضَلَـٰلٍ ﴿١٤﴾

14. True prayer belongs to Him and (all the other deities) whom they pray to other than Him cannot hear them (their prayers) at all: (they are), only, like (a man) stretching both

the palms of his hands towards the water so that it should reach his mouth while it is not going to reach it (his mouth); and, (similarly), disbelievers' prayer is nothing but in vain.

وَلِلَّهِ يَسْجُدُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ ﴿١٥﴾

15. And to Allah prostrate themselves (all those creatures) who are throughout the heavens and the Earth, willingly and unwillingly, and their shadows, (also, do so) morning and evening.

قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ ۚ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِي ٱلظُّلُمَٰتُ وَٱلنُّورُ ۗ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ ۚ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿١٦﴾

16. Say, "Who is the *Rabb* of the heavens and the Earth?" Say, "Allah." Say, "Do you, then, take, besides Him, such protectors as do not possess any power over any gain or loss for themselves?" Say, "Can a blind man and a seeing man be equal? Can darkness upon darkness and light be equal? Have (the deities, whom) they attribute associates to Allah, created like His creation and hence, creation has become ambiguous for them?" Say, "Allah is the Creator of everything and He is the One, the Subduer."

أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَٰعٍ زَبَدٌ مِّثْلُهُۥ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَٰطِلَ ۚ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِي ٱلْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ ﴿١٧﴾

17. He sends water from the clouds and then, valleys are flooded to their extent and then, flood carries foam afloat (on its surface); and similar foam (scum) rises from (the minerals) which they melt in the fire seeking (to make) ornaments or utensils; in this way, does Allah give (the example) of the truth and falsehood; hence, as for the scum, it, necessarily, perishes, being worthless rubbish and as for what benefits human beings, it, necessarily, stays throughout the

Earth; in this way, does Allah give (you) examples.

18. (Those people) who respond to their *Rabb* shall have excellent reward; and (those people) who do not respond to Him, even if they had all that is throughout the Earth and equal to it with them, would seek to free themselves by (paying) it (as ransom); such (people) shall have a bad (severe / rigorous) accountability and their abode shall be the Hell and what a bad place it is!

لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ ۚ وَٱلَّذِينَ
لَمْ يَسْتَجِيبُوا۟ لَهُۥ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا
وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦٓ ۚ أُو۟لَٰٓئِكَ لَهُمْ
سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمِهَادُ ﴿١٨﴾

SECTION 3

19. Can, then, he who knows that what has been revealed to you (the Messenger) from your *Rabb* is the truth, be like (the man) who is blind? In fact, only those (people) who possess reason purified of passions bear in mind (the message)__

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ
هُوَ أَعْمَىٰٓ ۚ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾

20. (Those people) who live up to Allah's obligation (what they obligate on themselves) and do not violate the obligation (undertaking)

ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾

21. And (Those people) who join (blood relation) which Allah has enjoined that it must be joined and dread their *Rabb* and fear a bad (severe) accountability (of their conduct in the afterworld).

وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوٓءَ ٱلْحِسَابِ ﴿٢١﴾

22. And (those people) who are patient only to seek their *Rabb's* pleasure and perform the obligatory prayer and spend some of the sustenance which We give them, secretly and openly, and repel evil with good__ such (people) shall have the happy

وَٱلَّذِينَ صَبَرُا۟ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ
بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ﴿٢٢﴾

reward of the afterworld

23. (Where they shall have) gardens of eternal abode in which they shall enter and, (also, all those people) who have been righteous among their forefathers and their wives and their children and angels shall call on them from every gate (to welcome them in the following words),

جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۖ وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾

24. "May peace (rain) upon you because you have been patient (in the world) and hence, what an excellent happy reward (you have in) the afterworld!"

سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى ٱلدَّارِ ﴿٢٤﴾

25. And (those people) who violate Allah's obligations after binding it and disjoin (blood relation) which Allah has enjoined that it must be joined and cause wrong, corruption, and disorder throughout the Earth are (the people who) shall have the curse (removal from His mercy) and they shall have a bad dwelling place (in the afterworld).

وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۙ أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٢٥﴾

26. Allah expands sustenance for whom He wills and straitens (it for whom He wills); and they are happy with the life of the world, though the life of the world is no more than a paltry thing in comparison with (the life of) the afterworld.

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ وَفَرِحُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ ﴿٢٦﴾

SECTION 4

27. And (those people) who disbelieve say, "Why is a miracle, from his *Rabb,* not bestowed on him?" Say, "In fact, Allah misguides whom He wills and guides, to Himself (those

وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۗ قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ ﴿٢٧﴾

people) who turn to (Him) repentantly,"

28. (Those people) who believe and whose hearts enjoy tranquillity in remembering Allah. Listen! Hearts enjoy tranquillity in remembering Allah (alone).

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

29. (Those people) who believe and do good deeds shall have beatitude (blessedness and bliss in the afterworld) and an excellent place of return.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾

30. In this way, We have sent you among (the people of) a community before which (many) communities have, already, gone so that you must recite, before them, (the *Quraan*) which We have revealed to you though they disbelieve in (Allah), the Most Gracious; say, "He is my *Rabb* other than Whom there is no god (worth obeying): in Him do I rest (trust) and to Him do I turn in repentance."

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾

31. And if there had been such a *Quraan* by which mountains would have been moved or the Earth would have been torn up by it or the dead would have been made to talk by it, (even then, they would not have believed). On the contrary, to Allah belongs the command entirely: have, then, (those people) who believe not come to know that if Allah had willed, He would have guided all the human beings? Some disaster shall continue to visit upon (those people) who disbelieve in requital of (the evils) which they commit or (it will continue to) visit upon them close by their towns till Allah's threat (of punishment)

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ ۗ بَل لِّلَّهِ الْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَيْأَسِ الَّذِينَ آمَنُوا أَن لَّوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

materializes; indeed, Allah does not break (His) appointment.

SECTION 5

32. And messengers have been laughed at before you, also, but I gave free rein to enjoy life for long to (those people) who disbelieved and then, punished them: how (violent), then, the infliction of My punishment was!

وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾

33. Can, then, He Who watches over what everybody does (be like their deities who cannot do so)? And they have forged (invented false) associates for Allah; say, "Name them." Do you (mean to) tell Him about what He does not know (to exist) throughout the Earth or is it some utterances lacking sense? On the contrary, their (evil) designs have been adorned to (those people) who disbelieve and they have been prevented from the (right) way and none can guide whom Allah misguides.

أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ۗ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم بِظَٰهِرٍ مِّنَ ٱلْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾

34. They shall have punishment in the life of the world and the punishment of the afterworld will be the heaviest (hardest to endure) and they shall not have any saviour against Allah.

لَهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٣٤﴾

35. An image of the Paradise which the fearing have been promised is (in these words): __ rivers will be flowing under it: its fruit and its shade will be everlasting; such is the excellent reward of (those people) who guard themselves against evils and the requital of the disbelievers shall be the fire (of the Hell).

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ أُكُلُهَا دَآئِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟ ۖ وَّعُقْبَى ٱلْكَٰفِرِينَ ٱلنَّارُ ﴿٣٥﴾

36. And (those people) whom We had given the Book rejoice in what has been revealed to you and, among the (opposite) groups, there are (those people) who refuse to acknowledge some parts of it (the *Quraan*); say, "Indeed, what I have been commanded is that I must serve (render exclusive obedience to) Allah and must not attribute any associate to Him; to Him, I call (invite) all of you and to Him is to be the return."

وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ ۖ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُۥ ۚ قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ وَلَآ أُشْرِكَ بِهِۦٓ ۚ إِلَيْهِ أَدْعُوا۟ وَإِلَيْهِ مَـَٔابِ ﴿٣٦﴾

37. And so, We have revealed it (the *Quraan*) as the divine law (the body of divine commandments enjoining or prohibiting actions) in Arabic; and if you follow their passions after knowledge has come to you, you shall neither have any protector nor any saviour against Allah.

وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا وَاقٍ ﴿٣٧﴾

SECTION 6

38. And We had sent messengers before you (in the ancient past) and given them wives and children; and there was no such messenger as could bring any miracle except by Allah's command: for every appointed term (period of time known to Allah, there has been) a book (containing divine decrees).

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾

39. Allah effaces what He wills and establishes (makes firm or stable what He wills) and (He has) the Source Book with Him.

يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ ﴿٣٩﴾

40. And either We will show you some of what We are threatening them with or We shall cause you to die, but, in any case, the communication (of the message) is the only obligation on you and accountability is incumbent on Us.

وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾

41. And do they not see that We are advancing (on them), narrowing the land (Makka) from all its sides? And Allah passes judgement with none to review His judgement; and He is swift at accountability.

أَوَلَمْ يَرَوْا۟ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ وَهُوَ سَرِيعُ ٱلْحِسَابِ ﴿٤١﴾

42. And (those people) who existed before them, had, also, conspired (against the message of their prophets), but requiting with punishment for all the conspiracies belongs to Allah: He knows what everyone does and disbelievers shall, soon, know whom the excellent reward of the afterworld belongs to.

وَقَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ ٱلْمَكْرُ جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ ٱلْكُفَّٰرُ لِمَنْ عُقْبَى ٱلدَّارِ ﴿٤٢﴾

43. And those (people) who disbelieve say, "You have not been sent" (as a messenger by Allah); say, "Allah suffices to be the witness between me and you and, (also, any person) who has, with him, the knowledge of the Book."

وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ ﴿٤٣﴾

SURAH IBRAAHEEM (14)

The Surah *Ibraaheem* follows the *Suraturra'd* in a natural order and treats of the same theme as in the latter. In this Surah, the conflict has been shown as ideological and fundamental. The *Quraan* has been revealed to the Messenger in order to take the *Quraysh* or, for the matter, human beings, out of the darkness upon darkness of polytheism into the light of Islam by the command of Allah, the Almighty, the Most Praiseworthy, and the Sovereign of the heavens and the Earth. But, if they refuse, they shall have punishment and hence, the conflict, which is not new. It has been ever since human beings proliferated into organised societies. It is so because human beings, blinded by worldly prosperity, see no further than their nose and reject the messengers sent by Allah to guide them in their own languages. With the same end in view, Moses was sent to the children of Israel with the Torah, firstly to Pharaoh to deliver them from him and then, to guide them. But the children of Israel disobeyed him and hence, suffered for a long time. If the *Quraysh,* also, do not thank Allah, the Surah suggests, they shall, similarly suffer and perish for their rejection of the message and the persecution of the Messenger and his companions. The Surah, from the ninth verse, starts illustrating this conflict through the mention of Noah's people, the *`Aad,* the *Thamood,* and other doomed peoples following them. There was a conflict between these peoples and their messengers. The doomed peoples, like the *Quraysh,* doubted, rejected, and threatened them to turn them out of their lands. But the messengers suffered patiently like the Last Messenger. The messengers were rescued and the disbelievers perished in their respective lands. As shown in the sixteenth verse, they shall, eternally, abide in the Gehenna (Hell). The eighteenth verse images their actions like sand blown by a strong wind. Why do the disbelievers not ponder the cosmos created by Allah and arrive at a positive conclusion? The Surah, then, proceeds, from the twenty-first verse to the twenty-third verse, to give an image of the afterworld __ all the disbelievers, their proud leaders, and the arrogantly treated followers, shall be in the Hell along with the Devil and all the believers shall be in the Paradise.

The Surah portrays, in the twenty-fourth and twenty-fifth verses, what Islam is like __ a tall strong tree rooted into the earth with its branches rising high into the space, bearing fruit seasonally, while polytheism has been pictured as a tree, harmful and stunted, without any fixity or fruitage, uprooted from the surface by a strong wind. Hence, the Surah concludes that Allah stabilizes believers with Islam and destabilizes polytheists with polytheism. Hence, the leaders of polytheists have been threatened with the Hell for perverting Allah's grace __ Abraham's way of life __ thanklessly in the twenty-eighth, twenty-ninth and thirtieth verses and the believers have been promised success implicitly if only they act on Abraham's way __ perform the obligatory prayer and spend their money, energy, and time for Allah before there comes the Day of Judgement. From the thirty-second verse to the thirty-fourth verse, the Surah recounts the graces which Allah has conferred on man who must ponder them, shun polytheism and arrive at monotheism.

The twenty-eighth verse criticises the leaders of the *Quraysh* who claimed to be the heirs of Abraham, but, in fact, Abraham had been a single-mindedly devoted messenger whose mission the Surah sums up from the thirty-seventh verse to the fortieth and forty-first verses. It was contrary to polytheism being practised by them. They must, therefore, follow Abraham's way. From the forty-second verse to the fifty-third verse, the Surah, firstly, consoles the Messenger and then, threatens the polytheists with what will happen to them on the Judgement Day as shown in the forty-third, forty-ninth, and fiftieth verses. On that day, they would like the punishment to be deferred but in vain. All their intrigues shall come to an end and Allah shall punish them. Hence, in the last verse of the Surah they are, finally, advised to listen to the message of the *Quraan* in their own interest or be damned.

SURAH IBRAAHEEM

سُورَةُ إِبْرَاهِيمَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

الٓرۚ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿١﴾

1. *Alif laam raa;* this is a book which We have revealed to you so that you should bring human beings out of the darkness (upon darkness of ignorance and lead them) towards the light (of the guidance) with their *Rabb's* command towards the path of the Almighty, the Most Praiseworthy

ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَوَيْلٌ لِّلْكَٰفِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾

2. Allah to Whom belong what is throughout the heavens and what is throughout the Earth and there is the affliction of a violent punishment for the disbelievers

ٱلَّذِينَ يَسْتَحِبُّونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٣﴾

3. Who prefer the life of the world to (the life of) the afterworld and prevent (people) from Allah's way and seek to deviate it from rectitude __ such (people) are too far gone into error (gone astray).

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤﴾

4. And We did not send any messenger but in the language of his people so that he should expound (Our message) to them and then, Allah misguides whom He wills and guides whom He wills; and He is the Almighty, the Sole Source of wisdom.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ أَنْ أَخْرِجْ قَوْمَكَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَذَكِّرْهُم بِأَيَّىٰمِ ٱللَّهِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

5. And We had sent Moses with Our miracles (with the command), "Bring your people out of darkness (upon darkness and lead them) towards the light and remind them of Allah's days (when His mercies had been showered and punishments inflicted); in such (events),

there are proofs for every extremely patient and thankful man."

6. And imagine, when Moses said to his people, "O my people! Remember Allah's grace for you, when He rescued you from Pharaoh's people who used to inflict grievous punishment on you and slaughter your sons and let your daughters live; and, through such (a persecution), you had a supreme test (of your endurance) on your *Rabb's* part."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ أَنجَىٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾

SECTION 2

7. And imagine when your *Rabb* proclaimed, "If you thank (Me for the blessings bestowed on you), I will cause you to grow and if you are thankless, My punishment is, (then), certainly, violent."

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ ﴿٧﴾

8. And Moses said, "If you and all (those people) who are throughout the Earth are thankless (to Him, you cannot harm Allah) because Allah is, certainly, self-sufficient, praiseworthy."

وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ﴿٨﴾

9. Have not the accounts of (those peoples) who existed before you (in the ancient past), come to you, Noah's people and the *`Aad* and the *Thamood* and (those peoples) who (came) after them? Nobody knows them except Allah; their messengers brought them clear evidences, but they put their hands on their (messengers') mouths and said, "We reject (disbelieve in) what you have been sent with and we are in a disconcerting doubt about what

أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۛ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ إِلَّا ٱللَّهُ ۚ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرَدُّوٓا۟ أَيْدِيَهُمْ فِىٓ أَفْوَٰهِهِمْ وَقَالُوٓا۟ إِنَّا كَفَرْنَا بِمَآ أُرْسِلْتُم بِهِۦ وَإِنَّا لَفِى شَكٍّ مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ ﴿٩﴾

you are inviting us to."

10. Their messengers said, "Are you in doubt about Allah, the Originator of the heavens and the Earth? He calls you so that He should forgive some of your sins and grant you a delay up to an appointed term." They said, "You are no more than a man like us: you want that you should stop us from (worshipping) what our forefathers have been worshipping and hence, you must produce some clear authority before us."

قَالَتْ رُسُلُهُمْ أَفِي ٱللَّهِ شَكٌّ فَاطِرِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُم
مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ
مُّسَمًّى ۚ قَالُوٓا۟ إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ
أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا
بِسُلْطَٰنٍ مُّبِينٍ ﴿١٠﴾

11. Their messengers said to them, "We are nothing but men like you, nevertheless, Allah confers His blessings on whichever of His servants He wills and We are not in a position that we should produce any proof before you except by Allah's command; and in Allah must, then, the believers rest (trust).

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ
وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ
وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم بِسُلْطَٰنٍ إِلَّا بِإِذْنِ
ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾

12. And why should we not rest (trust) in Allah while He has shown us our ways (in life)? And we will have patience with (endure calmly) whatever pains and trials you will subject us to; and in Allah must, then, rest all those people who trust."

وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ هَدَىٰنَا
سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿١٢﴾

SECTION 3

13. And (those people) who disbelieved said to their messengers, "We will exile you from our land or you shall come back to our way (of life)." Their *Rabb,* then, inspired them, "We will wipe out the wrongdoers.

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم
مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ فَأَوْحَىٰٓ إِلَيْهِمْ
رَبُّهُمْ لَنُهْلِكَنَّ ٱلظَّٰلِمِينَ ﴿١٣﴾

14. And settle you in the land after them." Such is (the reward) of whoever fears standing before Me (for accountability) and fears My threat.

وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ﴿١٤﴾

15. (The disbelievers) sought (Allah's) judgement and every arrogant tyrant, deliberately hostile (to messengers) failed (to achieve what he wanted).

وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

16. In front of him is the Hell and he shall be given to drink from pussy water mixed with blood.

مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾

17. He will drink it little by little in draughts and he will, hardly, be able to swallow it easily and death shall come upon him from every place and he shall not die and in front of him there will be (yet another) heavy punishment.

يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾

18. The image of the actions of (those people) who disbelieve in their *Rabb* is like the ashes which, on a stormy day, the wind blows away swiftly: they shall not be able to gain anything from what they commit (in this world); such (is the image) of going astray far away.

مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٨﴾

19. Do you not consider that Allah has created the heavens and the Earth with an end (a sublime purpose and a limit)? If He wills, He can cause you to die and bring a new creation.

أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾

20. And such (a replacement) is not, at all, difficult for Allah (to make).

وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿٢٠﴾

وَبَرَزُوا۟ لِلَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ مِن شَىْءٍ ۚ قَالُوا۟ لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ ۖ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ ﴿٢١﴾

21. And (when, on the Judgement Day), all of them appear before Allah, the people weakened, oppressed, and treated insolently will, then, say to those displaying arrogance (in the world), "We were your followers. Will you, then, relieve us a little of Allah's punishment?" They will say, "If Allah had guided us, we would, certainly, have guided you (in the world). (Now, in the afterworld), it makes no difference for us whether we are impatient or patient, there is no escape (from punishment) for us."

SECTION 4

وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى ۖ فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ ۖ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

22. And when judgement has been pronounced on all the matters, the Devil will say, "Allah had, in fact, made a true promise to you and I had, also, promised you but, (now), I have failed to keep (my promise made) to you and I had no authority (in the world) over you except that I had invited you (to sin) and hence, you had responded to me (favourably in the world) and hence, you must not rebuke me and rebuke yourselves: neither can I rescue you (from punishment) nor can you rescue me: I deny in whatever (manner) you had made me an associate (to Allah) before (in the world): indeed, the wrongdoers shall have grievous punishment."

وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ﴿٢٣﴾

23. And (those people) who believe and do good deeds (in the world) shall be admitted into such gardens under which rivers will be flowing, abiding among them eternally with their *Rabb's* command: their salutation will be (the exchange of)

peace (to one another) in them (in those gardens).

24. Do you not consider how Allah gives the image of the *kalimatan tayyibatan* (the password of Islam), like a good (fruitful) tree whose root is fixed firmly (into the soil) and whose branches are (well-spread) in space?

أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا
فِى ٱلسَّمَآءِ ﴿٢٤﴾

25. It brings forth its fruit every time with its *Rabb's* command: and Allah gives examples to human beings so that they should bear (them) in mind.

تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ
ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

26. And the image of the *kalimatan khabeethatan* (a bad word) is like a bad (fruitless) tree, uprooted from the surface of the earth __ it does not have any fixity.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ
مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿٢٦﴾

27. Allah fortifies (those people) who believe, with the word of constancy (monotheism), through the life of the world and through the afterworld and Allah misguides wrongdoers and Allah does what He wills.

يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ
ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾

SECTION 5

28. Do you not consider (the case of (the *Quraysh* leaders) who exchange disbelief for Allah's grace (Islam) and lead on their own people to the house of perdition, (that is),

أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا
وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾

29. The Hell into which they shall enter and what a bad abode it is!

جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾

30. And they allege equals to Allah so that they should misguide (human beings) from His way: say, "Enjoy yourselves (briefly) for, (ultimately),

وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ
تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿٣٠﴾

your place of arrival is, certainly, to be the fire" (of the Hell).

31. Tell my servants (rendering exclusive obedience to Me) who believe (that) they must perform the obligatory prayer and spend some of the sustenance which We give them, secretly and openly, before there comes the Day when there will neither be any buying or selling nor any friendship during it.

قُل لِّعِبَادِيَ ٱلَّذِينَ ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ﴿٣١﴾

32. (It is) Allah Who has created the heavens and the Earth and sends water from the clouds and hence (as a necessary consequence), brings forth, by it, fruit of every kind as sustenance for you and subjects the felucca (a small coasting vessel, to a law), serviceably for you so that it may sail on the sea under His command and subjects rivers (to a law) serviceably for you,

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ لِتَجْرِىَ فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ ﴿٣٢﴾

33. And subjects the Sun and the Moon, being constantly and untiringly in motion, (to a law), serviceably for you and subjects night and day (to a law) serviceably for you.

وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ﴿٣٣﴾

34. And He gives you all the kind of (things) that you ask Him for; and if you count Allah's graces, you cannot count and bring them within your grasp: man is, indeed, iniquitous, thankless.

وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

SECTION 6

35. And imagine, when Abraham prayed, "O my *Rabb*! Make this place a safe (town) and keep me and my children away from worshipping idols.

وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ
مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

36. O my *Rabb*! They have misguided a large number of human beings and hence, whoever follows me shall belong to me and whoever disobeys me, You are, then, certainly, forgiving, merciful.

رَبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ
عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ
فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ
وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

37. O our *Rabb*! I have settled down some of my children, in a valley without any cultivated (field), close by Your House, holy and (inviolable). O my *Rabb*! (I have done it) so that they must perform the obligatory prayer and hence, (kindly) turn the hearts of human beings longing to go to them and give them the sustenance of fruit so that they should thank.

رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ
مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾

38. O our *Rabb*! You, certainly, know what we hide and what we disclose and nothing is hidden from Allah, (neither) throughout the Earth nor throughout the heaven (space).

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ
وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾

39. Glory (abiding praise and thanksgiving) to Allah who has granted me, in spite of old age, Ishmael and Isaac; my *Rabb,* indeed, hears a prayer.

رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ
رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾

40. O my *Rabb*! Accustom me to performing the obligatory prayer and, also, some of my children. O our *Rabb*! And (kindly) hear (grant) my prayer.

رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾

41. O our *Rabb*! Forgive me and my parents and (all the) believers on the Day when the accountability (of all the human beings) takes place."

SECTION 7

42. And you must not think that Allah is unmindful of what wrongdoers are doing; He is, only, granting them a delay till the Day on which eyes shall be left staring (in horror).

وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾

43. They will be hurrying along frightened with their heads lifted up in shame, their eyes not turning back to themselves and their hearts fainting (lacking courage and spirit).

مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ﴿٤٣﴾

44. And warn human beings of the Day when punishment visits upon them and then, (those people) who do wrong will say, "O our *Rabb*! Grant us a respite up to a term close by. We will respond to Your call and follow the messengers." (But they will be told), "And had you not been swearing before (in the world) that you would not have any decline (decay)?

وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾

45. (You had behaved in this manner) though you had lived in the towns of (those people) who had wronged themselves and it was clear to you how We had done by them and We had, also, given you accounts" (of the peoples punished before you).

وَسَكَنتُمْ فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ ﴿٤٥﴾

46. And (when they were in the world) they used to hatch up their conspiracies (against their messengers) __ though requiting them with punishment for their conspiracies was with Allah __ and their conspiracies were such as mountains would move from them.

وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ﴿٤٦﴾

فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ ۚ
إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤٧﴾

47. Hence, you must never think that Allah is going to break His promise (made) to His messengers: in fact, Allah is mighty, possessed of punishment.

يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ
وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾

48. (You must remember) the Day when the Earth is changed into a different Earth and, also, the heavens and all of them (human beings) appear before Allah, the One, the Subduer.

وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ
مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٤٩﴾

49. And you will see, on that Day, (all the) criminals bound together in fetters.

سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ
وُجُوهَهُمُ ٱلنَّارُ ﴿٥٠﴾

50. Their garments will be (made) of tar and fire will cover their faces.

لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ
إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٥١﴾

51. (Accountability will take place) so that Allah may requite every person for what one does (in this world); Allah is, certainly, swift at accountability.

هَٰذَا بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟
أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٥٢﴾

52. This *(Quraan)* is the communication (of Allah's message) to all the human beings and (it has been revealed) so that they are warned by it and so that they must know that He is the Sole God and so that those people who possess reason purified of passions should bear (it) in mind.

SURATULḤIJR (15)

The *Suratulḥijr* continues the same theme as enunciated in the Surah *Yoonus* with reference to the *Quraan* __ the book of guidance __ which gives rise to conflict between those who accept it and submit themselves to its discipline and those who reject it and defy to submit themselves to its discipline up to the thirteenth verse. Such disbelievers shall wish, on the Judgement Day, if only they had accepted the *Quraan* and submitted themselves to its discipline! But, as the third verse clarifies, they are deluded by the attractions of the world. This conduct on the part of the *Quraysh* was not new. Peoples of the ancient world had, also, been behaving similarly, ridiculing their messengers and their books. Hence, they had been wiped out. The present *Quraan,* on the contrary, shall stay and continue to serve as a beacon for the guidance of all the human beings as the ninth verse affirms.

The Surah, from the fourteenth verse to the twenty-fifth verse, proceeds to argue that miracles, like stars, fortified spheres in the space, the Earth with its mountains and vegetation, the sustenance that Allah grants, and the winds laden with moisture are such phenomena as must be pondered to arrive at the truth that they have not been created in vain but granted to human beings for use only and accountability shall take place. But man, in his hubris, like the Devil, as narrated from the twenty-sixth verse to the fortieth verse, defies Allah and does not submit himself to messengers and His books. Hence, they are threatened with the Gehenna (Hell) in the forty-third verse. But the fearing, who submit themselves to their messengers and books, shall have gardens as eternal abode. Such reward and punishment have been promised to both the parties, believers and disbelievers, throughout the *Quraan.*

The Surah, from the fifty-first verse starts portraying such a reward for Abraham and punishment for such criminals as had defied their messengers and their books, Lot's people, the people of Ayka, and the people of *Ḥijr* __ the *Thamood.* All of them had been polytheists. They used to commit wrong upon wrong and disobey their messengers. If the Makkan polytheists follow in their footsteps, the Surah suggests, they shall, also, be wiped out. Their account continues up to the eighty-fourth verse which shows the utter futility of polytheism.

The Surah, from the eighty-fifth verse to the ninety-ninth verse, proceeds to impress on all the polytheists that the Doomsday is coming. Judgement shall take place and the Supreme Creator has blessed the Messenger with the *Quraan* to guide him and the believers. Hence, he must not grieve at their rejection of the *Quraan.* It is not the *Quraysh* who have, alone, rejected it. The Jews had also split their *Quraan* __ the Torah __ tampered with it, and interpolated it. Their doomed predecessors had, also, been doing similar crimes besides ridiculing their messengers. Allah shall hold all of them accountable. Hence, the Messenger must go on with his message. Allah is sufficient for him and He shall deal with the polytheists __ good news for him and warning for them. If he suffers from heartache at their rejection, the Messenger had better turn to Allah in prayer and continue persevering in it till certainty __ the fruition of his strivings __ comes to him.

SURATULḤIJR

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

1. *Alif laam raa;* these are the verses of the Book (from Allah) and/that is, a recitation, expounding (the guidance).

2. Many a time (those people) who disbelieve (in this *Quraan*) will wish if only they had been muslims (submitted themselves to the authority of the Messenger and the *Quraan*)!

3. Leave them (to their fate) __ let them eat and enjoy themselves and let (false) optimism delude them __ they shall, soon, know (the outcome).

4. And We did not wipe out any town but it had had a term (duration of existence) foreordained (appointed beforehand).

5. Neither can any community precede its end (death / downfall) nor can they (the people of the community) delay (it).

6. And they say, "O (the Messenger) whom the Book *(Quraan)* has been revealed! You are, certainly, insane.

7. Why do you not bring angels to us, if you are among the truthful?"

8. We do not send angels except with a fait accompli (a thing accomplished and presumably irreversible i.e. punishment) and (when angels

سُورَةُ الحِجْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓرۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَقُرْءَانٍ مُّبِينٍ ﴿١﴾

رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ﴿٢﴾

ذَرْهُمْ يَأْكُلُوا۟ وَيَتَمَتَّعُوا۟ وَيُلْهِهِمُ ٱلْأَمَلُ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ﴿٤﴾

مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٥﴾

وَقَالُوا۟ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾

لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧﴾

مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓا۟ إِذًا مُّنظَرِينَ ﴿٨﴾

are sent), they (the sinning people) are not granted any respite.

9. In fact, We have revealed the Book *(Quraan)* and We are its preserver.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

10. And We had sent (messengers) before you among the peoples of old.

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ﴿١٠﴾

11. And no messenger had come to them but they had ridiculed him.

وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾

12. In this way, do We thrust it through the hearts of the criminals.

كَذَٰلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

13. They shall not believe in it (the *Quraan*) and (Our) practice in regard to the peoples of old has preceded.

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

14. And if We had opened, for them, any gate of the heaven and they had started climbing up through it, (even then),

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

15. They would have said, "In fact, our eyes have been dazzled __ rather, we are a people bewitched."

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾

SECTION 2

16. And We have studded stars throughout the heaven (space) and adorned it for the viewers.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾

17. And protected it from every cursed devil.

وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾

18. But, an incandescent meteor pursues (the devil) who tries to eavesdrop.

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾

19. And (as for) the Earth, we have spread out and levelled and manured her and rooted mountains into her and grown (plant life) of every kind in a balanced way throughout her (the Earth),

وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ شَىْءٍ مَّوْزُونٍ ﴿١٩﴾

20. And provided means of living for you throughout her (the Earth) and, also, for (those creatures) whom you could not have provided with sustenance.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ وَمَن لَّسْتُمْ لَهُۥ بِرَٰزِقِينَ ﴿٢٠﴾

21. And there is not anything, but We have its treasures and We do not send it but by a fixed measure.

وَإِن مِّن شَىْءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

22. And We send winds laden with moisture and then, We send water from the clouds and hence, We give it to you to drink (and irrigate) and you cannot store it (in such huge quantities).

وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾

23. And, in point of fact, We give life and We cause death and We will be the Inheritor.

وَإِنَّا لَنَحْنُ نُحْىِۦ وَنُمِيتُ وَنَحْنُ ٱلْوَٰرِثُونَ ﴿٢٣﴾

24. And We, certainly, know those (people who) have preceded among you and We, certainly, know those (people who) are going to follow you.

وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾

25. And (it is), indeed, your *Rabb* Who will gather up all of them (on the Day of Resurrection); He has, indeed, wisdom, knowledge.

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

SECTION 3

26. And We created man from ringing dry clay (derived) from stinking black slime.

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾

27. And (as for) the jinn, We had created them before, from the fire of simoom.

وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾

28. And imagine when your *Rabb* said to the angels, "I am going to create a man (Adam) from ringing dry clay (derived) from stinking black slime.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾

29. Hence, when I have composed him (proportionately and harmoniously) and breathed some of My spirit (creativity) into him, you must, then, prostrate yourselves to him."

فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾

30. Consequently, all of the angels prostrated themselves (to him) together

فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

31. Except the Despairer (Devil): he refused to be with (all those) prostrating themselves to (Adam).

إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣١﴾

32. (Allah) said, "O Despairer! What is the matter with you that you were not with (those) prostrating themselves" to (Adam)?

قَالَ يَٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾

33. (The Devil) said, "I am not so (low) as to prostrate myself to such a man as you have created from ringing dry clay (derived) from stinking black slime."

قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٣﴾

34. (Allah) said, "As a result of (your disobedience), get out of it because you are, (now), cursed."

قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾

35. "And that (My) curse shall (remain) on you up to the Day of Judgement."

وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٣٥﴾

36. (The Devil) said, "O my *Rabb*! In that case, grant me a respite up to the Day when they (human beings) are raised from the dead" (resurrected).

قَالَ رَبِّ فَأَنظِرْنِيٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

37. (Allah) said, "You are, then, certainly, among those who have been granted a respite

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٣٧﴾

38. Up to the Day the time (of which is) fixed."

إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٣٨﴾

39. (The Devil) said, "O my *Rabb*! Since You have misguided me, I will adorn (sins) for them throughout the Earth and I will misguide all of them,

قَالَ رَبِّ بِمَآ أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾

40. Except, among them, your servants (rendering exclusive obedience to you) singled out."

إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٤٠﴾

41. (Allah) said, "This is the path, straight, towards Me.

قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

42. Indeed, (as for) my servants, you shall not have any power against them except (those people), among the misguided, who follow you.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ﴿٤٢﴾

43. And the Hell is (the place) threatened for all of them."

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

44. It (the Hell) has seven gates: for each gate, a section of them shall be set apart.

لَهَا سَبْعَةُ أَبْوَٰبٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

SECTION 4

45. The fearing shall be among gardens and springs.

إِنَّ ٱلْمُتَّقِينَ فِي جَنَّٰتٍ وَعُيُونٍ ﴿٤٥﴾

46. (They will be told), "Enter them peacefully in safety."

ٱدْخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾

47. And We will remove whatever rancour (they had) in their hearts (against one another in the world and in the gardens they will be sitting) opposite each other on thrones as brothers.

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾

48. Neither will fatigue afflict them among them (the gardens and springs) nor will they be turned out of them.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

49. Inform My servants (those who render exclusive obedience to Me) that I am the Most Forgiving, the Most Merciful.

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾

50. And that (as for) My punishment, it is, also, a grievous punishment.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

51. And inform them about Abraham's guests.

وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

52. When they called on him, they said, "Peace." (Abraham) said, "We are, certainly, afraid of you."

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ ﴿٥٢﴾

53. They said, "Do not be afraid (of us), we, in fact, announce the good news of a learned son to you."

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾

54. (Abraham) said, "Do you announce the good news (of a learned son) to me in spite of the fact that old age has reached me and then, on what grounds do you announce (this good news?"

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَن مَّسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾

55. They said, "We have announced the good news to you in conformity with the truth and hence, you must not be among the despairing."

قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ ﴿٥٥﴾

56. He said, "And who can despair of his *Rabb's* mercy except the misguided?"

قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾

57. He (further) said, "What is, then, your task, O the envoys sent" (by Allah)?

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٥٧﴾

58. They said, "We have been dispatched to a criminal people

قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾

59. Except Lot's household: we are going to rescue all of them together

إِلَّآ ءَالَ لُوطٍ ۖ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾

60. Except his wife: we predestinate that she will be among those (people who) will remain behind."

إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَآ ۙ إِنَّهَا لَمِنَ ٱلْغَٰبِرِينَ ﴿٦٠﴾

SECTION 5

61. So, when the envoys sent (by Allah) came to Lot's people,

فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾

62. He said, "You are (such) people (as appear) strangers" (to me).

قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾

63. They said, "On the contrary, we have come to you with what they have been in doubt.

قَالُوا۟ بَلْ جِئْنَٰكَ بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾

64. And we have come to you with the fait accompli (inevitable punishment) and we are, certainly, truthful.

وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ﴿٦٤﴾

65. Hence, you must set out with your household during a part of the night and walk behind them and none of you must turn one's face to look back and go on to where you are being commanded."

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾

66. And We informed him (Lot) of this decision that these (criminals) shall

وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ

be pulled up by the roots by the morning.

مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾

67. And (when the angels reached Lot), the people of the town came (to him) rejoicing.

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

68. He said, "In fact, these (visitants) are my guests and hence, you must not bring shame on me.

قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾

69. And fear disobeying Allah and you must not disgrace me."

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾

70. They said, "And have we not restrained you from (saying anything) in defence of all the people?"

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾

71. He said, "Here are my daughters, if, (at all), you are bent upon doing" (it).

قَالَ هَٰؤُلَاءِ بَنَاتِي إِن كُنتُمْ فَاعِلِينَ ﴿٧١﴾

72. By your life! They were in such intoxication (elation) as they were utterly bewildered (had lost their bearings).

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾

73. Consequently, a blast seized them at sunrise.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

74. And then, We turned (their towns) upside down and rained stones of hardened clay on them.

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾

75. Indeed, in such (a terrible punishment) there are lessons for those who have insight.

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾

76. And they (their ruins, still, survive) along the highway (between `Arabia and Syria).

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾

77. Indeed, in such (a terrible punishment) there is a lesson for the believers.

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78. And the people of *Ayka* (the area around *Tabook*) were, certainly, wrongdoers.

وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٨﴾

79. Hence, We punished them and both of them (their ruins still survive) along the clear highway.

فَانتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾

SECTION 6

80. And the inhabitants of *Ḥijr* (the *Thamood*), also, belied and denied the message bearers (messengers).

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

81. And We gave them Our signs, but they turned away from them.

وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

82. And they used to carve houses out of mountains (rocks) in safety.

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ ﴿٨٢﴾

83. Consequently, a blast seized them in punishment by the morning.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

84. Hence, what they used to commit did not avail them.

فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

85. And We have not created the heavens and the Earth and what is between the two but with an end (a sublime purpose and a limit) and the Hour of Resurrection is, certainly, coming and hence, (you had better) condone (their excesses) condoning (them) gracefully.

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ۗ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

86. Indeed, (it is) your *Rabb* Who, (alone), is the (Supreme) Creator, the Omniscient.

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

87. And We have granted you seven [groups of surahs (chapters)] occurring in pairs, that is, the supreme recitation *(Quraan)*.

وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾

88. And you must neither cast your eyes towards whatever (worldly enjoyments) We have granted to different kinds of (people) among them (the disbelievers) nor grieve at them and you must be humble with the believers,

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

89. And say, "In fact, I am a warner expounding" (the guidance).

وَقُلْ إِنِّىٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ ﴿٨٩﴾

90. [We have revealed the *Quraan* __ the supreme recitation __ to you (the Messenger)] as We had revealed (the recitations __ the Torah and the *Injeel*) to dissension makers

كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ ﴿٩٠﴾

91. Who have split up (their) recitation into parts.

ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ ﴿٩١﴾

92. Hence, by your *Rabb,* We will interrogate all of them (to answer to Me for their conduct on the Judgement Day)

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

93. About what they have been doing.

عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾

94. Hence, you must announce openly what you have been commanded and turn away from polytheists.

فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿٩٤﴾

95. In fact, We are sufficient for you (against) the scoffers

إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾

96. Who associate another god with Allah; hence, they shall, soon, come to know.

ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

97. And We, certainly, know that what they say depresses your heart.

98. But (you must disregard them and) declare (Him) free from imperfections with glory to your *Rabb* and be among those who prostrate themselves (to Allah).

99. And serve (render exclusive obedience to) your *Rabb* till certainty comes to you.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

SURATUNNAḤL (16)

The *Suratunnaḥl* mirrors the conflict between polytheism and monotheism. While polytheists perish ultimately, monotheists prosper as it is in harmony with the nature of the cosmos. Allah has been inspiring messengers with the message __ there is no god worth obeying other than Him. Those who reject this message are punished, though it may be delayed according to His plan. The Surah, then, proceeds to argue for monotheism and against polytheism with the third verse and continues to do so up to the sixteenth verse referring to man's birth with a spermatozoon, cattle, their wool, animals of all the kinds, rain, and vegetation of all the hues and varieties to make man think of His providence for him. Then, night, day, the Sun, the Moon, the sea, the feluccas, mountains, rivers, and stars are mentioned to make man ponder them and use his reason to arrive at monotheism. The seventeenth verse questions the very basis of polytheism as deities cannot create any such things while Allah has created all of them. His favours are innumerable while the polytheists' deities do not know anything about their Resurrection. Those who disbelieve in the Resurrection suffer from pride and arrogance and term what their *Rabb* reveals the legends of the peoples of old. Hence, their plight has been portrayed from the twenty-fifth verse to the twenty-ninth verse. But those who believe in the Resurrection and Judgement shall have eternal abode in the Paradise as portrayed from the thirtieth verse to the thirty-second verse.

The Surah proceeds and portrays the psychology of the polytheists of all the ages in the thirty-third verse. They demand angels or punishment and ridicule the Resurrection. The thirty-fourth verse shows that their misdeeds and what they ridicule shall encompass them. Like their predecessors, the Makkan polytheists advance lame excuses for their polytheism and malpractice though, as the Last Messenger has been sent to them, many messengers had been sent to the doomed peoples. They swear that Allah shall not resurrect anyone. But Allah shall do so as the thirty-eighth verse affirms for He can create anything in a twinkle. The forty-first and forty-second verses promise happy reward to the persecuted believers who had emigrated to Abyssinia for asylum.

The Surah, then, proceeds further to affirm, from the forty-third verse to the fiftieth verse, that the *Quraan* has been revealed to the Messenger in continuation to similar books revealed in the past so that they should ponder and be vigilant of being caught up in punishment unawares. They must submit themselves to Allah as all the creatures, throughout the heavens and the Earth, submit themselves to Him and do what they are told. The Surah, in its fifty-first and fifty-second verses, gives the gist of Islam __ lasting and unconditional obedience belongs to Him. To Him they turn in their need. But, when the need is over, they turn to their deities only to be thankless to Allah for His infinite favours. Hence, the fifty-fifth verse threatens them and then, the Surah proceeds to expose the falsity of polytheism with all its contradictions up to the eighty-third verse. They allege daughters to Allah but hate them for themselves. But, if Allah is delaying His punishment, they must not misunderstand it. The doomed peoples of the past had, similarly, behaved. But Allah has revealed the Book to guide them. Its guidance shall

enliven them as the rain vivifies the earth. The sixty-sixth and sixty-seventh verses refer to the natural phenomena like milk and fruit to persuade them to exercise their reason and shun polytheism. The sixty-eighth and sixty-ninth verses refer to honey as an extraordinary phenomenon to make them ponder the omnipotence of Allah and the falsity of polytheism. The same omnipotence has been referred to in their lives and the grant of sustenance in the seventieth, seventy-first and seventy-second verses. How can they afford to believe in their deities and be thankless to Allah? Hence, they must not worship any deity other than Allah. The seventy-fifth and the seventy-sixth verses propound the same theme differently to argue against polytheism. After threatening them that the Hour shall come in a twinkle, the Surah goes on to recount His favours for which they must be thankful to Him. Their own growth, the grant of faculties, the birds in the air, their houses, their tents, their beasts of burden, animals and wool, shade, shelters, and their clothes of various sorts prove His omnipotence and favours which the polytheists must acknowledge and abandon worshipping deities. If they do not, the Surah, from the eighty-fourth verse to the eighty-eighth verse, threatens them with punishment on punishment.

The Surah, in the eighty-ninth verse, announces that the *Quraan* has been revealed to the Messenger as the guidance, mercy, and good news for those who submit themselves to its discipline unconditionally and Allah shall raise the Messenger against the polytheists as a witness if they do not submit themselves to it. The ninetieth verse gives the gist of Islam. The Surah, from the ninety-first verse to the ninety-sixth verse addresses the Jews without naming them. They were instigating the *Quraysh* which did not become them. They are told to abide by their obligation to Allah and not violate it for worldly gains. They must not sell them. They must make a judicious use of the freedom of mind given to them. The ninety-seventh verse promises good and happy reward to those who act righteously and judiciously.

The Surah, from its ninety-eighth verse to the one hundred and fifth verse, debunks the claim which the *Quraysh,* in collusion with the Jews, were spreading against the Messenger and the *Quraan.* It was the Devil's conspiracy and hence, before starting to recite it, believers have been enjoined to seek Allah's protection. The one hundred and second verse sets at rest all the doubts and reaffirms that the *Quraan* has been revealed to the Messenger by Gabriel from Allah as the guidance and good news for those who submit themselves to its discipline.

The Surah, from the one hundred and sixth verse to the one hundred and eleventh verse, refers to the believers whom the *Quraysh* were persecuting for accepting Islam. If anyone gives way under pressure and reneges Islam, he shall have grievous punishment. But, if anyone pays only lip service and has his heart in the right place, he shall be forgiven. The one hundred and tenth verse appreciates the conduct of the strong believers and promises them forgiveness.

The Surah proceeds further and declares in the one hundred and fourteenth verse that all the people are free to eat all the good and pure things and thank Allah except what has

been declared unlawful for them as repeated in the one hundred and fifteenth verse. Polytheists or, for the matter, even believers, have no right to declare anything lawful or unlawful. Those who forge falsehood shall be punished. As for the Jews, they had done it wrongfully. But, if anyone who has been indulging in malpractices ignorantly, the one hundred and nineteenth verse assures, repents and then, reforms himself, he shall find his *Rabb* forgiving and merciful. The polytheists of Makka and the Jews used to allege their malpractices and superstitions to Abraham. The Surah debunks the polytheists' claim and clarifies, from the one hundred and twentieth verse to the one hundred and twenty-third verse, that Abraham was a single-minded messenger whom Allah had chosen and guided. He was far from being a superstitious polytheist. Hence, the Last Messenger has been enjoined to follow him. As for their objection about the Sabbath day, the one hundred and twenty-fourth verse replies that there had been no Sabbath in Abraham's way of life. It was imposed on those who had been transgressing Allah's bounds.

The Surah, in its four concluding verses, enjoins the companions through the Messenger how to invite polytheists to Islam and teaches them to go by patience and forbearance through hardships and sufferings. Even if they have to retaliate, they must not exceed the bounds. They must act on guarding themselves against evil and beneficence in all circumstances.

SURATUNNAḤL

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

1. Allah's sentence is coming and hence, you must not press hard for it; He is free from imperfections and sublime, being beyond the associates which they attribute.

2. He sends angels with the revelation of His command to whoever among His servants (messengers) He wills (enjoining them), "Warn (human beings) that, besides Me, there is no other god and hence, you must fear disobeying Me."

3. He has created the heavens and the Earth with an end (a sublime purpose and a limit); He is sublime, being beyond the associates which they attribute.

4. He creates man from a sperma-tozoon (in the semen) and then, all of a sudden, he turns an open adversary (to Allah).

5. And (as for) the cattle, He has created them for you. In them, there is warmth and (there are other) benefits and, from them, you eat (meat).

6. And for you, there is elegance in them, when you drive them back home in the evening and when you send them to graze in the morning.

7. And they carry your burdens to places where you could not have reached except with a great deal of trouble to yourselves; indeed, your *Rabb* is compassionate, merciful.

سُورَةُ النَّحۡلِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ١

يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ أَنۡ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ٢

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ تَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٣

خَلَقَ ٱلۡإِنسَٰنَ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ٤

وَٱلۡأَنۡعَٰمَ خَلَقَهَاۚ لَكُمۡ فِيهَا دِفۡءٞ وَمَنَٰفِعُ وَمِنۡهَا تَأۡكُلُونَ ٥

وَلَكُمۡ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسۡرَحُونَ ٦

وَتَحۡمِلُ أَثۡقَالَكُمۡ إِلَىٰ بَلَدٖ لَّمۡ تَكُونُواْ بَٰلِغِيهِ إِلَّا بِشِقِّ ٱلۡأَنفُسِۚ إِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٞ ٧

8. And (He has created) horses and mules and donkeys so that you may ride them and (they are) ornaments (for you); and He creates what you do not know.

وَٱلْخَيْلَ وَٱلْبِغَالَ وَٱلْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

9. And showing the straight way (reaching the truth) is incumbent on Allah while (there are ways) deviating from it; and if (Allah) had willed, He would have guided all of you.

وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآئِرٌ ۚ وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿٩﴾

SECTION 2

10. (It is) He Who sends, from the clouds, for you, water from which you get drinking water and from which (grow) trees and vegetation among which you graze your cattle.

هُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

11. And by it, He brings forth, for you, cornfields and olive and date palms and grapes and every kind of fruit: indeed, in such (a natural growth) there is a proof for the people who ponder.

يُنۢبِتُ لَكُم بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَعْنَابَ وَمِن كُلِّ ٱلثَّمَرَٰتِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

12. And He has subjected night and day and the Sun and the Moon to a law serviceably for you and all the stars are, also, subject to a law serviceably (in conformity) with His command: indeed, in all such (phenomena) there are signs for the people who exercise their reason.

وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ وَٱلنُّجُومُ مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

13. And what He has created for you, throughout the Earth have different colours (and species): indeed, in all such (varieties) there is a proof for the people who bear in mind (His providence).

وَمَا ذَرَأَ لَكُمْ فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾

14. And (it is) He Who has subjected the sea to a law serviceably (for you) so that you may eat fresh and tender

وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ

لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا
وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا
مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

meat from it and take out of it ornaments which you wear and you see the felucca making furrows through it (so that you may voyage by it) and seek some of His bounty and so that you may thank (Him).

وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ
وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

15. And He has rooted mountains into the Earth lest she should be convulsed (shaken violently) with you and (run) rivers and (made natural) ways so that you may be rightly guided.

وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

16. And (there are other natural distinguishing) marks; and they are, also, guided by the stars.

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

17. Is He Who creates, then, like the one who does not create? Do you not, then, bear in mind?

وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا
إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾

18. And if you count His graces, you cannot count and bring them within your grasp: Allah is, indeed, forgiving, merciful.

وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾

19. And Allah knows what you hide and what you disclose.

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا
وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

20. And (those deities) whom they pray to, other than Allah, cannot create anything and they are themselves created.

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ
أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

21. (They are) dead, not alive, and they do not know when they will be resurrected (raised from the dead).

SECTION 3

إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

22. Your God is the only One God; but the hearts of (those people) who do

not believe in the afterworld deny (it) and they display arrogance.

قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾

23. It is beyond any doubt that Allah knows what they hide and what they disclose; He does not like the arrogant.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

24. And when they are asked, "What has your *Rabb* revealed?" They say, "Legends of the ancients" (men of old).

وَإِذَا قِيلَ لَهُم مَّاذَا أَنزَلَ رَبُّكُمْ ۙ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾

25. (They say such things) so that they should bear their own burdens (of sins) fully on the Day of Resurrection and some of the burdens of (those people) whom they are misguiding without any knowledge. Listen! What a bad burden they are going to bear!

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۙ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَاءَ مَا يَزِرُونَ ﴿٢٥﴾

SECTION 4

26. (Those people) who existed before them, had, also, conspired against (their messengers), but Allah had brought down their building with the foundation and hence, the roof had fallen on them from above and punishment had come upon them from where they had not, even, sensed.

قَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُم مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

27. Furthermore, On the Day of Resurrection, He shall disgrace them and ask, "Where are My (alleged) associates about whom you used to dispute with" (the believers)? (Those people) who have been given knowledge (in the world) will say, "Today, disgrace and evil (requital shall visit upon) the disbelievers"

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تُشَاقُّونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

28. Whom angels (in this world) put to death (while) they are doing wrong to themselves and then, they submit (themselves as prisoners to the angels saying), "We have not been doing any evil." __ "Yes? Allah has knowledge of what you have been doing." __ (They will be told),

الَّذِينَ تَتَوَفَّىٰهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ ۖ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوءٍ ۚ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

29. "Hence, enter the gates of the Hell: (you are going) to abide in it eternally." What a bad place for the overweening/arrogant (it is)!

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٢٩﴾

30. And (when those people) who guard themselves against attributing associates to Him, are asked, "What has your *Rabb* revealed?" They say, "The best." There is an excellent (reward) for (those people) who do good in this world; and the home of the afterworld is the best (for them); and what an excellent home for the fearing it is!

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنزَلَ رَبُّكُمْ ۚ قَالُوا خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

31. Eternal gardens into which they shall enter, under them (those gardens), rivers will be flowing: they shall have, among them (those gardens), what they will wish; in this way, does Allah reward the fearing

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ لَهُمْ فِيهَا مَا يَشَاءُونَ ۚ كَذَٰلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾

32. Whom angels cause to die (while) they are chaste (pure, virtuous, and innocent) saying, (May) "Peace (rain) on you! Enter the Paradise (as a reward) for what you have done."

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾

33. They are awaiting nothing but that angels should come to them or your *Rabb's* sentence (punishment) should come; in this way, (those people) who existed before them,

هَلْ يَنظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ ۚ

had done and Allah had not wronged them, but they had been doing wrong to themselves.

وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

34. Consequently, the misdeeds which they had been committing had visited upon them and what they had been ridiculing had encompassed them.

فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٤﴾

SECTION 5

35. And (those polytheists) who attribute associates (deities to Allah) say, "If Allah had willed, neither we would have worshipped anything (any idols) besides Him nor our forefathers nor we would have declared anything unlawful without Him" (His permission); in this very way, (those people) who existed before them had done; hence, nothing else is obligatory on the messengers but the clear communication (of the message).

وَقَالَ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ ۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ فَهَلْ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٣٥﴾

36. And We had sent a messenger to every community (with the message), "Serve (render exclusive obedience to) Allah and keep away from *taaghoot*" (an arch-rebel against Allah): consequently, among them, there were (those people) whom Allah guided and, among them, there were (those people) against whom misguidance turned out to be true; hence, travel through the Earth and see, (for yourselves), how (terrible) the end of the belying and denying had been!

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ ۚ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٣٦﴾

37. (O Messenger)! If you have a burning desire for their guidance, Allah does not, then, guide whom

إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٣٧﴾

He misguides and they shall not have any helpers.

38. And they swear by Allah, at full strain in their oaths, "Allah shall not resurrect whoever dies." Yes? Why not? It is a promise (which He has made) incumbent on Himself (to keep), but most of the people do not know.

وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ لَا يَبْعَثُ ٱللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

39. (He will keep the promise) so that He should explain, to them, (the matter) about which they have been disagreeing together and so that (those people) who disbelieve should know that they were liars.

لِيُبَيِّنَ لَهُمُ ٱلَّذِى يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ كَانُوا۟ كَٰذِبِينَ ﴿٣٩﴾

40. In fact, Our only word (command) for anything, when We will (to create) it, is that We say to it, "Be" and hence, it is (comes into existence).

إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾

SECTION 6

41. And We will settle down, (those people) who emigrate for the sake of Allah after they are wronged, excellently in the world and (their) reward in the afterworld is the greatest if only they knew __

وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا۟ لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾

42. (Those emigres) who are patient and rest (trust) in their *Rabb*.

ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

43. And We did not send (any messenger) before you, but (they were distinguished) men whom We used to reveal (Our messages) __ but, if you do not know, you had better ask learned men__

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۚ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

44. With clear evidences and book and We have revealed the Book

بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ ۗ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ

(Quraan) to you so that you should expound, to human beings, what has been sent to them and so that they should ponder.

لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

45. Are, then, (those people) who are hatching up evil designs safe (not exposed to danger) that Allah may bury them in the earth or bring a punishment on them from where they do not sense (any danger)?

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

46. Or He may seize them during their movements and then, they shall not frustrate (Him).

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

47. Or He may seize them during (their) terrified state, but your *Rabb* is, certainly, compassionate, merciful.

أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

48. And do they not consider that the shadow of anything that Allah has created turns right and left prostrating itself to Allah and they are all humility?

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

49. And to Allah prostrate themselves all the creatures and angels who are throughout the heavens and who are throughout the Earth and they do not display any arrogance.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

50. They fear their *Rabb* above them and do what they are commanded. ۩

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ﴿٥٠﴾

SECTION 7

51. And Allah says, "You must not take two gods. He is the only One God and hence, to Me, alone, you must fear."

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ ﴿٥١﴾

52. And to Him belongs what is throughout the heavens and the Earth and to Him belongs eternal obedience; will you, then, fear (anyone) other than Allah?

وَلَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَهُ ٱلدِّينُ وَاصِبًا ۚ أَفَغَيْرَ ٱللَّهِ تَتَّقُونَ ﴿٥٢﴾

53. And whatever grace (sustenance, wealth, or delight) you have is (exclusively) from Allah: hence, when any distress afflicts you, to Him, then, you turn in fervent prayer.

وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ ﴿٥٣﴾

54. Furthermore, when He removes the distress from you, a faction among you, then, (starts) attributing associates (other deities) to their *Rabb*

ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾

55. So that they should be thankless for what We have granted them; enjoy, then, you shall, soon, come to know (the outcome).

لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾

56. And they set apart a portion of the sustenance which We give them for (those deities) whom they themselves do not know. "By Allah! All of you shall be interrogated about what you have been forging."

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَٰهُمْ ۗ تَٱللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾

57. And they allege daughters to Allah __ free from all such imperfections is He __ and, for themselves, what they long for.

وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ سُبْحَٰنَهُۥ ۙ وَلَهُم مَّا يَشْتَهُونَ ﴿٥٧﴾

58. And when anyone of them is announced the good news of a daughter, his face turns black (gloomy) and he is choked with rage and grief.

وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

59. He conceals himself from the people because of the bad news which has been announced to him; (he says to himself), if he should

يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ ۗ أَلَا سَآءَ

retain her in spite of humiliation or bury her (alive) in the earth. Listen! How bad is what they decide!

مَا يَحْكُمُونَ ﴿٥٩﴾

60. Poverty of qualities belongs to (those people) who do not believe in the afterworld while transcendent excellence belongs to Allah; and He is the Almighty, the Sole Source of wisdom.

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۖ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

SECTION 8

61. And if Allah had punished human beings for their wrongdoing, He would not have left, on her (the Earth), any being, but He grants them a respite up to an appointed term (duration of existence): when their end (death / downfall) comes, they can neither delay it by an hour nor advance.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِن دَابَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

62. And they allege (such things) to Allah as they hate (for themselves) and their (glib) tongues relate the falsehood that they shall have excellent (reward in the afterworld): it is beyond doubt that they shall have the fire (of the Hell) and (they shall be driven into it ahead of all and) forgotten (neglected).

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۚ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾

63. By Allah! We had sent (messengers) to (numerous) communities before you (in the past), but the Devil had adorned their actions to them (and hence, they had defied their messengers), he is, therefore, their friend, even, today and they shall have a grievous punishment (in the afterworld).

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

64. And We have not revealed the Book to you but (with the purpose) that you (the Messenger) should expound, to them, what they have been disagreeing (with one another) about it and as the guidance and mercy for the people who believe in (it).

وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

65. And Allah sends water from the clouds and then, vivifies the land by it after its death; indeed, in such (a natural phenomenon) there is, certainly, a proof (of monotheism) for the people who listen (to the divine message).

وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

SECTION 9

66. And there is, indeed, food for thought for you among the cattle (grazing animals): We give you to drink, from what is in their stomachs, between the dung in the ruminants' stomachs and the blood, pure milk, swallowable for drinkers.

وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ﴿٦٦﴾

67. And from the fruit of date palms and grapevines (We give you juices) from which you make wine and excellent eatables: indeed, in such (things) there is a proof (of monotheism) for the people who exercise their reason.

وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

68. And your *Rabb* inspires the honey bee to make hives among mountains and among trees and among trellis-works and espaliers which they erect (for grapevines),

وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

69. And then, suck (nectar and pollen) from every kind of fruit, following easy and gentle ways of your *Rabb;* from their stomachs, there comes

ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ

شِفَآءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

out a fluid whose colours are different and in which there is cure for human beings: in such (phenomena) there is a proof (of monotheism) for the people who ponder.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

70. And Allah creates all of you and then, causes you to die and, among you, there is (a person) who is reverted to the extreme old age in order that he should not know anything after knowledge; Allah is, indeed, omniscient, absolutely powerful.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾

71. And Allah gives you superiority, one over another, in the matter of sustenance; but (those people) who are given superiority are not such as to give away their sustenance to those (slaves) whom their right hands possess so that they may be equal to them in it (in the matter of sustenance); do they, then, repudiate Allah's grace?

SECTION 10

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

72. And Allah makes wives for you from yourselves and brings forth sons and grandsons from your wives for you and gives you the sustenance of pure and good things; do they, then, (in spite of such blessings), believe in falsehood and disbelieve in Allah's grace

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾

73. And worship, besides Allah, (such deities) as possess neither any power, in any way, (to provide) any sustenance for them from the heavens and the Earth nor can they (ever do so)?

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

74. Hence, you must not draw comparisons for Allah; indeed, Allah knows and you do not know.

75. Allah gives the example of a slave who is owned and does not have any power over anything and there is (a free man) whom We have granted a handsome sustenance on Our part and hence, he spends (what he wants) from it secretly and openly __ are they equal? Glory (abiding praise and thanksgiving) to Allah; but most of them do not know.

ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ
عَلَىٰ شَىْءٍ وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَنًا
فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُۥنَ ۚ
ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

76. And Allah gives you the example of two men one of whom is deaf, does not have any power over anything and he is entirely (dependent) on his master, wherever he sends him, he does not bring any good: can he and he who enjoins justice and (treads) on the straight path, be equal?

وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ
لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَىٰهُ
أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِى هُوَ وَمَن
يَأْمُرُ بِٱلْعَدْلِ ۙ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٦﴾

SECTION 11

77. And to Allah belongs (the knowledge of) the unseen of the heavens and the Earth; and the ordainment of the Hour of Resurrection shall not be but in the twinkling of an eye or it may be sooner (than that); Allah has, indeed, exclusive power and authority over everything.

وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَآ أَمْرُ ٱلسَّاعَةِ
إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٧٧﴾

78. And Allah takes you out of your mothers' wombs (while) you do not know anything and grants you the powers of hearing and seeing and hearts so that you should thank (Him).

وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ
لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

79. Do they not look at the birds, subject (to the law of motion, flying) through the expanse of the atmosphere? None holds them

أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ
ٱلسَّمَآءِ مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ ۚ إِنَّ فِى ذَٰلِكَ

(suspended) but Allah: indeed, in such (a natural phenomenon) there are signs for the people who believe.

لَآيَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

80. And Allah makes your houses for you as abode (to live in) and makes such houses (tents) for you from the hides and skins of the cattle as you find light (in transporting) during your journey and during your stay and from their wool and their fur and their hair, (He makes) household goods and (other) articles of daily use (which last you) for some time.

وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَـٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَـٰثًا وَمَتَـٰعًا إِلَىٰ حِينٍ ﴿٨٠﴾

81. And Allah makes shades, for you, of what He has created and makes places of shelter for you among mountains and makes such garments for you as protect you against heat and such armours as protect you during your war; in this way, does Allah complete His grace for you so that you should submit yourselves to (Him).

وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَـٰلًا وَجَعَلَ لَكُم مِّنَ ٱلْجِبَالِ أَكْنَـٰنًا وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ ۚ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

82. But, if they turn away (reject your message), the clear communication (of it) is, then, the only obligation on you.

فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَـٰغُ ٱلْمُبِينُ ﴿٨٢﴾

83. They recognize Allah's grace but then, they pretend not to know it and most of them are disbelievers.

يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ ٱلْكَـٰفِرُونَ ﴿٨٣﴾

SECTION 12

84. And on the Day (of Resurrection) when We resurrect a witness from every community, (those people) who disbelieve in Allah, shall neither be permitted (to advance

وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا۟ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

any excuses) nor shall they be allowed to seek His pleasure.

85. And when (those people) who do wrong (associate a deity with Allah) see the punishment, it will neither be alleviated from them nor will they be granted any respite.

وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُوا۟ ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

86. And when (those people) who attribute (deities to Allah in this world) see their associates (on the Judgement Day), they will say, "O our *Rabb*! These are our associates whom we used to pray to (in the world) besides You." They (the associates) will, then, retort them, "You are, in fact, liars."

وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُوا۟ شُرَكَآءَهُمْ قَالُوا۟ رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدْعُوا۟ مِن دُونِكَ ۖ فَأَلْقَوْا۟ إِلَيْهِمُ ٱلْقَوْلَ إِنَّكُمْ لَكَٰذِبُونَ ﴿٨٦﴾

87. And on that Day, they will submit themselves to Allah and what they have been forging (in this world) shall disappear from them.

وَأَلْقَوْا۟ إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٨٧﴾

88. We will add punishment upon punishment to (those people) who disbelieve and prevent (human beings) from Allah's way because they have been causing wrong, corruption, and disorder.

ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا۟ يُفْسِدُونَ ﴿٨٨﴾

89. And (imagine) the Day when We resurrect a witness in every community against them (the people of each community) from themselves and We bring you as a witness against these (disbelievers); and (for this purpose), We have revealed the Book to you explaining everything and as guidance and mercy and good news for those who submit themselves (to Allah).

وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِ ۚ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

SECTION 13

90. Indeed, Allah commands justice and beneficence (doing good) and granting (money or help to) relatives and prohibits obscenity and what is, universally, known to be evil, and iniquity (gross injustice); He exhorts you so that you should bear in mind.

إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

91. And you must live up to Allah's obligation when you swear by Him and commit yourselves to it and you must not violate oaths after confirming them while you have, already, made Allah a guarantor against yourselves; Allah, undoubtedly, knows what you do.

وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَٰهَدتُّمْ وَلَا تَنقُضُوا۟ ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

92. And you must not be like (the woman) who broke her yarn to pieces, after spinning it strongly: you make your oaths (a means of) fraudulent and corrupt practices among yourselves (in your society) so that one group should increase (in numbers and power) more than the other group; Allah, only, puts you to the test by it; and (he does it) so that, on the Day of Resurrection, He should reveal before you,what you have been differing with about it.

وَلَا تَكُونُوا۟ كَٱلَّتِى نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَٰثًا تَتَّخِذُونَ أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِىَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِۦ ۚ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ ٱلْقِيَٰمَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

93. And if Allah had willed, He would have turned you into a single community, but He misguides whom He wills and guides whom He wills; and all of you shall be questioned about what you have been doing.

وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَلَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾

94. And you must not make your oaths (a means of) fraudulent and corrupt practices among yourselves (in your society) lest any step should slip after its steadiness and all of you should suffer a disaster because you prevent (people) from Allah's way and you shall have a terrible punishment (in the after-world).

وَلَا تَتَّخِذُوٓا۟ أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا۟ ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ ۖ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

95. And you must not sell Allah's obligation for a little value; what is with Allah is the best for you if you know.

وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾

96. What is with you runs out and what is with Allah lasts: and We will give (those people) who are patient their reward in the best manner for what they do (in this world).

مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٦﴾

97. We will let, whoever acts righteously, whether a male or a female, while he is a believer, lead a good and pleasing life and give them their reward in the best manner for what they do (in this world).

مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾

98. Hence, when you read the *Quraan,* you must, then, seek Allah's protection against the Devil, the cursed.

فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾

99. He does not, certainly, have any power over (those people) who believe and rest (trust) in their *Rabb.*

إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

100. He has power, only, over (those people) who make friends with him and (those people) who attribute associates (deities) to Him.

إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ ﴿١٠٠﴾

SECTION 14

101. And when We change one verse in place of another verse __ and Allah knows best what He reveals __ they say, "You are, only, a forger." On the contrary, most of them do not know.

وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ ۙ وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

102. Say, "The Holy Spirit (Gabriel) has revealed it, portion by portion, from your *Rabb* in conformity with the truth so that it should fortify (those people) who believe and be the guidance and good news for those who submit themselves (to Allah)."

قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

103. And We know well that they say, "In fact, only a man teaches him" (the *Quraan*). The language of (the man) whom they point out is foreign while this (the *Quraan*) is in clear Arabic language.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ ۗ لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ﴿١٠٣﴾

104. Indeed, Allah shall not guide (those people) who do not believe in Allah's verses and they shall have a grievous punishment.

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. Only (those people) who do not believe in Allah's verses forge falsehood and such (people) are liars.

إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰذِبُونَ ﴿١٠٥﴾

106. Whoever disbelieves in Allah after his belief (shall go astray) except he who is compelled while his heart enjoys tranquillity in belief, but he who opens his breast for disbelief shall, necessarily, be (among those people) on whom Allah's wrath shall fall and they shall have a terrible punishment (in the afterworld).

مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

ذَٰلِكَ بِأَنَّهُمُ ٱسْتَحَبُّوا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْـَٔاخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿١٠٧﴾

107. Such (a treatment will be meted out to them) because they prefer the life of the world to (the life of) the afterworld and Allah, certainly, does not guide disbelieving people_

أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٠٨﴾

108. Such are (the people) whose hearts and whose ears and whose eyes Allah has sealed and such are (the people) who are the unmindful.

لَا جَرَمَ أَنَّهُمْ فِى ٱلْـَٔاخِرَةِ هُمُ ٱلْخَٰسِرُونَ ﴿١٠٩﴾

109. Undoubtedly, they (are the people) who shall be the losers (damned) in the afterworld.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا۟ مِنۢ بَعْدِ مَا فُتِنُوا۟ ثُمَّ جَٰهَدُوا۟ وَصَبَرُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾

110. Then, your *Rabb* is, certainly, for (those people) who emigrated after they had been persecuted and then, they struggled (for His sake) and bore (all the trials) patiently, your *Rabb* is, certainly, after all such (sufferings), forgiving, merciful.

SECTION 15

يَوْمَ تَأْتِى كُلُّ نَفْسٍ تُجَٰدِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

111. On that Day (the Judgement Day) everyone shall come arguing in one's own defence and everyone shall be paid up for what one does (in the world) and they shall not be deprived of (their rewards).

وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١١٢﴾

112. And Allah gives the example of a town __ it was safe and peaceful, with its sustenance coming to it amply and easily from every quarter, but then, it turned thankless to Allah's graces and then, Allah made it taste starvation and clothed it with fear for (the crimes) which they used to commit.

113. And there came, to them, a messenger from themselves, but they belied and denied him and hence, punishment visited upon them while they had turned wrongdoers.

وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَٰلِمُونَ ﴿١١٣﴾

114. Hence, eat any of the lawful, pure, and good sustenance which Allah gives you and thank for Allah's grace if you serve (render exclusive obedience to) Him.

فَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا وَٱشْكُرُوا۟ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

115. What, in fact, He has declared unlawful for you are a carcass and blood and pork (the flesh of a pig) and what is sacrificed (in the name of any other deity) besides Allah: but he who is compelled (by hunger), neither seeking (satisfaction) nor exceeding the proper bounds, (must know that) Allah is, then, certainly forgiving, merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾

116. And you must not say what your tongues allege falsely, "This is lawful and this is unlawful," so as to forge falsehood against Allah; indeed, (those people) who forge falsehood against Allah do not prosper.

وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

117. (They have) a little enjoyment (in this world) and (in the afterworld), they shall have a grievous punishment.

مَتَٰعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

118. And for (those people) who had Judaized, We had declared unlawful what We have, earlier, related to you and We had not wronged them but they had been doing wrong to themselves.

وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ ۖ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

119. Furthermore, your *Rabb* is, indeed, for (those people) who do evil

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا۟ ٱلسُّوٓءَ بِجَهَٰلَةٍ

ثُمَّ تَابُوا مِنۢ بَعۡدِ ذَٰلِكَ وَأَصۡلَحُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا لَغَفُورٞ رَّحِيمٞ ﴿١١٩﴾

ignorantly and then, repent (of their sins) after such (aberrations) and reform (themselves), your *Rabb* is, indeed, after all that, forgiving, merciful.

SECTION 16

إِنَّ إِبۡرَٰهِيمَ كَانَ أُمَّةٗ قَانِتٗا لِّلَّهِ حَنِيفٗا وَلَمۡ يَكُ مِنَ ٱلۡمُشۡرِكِينَ ﴿١٢٠﴾

120 Indeed, Abraham was, an unrivalled incarnation of goodness, devoutly obedient to Allah, single-mindedly devoted (to Him) and he did not belong to the polytheists,

شَاكِرٗا لِّأَنۡعُمِهِۚ ٱجۡتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿١٢١﴾

121. Thankful (to Him) for His graces (the unmerited favours of God); He had chosen him and guided him to the straight path

وَءَاتَيۡنَٰهُ فِي ٱلدُّنۡيَا حَسَنَةٗۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٢٢﴾

122. And We had given him an excellent reward in the world and he shall be among the righteous in the afterworld.

ثُمَّ أَوۡحَيۡنَآ إِلَيۡكَ أَنِ ٱتَّبِعۡ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۖ وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ﴿١٢٣﴾

123. And then, We inspired you that you must follow the way of Abraham, single-mindedly devoted (to Him) and he did not belong to the polytheists.

إِنَّمَا جُعِلَ ٱلسَّبۡتُ عَلَى ٱلَّذِينَ ٱخۡتَلَفُواْ فِيهِۚ وَإِنَّ رَبَّكَ لَيَحۡكُمُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ﴿١٢٤﴾

124. In fact, Sabbath (day) was imposed, only, on (those people) who had disagreed about it; and your *Rabb* shall judge among them on the Day of Resurrection, about what they had been disagreeing with (one another).

ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦۖ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ﴿١٢٥﴾

125. (O Messenger)! Call (them) to your *Rabb's* way with wisdom and excellent exhortation and argue with them in such (a way) as is the best; your *Rabb,* certainly, knows best who strays from His way and He knows best the guided.

وَإِنۡ عَاقَبۡتُمۡ فَعَاقِبُواْ بِمِثۡلِ مَا عُوقِبۡتُم بِهِۦۖ

126. And if you inflict punishment (on anyone) you must, then, inflict as much punishment as you have been

وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ ﴿١٢٦﴾

inflicted and if you bear patiently, it is, certainly, the best for the patient.

وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

127. And you must bear patiently and your patience cannot (show) except with Allah's (help); and you must neither sorrow at them nor be in anguish against what they conspire.

إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾

128. Allah is, indeed, with (those people) who guard themselves against His disobedience and (those people) who are beneficent (doers of good).

SURATULISRAA' (17)

The *Suratulisraa'* carries on the same theme as enunciated in the Surah *Yoonus* __ the conflict between those who accept the *Quraan,* and hence, they are announced good news and supported and those who reject the *Quraan* and hence, they are warned to be punished. In this surah, warning predominates. The very first verse announces the Messenger's journey from the Holy Mosque in Makka to the Farthest Mosque in Jerusalem which implies that both of them, though not in his physical control, have come in his spiritual control and, very soon, Makka where he is being persecuted shall, again, become the centre of Abraham's way of life __ Islam __ and polytheism shall be eliminated from there. Besides, the Farthest Mosque was gained after the fall of Jerusalem to `Umer, the second caliph.

The Surah, from the second verse to the eighth verse, proceeds to warn the Jews, who were instigating and inciting the *Quraysh* against the Messenger, to cease their opposition for the sake of opposition and not lose this opportunity to believe in the *Quraan* otherwise as they had been punished twice, firstly, by Nebuchadnezzar (605-562 BC) and secondly by Titus (38-81 BC), they shall, again be punished. Between the lines, this warning holds good for the *Quraysh* also.

The Surah proceeds, in the ninth verse, to announce that the *Quraan* has been revealed to guide them and it shall, now, judge who prospers and who loses. They must not demand signs or punishment. There are signs on signs in the alternation of night and day for them. Punishment does not visit on any people unless they are warned and a messenger is there for the purpose. The sixteenth verse lays down the principle that when the well-to-do section of any people starts transgressing all the proper bounds, disregarding messengers and books, punishment visits on the people. Such has been the case since Noah. They shall have Heaven or Hell in the afterworld according to their deserts. In this worldly life, everyone has freedom of choice and Allah's grants are for all.

The Surah, then, from the twenty-third verse to the thirty-ninth verse, grants the blueprint of the *Quraanic* charter for the believers to establish the Islamic Community in the light of the ninth verse of this surah and the ninetieth verse of the *Suratunnaḥl.* It consists of fourteen points and suffices for any community based on equity and justice. This charter anticipates the Messenger's emigration which has been hinted at in the eightieth verse of the Surah.

The Surah, after exposing the polytheists' false claim of alleging daughters to Allah in the fortieth verse, proceeds to enunciate the message of the *Quraan* __ Allah is one and all the heavens and the Earth and creatures declare Him free from imperfections. But the polytheists do not attend to it for their faculties have been blunted and hence, they have given rise to a whispering campaign that the Messenger is insane as the forty-seventh verse records. The forty-ninth verse refers to their disbelief in the Resurrection and replies to them in the fifty-second verse that it shall come to pass. The next two

verses admonish the believers to be gentle in speaking with the polytheists and not be the Devil's tool while arguing with them. Allah, alone, knows who deserves mercy or punishment. The fifty-fifth verse clarifies that only He knows who is superior and excels at deserts. The next two verses, again, turn to polytheists and tell them that deities and angels cannot help them, in any way, neither in this world nor in the afterworld. While the fifty-eighth verse states Allah's practice in dealing with peoples and communities as referred to in the sixteenth verse of this surah, the fifty-ninth verse replies to the Makkan polytheists why miracles prove futile in convincing any people to follow a messenger and his guidance as the Last Messenger's Ascension to Heaven and sighting of signs and the mention of the cursed *Zaqqoom* tree have further alienated the polytheists from the guidance.

The Surah, from the sixty-first verse to the sixty-fifth verse, records the Devil's hubris which had prevented him from prostrating himself to Adam. The episode suggests that the same arrogance characterises the polytheists of Makka, or for the matter, any other people and prevents them from believing in the Messenger and submitting themselves to Allah. Then, the sixty-sixth and the sixty-seventh verses refer to His providence which the polytheists treat thanklessly and the sixty-eighth and sixty-ninth verses refer to His omnipotence which they do not care a fig for and the seventieth verse refers to His grace in ennobling man which they do not realize. Hence, the seventy-first and seventy-second verses show the logical corollary of such a conduct.

When the Makkan polytheists rejected his message outright and suggested to him to change the *Quraan,* the Surah, from the seventy-third verse onwards, consoles the Messenger and exhorts him to persevere in continuing his message. They cannot frighten him out of Makka and if they do so, they shall no longer be dominant there. Such has been Allah's practice with His messengers in the past. The Messenger is, further, enjoined to perform the obligatory prayer, especially the *tahajjud* at night. He shall be raised to a praiseworthy position. The eightieth verse hints at his honourable emigration and the resultant triumph of Islam which was achieved within the next ten years. The eighty-first verse foretells the triumph of the *Quraan* which, though being the cure of all social and personal ills and mercy for believers, only adds to the polytheists' alienation from it. The eighty-third and eight-fourth verses state the rules which hold good for all human beings.

The polytheists used to pester the Messenger with questions, not to elicit replies but only to embarrass him into giving up his mission. The eighty-fifth verse reports such a question about the nature of the revelation of the *Quraan.* The reply continues up to the eighty-ninth verse. The verses from the ninetieth to ninety-third, report such objections on their part and all of them have been suitably replied in a single incisive rejoinder. The Surah, then, proceeds to state the nature of the polytheists of all ages in the ninety-fourth verse. They have always asked such a question which has been replied in the ninety-fifth verse. After arguing for Islam and against polytheism the Surah proceeds to console the Messenger and tells him to

leave the matter to Allah as the witness. If they disbelieve in the *Quraan* and the Resurrection and do not submit themselves to the discipline of the Book, they shall be driven to the Hell on their faces and thrown into it. If He can create this cosmos, why can He not recreate human beings for Judgement, argues the ninety-ninth verse? The hundredth verse tells the polytheists that wealth is no criterion for the grant of prophethood. Polytheists have, like their Makkan counterparts, instigated by the Jews, always, been demanding miracles. The Surah, from the one hundred and first verse to the one hundred and fourteenth verse, replies to them with reference to Moses who had shown miracles on miracles to Pharaoh, but in vain. He did not believe and was drowned in the Red Sea and the children of Israel were rewarded. Pursuing the argument in the eighty-eighth verse, the Surah in its final verses, from the one hundred and fifth verse to the one hundred and ninth verse, clarifies the nature of the *Quraan* and the character of the bearer of the *Quraan.* Whether the polytheists believe in it or do not believe in it does not matter. Those people who have the knowledge of heavenly books do recognize it and do believe in it. Similarly whether Allah is invoked or *Raḥmaan* is invoked by prayers, does not matter. What matters is that Allah has neither any issue nor any associate with Him and hence, the Messenger has been enjoined in the last verse to proclaim His greatness to debunk polytheism and uphold His Book.

SURATULISRAA'

سُورَةُ الإِسْرَاءِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

1. Free from all the imperfections is He Who carried His servant (the Messenger) during night from the Holy Mosque to the Farthest Mosque around which (on every side of which) We have bestowed blessings so that We should show him some of Our signs; He is, indeed, the Hearer, the Watcher.

وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا ﴿٢﴾

2. And We gave Moses the Book (Torah) and made it the guidance for the children of Israel (enjoining them), "You must not repose trust in (anyone) besides Me."

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

3. (You are) the children of (those believers) whom We had borne (in the ark) along with Noah; he was, indeed, a very thankful servant (rendering exclusive obedience to Allah).

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾

4. And We had, already, warned the children of Israel in the Book, " You shall cause wrong, corruption, and disorder in the land twice and rise up, rising very arrogantly."

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾

5. Hence, when there came (the time of the fulfilment) of the warning (being) the first of the two, We set Our people (Nebuchadnezzer's armies), possessing great strength, upon you and then, they went through your homes, (ravaging them and killing you); and it was a warning that was effected.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم

6. Then, We restored you (your power) over them again and helped

بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

you with properties and sons and granted you more numerous warriors.

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ﴿٧﴾

7. If you did any good, you did good for yourselves and if you did any evil, you (did it) for yourselves; hence, when there came (the time of the fulfilment) of the second warning, (We set Titus' armies against you in 70 AD) so that they should spoil (the beauty of) your faces and so that they should enter the Mosque as they (Nebuchadnezzer's armies in 586 BC) had entered it for the first time and so that they should ruin what they could lay hands on, ruining (it completely).

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ حَصِيرًا ﴿٨﴾

8. It may be that your *Rabb* has mercy on you; and if you resume (your malpractices), We will resume (Our punishment) and We have made the Hell a prison for disbelievers.

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

9. Indeed, this *Quraan* (recitation) guides (human beings) to (the path) which is the straightest and announces good news to the believers who do good deeds that they shall have a great reward (in the afterworld).

وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

10. And that We have prepared a grievous punishment for (those people) who do not believe in the afterworld.

SECTION 2

وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ ۖ وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ﴿١١﴾

11. And man prays for punishment like his prayer for mercy and man is hasty.

وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ

12. And We have made night and day two signs and We cancel the sign

of night and We make the sign of day affording light (for your eyes to see) so that you should seek out your *Rabb's* bounty and so that you should know the count of years and calculation; and We have expounded everything elaborately.

وَجَعَلْنَآ ءَايَةَ ٱلَّيْلِ وَٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾

13. And We have bound every man's fortune (destiny) round his neck and, on the Day of Resurrection, We will take out, for him, a record (of his actions) which he will find unfolded.

وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ﴿١٣﴾

14. "Read your record (of actions): you are yourself sufficient, today, to reckon for yourself." (He will be told),

ٱقْرَأْ كِتَٰبَكَ ۖ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

15. Whoever follows the guidance (of the *Quraan*), follows it, only, for himself and whoever strays (from it), strays, only against himself; and no sin burdened person shall bear another's burden of sins (on the Judgement Day) and We are not such as to punish (any people) till We send a messenger (to warn them).

مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

16. And when We will to wipe out a town (an organised human society), We command its opulent and luxurious people, led to committing excesses (to obey), but they transgress (all the limits set by the divine law) in it and then, the warning (of punishment) turns out to be true against it and hence (as a necessary consequence of its sins), We annihilate it annihilating (it completely).

وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ﴿١٦﴾

17. And after Noah, We wiped out many communities (for their sins) and your *Rabb* suffices to be cognizant (and) observant of the sins of His Own created human beings.

وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿١٧﴾

18. Whoever wants the transitory (material gain), We expedite (it) for him in it (the world) whatever We will for whom We will and then, We decree the Hell for him: he shall go into it condemned, discarded.

مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾

19. And whoever wants the afterworld and devotes his (persistent) efforts to it while he is a believer __ such are, then, (the people) whose efforts shall be acknowledged and rewarded.

وَمَنْ أَرَادَ ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾

20. We help everyone __ the former (the disbelievers) and the latter (the believers) __ from your *Rabb's* grant; and your *Rabb's* grant is not forbidden (to anyone).

كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

21. Consider how We grant some of them superiority over the others (in the world); and the afterworld is, certainly, the greatest in degrees and the greatest in superiority.

ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

22. You must not associate any other deity with Allah or you shall be left condemned, forsaken.

لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾

SECTION 3

23. And your *Rabb* decrees that you must not serve (render exclusive obedience to any deity) but Him and (that you must treat your) parents beneficently; if one of the two or both of them reach old age

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا

(while they are) with you, you must neither (so much as to) say to both of them, *"uff"* (used to express distress and annoyance) nor reproach both of them and you must say to both of them noble words.

وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

24. And you must be humble to both of them in all humility out of compassion and say, "O my *Rabb*! Have mercy on both of them as they brought me up as an infant."

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

25. Your *Rabb* knows best what is in your hearts; if you are righteous, He is, certainly, forgiving to those who turn (to Him) repentantly.

رَّبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾

26. And you must give a relative his right and a poor person and a traveller / wayfarer (their rights) and you must not squander (your money or talents) wastefully__

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

27. Squanderers are, certainly, devils' brothers and the Devil is thankless to his *Rabb*__

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

28. And if you have to send them away, (because you are) seeking your *Rabb's* mercy which you hope (to obtain in future), you must, then, say gentle words to them.

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

29. And you must neither keep your hand fettered to your neck (be close-fisted) nor stretch it to full stretch (squander money) and then, you are left sitting rebuked, with nothing (to spend with you).

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

30. Indeed, (it is) your *Rabb* (Who) expands sustenance for whom He wills and straitens (sustenance for whom He wills); He is, certainly,

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

cognizant, observant of His Own created human beings.

SECTION 4

31. And you must not kill your children fearing destitution: We give them sustenance and you, also; killing them is, indeed, a heinous sin.

وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾

32. And you must not approach illicit sexual intercourse: it is, certainly, obscenity and a very bad way.

وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَـٰحِشَةً ۖ وَسَآءَ سَبِيلًا ﴿٣٢﴾

33. And you must not deprive a human being of life which Allah has declared holy except with justice and whoever is killed wrongfully, We have granted his heir the authority (to seek *qisaas* __ doing by a doer equal to what he does to anyone) and hence, he must not exceed the proper bounds in killing: he shall, certainly, be helped.

وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَـٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾

34. And you must not approach an orphan's property except in a way that is the best till he attains his full maturity; and you must live up to an obligation: an obligation shall, certainly, be questioned.

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾

35. And you must give full measure when you measure and weigh with an even balance; such (a practice) is the best and the most excellent as an outcome.

وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

36. And you must not follow (a matter) about which you have no knowledge; indeed, ear and eye and heart __ each of them __shall be questioned about (their roles).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَـٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

37. And you must not walk on the earth (conduct yourselves) insolently: you can, neither, pierce the earth nor reach the mountains in height.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

38. The evil of all such (transgressions as mentioned above) is hateful in your *Rabb's* view.

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

39. Such are some of (the precepts) of wisdom which your *Rabb* has revealed to you and you must not associate any other deity with Allah otherwise you shall be hurled into the Hell rebuked, discarded.

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

40. Has your *Rabb,* then, chosen sons for you and, (for Himself), taken daughters from the angels? In fact, you utter very terrible words.

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

SECTION 5

41. And We have propounded (the message) variously in this *Quraan* (recitation) so that they should bear (it) in mind, while it does not but intensify them in (their) aversion (for it).

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا ۚ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

42. Say, "If there had been any other deities with Him, as they say, they would have, then, sought a way to the Possessor of the throne."

قُل لَّوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَّابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

43. Free from all the imperfections is He and sublime being beyond what they say in exaltation, greatness.

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾

44. All the seven heavens and the Earth and whoever exist among them declare Him free from imperfections; and there is not anything but declares (Him) free from all the imperfections with glory to Him: but you do not understand

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

their declaring (Him) free from imperfections: He is, indeed, forbearing, forgiving.

45. And when you (the Messenger) read the *Quraan,* We hang a hidden curtain between you and (those people) who do not believe in the afterworld.

وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾

46. And We put such covers on their hearts as they do not understand it (the *Quraan*) and (We put) such deafness in their ears (as they do not hear it); and when you mention your *Rabb,* alone, in the *Quraan,* they turn their backs on in aversion.

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَـٰرِهِمْ نُفُورًا ﴿٤٦﴾

47. We know best what they listen out for, when they listen to you and when they whisper (speak softly and conspiratorially) together, when the wrongdoers say, "You do not follow but a man bewitched."

نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ يَقُولُ ٱلظَّـٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾

48. Consider how they draw comparisons for you and hence, they go astray and, as a necessary consequence of going astray, they are not able to find any way.

ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾

49. And they say, "Shall we, when we turn into (crumbled) bones and fragments, be, really, resurrected into a new creation?"

وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَـٰمًا وَرُفَـٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

50. Say, "(Even if) you turn into stones or iron

قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

51. Or any other creation which is even harder than what is in your hearts," (you shall be resurrected); they will, then, say "Who will restore us" (bring us back to life)? Say,

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ

"He Who originated you at first." They will, then, wag their heads towards you and say, "When will it" (happen)? Say, "It may be that (the time of its occurrence) is close by."

فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ
مَتَىٰ هُوَ ۖ قُلْ عَسَىٰ أَن يَكُونَ قَرِيبًا ﴿٥١﴾

52. The Day when He calls all of you, you shall, then, respond with glory to Him and think that you have not stayed (in your graves and the world) but for a little while.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

SECTION 6

53. And tell my servants (that) they must utter what is the best; the Devil, indeed, sows the seeds of enmity among them; the Devil is, certainly, man's open enemy.

وَقُل لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ
يَنزَغُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنسَانِ
عَدُوًّا مُّبِينًا ﴿٥٣﴾

54. Your *Rabb* knows you best: if He wills, He will have mercy on you or if He wills, He will punish you; and We have not sent you as a keeper over them.

رَّبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ
يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

55. And your *Rabb* knows best (all those) who are throughout the heavens and the Earth: and We did grant some prophets superiority over the others and give David the Psalms.

وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَآتَيْنَا
دَاوُودَ زَبُورًا ﴿٥٥﴾

56. Say, "Invoke (call on all those deities) whom you claim (to be your helpers) besides Him, but they have, neither, any power of removing any distress from you nor changing" (it).

قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِهِ فَلَا يَمْلِكُونَ
كَشْفَ الضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

57. They (those deities), whom they (the polytheists) pray to, themselves seek a means to gain access to their *Rabb,* which of them should be the closest (to Him) and hope for

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ
الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ

عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

His mercy and fear His punishment; your *Rabb's* punishment is, certainly, to be dreaded.

وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ ٱلْقِيَٰمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ﴿٥٨﴾

58. And there is not any town (organised human society), but We will (either) wipe it out before the Day of Resurrection or punish it, punishing (it) violently; such (a fate) is recorded in the divine register.

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا ۚ وَمَا نُرْسِلُ بِٱلْـَٔايَٰتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

59. And nothing prevents Us that We should send miracles except that the peoples of old had belied and denied them; and We had given the *Thamood* a she camel as an eye-opener but they had wronged (themselves and killed) her; and We do not send (such) miracles but to frighten (the people of Our punishment).

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ ۚ وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَٰنًا كَبِيرًا ﴿٦٠﴾

60. And remember when We said to you (the Messenger), "Indeed, your *Rabb* has encompassed all the human beings" And We did not make the view which We had shown you (during your nightly Ascension) and the tree, cursed in the *Quraan,* but a trial for the people; and We frighten them, but it does not but further intensify them into exceeding the proper bounds in a big way.

SECTION 7

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

61. And (imagine) when We said to the angels, "Prostrate yourselves to Adam." And then, all of them prostrated themselves (to him)

except the Despairer (Devil): he said, "Shall I prostrate myself to whom You have created from clay?"

قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾

62. He said, "Do you see __ this is whom You have exalted above me? If You grant me a respite up to the Day of Resurrection, I will consume, (like locusts), all his children except a few."

قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾

63. (Allah) said, "Go away! Whoever, among them, follow you, the Hell shall, then, be the requital of all of you, being a complete requital (punishment).

وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿٦٤﴾

64. And you may scare away whom you can, among them, by your sound and fury and urge your cavalry and infantry on them and associate them with (the love of) properties and children and promise them." And the Devil does not promise them but delusions.

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

65. (As for) "My servants (rendering exclusive obedience to Me), you shall not gain any control over them; and your *Rabb* suffices (for them) to trust in."

رَّبُّكُمُ ٱلَّذِى يُزْجِى لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

66. (It is) your *Rabb* Who pushes a felucca (a sailing vessel) on (the surface of) the sea for you so that you may seek out of His bounty; He is, indeed, very merciful with you.

وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾

67. And when any accident afflicts you on the sea (all those deities), whom you pray to, disappear other than Him: but when He rescues you (from the danger and brings you) to the

land, you turn away (from Him); and man is very thankless.

68. Are you, then, safe (not exposed to danger) that He may bury you in a part of the ground or send a strong wind scattering pebbles against you and then, you shall not find any protector for yourselves?

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾

69. Are you safe (not exposed to danger) that He may take you back on it (the sea) once again and then, send a cyclone with winds (of 74 miles an hour or more accompanied by rain, thunder, and lightning) against you and then, drown you because you are thankless and then, you shall not find any helper against Us for yourselves in it (in such a plight)?

أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾

70. And We have exalted the children of Adam (human beings) and borne them on land and water and given them sustenance of pure and good things and granted them superiority over most of (the creatures) whom We have created, a superiority (eminent and distinguished).

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

SECTION 8

71. (Imagine) the Day when We call (summon) all the human beings with their leaders (in Our presence) and hence, those (people) who will be given the records of their actions in their right hands shall (be the people who will) read their records (rejoicingly) and they shall not be wronged at all.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

72. And he who is blind in this world, shall be blind in the afterworld and

وَمَن كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ

the most misled from the right way (astray).

وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

73. And they were about to deflect (cause to deviate) you from what We have revealed to you so that you would forge (something) other than it (the *Quraan*) against Us and then, they would have made you a bosom friend.

وَإِن كَادُوا۟ لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ ۖ وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾

74. And if We had not fortified you, you were about to have leaned to them a little.

وَلَوْلَآ أَن ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا ﴿٧٤﴾

75. Then, (if you had done so), We would have given you to taste double (punishment during) life and double (punishment after) death and then, you would not have found any helper against Us.

إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

76. And they are about to scare you away from the land (Makka) so that they may exile you from it and then, they shall not, also, stay (in it) after (driving) you (away) except a little.

وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

77. (Such has been Our) practice with respect to all the messengers whom We had sent before you and you shall not find any change in Our practice.

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا ۖ وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

SECTION 9

78. You must perform the obligatory prayer from (the time of) the declining of the Sun to (the full spread of) the darkness of the night and, (also, keep to reciting) the *Quraan* (during) the dawn (prayer): indeed, (the recitation from) the

أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

Quraan (during) the dawn (prayer) is witnessed (by angels).

79. And during some (part of the late) night, (also, you must) get up and stand in prayer, being more (than the obligatory prayers) for you, you may hope that your *Rabb* shall raise you to a praiseworthy position.

وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ٧٩

80. And say, "O my *Rabb*! Admit me (into Medina) admitting with true honour and take me out (of Makka) taking out with true honour and grant me a sovereign power as a helper on Your part."

وَقُل رَّبِّ أَدۡخِلۡنِي مُدۡخَلَ صِدۡقٖ وَأَخۡرِجۡنِي مُخۡرَجَ صِدۡقٖ وَٱجۡعَل لِّي مِن لَّدُنكَ سُلۡطَٰنٗا نَّصِيرٗا ٨٠

81. And say, "The truth has come and falsehood has passed away; falsehood is, indeed, (doomed) to pass away."

وَقُلۡ جَآءَ ٱلۡحَقُّ وَزَهَقَ ٱلۡبَٰطِلُۚ إِنَّ ٱلۡبَٰطِلَ كَانَ زَهُوقٗا ٨١

82. And what We have been revealing of the *Quraan,* (portion by portion), is cure and mercy for the believers and it does not add but loss (misguidance and ruin) to disbelieves.

وَنُنَزِّلُ مِنَ ٱلۡقُرۡءَانِ مَا هُوَ شِفَآءٞ وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارٗا ٨٢

83. And when We confer Our grace on man, he turns away and distances himself to his own side (from Us) and when adversity afflicts him, he is in despair.

وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ أَعۡرَضَ وَنَـَٔا بِجَانِبِهِۦۖ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسٗا ٨٣

84. Say, "Everyone acts on his own nature (inherent character)/way: but your *Rabb,* alone, knows best who is the best guided to the right way."

قُلۡ كُلّٞ يَعۡمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمۡ أَعۡلَمُ بِمَنۡ هُوَ أَهۡدَىٰ سَبِيلٗا ٨٤

SECTION 10

85. And they ask you about the revelation: say, " The revelation is a part of my *Rabb's* command and

وَيَسۡـَٔلُونَكَ عَنِ ٱلرُّوحِۖ قُلِ ٱلرُّوحُ مِنۡ أَمۡرِ رَبِّي

وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

you have not been given but a little of the (revealed) knowledge."

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيْنَا وَكِيلًا ﴿٨٦﴾

86. And if We will, We can deprive (you) of what We have revealed to you and then, you shall not find any protector against Us (to bring) it (back to you),

إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُۥ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾

87. Except by your *Rabb's* mercy; His bounty is, indeed, very handsome for you.

قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

88. Say, "Even if all the human beings and jinn unite to bring (a recitation) like this *Quraan* (recitation), they cannot bring one like it even if they are helpers of one another."

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

89. And We have propounded every kind of argument in this *Quraan* (recitation) for human beings, but most of the human beings refuse (to consider them) only (for no other reason but) thanklessly.

وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾

90. And they say, "We will never submit ourselves to you till you make a spring gush from the earth for us.

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ﴿٩١﴾

91. Or you have a garden of date palms and vines and make rivers flow through it, flowing copiously.

أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾

92. Or you make the heaven fall, as you claim, on us, in fragments or you bring Allah and angels in front of us.

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ ۖ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ ۗ

93. Or there is a house of gold for you Or you ascend into the heaven and we will never accept your ascension as true till you bring us, (from there), a book which we can

read." Say, "Free from all imperfections is my *Rabb*! Am I (anything else) but a man, a messenger" (sent by Allah)?

قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾

SECTION 11

94. And nothing prevented human beings from believing (in it), when guidance came to them, but that they said, "Has Allah sent a man as a messenger?"

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَن قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾

95. Say, "If there were angels, walking on the Earth calmly, We would, certainly, have sent an angel as a messenger for them from the heaven."

قُل لَّوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَّسُولًا ﴿٩٥﴾

96. Say, "Allah suffices to be a witness between me and you; He is, indeed, cognizant, observant of His Own created human beings."

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

97. And he whom Allah guides is, then, the one guided rightly and he whom He misguides (is the one misguided) and hence, you shall never find protectors for them besides Him: and We will gather up all of them, on the Day of Resurrection, (dragging them) on their faces, (while they will be) blind and deaf and dumb: their settled abode shall be the Hell: whenever, it (its fire is about to) die (go out), We will kindle it into a blaze for them.

وَمَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ ۖ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَاهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

98. Such (a punishment) shall be their requital because they disbelieve in Our verses and say, "Shall we, when we turn into (crumbled) bones and fragments, be, really, resurrected into a new creation?"

ذَٰلِكَ جَزَاؤُهُم بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

99. And do they not consider that (it is) Allah Who has created the heavens

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ

and the Earth, possessing power to create (human beings) like them and He has appointed, for them, a term (duration of existence) about which there is no doubt? But the wrongdoers refuse (to consider it) only (for no other reason but) thanklessly.

وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى ٱلظَّٰلِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾

100. Say, "If you had possessed the treasures of my *Rabb's* mercy, you would, in that case, have withheld (them) fearing (their) exhaustion; and man is close-fisted (by nature)."

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ وَكَانَ ٱلْإِنسَٰنُ قَتُورًا ﴿١٠٠﴾

SECTION 12

101. And We had given Moses nine miracles as clear proofs (of his prophethood) and hence, (you may) ask the children of Israel. When he came to them, Pharaoh said to him, "O Moses! In fact, I think that you are the one under the spell of magic."

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُۥ فِرْعَوْنُ إِنِّى لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورًا ﴿١٠١﴾

102. (Moses) said, "You, certainly, know that nobody but the *Rabb* of the heavens and the Earth has bestowed these (miracles on me) as the forewarnings (of his punishment) and O Pharaoh! In fact, I think that you are the one overtaken by ruin."

قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾

103. Then, he wanted to scare them away from the land (Egypt), but We drowned him and all (those troops) who were with him, (pursuing Moses and his people).

فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾

104. And after that, We said to the children of Israel, "Inhabit the land (Palestine) and when the promise of the afterworld comes, We will bring you in a body (all together)."

وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

وَبِٱلْحَقِّ أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ ۗ وَمَآ أَرْسَلْنَٰكَ
إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

105. And with the truth, We have revealed it (the *Quraan*) and with the truth, it has been revealed and We have not sent you but as an announcer of good news and as a warner.

وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ
وَنَزَّلْنَٰهُ تَنزِيلًا ﴿١٠٦﴾

106. And (as for) the *Quraan,* We have divided it into component parts so that you should recite it to human beings at a slow pace (rate of delivery) and We have revealed it (to you), revealing (it), portion by portion.

قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ
إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

107. Say, "Whether you believe in it or do not believe (in it, does not matter); indeed, when (the *Quraan*) is recited before (those people) who were given the knowledge (of revealed books) before it (the *Quraan*), they fall prostrating themselves (throwing themselves down with their) chins (faces downwards)."

وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

108. And they say, "Free from all the imperfections is our *Rabb*! The promise of our *Rabb* shall take effect."

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ
خُشُوعًا ﴿١٠٩﴾

109. And they fall into (submission with their) chins (faces downwards) weeping, and (the *Quraan*) intensifies them in humility and submission.

قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ
ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ
وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾

110. Say, "Whether you pray to Allah or pray to the Most Gracious __ Whoever you pray to, __ excellent names belong to Him, (alone), and you must neither raise your voice during your prayer nor lower it during it but seek (to follow) a middle course between the two."

وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

111. And say, "Glory to Allah Who has neither any children nor does any associate join Him in sovereignty nor does any helper assist Him against debility and you must proclaim His greatness (befitting) His greatness."

SURATULKAHF (18)

The *Suratulkahf* takes up the thread of the argument about the *Quraan,* advanced in the one hundred and fifth verse of the *Suratunnaḥl* and expands on it. The purpose of the *Quraan* is to warn the polytheists and announce good news to believers. The Messenger must not consume himself with grief simply because they do not believe in the *Quraan.* Let them choose their course in life freely. They shall have to account for it on the Judgement Day, when the Earth is turned into a plain without elevations or depressions as reported in the eighth verse. The Surah, then, proceeds, from the ninth verse to the twenty-sixth verse, to narrate the story of the Dwellers of the Cave and the Tablet, being a suitable reply to the *Quraysh* polytheists who were being instigated by the Jews and the Christians to pester the Messenger with questions only to embarrass him. But the story is a mirror in which the *Quraysh* saw their own reflection. The Dwellers of the Cave existed during the reign of Decius Caesar (AD 249-251) in Ephesus. They had rejected polytheism and come to believe in Allah, the One, as reported in the fourteenth and fifteenth verses. Hence, they were persecuted. They took refuge in a cave and were made to sleep only to be awakened in AD 445 or 446 during the reign of Theodosius, when the Roman Empire had been Christianized. As the Dwellers had been the target of persecution by the polytheists, so were the believers. As they had taken refuge to save themselves from being assassinated for their belief, so were the Messenger and his companions being threatened to be killed and driven out of Makka. The Messenger, like the Dwellers, took refuge in a cave with his companion while emigrating to Makka. Hence, while the *Quraan* narrates the story correctly, it also applies it to the Messenger's situation. The Surah, from the twenty-seventh verse to the thirty-first verse, returns to the subject __ the *Quraan.* The Messenger is enjoined in the twenty-seventh verse to recite it fearlessly and steadfastly. His poor and persevering companions are sufficient for him. Whether the polytheists believe or do not believe is a matter of their free choice. In the twenty-ninth verse, the Surah warns disbelievers of punishment and announces good news in the thirtieth and thirty-first verses to the believers in the *Quraan.* The Surah, then, proceeds to relate the story of two persons __ one opulently provided with two gardens and a cultivated field in between and the other without them. The former does not believe in the Resurrection as he himself says in the thirty-sixth verse and, above all, he is a polytheist as he himself confesses in the forty-second verse. He is like any proud, arrogant and wealthy polytheistic leader of the *Quraysh.* The latter is a poor believer like any companion of the Messenger. The former's prosperity deludes him into denying Allah's omnipotence in spite of the latter's admonishment. The outcome is disastrous. In this very world, his gardens are burnt to ashes and his deities cannot help him. Hence, polytheism does not pay even in this world. The Surah, then, proceeds, from the forty-fifth verse to the forty-ninth verse, to draw the conclusion that material prosperity __ manpower and money power __ is not the end result of worldly life. The Doomsday, the Resurrection, and the Judgement shall come about and then, those who deny the Last Day shall be judged according to their deserts in this world. It is a veiled warning to the Makkan polytheists, in particular, and all the human beings in general.

In the fiftieth verse, the polytheists have been reminded not to follow the Devil or his offsprings __ their deities __ otherwise they shall mislead them and on the Judgement Day, as shown in the fifty-second and fifty-third verses, their deities and they themselves, as criminals, shall have no escape from the fire of the Hell. The fifty-fourth verse regrets that, instead of following the variously propounded guidance, they keep on following in the footsteps of the doomed peoples of old as mentioned in the fifty-fifth verse. Up to the fifty-ninth verse, the Surah proceeds to restate the rule that messengers are sent as warners and announcers of good news. But those who do not make use of their faculties of head and heart are punished. It is Allah's forgiveness that He is delaying punishment for the *Quraysh* otherwise they would, also, have been among the doomed peoples.

The Surah, then, narrates the story of Moses, his attendant and a person gifted with mercy and knowledge, from the sixtieth verse to the eighty-second verse, the purpose being to instruct the Messenger in patience in pursuance of its sixth verse. The Messenger and his companions were striving against the polytheists' obduracy in vain. Their patience had reached the breaking point on account of undergoing hardships, sufferings, and persecution. At this stage, this story of a great prophet who, too, was 'sandwiched' between the obduracy of Pharaoh and that of the children of Israel __ fear-stricken, disappointed, and servile, __ is narrated to instruct them in patience and perseverance and, above all, to show them that what the mask of reality hides and the womb of the future holds, is known to Allah only. They must not lose heart and give in to the polytheists. They must await and persevere. The story, further, shows that everything happens in this world under His command. In His infinite wisdom, He does good to mankind and man cannot fathom His knowledge and wisdom.

The Surah, then, narrates the story of Cyrus, the two horned king of Persia and mentions his three expeditions. The polytheists, at the instigation of the Jews, had asked the Messenger about him only to test him. But the narrative recoils on them. The two horned king, in spite of his great power and prowess, was no persecutor, no perpetrator of wrongs and not at all arrogant. Unlike them, he was humble, pious, beneficent, and very compassionate. Above all, he used to fear Allah in this world and accountability in the afterworld. The ninety-eighth verse, ends the story and then, the Surah, from the ninety-ninth verse to the one hundred and tenth verse, proceeds to warn the polytheists of the Hell on the Judgement Day and announce good news to believers. They shall have Paradise as their reward. In the concluding verses, the Messenger, in response to the polytheists' demand of miracles, is told to declare that His signs and wonders are too innumerable to be written and that he is not competent to work miracles as he is only a man communicating the *Quraan* to human beings on authority from Allah, the One and hence, they must listen to him, act righteously, and shun polytheism.

SURATULKAHF

سُورَةُ الْكَهْفِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. Glory (abiding praise and thanksgiving) to Allah Who has revealed the Book *(Quraan)* and not put any deviation from rectitude in it,

الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجًا ﴿١﴾

2. Straight so that it may warn (disbelievers) of a terrible punishment on His part and announce good news to believers who do good deeds that they shall have an excellent reward __ (the Paradise)

قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾

3. In which they shall abide forever

مَّاكِثِينَ فِيهِ أَبَدًا ﴿٣﴾

4. And warn (those people) who say, "Allah has children."

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾

5. Neither do they have any knowledge about it nor did their forefathers (have any); intolerable is the word which comes out of their mouths; they do not utter but falsehood.

مَّا لَهُم بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِن يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

6. So, you are, perhaps, going to kill yourself with grief after them, if they do not believe in this (message) word.

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَىٰ آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا ﴿٦﴾

7. In fact, We have made what is on the Earth an adornment for her (the Earth) so that We should put them (all the human beings) to the test which of them is the best at action.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

8. And We are, certainly, going to turn what is on her (the Earth), into a barren land.

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ﴿٩﴾

9. Do you think that the Dwellers of the Cave and the Tablet were among Our wonderful signs?

إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

10. (Imagine) when (a few) young men sought refuge in a cave and said, "O our *Rabb*! Have mercy on us on Your part and put our matter to rights for us in a right way."

فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

11. Then, We lulled them to sleep and prevented them from hearing anything for a number of years in the cave.

ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ﴿١٢﴾

12. Then, We roused them in order to know which of the two groups could, more correctly, reckon how long (for what period of time) they had stayed (there).

SECTION 2

نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾

13. We are relating their account to you truthfully; they were (a few) young men who had come to believe in their *Rabb* and We had promoted them in guidance

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا ۖ لَّقَدْ قُلْنَآ إِذًا شَطَطًا ﴿١٤﴾

14. And fortified their hearts, when they stood up and said, "Our *Rabb* is the *Rabb* of the heavens and the Earth. We will not pray to any deity other than Him (and if we do so), we will, then, say what is beyond the truth.

هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَٰنٍۭ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ﴿١٥﴾

15. Such (misguided) are our people as they have taken (to worshipping) deities other than Him: why do they not bring any clear proof for them? Who is, then, a worse wrongdoer than he who forges falsehood against Allah?

16. And when you have dissociated yourselves from them and what they worship besides Allah, (let us), then, go to and seek refuge in a (certain) cave, your *Rabb* shall spread out His mercy for you and put your matter to rights for you, helping you with what benefits you."

وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟
إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ
وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾

17. And (had you been there), you would have seen the Sun, when he rose, he turned aside from their cave to the right and when he set, he inclined away from them to the left and they were within the chamber of it (the cave); such are some of Allah's signs: he whom Allah guides is the guided and you can never find any protector, any guide for (the person) whom He leads astray.

وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ
ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ
وَهُمْ فِى فَجْوَةٍ مِّنْهُ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ ۗ مَن يَهْدِ
ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ
لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾

SECTION 3

18. And (had you seen them), you would have thought them awake though they were asleep and We used to turn them right and left and (you would have found) their dog stretching out both of his forelegs at the mouth (of the cave); if you had looked at them, you would have turned back from them (and taken) flight and you would, certainly, have been filled with terror of them.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ
ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ ۖ وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ
بِٱلْوَصِيدِ ۚ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ
فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾

19. And similarly, We roused them so that they should question one another; a questioner among them said, "How long have you stayed" (here)? They said, "We have stayed (here) for a day or a part of the day." They said, "Your *Rabb* knows best how long you have stayed (here): but you had better

وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ
قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا۟ لَبِثْنَا يَوْمًا
أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ
فَٱبْعَثُوٓا۟ أَحَدَكُم بِوَرِقِكُمْ

هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ
طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ
وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

send one of you with this silver coin of yours to the city and then, he must consider which (part of) it has the purest food and hence, he should bring some food for you from there and he must proceed gently and not let anyone know (recognize) you.

إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ يَرْجُمُوكُمْ
أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ
وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا ﴿٢٠﴾

20. They shall, if they get the upper hand over you, (either) stone you to death or force you back into (adopting) their way (of life) and then, you shall never prosper."

وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓا۟ أَنَّ وَعْدَ
ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ فِيهَآ إِذْ يَتَنَٰزَعُونَ
بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا۟ ٱبْنُوا۟ عَلَيْهِم بُنْيَٰنًا ۖ رَّبُّهُمْ
أَعْلَمُ بِهِمْ ۚ قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ
لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾

21. And in this way, We acquainted (the people of the city) with them (the Dwellers of the Cave) so that they should know that Allah's promise is true and that (as for) the Hour of Resurrection, there is no doubt about it: (imagine) when they (the people of the city) were disputing among themselves about their (the Dweller's) affair, and they, then, said, "(Let us) build a structure over them. Their *Rabb* knows best about them." (Those people) who got the better of their affair said, "We will raise up a mosque over them."

سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ ۖ وَيَقُولُونَ
خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ ۖ رَجْمًۢا بِٱلْغَيْبِ ۖ وَيَقُولُونَ
سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُل رَّبِّىٓ أَعْلَمُ بِعِدَّتِهِم
مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۬ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا
وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ﴿٢٢﴾

22. They will say, "They were three, the fourth of them being their dog." And (others) will say, "They were five, the sixth of them being their dog," talking without knowledge: (some others) will say, "They were seven and the eighth of them being their dog." Say, "My *Rabb* knows best their number. None knows them but a few. Hence, you must, neither, dispute about them (with anyone) except arguing outwardly (to dispense with it) nor ask anyone of

them (the people) about them (the Dwellers).

SECTION 4

23. And you must never say about anything, 'I am going to do such (a piece of work) tomorrow.'

وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾

24. (You cannot do anything) unless Allah wills; and (you must) remember your *Rabb* when you forget and say, 'I hope that my *Rabb* will guide me aright sooner than this?'"

إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ
عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾

25. And (they will, further, say), "They stayed in their cave for three hundred years." And (some others) will, further, add to it nine (years).

وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ
وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾

26. Say, "Allah knows best how long they had stayed." To Him belongs the unseen of the heavens and the Earth: how sharp His sight is and how subtle His hearing is! They do not have any protector apart from Him and He does not associate anyone with His authority.

قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ
مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا يُشْرِكُ
فِى حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾

27. And you must peruse what is being revealed to you from your *Rabb's* book: there is none (so powerful as to) change His words (commands) and you can never find any refuge against Him.

وَٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِن كِتَابِ رَبِّكَ ۖ لَا مُبَدِّلَ
لِكَلِمَٰتِهِۦ وَلَن تَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٧﴾

28. And you must bind yourself with (those believers) who pray to their *Rabb* morning and evening, seeking His pleasure and you must neither turn away your eyes from them, seeking the adornment of the life of the world nor follow (any person)

وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم
بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا تَعْدُ
عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ

مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾

whose heart We have made unmindful of Our remembrance and (who) obeys his passions and (whose) conduct exceeds all the proper bounds.

وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا ﴿٢٩﴾

29. And say, "The truth is from your *Rabb:* whoever wants should believe (in it) and whoever wants should disbelieve (in it); We have, certainly, prepared, for wrongdoers, a fire whose whirling smoke shall encompass all of them; and if they appeal for succour (from thirst), they will help them with water like molten copper which will scald their faces; what a bad drink it will be and what a bad resting place it will be!"

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

30. Indeed, (those people) who believe and do good deeds (shall be rewarded and) We will not undo the reward of (those believers) who act beneficently (in this world).

أُو۟لَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۚ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

31. Such (people) shall have gardens of eternal abode under which rivers will be flowing: they will be adorned in them (in those gardens) with bracelets of gold and they will wear green garments (made) of fine silk brocade and silk garments embroidered with gold, reclining (against cushions), on thrones in them (in those gardens); what an excellent reward it will be! And what a lovely resting place it will be!

SECTION 5

وَٱضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ

32. And relate them the story of two men for one of whom We had grown two gardens of grapevines

مِنْ أَعْنَٰبٍ وَحَفَفْنَٰهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

and bordered both of them with date palms and made a cornfield between the two (gardens).

كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْـًٔا ۙ وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا ﴿٣٣﴾

33. Both the gardens brought forth their fruit and did not deprive him of it (their fruitage) at all; and We had run (caused to flow) a watercourse between both (the gardens).

وَكَانَ لَهُۥ ثَمَرٌ فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

34. And he used to have (a good crop of) fruit and hence, he said to his companion while he was talking to him, "I have more property than you have and I am mightier (than you) in manpower."

وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ﴿٣٥﴾

35. And he entered his garden while he was a wrongdoer to himself: he said, "I do not suppose that it (the garden) will ever perish

وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾

36. And I do not suppose (that) the Hour of Resurrection will, ever, come about and if I am returned to my *Rabb,* I shall, certainly, get (a deal) better than this (one) on returning" (to the afterworld).

قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ﴿٣٧﴾

37. His companion said to him while he was talking to him, "Do you disbelieve in (Allah) Who has created you from the earth and then, from a spermatozoon (in the semen) and then, composed you (proportionately and harmoniously into) a man?

لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ أُشْرِكُ بِرَبِّىٓ أَحَدًا ﴿٣٨﴾

38. On the contrary, He is Allah, my *Rabb* and I do not attribute any associate to my *Rabb.*

وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ

39. And why did you not, when you entered your garden, say, 'What

إِلَّا بِاللَّهِ ۚ إِن تَرَنِ أَنَا أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾

Allah wills (comes to pass); there is no power except in Allah;' if you see me that I am less than you in property and sons,

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

40. It may be that my *Rabb* gives me (a garden) better than your garden and sends a thunderbolt on it from the heaven and hence, it turns into a slippery ground

أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

41. Or its water comes to sink (into the earth) and then, you are not able to get it back."

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

42. And all its fruit was destroyed and hence, he kept repenting of what he had invested in it (the garden) while it fell on its trellisworks (and was completely demolished) and he said "Would that I had not attributed any associate to my *Rabb*!"

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾

43. And he had neither any group to help him besides Allah nor could he himself overcome (the disaster).

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

44. And there, (it proves that) protectorship belongs (exclusively) to Allah, the True; He is the best in rewarding and the best in requiting (making return for).

SECTION 6

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

45. And give them an image of the life of the world __ it is like the water that We send from the clouds and then, the plants of the earth blend with it and then, they turn into broken and crushed chaff which the winds blow away and Allah possesses power over everything.

ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

46. Property and sons are the adornment of the life of the world: and in your *Rabb's* view, lasting good deeds are the best in reward and the best in entertaining hope for.

وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

47. And the Day when We set all the mountains in motion and you see the Earth plane, (without elevations and depressions), and We gather up all of them, We will not, then, leave anyone of them (unresurrected),

وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ ۚ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾

48. And all of them shall be presented before your *Rabb* in rows upon rows. (We will, then, say), "All of you have come to Us as We had created you at first; on the contrary, you had, (in the world), claimed that We would not appoint any time or place (of accountability) for you."

وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

49. And the record (of human actions) shall be placed and then, you will see the criminals afraid of what will be in it and they will say, "Woe to us! What is the matter with this record that it has left neither any small (action) nor any big (action) but enumerated and preserved it?" And they shall find what they do (in the world) in front of (them) and your *Rabb* shall not wrong anyone.

SECTION 7

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ ۖ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى

50. And (imagine) when We said to all the angels, "Prostrate yourselves to Adam." Then, they prostrated themselves except the Despairer (Devil): he belonged to the jinn and hence, he transgressed his *Rabb's* command: will you, then, make

friends with him and his offsprings besides Me while they are hostile to you? What a bad exchange it is for the wrongdoers!

وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾

51. Neither had I called upon them to witness the creation of the heavens and the Earth nor their own creation nor I am such as to make the misguiding (people My) helpers.

مَّآ أَشْهَدتُّهُمْ خَلْقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا ﴿٥١﴾

52. And on the Day (of Judgement) when He says, "Call on (those gods) whom you used to claim to be My associates," they will, then, call on them, but they (the associates) will not respond to them and We will create an abyss of perdition between them.

وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾

53. And the criminals shall see the fire (of the Hell) and think that they are going to fall into it and they shall not find any means of escape from it.

وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَٰقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾

54. And We have propounded every kind of argument variously in this *Quraan* for human beings; and man is exceedingly querulous.

وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا ﴿٥٤﴾

55. And when guidance has come to them, nothing prevents human beings from believing (in it) and seeking forgiveness of their *Rabb* except that (they await that Our) practice in regard to the peoples of old should come upon them or punishment should come upon them in front.

وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُوا۟ رَبَّهُمْ إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا ﴿٥٥﴾

56. And We do not send message bearers but as the announcers of good news and warners and (those

وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ

people) who disbelieve (in their message) dispute (against them) with falsehood, so that they should refute the truth with it and they make a mock of My verses and what they are warned against.

وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ ۖ وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَمَآ أُنذِرُوا۟ هُزُوًا ﴿٥٦﴾

57. And who is a worse wrongdoer than (the person) who is admonished (of his wrongdoing) by his *Rabb's* verses, but he turns away from them and neglects what both of his hands commit; We have, indeed, put covers on their hearts so that they do not understand it and deafness in their ears (so that they do not hear it) and even if you call (invite) them to guidance, they shall never follow the right path.

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا ﴿٥٧﴾

58. And your *Rabb* is the Most Forgiving possessing mercy: if He were to punish them for (as the penalty of) what they are committing, He can, certainly, expedite (hasten) punishment for them; but there is an appointed time (of accountability) for them (and) they shall not find any refuge against Him.

وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا۟ لَعَجَّلَ لَهُمُ ٱلْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا ﴿٥٨﴾

59. And these towns (organised human societies) We had destroyed them (their peoples), when they did wrong and We had appointed a time for their destruction.

وَتِلْكَ ٱلْقُرَىٰٓ أَهْلَكْنَٰهُمْ لَمَّا ظَلَمُوا۟ وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾

SECTION 9

60. And (imagine) when Moses said to his attendant, "I will not cease (travelling) till I reach the confluence of the two rivers or I will go on for a long time."

وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُبًا ﴿٦٠﴾

61. But, when both of them reached the confluence of both (the rivers), both of them forgot their fish and hence, it made its way into the river, going freely headlong (in a rush)

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا
فَاتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا ﴿٦١﴾

62. So, when both of them went beyond, (Moses) said to his attendant, "Bring our morning meal to us. We have met with a great deal of fatigue in this journey of ours."

فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا
لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾

63. (The attendant) said, "Do you see when both of us took shelter beside that rock, I, then, forgot the fish __ and none but the Devil made me neglect to mention it __ and it made its way into the river astonishingly."

قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ
ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ ۚ
وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾

64. (Moses) said, "That was (the place) which we sought." Both of them, then, went back following their footsteps (towards the rock).

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا
قَصَصًا ﴿٦٤﴾

65. Then, both of them found there, among Our servants, a servant whom We had granted mercy on Our part and instructed him in knowledge on Our part (on Our Own initiative).

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً
مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾

66. Moses said to him, "May I follow you on condition that you will instruct me in some of the guidance which you have been instructed in?"

قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ
مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾

67. He said, "In fact, you will not be able to have patience with me.

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٦٧﴾

68. And how can you have patience with what you do not encompass in knowledge?"

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾

69. (Moses) said, "You shall, if Allah wills, find me a patient (follower) and I will not disobey you in any matter."

قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾

70. He said, "If you follow me, you must not, in any case, ask me about anything till I myself take occasion to mention it to you."

قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

SECTION 10

71. Then, both of them proceeded, till, when both of them boarded a boat, he made a hole in her: (Moses) said, "Have you made a hole in her so as to drown her passengers? You have, really, done something strange."

فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ﴿٧١﴾

72. He said, "Did I not say that you would not be able to have patience with me?"

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾

73. (Moses) said, (Would you, please), "Neither punish me for what I forgot nor impose a hard task on me in my case?"

قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ﴿٧٣﴾

74. Then, both of them proceeded, till, when both of them met a boy, he killed him, (thereupon, Moses) said, "Have you killed an innocent person without (his killing any) person? You have, really, done something exceedingly disgraceful and terrible."

فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُۥ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾

75. He said, "Did I not tell you (in the very beginning) that you would not be able to have patience with me?"

قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٥﴾

قَالَ إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَٰحِبْنِى ۖ قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْرًا ﴿٧٦﴾

76. (Moses) said, "If I ask you about anything after it, you may, in that case, no longer, take me with you: you have, already, reached (succeeded in achieving) an excuse (a justification) on my part."

فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا۟ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥ ۖ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

77. Then, both of them proceeded, till, when both of them came to the people of a town, both of them asked its people for food, but they refused to treat both of them as guests and then, both of them found, in it, a wall which was about to collapse and he straightened it up (made it stand erect). (Moses) said, "If you had wanted, you could have taken some remuneration for it."

قَالَ هَٰذَا فِرَاقُ بَيْنِى وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾

78. He said, "This is (the point of) separation between me and you; I will, now, tell you the interpretation of what you have not been able to have patience with.

أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

79. As for the boat, she belonged to a few poor men who used to row (her) on the river (to earn their livelihood) and hence, I wanted to render it defective, while to the further side of them, there was a king who was seizing every boat forcibly.

وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ﴿٨٠﴾

80. And as for the boy, both of his parents were believers and hence, We feared that he would oppress both of them excessively and thanklessly.

فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

81. Hence, We willed that the *Rabb* of both of them should compensate both of them (for the loss with a son) better than he was, in purity and closer to tender-heartedness.

82. And as for the wall, it belonged to two boys, both being orphans in the town and a treasure (lay hidden) under it for both of them and the father of both of them had been a righteous man and hence, your *Rabb* willed that both of them should reach their full maturity and both of them should take out the treasure (belonging to) both of them, as an act of mercy on the part of your *Rabb;* and I have not done it at my own discretion; such is the interpretation of what you have not been able to have patience with."

وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ
وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا
فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا
كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ
ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾

SECTION 11

83. And they ask you about the two-horned king (Cyrus): say, "I will read out some of his account (from the *Quraan*) before you."

وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟
عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾

84. We had established his supremacy (supreme power) throughout the Earth (the then known world) and granted him resources of everything.

إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾

85. Hence, he mobilized (his) resources (for an expedition),

فَأَتْبَعَ سَبَبًا ﴿٨٥﴾

86. Till, when he reached the place of the setting of the Sun (up to the ocean towards the west), he found him setting into the muddy water and found a people close by it: We said, "O two-horned king! Either you punish (them) or conduct yourself handsomely among them."

حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ
حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ
إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

87. He said, "We will, as for he who does wrong, punish him and then, he shall be returned to his *Rabb* and

قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ

hence, He will, award him an exceedingly disgraceful and terrible punishment.

فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾

88. And as for he who believes and acts righteously, shall, as a necessary consequence, have a handsome reward and we will, also, speak to him in a gentle manner (in the conduct of) our affairs."

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾

89. Then, he mobilized (his) resources (for another expedition),

ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾

90. Till, when he reached the place of the rising of the Sun, he found him rising over a people for whom We had not made any cover against him (the Sun).

حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾

91. (We did) in this way and We had encompassed what he had had with him in (Our) knowledge.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

92. Then, he mobilized (his) resources (for yet another expedition),

ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾

93. Till, when he reached (the pass) between two mountains, he found below both (the mountains) a people who hardly understood any speech.

حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾

94. They said, "O two-horned king! Indeed, Gog and Magog have been creating disorder in the land and hence, shall we provide (necessary) expenditure for you on condition that you will build a barrier between us and them?"

قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

95. He said. "What my *Rabb* has afforded me in it (in this respect) is the best and hence, you should help me with labour force, I will build a barrier between you and them.

قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

96. Bring me heavy fragments of iron." At last, when he had filled up (the hollow) between the two sides of the mountains, he said, "Blow" (the fire): eventually, when he turned it into (a big) fire, he said, "Bring me molten copper (which) I will pour over it."

ءَاتُونِى زُبَرَ ٱلْحَدِيدِ ۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

97. Hence, they (Gog and Magog) were neither able to ascend (climb) it nor were they able to pierce it.

فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾

98. He said, "This (construction) is my *Rabb's* mercy: when my *Rabb's* promise comes to pass, He will demolish it and my *Rabb's* promise is true."

قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ رَبِّى حَقًّا ﴿٩٨﴾

99. And, on that Day, We will leave them surging into one another (like waves) and the trumpet shall be sounded and, at that time, We will gather up all of them (human beings) into a gathering.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ ۖ وَنُفِخَ فِى ٱلصُّورِ فَجَمَعْنَٰهُمْ جَمْعًا ﴿٩٩﴾

100. And, on that Day, We will expose the Hell to the view of the disbelievers

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَٰفِرِينَ عَرْضًا ﴿١٠٠﴾

101. Whose eyes are under the veil (of ignorance away) from My book and they are not capable of hearing.

ٱلَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى غِطَآءٍ عَن ذِكْرِى وَكَانُوا۟ لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾

SECTION 12

102. Do (those people) who disbelieve, then, think that they will, besides Me, take My Own created human beings as protectors? We have prepared the Hell as the place of "hospitality" for the disbelievers.

أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓا۟ أَن يَتَّخِذُوا۟ عِبَادِى مِن دُونِىٓ أَوْلِيَآءَ ۚ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكَٰفِرِينَ نُزُلًا ﴿١٠٢﴾

103. Say, "Shall We tell you the worst losers in regard to actions?

قُلْ هَلْ نُنَبِّئُكُمْ بِٱلْأَخْسَرِينَ أَعْمَٰلًا ﴿١٠٣﴾

ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

104. (They are the people) whose efforts go to waste in the life of the world and they keep on thinking that they are doing very well."

أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَلِقَآئِهِۦ فَحَبِطَتْ أَعْمَٰلُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا ﴿١٠٥﴾

105. They are (the people) who disbelieve in their *Rabb's* verses and appearing before Him (for accountability) and hence, their actions come to naught and, as a necessary consequence, We will not attach them any weight on the Day of Resurrection.

ذَٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا۟ وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَرُسُلِى هُزُوًا ﴿١٠٦﴾

106. Such is their requital __ the Hell __ because they disbelieve and make mock of My verses and My messengers.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

107. Indeed, (those people) who believe and do good deeds shall have the gardens of the Paradise as the place of hospitality.

خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

108. They shall abide among them eternally: they shall not desire any change from it.

قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾

109. Say, "If all the oceans were ink for (writing) my *Rabb's* glories, all the oceans shall, certainly, come to an end before my *Rabb's* glories come to an end even if We bring (another ocean) like it as help."

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾

110. Say, "I am, only, a man like you. It has been revealed to me that your God is only One God and hence, whoever fears appearing before his *Rabb* (for accountability) must, then, act righteously and not attribute any associate to his *Rabb's* service" (rendering Him exclusive obedience).

SURAH MARYAM (19)

The *Suratulkahf* comes to an end with the negation of polytheism and the affirmation of monotheism. Polytheism is Allah's curse while monotheism, as presented by the *Quraan,* is His mercy which is showered on those who submit themselves to Him. This theme runs throughout the Surah *Maryam*. The Surah, therefore, narrates His mercy on *Zakariyyaa* who was granted *Yaḥyaa* in old age as a miracle to continue the spiritual heritage of Jacob, the son of Isaac, who was Abraham's son, from the first verse to the fifteenth verse. To reinforce the theme of mercy, the word *Raḥmaan* occurs sixteen times in the Surah. The Surah, then, from the sixteenth verse to the thirty-fifth verse, narrates His mercy on *Maryam* who seeks *Raḥmaan's* protection, when Gabriel appears to her and Gabriel, too, announces His mercy on her. Jesus Christ, on being born as an act of a greater miracle than that of *Yaḥyaa,* affirms that he is Allah's servant in the thirtieth verse and not the son of God as affirmed, misguidedly, by modern Christianity. The fifteenth verse is synonymous with the thirty-third verse showing the same source __ Allah's mercy. From the thirty-sixth verse to the fortieth verse, the Surah affirms pure monotheism and announces that their differences about Christ shall be resolved on the Day when prophets and messengers bear witness against all forms of polytheism. Hence, the Messenger is enjoined to warn their Makkan counterparts of the Last Judgement. The Surah, then, proceeds to mention Abraham who was their Patriarch and had been, similarly, gifted with Ishmael and Isaac in old age as a miracle. He settled Ishmael in Makka by Allah's House as mentioned in the fifty-fourth verse and Isaac in Hebron to continue his spiritual heritage. Allah's mercy was, also, showered on them. The Surah, then, proceeds to mention Moses, Aaron, Ishmael, *Idrees,* Noah, and other prophets, all of them being Adam's offsprings, from the fifty-first verse to the fifty-eighth verse. All of them used to prostrate themselves, when *Raḥmaan's* verses were recited to them. Such was Allah's mercy on them. But the polytheists of all hues, whether Abraham's lineal descendants or those of Moses, as mentioned in the fifty-ninth verse, have lost the obligatory prayer and followed passions and hence, they have been delinked from Allah's mercy __ His *Quraan.* From the sixtieth verse to the sixty-third verse, the Surah promises Paradise to those who repent. But, since the Makkan polytheists were obdurate at the instigation of the Jews and the Messenger's persecuted companions had reached the breaking point of their patience, the sixty-fourth and sixty-fifth verses have been uttered by Gabriel to console the Messenger and, through him, his pious companions and exhort them to continue persevering for Allah is with them and the mask of reality hides triumph for them as miraculously as Allah's mercy had been bestowed on all the preceding prophets and messengers mentioned above.

The Surah, finally, from the sixty-sixth verse to the ninety-eighth verse, proceeds to contradict polytheistic notion that human beings shall not be resurrected. The Doomsday, the Resurrection and the Judgement shall come and all the polytheists, disbelievers, and their leaders shall be resurrected and gathered round the Hell on their knees and then, thrown into the Hell while Allah shall rescue the pious as announced in

the seventieth verse. Wealthy Makkan polytheists used to taunt the poor believers with their poverty and pride themselves on their wealth. But the seventy-fourth verse warns that peoples and communities, more opulent than they, had been wiped out. What matters is the belief in Allah, His books, and His messengers. Whoever chooses misguidance is given free rein to do so and whoever chooses guidance is facilitated to grow in guidance. What remains is goodness or righteousness. But disbelievers and polytheists used to think, as they do now, that wealth or material prosperity is the measure of success in this world and if, at all, accountability takes place, their deities shall help them. The eighty-second verse debunks this claim. They shall be against them on that Day. The Surah, then, tells the Messenger that devils have been set on them to instigate them and hence, he must not press for a divine judgement on them. On the Judgement Day, they shall, as criminals, be drawn to the Hell for alleging male or female issue to Allah and they shall not have any intercessors while pious believers shall be escorted to the Paradise as the eighty-fifth and eighty-sixth verses affirm. The word *Raḥmaan* __ the profusion of Allah's mercy __ occurs seven times in this context showing that His mercy is overflowing while polytheists keep on alleging male or female issue to Allah. On the Judgement Day, they shall account for it individually while believers shall have love. In the ninety-seventh verse, the Messenger is enjoined to go on with announcing good news to the pious and warning the obdurate *Quraysh.* If they do not pay heed to his message, they shall meet the same fate as the doomed peoples of the past had met.

SURAH MARYAM

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

1. *Kaaf haa yaa `ayn ṣaad.*

2. (This is) an account of your *Rabb's* mercy on His servant, *Zakariyyaa.*

3. (Imagine) when he called on his *Rabb,* lowering (his) voice.

4. He said, "O my *Rabb*! My bones have weakened in me (in my body) and my hair has turned grey with old age and I have never been unheard, O my *Rabb,* in my prayer to You.

5. And I fear my relatives after me and my wife is barren and hence, grant me an inheritor on Your part (on Your initiative)

6. He will inherit me and inherit (the spiritual heritage) of Jocob's people and, O my *Rabb,* make him loving and obedient."

7. (Allah answered), "O *Zakariyyaa*! We announce the good news to you of a son whose name will be *Yaḥyaa* (John) __ We have not created anyone, earlier, bearing this name."

8. *(Zakariyyaa)* said, "How shall I have a son while my wife is barren and I have, already, too far gone in old age?"

9. (An angel) said, "So shall it be." Your *Rabb* says, "It is very easy for Me and I created you before while you were nothing,"

سُورَةُ مَرْيَمَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

كٓهيعٓصٓ ﴿١﴾

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ﴿٢﴾

إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ﴿٣﴾

قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ
شَيْبًا وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿٤﴾

وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى وَكَانَتِ
ٱمْرَأَتِى عَاقِرًا فَهَبْ لِى مِن لَّدُنكَ وَلِيًّا ﴿٥﴾

يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ۖ
وَٱجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾

يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ
لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا ﴿٧﴾

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَكَانَتِ
ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ
مِنَ ٱلْكِبَرِ عِتِيًّا ﴿٨﴾

قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ
وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ﴿٩﴾

قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً ۚ قَالَ ءَايَتُكَ
أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

10. *(Zakariyyaa)* said, "O my *Rabb*! (Please) give me a proof." He said, "Your proof is that you shall not be able to talk to human beings for three nights (and days) while you are hale and hearty."

فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ
أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا ﴿١١﴾

11. Then, he came out of his sanctuary to his people and then, he suggested to them by gestures to declare (Him) free from imperfections morning and evening.

يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ ۖ وَءَاتَيْنَٰهُ
ٱلْحُكْمَ صَبِيًّا ﴿١٢﴾

12. (Allah said), "O *Yaḥyaa*! Adhere to the Book firmly." And We had given him judgement from a child,

وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾

13. And tender-heartedness on Our part (on Our initiative) and purity and he guarded himself against evils.

وَبَرًّۢا بِوَٰلِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾

14. And was obedient to his parents and he was not insolent, defiant.

وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ
وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

15. And peace (rained) on him on the day he was born and on the day he died and (peace shall rain on him) on the Day he is raised alive.

SECTION 2

وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ
مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾

16. And mention Mary in the Book when she retired (sought seclusion) from her people to the eastern place (of the Temple).

فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

17. And there, she put up a screen excluding all of them and then, We sent Our angel (Gabriel) to her and he appeared to her in the likness of a full man.

قَالَتْ إِنِّيٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ﴿١٨﴾

18. She said, "I seek the protection of (Allah), the Most Gracious, from you, if you fear" (Allah).

قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ﴿١٩﴾

19. He said, "I am, only, your *Rabb's* envoy so that I should give you a son cleansed of sin."

قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

20. She said, "How shall a son be born to me while neither has any man ever touched me nor have I, ever, been a whore?"

قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

21. He said, "So shall it be: your *Rabb* says, 'It is easy for Me and (We will do so) in order that We should make him a miracle for human beings and (an act of) mercy on Our part; and it is a matter, already, decided.'"

فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾

22. Hence, she became pregnant with him and retired with him to a far-off place.

فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾

23. At last, the throes (of childbirth) brought her to the trunk of a date palm: she said, "Would that I had died before this and been a paltry thing, worth discarding."

فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

24. Then, (an angel) called on her under it, "Do not grieve (for) your *Rabb* has caused a small stream to flow under you.

وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾

25. And shake the trunk of the date palm towards yourself, fresh and ripe dates shall fall on you.

فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا ۖ فَإِمَّا تَرَيِٰنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ

26. So, eat and drink and cool your eye (be full of good cheer): but, if you see any of the human beings you should say, (to him by gesture), 'I have vowed (to keep) fast for

(Allah), the Most Gracious, and hence, I will not talk to any man today.'"

صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا ﴿٢٦﴾

27. Then, she came to her people bearing him (in her lap): they said, "O Mary! You have committed something astonishing.

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾

28. O Aaron's sister! Neither your father was a wicked man nor your mother was a whore."

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾

29. Then, she pointed (her finger) at him: they said, "How can we talk to (a baby) who is, still, an infant in a cradle?"

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾

30. He said, "I am Allah's servant. He has given me the Book and appointed me a prophet

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

31. And made me blessed wherever I am and enjoined me (to offer) the obligatory prayer and (pay) *zakaat* as long as I am alive.

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

32. And (further enjoined me to be) obedient to my mother and He has not made me insolent (and) wretched.

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

33. And peace (rained) on me on the day when I was born and (peace shall rain on me) on the day when I die and on the day when I am raised alive."

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

34. Such is Jesus, Mary's son; the true pronouncement about which they are in doubt.

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾

35. It does not become Allah that He should have any children: He is free from all the imperfections; when He decrees a matter, He, then, only,

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٣٥﴾

says to it, "Be" and hence, it is (comes into existence).

36. (Jesus added further), "And Allah is, undoubtedly, my *Rabb* and your *Rabb* and hence, all of you must serve (render exclusive obedience to) Him __ this is the straight path."

وَإِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٣٦﴾

37. But (many) groups among them differed with one another and hence, woe betide (all those people) who disbelieve in, owing to (caused by) the gathering up (of all the human beings for accountability) on the terrible Day (of Judgement).

فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

38. How clear their hearing will be and how clear their sight will be on the Day when they come to Us! But, today, the wrongdoers are in clear error (straying from the right).

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَٰكِنِ ٱلظَّٰلِمُونَ ٱلْيَوْمَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٨﴾

39. (O Messenger)! And you must warn them of the Day of regret when the Judgement is pronounced, while they are in a state of heedlessness and they do not believe, (now, in it).

وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِىَ ٱلْأَمْرُ ۘ وَهُمْ فِى غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

40. We will, indeed, inherit the Earth and (all the creatures) that are on her and to Us all of them shall be returned.

إِنَّا نَحْنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

SECTION 3

41. And mention Abraham in the Book; he was, indeed, the utmost in truthfulness, a prophet.

وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِبْرَٰهِيمَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾

42. (Imagine) When he said to his father, "O my father! Why do you worship (the idols) which neither

إِذْ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا ﴿٤٢﴾

hear nor see nor do they avail (help / benefit) you in any way.

يَٰٓأَبَتِ إِنِّي قَدْ جَآءَنِي مِنَ ٱلْعِلْمِ مَا لَمْ يَأْتِكَ فَٱتَّبِعْنِيٓ أَهْدِكَ صِرَٰطًا سَوِيًّا ﴿٤٣﴾

43. O my father! To me has come (from Allah) such knowledge as has not come to you and hence, you must follow me, I will guide you the straight path.

يَٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَٰنَ ۖ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ﴿٤٤﴾

44. O my father! You must not worship the Devil: thc Devil is, undoubtedly, disobedient to (Allah), the Most Gracious.

يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ وَلِيًّا ﴿٤٥﴾

45. O my father! I fear that a punishment from (Allah), the Most Gracious, may visit on you and hence, you may be the Devil's friend."

قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِي يَٰٓإِبْرَٰهِيمُ ۖ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ ۖ وَٱهْجُرْنِي مَلِيًّا ﴿٤٦﴾

46. He said, "O Abraham! Are you going to turn away from my deities? If you do not cease, I will stone you to death: and leave me for good."

قَالَ سَلَٰمٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّيٓ ۖ إِنَّهُۥ كَانَ بِي حَفِيًّا ﴿٤٧﴾

47. (Abraham) said, "May peace be upon you! I will seek forgiveness of my *Rabb* for you: He is, indeed, very kind to me.

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُوا۟ رَبِّي عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّي شَقِيًّا ﴿٤٨﴾

48. And I dissociate myself from all of you and (the deities) whom you pray to besides Allah and I will pray to my *Rabb*. I hope that I shall not be unheard in my prayer to my *Rabb*."

فَلَمَّا ٱعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ وَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

49. Hence, when he dissociated himself from all of them and (the deities) whom they used to worship besides Allah, We gave him Isaac and Jacob and We made each a prophet.

50. And We gave them a part of Our mercy and gave them true and excellent renown.

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

SECTION 4

51. And mention Moses in the Book. He was, indeed, singled out and was a messenger (as well as) a prophet.

وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾

52. And We called him from (the blessed) right side of the Mount Sinai and let him approach Us for a secret conversation.

وَنَادَيْنَاهُ مِن جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

53. And We gave him his brother, Aaron, as a prophet, from Our mercy.

وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

54. And mention Ishmael in the Book. He was, indeed, true to promise and was a messenger (as well as) a prophet.

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾

55. And he used to enjoin his people (to offer) the obligatory prayer and (pay) *zakaat* and he was, in his *Rabb's* view, accordant with His pleasure.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِندَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

56. And mention Idrees in the Book. He was, indeed, the utmost in truthfulness (as well as) a prophet.

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ﴿٥٦﴾

57. And We had raised him to a high position.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

58. Such were some of the prophets on whom Allah had conferred His grace, (all of them) being from the descendants of Adam and from (those believers) whom We had carried with Noah (in the ark) and from the descendants of Abraham and Israel and from (those believers) whom We had guided and

أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَٰنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

chosen; when the verses of (Allah), the Most Gracious, were recited before them, they used to fall, prostrating themselves, and shed tears.

59. Then, such successors came after them as lost and forsook (offering) the obligatory prayer and followed (their) passions and hence, they would, soon, meet with perdition.

فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ فَسَوۡفَ يَلۡقَوۡنَ غَيّٗا ﴿٥٩﴾

60. But (those people) who turn (to Allah) repentantly and believe and act righteously, are (the people who) shall enter the Paradise__ and they shall not be wronged at all __

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ وَلَا يُظۡلَمُونَ شَيۡـٔٗا ﴿٦٠﴾

61. The eternal gardens which (Allah), the Most Gracious, has promised his servants (those who render Him exclusive obedience) in the unseen (world); His promise shall take effect.

جَنَّٰتِ عَدۡنٍ ٱلَّتِي وَعَدَ ٱلرَّحۡمَٰنُ عِبَادَهُۥ بِٱلۡغَيۡبِۚ إِنَّهُۥ كَانَ وَعۡدُهُۥ مَأۡتِيّٗا ﴿٦١﴾

62. They shall not hear any nonsense among them (those gardens) except (the salutations of) peace and they shall have their sustenance among them (in those gardens) morning and evening.

لَّا يَسۡمَعُونَ فِيهَا لَغۡوًا إِلَّا سَلَٰمٗاۖ وَلَهُمۡ رِزۡقُهُمۡ فِيهَا بُكۡرَةٗ وَعَشِيّٗا ﴿٦٢﴾

63. Such is the Paradise whose heirs We will appoint those of Our servants (rendering Us exclusive obedience) who guard themselves against evils in this world.

تِلۡكَ ٱلۡجَنَّةُ ٱلَّتِي نُورِثُ مِنۡ عِبَادِنَا مَن كَانَ تَقِيّٗا ﴿٦٣﴾

64. And (Gabriel says), "We do not come down (with revelation) but with your *Rabb's* command: to Him belongs what is in front of us and what is behind us and what is between both (front and behind); and your *Rabb* is not forgetful.

وَمَا نَتَنَزَّلُ إِلَّا بِأَمۡرِ رَبِّكَۖ لَهُۥ مَا بَيۡنَ أَيۡدِينَا وَمَا خَلۡفَنَا وَمَا بَيۡنَ ذَٰلِكَۚ وَمَا كَانَ رَبُّكَ نَسِيّٗا ﴿٦٤﴾

65. (In that He is) the *Rabb* of the heavens and the Earth and what is between both (of them) and hence, you (the Messenger) must serve (render exclusive obedience to) Him and be patient (steadfast) with His service (exclusive obedience); do you know (anyone) similar to Him?"

رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَٱعْبُدْهُ وَٱصْطَبِرْ لِعِبَٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴿٦٥﴾

SECTION 5

66. And man says, "Shall I, when I have died, be raised alive" (for accountability)?

وَيَقُولُ ٱلْإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾

67. And does man not remember that We had created him earlier when he was nothing?

أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿٦٧﴾

68. So, by your *Rabb*! We will gather up all of them and all the devils and then, We will bring all of them together around the Hell while they will be sitting on their knees.

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾

69. Then, We will segregate, from every group, whoever, among them, has been displaying arrogance and exceeding proper bounds against (Allah), the Most Gracious, (in this world) most intensely.

ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾

70. Then, We will know best (those people) who will be the most entitled to enter into (the Hell).

ثُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾

71. (Allah will, then, tell them,) "And there is none among you but has to arrive in it; it is a decree irreversibly binding (imposed as an obligation) on your *Rabb*."

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

72. Then, We will rescue (those people) who will have been guarding themselves against evils and leave all the wrongdoers sitting on their knees in it.

ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

73. And when Our clear verses are recited before them, (those people) who disbelieve say to (those people) who believe, (Why do you not compare) "Which of the two groups enjoys superior position and better company of persons?"

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَىُّ ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾

74. And how many a community We have wiped out before them! They had had better possessions and outward grandeur.

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَٰثًا وَرِءْيًا ﴿٧٤﴾

75. Say, "(Those people) who are through misguidance, (Allah), the Most Gracious is giving them free rein till, when they see what they are being threatened with, either punishment or the Hour of Resurrection, they shall come to know who the worst in place and the weakest in supporters is."

قُلْ مَن كَانَ فِى ٱلضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا ۚ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ﴿٧٥﴾

76. And Allah augments (those people) who follow the right path in guidance and lasting good deeds are the best, in your *Rabb's* view, as reward and the best as the final outcome.

وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى ۗ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

77. Do you, then, see (the man) who rejects (disbelieves in) Our verses and says, "I will be given property and sons?"

أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾

78. Has he come to know the unseen or has he taken any pledge from (Allah), the Most Gracious?

أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾

79. Not at all; We will write what he says and augment the punishment for him, augmenting greatly,

كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾

80. And inherit it (his property) __what he asserts (to be his) __ and he shall come to Us singly.

وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

81. And they take (to worshipping) deities besides Allah so that they may be (a source of) strength for them.

وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾

82. Not at all; they (those deities) shall deny their worship and turn against them as opponents.

كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

SECTION 6

83. Do you not see that We have set the devils over the disbelievers: they are inciting them (to enmity against the believers)?

أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَٰطِينَ عَلَى ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾

84. Hence, you must not press (for punishment) against them. We are, only, counting the number (of days left) for them.

فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

85. The Day when We gather up the fearing towards (Allah), the Most Gracious, in assemblages (honourably),

يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾

86. And drive all the criminals towards the Hell (like) thirsty camels (going for watering),

وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾

87. They shall not possess any power of intercession except he who takes a pledge from (Allah), the Most Gracious.

لَا يَمْلِكُونَ ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٨٧﴾

88. And they say, "(Allah), the Most Gracious, has children."

وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾

89. You have, certainly, forged a very terrible thing (slander).

لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾

تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾

90. The heavens are about to split at it and the Earth (about to) split and the mountains (about to) fall into demolition

أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾

91. That they allege issue to (Allah), the Most Gracious.

وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾

92. And it does not become (Allah), the Most Gracious, that He should have children.

إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾

93. There is not any (creature) that is throughout the heavens and the Earth but shall come to (Allah), the Most Gracious, as a servant (on the Day of Resurrection).

لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

94. He has taken all of them within His grasp and counted them numerically.

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾

95. And everyone of them shall come to Him, on the Day of Resurrection, singly.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمَٰنُ وُدًّا ﴿٩٦﴾

96. (Allah), the Most Gracious, shall, soon, inspire love for those (people) who believe and do good deeds.

فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ﴿٩٧﴾

97. Hence, We have made it (the *Quraan*) easy in your language so that you should announce good news to the fearing with it and warn a quarrelsome people with it.

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

98. And before them, how many a community We have wiped out! Do you perceive anyone of them (by the senses) or hear even a faint sound of them?

SURAH ṬAA HAA (20)

The Surah *Ṭaa Haa* continues the theme expressed in the ninety-seventh verse of the Surah *Maryam*. The *Quraan,* being the supreme manifestation of the profusion and exuberance of the divine mercy, has not been revealed to the Messenger, argue the second and third verses of the Surah, to make him wretched but only, admonish those people who have innate fear of Allah. The Surah specifies and stresses that the *Quraan* has been revealed, portion by portion, by the *Raḥmaan* __ the Most Gracious __ to Whom belongs all the creation in the cosmos. He is the One, the Unique, without any deities associated with Him as alleged by Makkan polytheists. He has excellent names.

The Surah, then, from the ninth verse to the ninety-eighth verse, proceeds to narrate the story of Moses to instruct the Messenger in patience, perseverance, and striving against obduracy by mentioning one by one all the trials and tribulations afflicting Moses. The Surah clarifies, in its eleventh verse, that a person is singled out for the duty of prophethood without his knowledge. Neither Moses nor Muḥammed (s. a. w. s.) nor any prophet or messenger had, ever, had any presentiment or premonition before being singled out. It had, ever, been an act of grace on the part of Allah. As the thirteenth and the fourteenth verses clarify, every prophet or messenger was duty-bound to declare __ Allah is One, submission, in its entirety, belongs to Him, obligatory prayer must be performed, and the Last Judgement shall come to pass. Every prophet or messenger used to announce the good news of a happy reward to those people who followed him and warn such people of punishment as did not follow him as shown in the forty-seventh and forty-eighth verses. Most of the prophets and messengers used to be given some perceptible miracle besides the guidance as Moses was given. Furthermore, Moses was commissioned to warn Pharaoh and deliver the children of Israel and his other followers from persecution and Moses had succeeded in his task with Allah's help. The narrative consoles and suggests to the Messenger that he, too, shall succeed like Moses if he keeps persevering patiently.

The Surah, then, resumes the theme of the third verse __Allah has given the Messenger a reminder __ the *Quraan* __ to warn polytheists by. Whoever turns away from it, the hundredth verse pictures, shall bear the burden of sin eternally. The plight of such people has been pictured up to the one hundred and fifth verse. The next verse, on a query about mountains on the Day of Resurrection, proceeds to reply in detail so as to warn the polytheists of their repudiation of the Resurrection up to the one hundred and twelfth verse. The next verse, after picturing polytheists' plight, resumes to restate, in brief, the main purpose of the *Quraan.* But, the messenger, with all his anxious concern for his people, is gently admonished not to be in haste. The one hundred and fifteenth verse reminds him of Adam who had, also, in haste, stooped to the Devil's suggestion. Haste makes waste. Hence, he must continue to persevere patiently leaving the result to Allah. Polytheists are behaving like the Devil. The one hundred and twenty-first verse, incidentally, clears Eve of

being tempted to eat the fruit first and then, going to Adam to persuade him to eat it. It quashes the theory of the original sin. The one hundred and twenty-fourth verse, again, affirms that those who turn away (reject) Allah's reminder __ the *Quraan* __ shall be blind on the Day of Resurrection besides being in dire and desperate straits in the worldly life. Their plight has been pictured up to the one hundred and twenty-seventh verse. The next two verses warn the polytheists of punishment as the doomed people of their own land had been punished. The one hundred and thirtieth verse exhorts the Messenger to be patient and seek solace, help, and strength in the obligatory prayer and not turn his eyes towards the rich polytheists of Makka or *Taaif* and enjoin his followers to perform the obligatory prayer. Allah shall grant him sustenance. If they demand a miracle, the *Quraan,* the one hundred and thirty-third verse asserts, is the greatest miracle, being the essence of all the previous books. Hence, they must follow the Messenger and His book otherwise they shall be disgraced on the Judgement Day. If they do not, they must await the outcome of their rejection.

SURAH ṬAA HAA

سُورَةُ طٰهٰ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. *Ṭaa haa*

طٰهٰ ﴿١﴾

2. We have not revealed the *Quraan* to you in order to make you wretched.

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ﴿٢﴾

3. But (it is) a reminder to (those people) who fear (Allah),

إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ﴿٣﴾

4. Being a revelation, portion by portion, from (Allah) Who created the Earth and the high / sublime heavens.

تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَىٰ ﴿٤﴾

5. (Allah), the Most Gracious, has been in accession to the throne (exercising exclusive sovereignty over the entire cosmos since then).

الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ ﴿٥﴾

6. To Him belong what is throughout the heavens and what is throughout the Earth and what is between both and what is under the Earth.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ ﴿٦﴾

7. And whether you speak aloud (or in a whisper), He knows, in any case, (what is uttered publicly or) privately and (whatever is kept) most hidden.

وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾

8. Allah (is He) other than Whom there is no deity: to Him belong excellent names.

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿٨﴾

9. And has the story of Moses come to you?

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿٩﴾

10. When he saw a fire, he said to the members of his family, "Stay (here till I come back because) I perceive a fire. I may bring you a firebrand

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ

from it or find directions at the fire."

عَلَى ٱلنَّارِ هُدًى ﴿١٠﴾

11. But, when he reached it, he was called out, "O Moses!

فَلَمَّآ أَتَىٰهَا نُودِيَ يَٰمُوسَىٰٓ ﴿١١﴾

12. I am, undoubtedly, your *Rabb* and hence, you must take off your shoes: you are, certainly, in the sacred valley, *Ṭuwaa.*

إِنِّيٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٢﴾

13. And I have singled you out (for My message) and hence, you must listen to what is being revealed to you.

وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ ﴿١٣﴾

14. I am, undoubtedly, Allah other than Myself there is no deity and hence, you must serve (render exclusive obedience to) Me and perform the obligatory prayer for My remembrance.

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِيٓ ﴿١٤﴾

15. The Hour of Resurrection is, certainly, coming. I intend to keep it hidden so that everyone is requited what one exerts oneself (for in this world).

إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ ﴿١٥﴾

16. Hence, (a person) who does not believe in it (the Hour of Resurrection) and follows his passions, must not prevent you from it (the obligatory prayer) otherwise you will bring yourself to ruin.

فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ ﴿١٦﴾

17. And what is this in your right hand, O, Moses!"

وَمَا تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ ﴿١٧﴾

18. He said, "It is my staff: I lean against it and I beat leaves off a tree by it for my goats and it serves other purposes for me."

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا۟ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخْرَىٰ ﴿١٨﴾

19. (Allah) said, "O Moses! Cast it" (to the ground).

قَالَ أَلْقِهَا يَٰمُوسَىٰ ﴿١٩﴾

20. Then, he cast it (accordingly) and, all of a sudden, it turned into a creeping serpent.

فَأَلْقَىٰهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾

21. (Allah) said, "Take it up and do not fear: We will return it to its former state.

قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢١﴾

22. And press your (right) hand to your (left) armpit (from where) it will come out (shiningly) white without any disease, being another miracle / proof.

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴿٢٢﴾

23. So that We should show you some of Our greatest signs.

لِنُرِيَكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾

24. Go to Pharaoh (for) he has exceeded all the proper bounds in doing wrong and committing sins."

اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾

SECTION 2

25. (Moses) said, "O my *Rabb*! Open my breast for me,

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

26. And facilitate my commission (the authority to perform a task or certain duties) for me.

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

27. And untie the knot of my tongue

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾

28. So that they should follow my speech,

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

29. And appoint a helper for me from my own family,

وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٢٩﴾

30. Aaron, my brother,

هَارُونَ أَخِي ﴿٣٠﴾

31. Strengthen my back with him,

اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾

32. And associate him with my commission,

وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾

33. So that We should declare You free from imperfections frequently,

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

34. And remember You frequently,

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

35. You have, indeed, been observant of us."

إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾

36. (Allah) said, "O Moses! Your request has been granted.

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ﴿٣٦﴾

37. And We had conferred Our blessing on you once again,

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾

38. When We inspired your mother with what is being revealed (below for your information):-

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾

39. 'Put him into a (wooden) case and then, cast it on the river and then, the river shall cast it along the bank (and, eventually, Pharaoh, who is) hostile to Me and hostile to him, shall get hold of him;' and I inspired love for you on My part and (I did it) so that you should be brought up under My eye.

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ
بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ ۚ وَأَلْقَيْتُ
عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

40. Imagine when your sister went (following the case) and then, she said, 'May I direct you towards (those persons) who will nurse him well?' In this way, We returned you to your mother so that her eye should cool and she should not grieve; and (also remember that) you killed a man and then, We rescued you from the sorrow and We subjected you to trials on trials; and then, you stayed among the people of *Madyan* for many years. O Moses! Then, you came (back

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ
عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا
وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ
وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ
ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ ﴿٤٠﴾

from there) according to an irreversible decree.

41. And I have singled you out for Myself.

وَٱصْطَنَعْتُكَ لِنَفْسِى ﴿٤١﴾

42. Go __ you and your brother __ with My miracles and both of you must not languish in remembering Me.

ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَـٰتِى وَلَا تَنِيَا فِى ذِكْرِى ﴿٤٢﴾

43. Go __ both of you __ to Pharaoh (for) he has exceeded all the proper bounds in doing wrong and committing sins.

ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾

44. And then, both of you must speak to him in gentle words, maybe, he bears in mind (My message) or fears" (Me).

فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

45. Both of them said, "O our *Rabb*! We fear that he may commit excesses against us or, further, exceed the bounds in doing wrong and committing sins."

قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ ﴿٤٥﴾

46. (Allah) said, "Both of you must not fear (because) I am with both of you __ I hear and I see.

قَالَ لَا تَخَافَآ ۖ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾

47. Hence, both of you must go to him and say (to him), 'Both of us are your *Rabb's* messenger and hence, you must send the children of Israel with us and you must not subject them to punishment: we have come to you with a miracle from your *Rabb*: and may peace (rain) on whoever follows the guidance!

فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا
بَنِىٓ إِسْرَٰٓءِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَـٰكَ بِـَٔايَةٍ
مِّن رَّبِّكَ ۖ وَٱلسَّلَـٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾

48. It has been revealed to us that punishment (shall visit) on (all those) who belie and deny (the message) and turn away.'"

إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ
وَتَوَلَّىٰ ﴿٤٨﴾

49. (Pharaoh) said, "Who is, then, the *Rabb* of both of you, O Moses?"

قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾

50. (Moses) said, "Our *Rabb* is He Who gives everything its make and then guides" (it).

قَالَ رَبُّنَا ٱلَّذِىٓ أَعۡطَىٰ كُلَّ شَىۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾

51. (Pharaoh) said, "What do you, then, think about the communities of old?"

قَالَ فَمَا بَالُ ٱلۡقُرُونِ ٱلۡأُولَىٰ ﴿٥١﴾

52. (Moses) said, "The knowledge about them is with my *Rabb* in a record: my *Rabb* neither errs nor forgets."

قَالَ عِلۡمُهَا عِندَ رَبِّى فِى كِتَٰبٍ لَّا يَضِلُّ رَبِّى وَلَا يَنسَى ﴿٥٢﴾

53. He Who has made the Earth flat for you and laid tracks on her for you and sends water from the clouds and then, We bring forth different kinds of vegetation from it.

ٱلَّذِى جَعَلَ لَكُمُ ٱلۡأَرۡضَ مَهۡدًا وَسَلَكَ لَكُمۡ فِيهَا سُبُلًا وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخۡرَجۡنَا بِهِۦٓ أَزۡوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾

54. Eat and graze your animals: indeed, in all such (phenomena) there are proofs (of His oneness) for (those people) who possess reason.

كُلُوا۟ وَٱرۡعَوۡا۟ أَنۡعَٰمَكُمۡ إِنَّ فِى ذَٰلِكَ لَأٓيَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿٥٤﴾

SECTION 3

55. From her (the Earth) We have created you and into her We will return you and from her We will raise you (from the dead) once again.

مِنۡهَا خَلَقۡنَٰكُمۡ وَفِيهَا نُعِيدُكُمۡ وَمِنۡهَا نُخۡرِجُكُمۡ تَارَةً أُخۡرَىٰ ﴿٥٥﴾

56. And We showed him (Pharaoh) all Our miracles but he belied and denied (them) and turned down (the message with scorn).

وَلَقَدۡ أَرَيۡنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾

57. He said, "(O Moses)! Have you come to us with the purpose of exiling us from our land (Egypt) by your magic?

قَالَ أَجِئۡتَنَا لِتُخۡرِجَنَا مِنۡ أَرۡضِنَا بِسِحۡرِكَ يَٰمُوسَىٰ ﴿٥٧﴾

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ
مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا سُوًى ﴿٥٨﴾

58. We will, then, bring against you such magic as will be similar to it and hence, let us appoint a time and place between us and you, a place in the middle of the town, an appointment which neither we will break nor you."

قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ
وَأَنْ يُحْشَرَ ٱلنَّاسُ ضُحًى ﴿٥٩﴾

59. (Moses) said, "The appointment for you is the day of festive celebrations and that the people will be gathered up in broad daylight."

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ ﴿٦٠﴾

60. Then, Pharaoh undertook (the responsibility on himself) and combined (all the particulars) of his design and then, came forward (to face Moses).

قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ
كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۖ
وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ ﴿٦١﴾

61. Moses said to them, "Woe to all of you! You must not forge any falsehood against Allah otherwise He will extirpate you with a punishment and he who forges (any falsehood against Him) does not succeed in achieving what he seeks."

فَتَنَٰزَعُوٓا۟ أَمْرَهُم بَيْنَهُمْ وَأَسَرُّوا۟ ٱلنَّجْوَىٰ ﴿٦٢﴾

62. As a consequence (of listening to what Moses said), they disagreed among themselves in regard to their course of action and held a secret conference.

قَالُوٓا۟ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخْرِجَاكُم
مِّنْ أَرْضِكُم بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ ﴿٦٣﴾

63. They said, "In fact, both of them are (expert) magicians (and) both of them want that both of them should exile you from your land (Egypt) by means of their magic and disrupt your excellent way of life.

فَأَجْمِعُوا۟ كَيْدَكُمْ ثُمَّ ٱئْتُوا۟ صَفًّا ۚ وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ ﴿٦٤﴾

64. Hence, you must combine (all the particulars) of your design and then, go forward (to face both of them) in array; and whoever overcomes shall prosper (succeed) today."

قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾

65. They said, "O Moses! Either you cast (your spell) or we will be the first who will cast" (our spell).

قَالَ بَلْ أَلْقُوا۟ ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾

66. (Moses) said, "Rather, you cast" (your spell). Consequently, all of a sudden, their ropes and sticks made him, by dint of their magic, suspect that they were creeping (like serpents).

فَأَوْجَسَ فِى نَفْسِهِۦ خِيفَةً مُّوسَىٰ ﴿٦٧﴾

67. And then, Moses had a sensation of fear in his heart.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ﴿٦٨﴾

68. We said, "Do not fear (for) you shall be predominant.

وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

69. And cast what is in you right hand, it shall swallow up what they have fabricated: they have only done a magician's trick; and a magician does not prosper (succeed) wherever he goes."

فَأُلْقِىَ ٱلسَّحَرَةُ سُجَّدًا قَالُوٓا۟ ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ ﴿٧٠﴾

70. Hence, all the magicians were thrown into prostrating themselves, saying, "We believe in the *Rabb* of Aaron and Moses. "

قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾

71. (Pharaoh) Said, "Do you submit yourselves to him before I permit you? He is, certainly, your chief who had taught you magic: I will, therefore, dismember (cut) your hands and your feet from opposite sides and crucify you on the thunks of date palms and you shall know which of us is more violent in (awarding) punishment and (whose punishment) is more lasting."

قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى
فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى
هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٧٢﴾

72. They said, "We will never prefer you to some of the clear evidences which have come to us and (Allah) Who has originated us and hence, you (are free to) decide what you are going to decide: you can, only, decide about this life of the world.

إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا
عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ﴿٧٣﴾

73. We have, certainly, come to believe in our *Rabb* so that He should forgive our sins and the magic which you had compelled us to and Allah is the best and the most lasting."

إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا
فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

74. Indeed, he who goes before his *Rabb* as a criminal, shall, certainly, have the Hell: neither will he die in it nor live.

وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ
فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ﴿٧٥﴾

75. And he who goes to Him as a believer, having done good deeds (in the world), shall, as a necessary consequence, (be among the people) who shall have high positions __

جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ
وَذَٰلِكَ جَزَٰٓؤُا۟ مَن تَزَكَّىٰ ﴿٧٦﴾

76. Eternal gardens under which rivers will be flowing. They shall abide among them eternally and such is the reward of (those people) who cleanse themselves (of sins).

SECTION 4

وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ
لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ يَبَسًا لَّا تَخَٰفُ دَرَكًا
وَلَا تَخْشَىٰ ﴿٧٧﴾

77. And We revealed (Our commandment) to Moses, "You must go at night with My servants and (when you reach the Red Sea, you must) strike a dry path through the Sea for them (with your staff): you shall neither fear overtaking (by Pharaoh) nor be afraid" (of drowning in it).

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ
فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾

78. And then, Pharaoh pursued them with his armed forces and hence, covered (overlaid) them completely

(from both the sides), a part of the sea (the Red Sea) which covered them.

79. And Pharaoh had misguided his people and not guided (them).

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ﴿٧٩﴾

80. O children of Israel! We had rescued you from your enemy and appointed the blessed right side of the Mount Sinai (for the fulfilment of the promise) and bestowed the manna and the quail on you.

يَٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَٰكُم مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَٰكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ﴿٨٠﴾

81. Eat the sustenance of the pure and good things which We give you and you must not exceed the proper bounds in it (in this respect) otherwise My wrath shall visit on you and he on whom My wrath visits perishes.

كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْا۟ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى ۖ وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ ﴿٨١﴾

82. And I am, certainly, forgiving for (those people) who repent and believe and act righteously and then, keep on following the right path.

وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾

83. And what has urged you (to come ahead of) your people, O Moses?

وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يَٰمُوسَىٰ ﴿٨٣﴾

84. (Moses) said, "All of them are at my heels and I have hurried to You, O my *Rabb,* so that You should be pleased."

قَالَ هُمْ أُو۟لَآءِ عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾

85. (Allah) said, "But We have subjected your people to a trial after you (came here) and *Assaamiriyyu* has misguided them."

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ﴿٨٥﴾

86. And, then, Moses went back to his people indignantly regretful; he said, "O my people! Had your *Rabb* not given you an excellent pledge? Had (His) pledge, then, taken a

فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ۚ قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ

عَلَيْكُمُ ٱلْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى ﴿٨٦﴾

long time (to be fulfilled) for you or you intended that your *Rabb's* wrath should visit on you and hence, you broke the promise (made) to me?"

قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَآ أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ فَقَذَفْنَٰهَا فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِىُّ ﴿٨٧﴾

87. They said, "We did not break the promise (made to) you at our discretion, but we had been overburdened by the loads of the ornaments of the people and hence, we threw them and so did, then, *Assaamiriyyu* forge."

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟ هَٰذَآ إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِىَ ﴿٨٨﴾

88. Hence, (by heating the ornaments in a fire) he brought forth a calf for them __ a body which emitted a low (moo) __ and then, they said, "This is your god and the god of Moses, but he has forgotten" (it).

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

89. Did they not, then, consider that it neither gave them any answer nor possessed any power (to cause) them any loss and gain?

SECTION 5

وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ مِن قَبْلُ يَٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ﴿٩٠﴾

90. And Aaron had, earlier, told them, "O my people! You have, only, been subjected to a trial by it and that your *Rabb* is, undoubtedly, (Allah), the Most Gracious, and hence, you must follow me and obey my order."

قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾

91. They said, "We will, without cease, remain dedicated to it till Moses comes back to us."

قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟ ﴿٩٢﴾

92. (Moses) said, "O Aaron! What prevented you, when you saw them going astray,

أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾

93. That you would not follow me? Did you, also, defy my order?"

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِيٓ ۖ إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِيٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

94. (Aaron) said, "O my mother's son! Neither hold me by the beard nor by the head: I feared that you would say, 'You have caused splits among the children of Israel and you did not wait for my word.'"

قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِيُّ ﴿٩٥﴾

95. (Turning to him, Moses) said, "What is the matter with you, O Saamiriyyi?"

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾

96. He said, "I saw what others did not see and then, I took a handful (of dust) from the Messenger's (Moses) footmark and then, cast it (into the forged calf) and so did my self misguide and lure me" (into doing).

قَالَ فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا ﴿٩٧﴾

97. (Moses) said, "Then, go away (from here)! And, (as a result of what you have done, the punishment) for you throughout life is that you will say, 'No touching.' And for you (your acountability), there is, certainly, an appointed time which you cannot put back and, now, look at your god whom you have remained dedicated to: we will burn it and then, scatter it into the sea.

إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾

98. Your God is only Allah besides Whom there is no (other) god; He encompasses everything within (the range of) His knowledge."

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾

99. In this way, we relate, to you, some of the stories which have, already, preceded; and We have given you a book (the *Quraan*) on Our part (initiative).

مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا ﴿١٠٠﴾

100. Whoever turn away from it, shall, as a necessary consequence, bear the burden of sins on the Day of Resurrection.

خَٰلِدِينَ فِيهِ ۖ وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ حِمْلًا ﴿١٠١﴾

101. They shall, eternally, be under it and what a bad burden it will be for them to bear on the Day of Resurrection!

يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

102. The Day when the trumpet is sounded and We gather up all the criminals, on that Day, with their eyes blue with fear,

يَتَخَٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾

103. They will be muttering among themselves, "You did not stay (in the world) but for ten days."

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾

104. We know best what they will be saying, when the wisest of all among them will say, "You did not stay but for a day."

SECTION 6

وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾

105. And they ask you about the mountains, say, "My *Rabb* shall smash them with a smash.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾

106. And then, He shall leave her (the Earth) a level barren, sandless land without depressions and elevations.

لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾

107. You will neither see any curve nor any high ground (plateau) throughout her" (the Earth).

يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

108. On that Day, all of them (human beings) will be following the caller without deviating from him and voices shall grow faint before (Allah), the Most Gracious, and hence, you shall not hear but mumbling.

يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا ﴿١٠٩﴾

109. On that Day, intercession shall not benefit except (the man) whom (Allah), the Most Gracious, permits or whose word He is pleased with.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ﴿١١٠﴾

110. He knows what is in front of them and what is behind them (all the human beings) and they cannot encompass Him within (their) knowledge.

وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

111. And all the faces shall be downcast before the Everlastingly Alive and the Self-maintaining Preserver (of the entire cosmos): and he who bears a wrong (associates anyone with Allah in the world) shall not succeed in getting what he wishes.

وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

112. And he who does good deeds while he is a believer shall, as a necessary consequence, neither fear any wrong (injustice) nor any deprivation (of his due reward).

وَكَذَٰلِكَ أَنزَلْنَٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

113. And, in this way, We have revealed it (the *Quraan*) as a recitation in Arabic and propounded (Our) threat (of punishment) variously in it (the *Quraan*) so that they may guard against any evil course or it may arouse them (into) bearing in mind (the guidance).

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۗ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ۖ وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾

114. Hence, sublime (most exalted) is Allah, the true Sovereign and you must not hurry up in (reciting) the *Quraan* before its revelation is completed to you and say, "O my *Rabb!* Advance (promote) me in knowledge."

وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ﴿١١٥﴾

115. And We had enjoined Adam earlier (in the distant past), but he had neglected and We had not found resoluteness in him.

SECTION 7

116. And (imagine) when We told all the angels, "Prostrate yourselves to Adam." All of them, then, prostrated themselves except the Despairer (Devil who) refused (to do so).

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ ﴿١١٦﴾

117. Then, We said, "O Adam! This (Devil) is, certainly, hostile to you and to your wife and hence, he must not dislodge both of you from the Paradise otherwise you will be wretched.

فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾

118. In it (the Paradise) you have (the facility) that you will neither go hungry nor go naked.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾

119. And that in it you will neither be thirsty nor be exposed to the sun."

وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾

120. But the Devil, approaching him with an evil suggestion, said, "Shall I direct you to the tree of eternity and sovereignty that will never fall into decay?"

فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿١٢٠﴾

121. Consequently, both of them ate (the fruit) of it and hence, the genitals of both of them appeared to both of them and both of them started sticking the leaves of the Paradise on both of their (private parts) and (it was) Adam (who) disobeyed his *Rabb* and hence, he went astray.

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾

122. Afterwards, his *Rabb* chose him and turned to him forgivingly and guided (him).

ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾

123. (Allah) said, "Descend, both of you, from here all together: you will be enemies of one another: but, if any guidance from Me reaches you,

قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى

فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾

whoever, then, follows My guidance, shall, neither, (as a result of following it), go astray nor be wretched.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ﴿١٢٤﴾

124. And whoever turns away (rejects) My book shall, (as a result of turning away), have a straitened life and We will raise him, (from the dead), blind on the Day of Resurrection.

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾

125. He will say, 'O my *Rabb*! Why have You raised me, (from the dead), blind in spite of the fact that I was endowed with eyesight' (in the world)?

قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ الْيَوْمَ تُنسَىٰ ﴿١٢٦﴾

126. (Allah) will say, 'Similarly (you had done): Our verses had come to you (in the life of the world), but you had neglected them and, today, you shall, similarly, be neglected.'"

وَكَذَٰلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِن بِآيَاتِ رَبِّهِ ۚ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ﴿١٢٧﴾

127. And, in this way, will We requite with whoever exceeds all the bounds (in this world) and does not believe in his *Rabb's* verses; and the punishment of the afterworld is the most violent and the most lasting.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ ﴿١٢٨﴾

128. Has it not, then, guided them how many communities in whose (ruined) homes they move about, We have wiped out before them? In all such (ruins) there are, certainly, lessons (instructive examples) for those possessing reason.

SECTION 8

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾

129. And if your *Rabb's* warning (of punishment in the afterworld) had not preceded and the term had not been appointed, it (punishment

would have come upon (them in this very world).

130. Hence, you must be patient against what they keep on saying and declare (Him) free from imperfections with glory to your *Rabb* before the sunrise and before his (the Sun's) setting and further, declare (Him) free from imperfections during some periods of the night and (at the three) extremities of the day so that you are pleased (with Him).

فَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ قَبۡلَ طُلُوعِ ٱلشَّمۡسِ وَقَبۡلَ غُرُوبِهَاۖ وَمِنۡ ءَانَآيِٕ ٱلَّيۡلِ فَسَبِّحۡ وَأَطۡرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرۡضَىٰ ﴿١٣٠﴾

131. And you must not cast both of your eyes at the worldly life's splendour which We have let different kinds (of people), among them, enjoy themselves __ (We have given them) so that We should put them to the test through it (splendour); and your *Rabb's* sustenance is the best and the most lasting.

وَلَا تَمُدَّنَّ عَيۡنَيۡكَ إِلَىٰ مَا مَتَّعۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّنۡهُمۡ زَهۡرَةَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا لِنَفۡتِنَهُمۡ فِيهِۚ وَرِزۡقُ رَبِّكَ خَيۡرٞ وَأَبۡقَىٰ ﴿١٣١﴾

132. And you must enjoin your people (to perform) the obligatory prayer and be steadfast (in performing) it: We do not ask any sustenance of you: We will give you sustenance and excellent end belongs to guarding against evils.

وَأۡمُرۡ أَهۡلَكَ بِٱلصَّلَوٰةِ وَٱصۡطَبِرۡ عَلَيۡهَاۖ لَا نَسۡـَٔلُكَ رِزۡقٗاۖ نَّحۡنُ نَرۡزُقُكَۗ وَٱلۡعَٰقِبَةُ لِلتَّقۡوَىٰ ﴿١٣٢﴾

133. And they say, "Why does he (the Messenger) not bring any miracle from his *Rabb* for us?" Has not a clear evidence of what was in the preceding scriptures come to them (in the shape of the *Quraan*)?

وَقَالُواْ لَوۡلَا يَأۡتِينَا بِـَٔايَةٖ مِّن رَّبِّهِۦٓۚ أَوَلَمۡ تَأۡتِهِم بَيِّنَةُ مَا فِي ٱلصُّحُفِ ٱلۡأُولَىٰ ﴿١٣٣﴾

134. And if We had wiped them out by a punishment before it (came to

وَلَوۡ أَنَّآ أَهۡلَكۡنَٰهُم بِعَذَابٖ مِّن قَبۡلِهِۦ

لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾

them), they would have said, "O our *Rabb*! Why did you not send a messenger to us so that we would have followed your verses (guidance) before we fall into dishonour and disgrace?"

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ ۖ فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ ﴿١٣٥﴾

135. Say, "Everyone is awaiting and hence, you should, also, await (the final outcome) and then, you shall, soon, come to know who the followers of the straight path are and who the well-guided are."

SURATULANBIYAA' (21)

The *Suratulanbiyaa',* being the subsidiary of the Surah *Ṭaa Haa,* resumes the theme that finds expression in the last three verses of the latter. The Surah, from the first verse to the fifteenth verse, warns and rebukes the polytheists for their unthinking rejection of the *Quraan* and the Messenger, though their accountability is approaching fast. They allege magic, forgery, poetry, and confused dreams to him and dismiss the *Quraan* as a forged document and demand miracles. The Surah, from the sixth verse to the tenth verse, replies to them and tells them to exercise their reason in pondering the *Quraan* otherwise they shall meet the same fate as the peoples of old had met, which has been mentioned from the eleventh verse to the fifteenth verse.

The Surah, in its sixteenth and seventeenth verses, asserts the purposive creation of the cosmos, the purpose being, the discord or the incompatibility between the truth and falsehood and hence, the conflict between the two in this world ending in the passing away of the latter as shown in the eighteenth verse. The Surah, then, in the nineteenth verse, asserts exclusive sovereignty for Allah and contradicts polytheism. If there had been any other deity, asserts the twenty-second verse, the cosmos would have been thrown into disorder. Hence, polytheism is falsehood. Such has been the message of each book and each messenger including the *Quraan* and the Last Messenger, argues the Surah, up to the twenty-fifth verse. The Surah, then, proceeds to contradict the polytheists' superstition that angels are His daughters. They are His functionaries, says the twenty-seventh verse and they can neither intercede for anyone with Him nor claim godhood.

In response to the polytheists' demand for signs and miracles, the Surah, in its verses, from the thirtieth to the thirty-third, draws their attention to the natural phenomena and urges them to ponder them in order to arrive at monotheism. The Surah, then, from the thirty-fourth verse to the forty-seventh verse, proceeds to reply to polytheists' queries. Why has a mortal been appointed a messenger? They used to ask and ridicule him. They used to press for punishment. The Surah pictures their plight in the thirty-ninth and fortieth verses and consoles the Messenger in the forty-first verse. It contradicts their deities' help against Allah and, in the forty-fourth verse, pinpoints their prosperity as the root of all evils. It threatens them that they shall not remain in the ascendant as Islam is advancing on them. The Messenger is, therefore, enjoined to declare that he shall keep warning them of punishment on the strength of the *Quraan.* If they do not heed his warning, they shall not be able to bear even a single stroke of His punishment. Besides, on the Judgement Day, they shall be judged impartially without any intercession.

The Surah, then, proceeds, from the forty-eighth verse to the ninety-fourth verse, to mention a number of prophets and messengers who had preceded the Last Messenger of Islam. As the *Quraan* has been revealed to him, the Torah had been revealed to Moses and Aaron. As they were afraid of the Judgement Day, so is the Last Messenger who

is, in this way, consoled and encouraged to continue warning the polytheists. Abraham had, earlier than Moses, warned his polytheistic people who had treated him as the Makkan polytheists are treating their brother and messenger. Abraham's account exemplifies the Last Messenger's persecution. Hence, it has been narrated up to the seventy-first verse. As Abraham was rescued along with Lot, so was the Messenger rescued along with *Abu Bakr.* As Abraham rose to glory after emigration, so did the Messenger rise to glory after his emigration. Such is the significance of this narration. As Abraham was granted Isaac and Jacob in addition to Ishmael and all of them were messengers along with Lot, so was the Last Messenger granted resplendent success in the world. The narrative suggests to the Makkan polytheists that they cannot reverse destiny and hence, they must either accept Islam or perish. Abraham's predecessor, Noah had, similarly, been inspired and when his people rejected him, they were drowned. Here is a lesson for the *Quraysh.* Similarly, David and Solomon, who were far more powerful than the Makkan polytheists, had been granted the book, judgement, and knowledge. But they had, entirely, submitted themselves to Allah's will. The Messenger is, further, consoled by the examples of such messengers as *Job (Aiyyoob), Ishmael, Idrees,* and *Ḏulkifl,* all of whom had suffered patiently and achieved glory. The Last Messenger shall, like them, after suffering, achieve glory. Such had been the case of Jonah whom a whale had swallowed up. When he was repentant, Allah had helped him as He had helped *Zakariyyaa, Ẏaḥya,* and *Maryam.* The Last Messenger belongs to this family of inspired persons and hence, his message is the same as theirs and hence, his destiny must be the same as theirs. Allah, then, enjoins all the human beings to obey Him exclusively. Since the later generations had deviated from their guidance, the Last Messenger has been sent to guide all the human beings. Whoever acts righteously shall be rewarded in full.

Finally, the Surah in its ninety-fifth verse, warns the Makkan polytheists not to follow in the doomed peoples' footsteps otherwise they shall meet their fate. The doomed peoples had had punishment in this world and they shall have the worst punishment on the Day approaching fast. The ninety-seventh verse echoes the first verse and pictures the plight of polytheists and disbelievers up to the one hundredth verse. The next three verses give an image of believers to be rewarded excellently as promised through their prophets and messengers. When the cosmos is rolled up and the afterworld is born, the righteous shall inherit the newborn Earth __ a great message to all the humble adorers of Allah. The Messenger has been sent, asserts the one hundred and seventh verse, as the divine mercy for all the inhabitants of the world to proclaim that Allah is one and they must, therefore, submit themselves to Him. But, if they do not, the Messenger has done his duty. He is not to blame, if punishment visits on them in the event of their rejection. The respite they have is an opportunity to believe and it must not be frittered away. The Surah closes with the Messenger's prayer to Allah to help him against the polytheists and judge according to justice.

SURATULANBIYAA'

سُورَةُ الأَنبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ
وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

1. Their accountability is (fast) approaching human beings while they turn away (reject it) in (utter) disregard.

مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ
إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾

2. There does not come to them any fresh book from their *Rabb,* but they listen to it and act playfully.

لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا
هَلْ هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ أَفَتَأْتُونَ
السِّحْرَ وَأَنتُمْ تُبْصِرُونَ ﴿٣﴾

3. Their hearts are distracted from (it), and (those people) who do wrong whisper in their secret conversation, "This (messenger) is no more than a man like you. Will you, then, come (under the spell of his) magic while you know it?"

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

4. (The Messenger) says, "My *Rabb* knows every word (uttered) throughout the heaven and the Earth and He is the Hearer, the Omniscient."

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ
شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾

5. On the contrary, they say, (the *Quraan* consists of) "Confused dreams, rather, he has forged it, nay, he is a poet. Let him, then, produce a miracle before us as (the messengers) of old had been sent with."

مَا آمَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَاهَا ۖ أَفَهُمْ
يُؤْمِنُونَ ﴿٦﴾

6. Before them (in the distant past), not a single town which We wiped out had believed: will they, then, believe?

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ ۖ فَاسْأَلُوا
أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾

7. And before you, We did not send but men of distinction (as messengers) whom We used to reveal (our guidance) and if you do not know,

you, had better, ask (those people who) possess (the knowledge of revealed) books.

8. And We had neither made such bodies for them as did not eat food nor had they been eternized.

وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُوا۟ خَٰلِدِينَ ﴿٨﴾

9. Then, We proved Our promise to be true to them and hence, We rescued them and (all those people) whom We willed and wiped out all those exceeding the proper bounds.

ثُمَّ صَدَقْنَٰهُمُ ٱلْوَعْدَ فَأَنجَيْنَٰهُمْ وَمَن نَّشَآءُ وَأَهْلَكْنَا ٱلْمُسْرِفِينَ ﴿٩﴾

10. We have, now, sent you a book (the *Quraan*) in which there is glory for you, (if only you submit yourselves to its discipline). Do you not, then, exercise your reason?

لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

SECTION 2

11. And how many a town (the people of which had) gone wrong We had reduced to ruins and brought into being other peoples after them!

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا ءَاخَرِينَ ﴿١١﴾

12. But, when they had the presentiment of Our punishment, they started running away from it.

فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾

13. Do not run away, rather, you must return to whatever luxury, opulence and excesses you were steeped in and your (palatial) homes so that you are interrogated.

لَا تَرْكُضُوا۟ وَٱرْجِعُوٓا۟ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ ﴿١٣﴾

14. They said, "Woe betide us! We have, certainly, been wrongdoers."

قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾

15. Hence, they continued raising such a hue and cry of theirs till We mowed them down (like) a field mowed, a fire dying (into ashes).

فَمَا زَالَت تِّلْكَ دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ حَصِيدًا خَٰمِدِينَ ﴿١٥﴾

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿١٦﴾

16. And We have not created the heaven and the Earth and what is between both of them (as) frivollers (do).

لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا لَّٱتَّخَذْنَٰهُ مِن لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ ﴿١٧﴾

17. If We had willed that We should indulge in a play, We would have done it on Our Own part (initiative) if, at all, We had to do so.

بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمُ ٱلْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾

18. On the contrary, We hurl the truth against falsehood and consequently, it overcomes and effaces (wipes out) it (falsehood) and finally, it passes away; and woe (ruinous trouble) shall afflict you owing to what you allege (to Allah).

وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾

19. And to Him belong whoever exist throughout the heavens and the Earth; and whoever are with Him neither display any arrogance of His service (rendering exclusive obedience to Him) nor grow weary (of it).

يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾

20. They keep on declaring (Him) free from imperfections, night and day (and) do not slacken.

أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً مِّنَ ٱلْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾

21. Have they taken such deities from the Earth as can bring (anyone) back to life?

لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

22. If there had been, in both (the heaven and the Earth) any other deities besides Allah, both of them would have fallen into disorder; hence, Allah, the *Rabb* of the throne (exercising sovereignty over the entire cosmos), is free from all such imperfections as they allege (to Him).

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾

23. He will not be held accountable for what He does while they shall be held accountable (for what they do in the world).

أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ قُلْ هَاتُوا۟ بُرْهَـٰنَكُمْ ۖ هَـٰذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ مَن قَبْلِى ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّ ۖ فَهُم مُّعْرِضُونَ ﴿٢٤﴾

24. Have they taken (to worshipping) other deities besides Him? Say, "Bring your proof." This *(Quraan)* is the Book for (all those people) who are with me and (there has been a similar) book (for all those people) who have preceded (gone before) me: but most of them do not know the truth and hence, they turn away (reject it).

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾

25. And before you (in the past), We did not send any messenger, but We revealed to him, "There is no god but Me and hence, all of you must serve (render exclusive obedience to) Me."

وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَـٰنُ وَلَدًا ۗ سُبْحَـٰنَهُۥ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

26. And they say, "(Allah), the Most Gracious, has taken (angels as) daughters" __ He is free from such imperfections; On the contrary, they (angels) are honourable servants (rendering Him exclusive obedience).

لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ﴿٢٧﴾

27. They do not precede Him in (uttering a single) word and all of them do (their duties) according to His command.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ ﴿٢٨﴾

28. He knows what is before them and what is behind them and they shall not intercede (with Him for anyone) except for whom Allah is pleased with

29. And whoever among them says, "I am a god besides Him," (must know that) We will, then, requite him with the Hell for such (an utterance); in such a way, will We requite all the wrongdoers with.

وَمَن يَقُلْ مِنْهُمْ إِنِّيٓ إِلَٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِي ٱلظَّٰلِمِينَ ﴿٢٩﴾

SECTION 3

30. And do (those people) who disbelieve not consider that both the heavens and the Earth were sewed up (joined in a single entity) and then, We unsewed (disjoined) both of them? And We created every living thing from water: will they, even then, not believe (in Him)?

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

31. And We have rooted mountains into the Earth so that she (the Earth) should not be convulsed (shaken violently) with them (human beings) and We have made passes as paths among them (the mountains) so that they may be led on the right way.

وَجَعَلْنَا فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

32. And We have made the heaven a secure roof and they turn away from its signs.

وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ ﴿٣٢﴾

33. And (it is) He Who has created night and day and the Sun and the Moon: each one is moving in an orbit.

وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

34. And before you, also, We did not grant eternity (eternal life) to any man: if, then, you die, will they live eternally?

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ ۖ أَفَإِين مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ﴿٣٤﴾

35. Every living being is going to taste death and We put all of you to the test through (states) of adversity and

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

prosperity and to Us all of you shall be returned.

36. And whenever (those people) who disbelieve see you, they do not, but, make fun of you: (they say), "Is this (the man) who speaks ill of your deities?" While they themselves reject (disbelieve in) the book of (Allah), the Most Gracious.

وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا۟ إِن يَتَّخِذُونَكَ
إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ
وَهُم بِذِكْرِ ٱلرَّحْمَٰنِ هُمْ كَٰفِرُونَ ﴿٣٦﴾

37. Man has been created, (by nature), from haste; I will, soon, show all of you My signs and hence, you must not press (hard for them).

خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ ۚ سَأُو۟رِيكُمْ
ءَايَٰتِى فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾

38. And they say, "When will this warning (of punishment) take effect, if you are truthful?"

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ
إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾

39. If only (those people) who disbelieve had known the time when they shall neither be able to prevent the fire (of the Hell) from their faces nor from their backs nor will they be helped!

لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ
عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ
وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾

40. On the contrary, (the Hour of Resurrection) shall come upon them so suddenly that it shall bewilder them and hence, they shall neither be able to repel it nor will they be granted any respite.

بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ
فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾

41. And before (in the past) you, also, messengers had been ridiculed, but then, what they used to ridicule emcompassed (those people) who, among them, used to scoff at it.

وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ
سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤١﴾

SECTION 4

42. Say, "Who guards you against (the punishment of Allah), the Most

قُلْ مَن يَكْلَؤُكُم بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ ٱلرَّحْمَٰنِ

Gracious, by night and day?" But (the fact is that) they themselves turn away from their *Rabb's* Book (the *Quraan).*

بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ﴿٤٢﴾

43. Do they have such deities as can protect them against Us? (These deities) will neither be able to help themselves nor will they be defended against Us.

أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِّن دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ﴿٤٣﴾

44. But (the fact is that) We let them and their forefathers enjoy life, till an age (a long period of time) has passed (and they have come to think that it will not leave them): do they not, then, see that We are narrowing the land from its sides (against the Makkans)? Will they, then, remain predominant?

بَلْ مَتَّعْنَا هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ ٱلْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ ٱلْغَٰلِبُونَ ﴿٤٤﴾

45. Say, "I am, only, warning you by means of the revelation" *(Quraan);* and the deaf do not listen to a call whenever they are warned.

قُلْ إِنَّمَآ أُنذِرُكُم بِٱلْوَحْىِ ۚ وَلَا يَسْمَعُ ٱلصُّمُّ ٱلدُّعَآءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

46. And if a single blast of your *Rabb's* punishment visits upon them, they shall say, "Woe to us! We have, certainly, been wrongdoers."

وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٤٦﴾

47. And on the Day of Resurrection, We will lay the scales of equity (justice according to natural law or right) and then, nobody shall be wronged at all and even if (anybody's action) is worth the weight of a grain of mustard, We will bring it and We suffice for holding (human beings) accountable.

وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾

48. And We had given Moses and Aaron the criterion and the light, that is, the Book (Torah) for the (guidance of) the fearing

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُم مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾

49. Who used to fear their *Rabb* without seeing and they were afraid of the Hour (of Resurrection).

وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنتُمْ لَهُ مُنكِرُونَ ﴿٥٠﴾

50. And (now), __ this blessed Book (the *Quraan*) __ We have revealed it; will you, then, refuse to acknowledge it?

SECTION 5

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾

51. And earlier, We had given Abraham his guidance and We knew him well.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

52. (Imagine) when he said to his father and his people, "What are these idols which you keep yourselves dedicated to?"

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

53. They said, "We found our forefathers worshipping them."

قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

54. (Abraham) said, "In fact, you yourselves and your forefathers have been in clear error."

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

55. They said, "Have you brought us the truth or do you belong to frivollers?"

قَالَ بَل رَّبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُم مِّنَ الشَّاهِدِينَ ﴿٥٦﴾

56. He said, "On the contrary, your *Rabb* is the *Rabb* of the heavens and the Earth, (the One) Who created them (invented, originated, and brought them into existence) and I am among the witnesses before all of you (in favour of) such (an act of creation).

57. And by Allah! I will have designs (a plan to attack) on your idols after you go away leaving them behind."

وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم
بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ﴿٥٧﴾

58. Then, he smashed up all of them except the big (one among) them so that they might turn to it.

فَجَعَلَهُمْ جُذَٰذًا إِلَّا كَبِيرًا لَّهُمْ
لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾

59. (On coming back), they said, "Who has done this by our deities? He is, certainly, among the wrongdoers."

قَالُوا۟ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ
إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ ﴿٥٩﴾

60. They said, "We have heard a young man, who is called Abraham, speaking ill of them" (our deities).

قَالُوا۟ سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ﴿٦٠﴾

61. They said, "Then, produce him before the people's very eyes so that they may witness" (the entire proceedings against him).

قَالُوا۟ فَأْتُوا۟ بِهِۦ عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ
لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾

62. (When Abraham turned up), they said, "O Abraham! Is it you who has done this by our deities?"

قَالُوٓا۟ ءَأَنتَ فَعَلْتَ هَٰذَا بِـَٔالِهَتِنَا يَٰٓإِبْرَٰهِيمُ ﴿٦٢﴾

63. He said, "On the contrary, the big (one among) them has done this and hence, you may ask them if they can speak."

قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ
هَٰذَا فَسْـَٔلُوهُمْ إِن كَانُوا۟ يَنطِقُونَ ﴿٦٣﴾

64. Then, they turned to themselves (realized the matter) and said (to themselves), "In fact, you are yourselves wrongdoers."

فَرَجَعُوٓا۟ إِلَىٰٓ أَنفُسِهِمْ فَقَالُوٓا۟ إِنَّكُمْ
أَنتُمُ ٱلظَّٰلِمُونَ ﴿٦٤﴾

65. Then, they were relapsed into their former state (and said), "You know well that they do not speak."

ثُمَّ نُكِسُوا۟ عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ
مَا هَٰٓؤُلَآءِ يَنطِقُونَ ﴿٦٥﴾

66. He said, "Do you, then, worship, besides Allah, such deities as can neither benefit you at all nor harm you?

قَالَ أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ ﴿٦٦﴾

67. Fie upon you and upon what you worship besides Allah! Do you not, then, exercise your reason?"

أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ
مِن دُونِ ٱللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

68. They said, "Burn him and help your deities if, at all, you are going to do."

قَالُوا۟ حَرِّقُوهُ وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ إِن كُنتُمْ
فَٰعِلِينَ ﴿٦٨﴾

69. We said, "O fire! Be cold and peaceful for Abraham."

قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾

70. And they intended a foul play with (against) him and We turned them into the greatest losers (misled and ruined).

وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ﴿٧٠﴾

71. And We rescued him and (his nephew) Lot (and took both of them) to the land on which We had showered Our blessings for the human beings.

وَنَجَّيْنَٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ
ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ﴿٧١﴾

72. And We gave him Isaac and Jacob, in addition and We made all of them righteous.

وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً ۖ
وَكُلًّا جَعَلْنَا صَٰلِحِينَ ﴿٧٢﴾

73. And We appointed them (spiritual) leaders who used to guide (human beings) according to Our command and We inspired them (to persevere in) acts of goodness and the performance of the obligatory prayer and the payment of *zakaat* and all of them were Our servants (rendering exclusive service) to Us.

وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ
إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ
وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا عَٰبِدِينَ ﴿٧٣﴾

74. And (as for) Lot, We gave him judgement and knowledge and rescued him from the town (the people of) which used to do abominable acts: in fact, they were a wicked people transgressing (the divine law).

وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا
وَنَجَّيْنَٰهُ مِنَ ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ
ٱلْخَبَٰٓئِثَ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَٰسِقِينَ ﴿٧٤﴾

75. And We admitted him into Our mercy: he was, certainly, among the righteous.

وَأَدْخَلْنَٰهُ فِى رَحْمَتِنَآ ۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾

SECTION 6

76. And (We had, also, given judgement and knowledge to, and rescued) Noah __ imagine when he called on (Us) before (Abraham and other messengers mentioned above) and hence, We heard him (his prayer) and, consequently, rescued him and his followers from the terrible disaster (Flood).

وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَٱسْتَجَبْنَا لَهُۥ
فَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾

77. And We helped him against a people who had belied and denied Our verses; in fact, they were a very wicked people and that is why We had drowned all of them.

وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ
كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٧٧﴾

78. And (We had similarly favoured) David and Solomon __ imagine when both of them were trying (a case) about a field when some people's goats had wandered off to graze in it at night without the goatherd and We were witnessing their trial.

وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ
فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ
وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ ﴿٧٨﴾

79. Then (at that time), We gave Solomon understanding of it (the case) though We had given each (of them) judgement and knowledge; and We had subjected, to his sway, mountains and birds that used to declare (Him) free from imperfections along with David; and We had done it.

فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ
وَسَخَّرْنَا مَعَ دَاوُۥدَ ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ ۚ
وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾

80. And We had taught him the making of such armour for you as would fortify you against attack on you (during war) and hence, will you render thanks (to Us)?

وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم
مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَٰكِرُونَ ﴿٨٠﴾

وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ عَٰلِمِينَ ﴿٨١﴾

81. And, to Solomon's sway, (We had subjected) a violent wind that used to blow, under his command, towards the land on which We had showered blessings; and We have the knowledge of everything.

وَمِنَ ٱلشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ حَٰفِظِينَ ﴿٨٢﴾

82. And among the devils, there were (some devils) who used to dive (into the sea) for him and do other duties besides such (ones) and We used to watch over them.

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾

83. And (We had, also, favoured) Job __ imagine when he called on his *Rabb,* "A disease has afflicted me and You are the Most Merciful."

فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ ﴿٨٤﴾

84. We, then, heard him (his prayer) and cured him of whatever disease he (was afflicted) with and gave him his family (back to him) and (in addition, gave him), along with them, (more members) like them as an act of mercy on Our part (initiative) and as remembrance for (Our) servants.

وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾

85. And (We had, also, favoured) Ishmael and *Idrees* and *Ḍalkifl:* each (of them) was among the patient.

وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ ٱلصَّٰلِحِينَ ﴿٨٦﴾

86. And We admitted them into Our mercy: they were, certainly, among the righteous.

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾

87. And (We had, also, favoured) the *Ḍannoon,* (Jonah, who had been swallowed up by a whale), when he left (his people) indignant (with them) and hence, thought that We would not have power over him but, (when he was swallowed up by the whale), he called on (Us while)

under darkness (upon darkness praying), "There is no god except You __ You are free from imperfections __ I have, certainly, been among the wrongdoers."

فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُنجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾

88. We, then, heard him (his prayer) and rescued him from the sorrow; and, in this way, do We rescue the believers.

وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ﴿٨٩﴾

89. And (We had, also, favoured) *Zakariyyaa* when he called on his *Rabb* (praying), "O my *Rabb*! Do not leave me single (sonless) and You are the Best Inheritor."

فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾

90. We, then, heard him (his prayer) and gave him John and remedied his wife (cured her of barrenness) for his sake; they used to strive for acts of goodness and pray to Us in longing and fear and they used to display humility before Us.

وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَٰهَا وَٱبْنَهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿٩١﴾

91. And (We had, also, favoured Mary) who had guarded her chastity and then, We breathed some of Our mercy into her and made her and her son a miracle for all the human beings of the world.

إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ ﴿٩٢﴾

92. Such a community of yours (led by such divinely inspired people) is, in fact, a single community and I am your *Rabb* and hence, you must serve (render exclusive obedience to) Me.

وَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَٰجِعُونَ ﴿٩٣﴾

93. And they (later generations, deviating from the inspired guidance), fell out into schisms / factions over what they were enjoined among themselves: all

(of the factions) are going to return to Us.

SECTION 7

94. Hence, whoever does any good deeds (in this world) while he is a believer (must know that) his striving, as a necessary consequence, shall not go unacknowledged (in the afterworld) and We are, continuing to make a record (of his actions) for him.

فَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ ﴿٩٤﴾

95. And it is forbidden (debarred) for (the people of) any town (human society) which We have wiped out (to return to glory in this world): they (such peoples) shall never return (to glory).

وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

96. Till, when Gog and Magog are let loose and they hurry up from every elevated place, (the Doomsday shall befall)

حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾

97. And the true promise (of the Resurrection) shall approach and then, the eyes of (those people) who disbelieve (in Allah) shall be left staring (looking fixedly with eyes open in horror). "Woe to us! We were, certainly, in utter disregard of this ever (happening). On the contrary, we have been wrong-doers." (They will confess),

وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا هِىَ شَٰخِصَةٌ أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا۟ يَٰوَيْلَنَا قَدْ كُنَّا فِى غَفْلَةٍ مِّنْ هَٰذَا بَلْ كُنَّا ظَٰلِمِينَ ﴿٩٧﴾

98. In fact, you and (the deities) whom you have been worshipping, besides Allah, shall be the fuel of the Hell__all of you shall go into it.

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ﴿٩٨﴾

99. If they had, (really), been deities, they would not have gone into it (the Hell) and, all (of them) shall abide in it eternally.

لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَٰلِدُونَ ﴿٩٩﴾

100. They will be sighing and groaning in it and they (their deities) shall not hear (anything) in it (the Hell).

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

101. Indeed, (those people) for whom an excellent (promise) has, already, preceded on Our part (are the people who) shall be kept at a distance from it (the Hell).

إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُو۟لَٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

102. They shall not hear even its faint noise and they shall, eternally, abide in the midst of what their selves long for.

لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ ﴿١٠٢﴾

103. The great terror shall not grieve them and angels shall receive them (saying), "This is your day which you had been promised" (in the world).

لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَتَتَلَقَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ هَٰذَا يَوْمُكُمُ ٱلَّذِى كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾

104. (Imagine) the Day when We roll up the heaven like the roll of a scroll of books in the ancient roll form; as We originated the first creation, We will restore it (at the Resurrection after the Doomsday); it is a promise binding (obligatory) on Us (to be fulfilled); We are, certainly, going to do (it).

يَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا فَٰعِلِينَ ﴿١٠٤﴾

105. And We have, already, written in the Psalms, after (the preceding) books, that My righteous servants (rendering Me exclusive obedience) shall inherit the Earth (on the Judgement Day).

وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِىَ ٱلصَّٰلِحُونَ ﴿١٠٥﴾

إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿١٠٦﴾

106. Indeed, in this (announcement), there is a (great) message for the people serving (Me) humbly.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

107. And We have not sent you (the Messenger) but as (Our) mercy for all the human beings.

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾

108. Say, "In fact, what has been revealed to me is only that your (all the human being's) God is a single God: Are you, then, going to submit yourselves" (to Him)?

فَإِن تَوَلَّوْا فَقُلْ آذَنتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أَدْرِي أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾

109. But, if they turn away, you must, then, say, "I have announced (my message) to all of you without any discrimination and I do not know whether what you are being threatened with is at hand or far."

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾

110. Indeed, He knows every word uttered publicly and He knows what you hide.

وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾

111. And I do not know (when the threat of punishment is going to take effect and) it (the respite) may be a trial for you and enjoyment for the time being.

قَالَ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَٰنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

112. He (the Messenger) said, "O my *Rabb!* Judge according to justice and help can, only, be sought from our *Rabb,* the Most Gracious, against what you allege."

SURATULḤAJJ (22)

The *Suratulḥajj* follows the *Suratulanbiyaa* logically and thematically. In the latter the polytheists are warned of punishment in this world in the very first verse, if they do not believe and then, in the ninety-seventh verse, they are warned of punishment in the afterworld, their plight having been pictured up to the one hundredth verse. The *Surtatulḥajj* warns them to guard against the Day when the Doomsday comes to pass and it finds mention in the very first verse. The Surah gives them a horrifying detail in the second verse. Condemning them for following devils without any knowledge of books, the Surah threatens them to punish them in the Hell and cites natural phenomena to prove the Resurrection in the fifth verse and proclaims, in the sixth and the seventh verses that all the human beings shall be raised from the dead for accountability without any doubt. Up to the tenth verse, the Surah pictures the arrogance of polytheists' leaders and their plight, while up to the thirteenth verse, the conduct of opportunists, wavering between Islam and polytheism, has been portrayed and believers have been promised their reward in the fourteenth verse. After typifying a polytheist's despair in the fifteenth verse, the Surah proclaims in the sixteenth verse that the *Quraan* has been revealed to guide those people who intend to be guided. All the deviating people and believers shall be judged squarely on the Day promised for the Judgement. The eighteenth verse gives an image of submission of the entire cosmos and all the beings to Allah Who has the sovereign right to do what He thinks in His wisdom. The Surah, then, portrays disbelievers and believers how they will do in the afterworld up to the twenty-fourth verse.

After rejecting polytheism, the Surah declares in the twenty-fifth verse that the polytheists have no right to prevent people from Allah's way and the Holy Mosque. All the human beings have equal rights to go to Makka to perform the *Ḥajj* or *`umra* unchecked. Abraham, who has been mentioned in the preceding Surah from the fifty-first verse to the seventy-third verse, had come to Bakka and, along with his son, Ishmael, raised the structure of the Ka'ba and prayed to Allah as reported in the surahs, *Baqara* 128-129 and *Ibraaheem* 35-37. His purpose was to establish the Holy Ka'ba as the nucleus of Islamic monotheism for all humankind. But, since the *Quraysh* have deviated from, perverted, and subverted his mission, they are usurpers. They have no right to manage it, pollute it with idol worship, and prevent any devout people from entering Makka to perform their devotions at any time. Besides, they are not the rulers but the keepers of the Holy Ka'ba. Hence, they have forfeited the right to manage it and the believers, being the true heirs of Abraham, the Messenger's Patriarch, must manage it as the directions, being issued from the twenty-sixth verse to the thirty-seventh verse about the performance of the *Ḥajj* pilgrimage, imply. The thirty-eighth verse assures the believers to be defended by Allah and the thirty-ninth and fortieth verses permit them to struggle for the liberation of the Holy House from the usurpation of the *Quraysh* and if they succeed, they must do as enjoined in the forty-first verse. Indeed, whenever the believers get the upper hand, they must do so. The Surah, from the forty-second verse to the sixtieth verse, warns the polytheists to repent or they shall meet the same fate as the

communities of the ancient world had met. But, if they press for punishment, they must know that a day with Allah is equal to a thousand years according to man's calculations. The fiftieth verse promises forgiveness and honourable sustenance to believers. The fifty-first verse affirms that disbelievers cannot frustrate His design. The next verses show that the Devil has always been trying to interfere with the revelations of messengers and prophets, but Allah has, always, been aborting his attempts and fortifying them. The *Quraan* is, therefore, for the guidance of believers and disbelievers shall, always, be in doubt of the Book. The fifty-eighth verse assures the persecuted emigrants of a happy outcome. Allah shall reward them. The Surah, then, from the sixty-first verse to the sixty-sixth verse, marshals arguments for monotheism and His providence from natural phenomena, but polytheists do not thank Him for them.

The polytheists, instigated by the Jews, used to find fault with Islamic rituals and prayers. The Surah, from the sixty-seventh verse to the seventieth verse, proceeds to assure the Messenger not to pay heed to their disputations or queries and go on with his mission. The seventy-first verse exposes the falsity of idol worship. The seventy-second verse portrays their arrogance and threatens them to be punished in the Hell. After debunking idol worship as ludicrous in the seventy-fourth verse, the Surah proceeds to clarify that angels are not Allah's daughters, but only His functionaries who execute His commands. Allah knows all about them.

The final verses exhort the believers to submit themselves to their *Rabb* and do good for in it lies their true prosperity. They have, then, been enjoined to struggle for Allah, as the true followers of Abraham, their Patriarch, purify and liberate the Holy Ka'ba from the usurpers and Allah shall help them in this holy enterprise. Such is the task assigned to the Islamic Community for which Abraham, the Patriarch of all, had prayed to Allah as reported in the one hundred and twenty-eighth and one hundred and twenty-ninth verses of the *Suratulbaqara.* As this community has emerged, it must struggle for Islam and first of all, the nucleus of monotheism must be regained under the very supervision of the Messenger for whom Abraham had prayed to Allah.

SURATULḤAJJ

سُورَةُ الْحَجِّ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. O human beings! You must fear disobeying your *Rabb;* the quaking of the Doomsday shall be a terrible phenomenon (an observable fact or event).

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

2. The Day when you see (experience) it, every suckling female shall forget (the infant) whom she will be suckling and every pregnant female shall deliver her unborn child or young (within her womb) and you shall see human beings drunk though they will not be drunk, but Allah's punishment shall be (extremely) violent.

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُم بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

3. And among the human beings there are such as dispute (with you) about Allah without any knowledge and follow every devil, arrogant, disobedient and exceeding the proper bounds.

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾

4. Against whom it has been decreed that he will lead astray whoever makes friends with him and lead him to the punishment of the blazing fire (of the Hell).

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

5. O human beings! If you are in doubt of the Resurrection, (you must, then, know that) We created you from the earth and then, from a spermatozoon (in the semen) and then, from an embryo and then, from a foetus shapely and unshapely, so as to show you (Our providence and wisdom); and We keep, whichever (spermatozoon) We will, in the wombs up to a

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ

fixed term and then, We take you out as children and then, (We let you grow up) so that you should attain your maturity and, among you, there are those who die (before they attain maturity), and, among you, there are those who are reverted to extreme old age so that they may not know anything after (gaining) knowledge; and you see (a tract of) land dry and without vegetation, but, when We send water on it, it grows (germinates and sprouts) and quickens into life and brings forth every kind of beautiful and luxuriant vegetation.

ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ۚ وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٥﴾

6. Such is (His sovereignty) because it is Allah Who is the Truth (true and just God) and that it is He Who gives life to the dead and that He has absolute power and authority over everything.

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾

7. And that the Hour of Resurrection is coming __ there is no doubt about it __ and that Allah shall resurrect (all those people) who are in the graves.

وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ﴿٧﴾

8. And among the human beings, there is such (a person) as disputes about Allah without any knowledge and without any guidance and without any illuminating book,

وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٨﴾

9. Jerking his neck (arrogantly), so that he should lead (people) astray from Allah's way: he shall have disgrace in the world and, on the Day of Resurrection, We will make him taste (the punishment of) burning (in the fire of the Hell).

ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ ۖ لَهُۥ فِى ٱلدُّنْيَا خِزْىٌ ۖ وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ عَذَابَ ٱلْحَرِيقِ ﴿٩﴾

10. (At the time of being punished, he will be told), "Such is (the result of) what both of your hands had committed and that Allah is not, at all, the oppressor of human beings."

ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ
وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٠﴾

SECTION 2

11. And among the human beings, there is such (a person) as serves Allah (waveringly) on the fence and hence, if prosperity falls to his lot, he is satisfied with it and if a trial afflicts him, he reverts to *kufr* (disbelief) from Islam at random: he loses both, the world and the afterworld; such (a loss) is the clear loss (ruin in the world and damnation in the afterworld).

وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ ۚ خَسِرَ ٱلدُّنْيَا وَٱلْءَاخِرَةَ ۚ ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١١﴾

12. He prays to, besides Allah, such (deities) as can neither harm him nor benefit him; such (a polytheistic worship) is straying far (from the guidance).

يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٢﴾

13. He prays to (such a deity) the harm of which is closer than its benefit; what a bad protector and what a bad friend he has!

يَدْعُوا۟ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ ۖ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾

14. Allah shall, certainly, admit (those people) who believe and do good deeds into such gardens under which rivers will be flowing; indeed, Allah does what He wills.

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

15. He who thinks that Allah will not help him in the world and the afterworld, should, then, extend a rope up to the heaven and then, decide (the matter) and then, see,

مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُۥ مَا يَغِيظُ ﴿١٥﴾

(for himself), whether his design eliminates what enrages him.

16. And similarly, We have revealed it (the *Quraan* with) clear arguments and Allah, certainly, guides whom He wills (to guide).

وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ يَهْدِى مَن يُرِيدُ ﴿١٦﴾

17. Indeed, Allah shall judge, on the Day of Resurrection, among (those people) who believe and (those people) who have Judaized and the Sabians and the Nazarenes and the Magi and (those people) who attribute an associate (to Allah); Allah is a witness to everything.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١٧﴾

18. Do you not see that to Allah prostrate themselves (all those) who are throughout the heavens and (all those) who are throughout the Earth and the Sun and the Moon and all the stars and the mountains and the trees and the animals and most of the human beings? And there are numerous (human beings) against whom punishment has turned out to be true and whom Allah degrades there is none to ennoble; indeed, Allah does what He wills.

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ﴿١٨﴾

19. These are two adversaries (believers and disbelievers) who are at variance about their *Rabb* and hence, clothes of fire shall be cut for (those people) who disbelieve (and) boiling water shall be poured over their heads.

هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾

20. By it, what is within their bellies and skins shall be melted.

يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾

وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾

21. And there will be hammers of iron for them.

كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ
أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٢٢﴾

22. Whenever they intend to get out of any of its suffering, they shall be returned into it (the fire) and (they will be told), "Taste the punishment of burning" (in the fire).

SECTION 3

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

23. Allah shall admit (those people) who believe and do good deeds into such gardens under which rivers will be flowing. They shall be adorned with the bracelets of gold and pearls in them (in those gardens) and their clothes will be of silk in them (in those gardens).

وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓا۟
إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾

24. And (they will be so rewarded because, when they were in this world), they were guided to the excellent Word *(Quraan)* and they were guided to the path of the Most Praiseworthy (Allah).

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ
وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً
ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ ۚ وَمَن يُرِدْ فِيهِ
بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾

25. Indeed, (those people) who disbelieve and prevent (human beings) from Allah's way and the Holy Mosque which We have ordained for all human beings, equally, whether they are inhabitants in it (Makka) or outside pilgrims, (commit a heinous crime); and We will make, whoever intends to deviate from the right path in it (the Holy Mosque) wrongfully, taste some of the grievous punishment.

SECTION 4

وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن

26. And imagine when We provided Abraham with an accommodation by the location of the Holy House,

(the Ka'ba, We instructed him), "You must not attribute any associate (idol) to Me and you must clean My House (of dirt) for those who go round it and those who stand (in prayer) and those who bow down, prostrate themselves (in prayer),

لَا تُشْرِكْ بِي شَيْـًٔا وَطَهِّرْ بَيْتِيَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾

27. And proclaim the *Hajj* (as obligatory) among the people, they shall come to you on foot and (riding) on every lean camel, coming through every pass (in hilly areas) from far-off places,

وَأَذِّن فِي ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

28. So that they may witness, the benefits for them (at Makka) and pronounce Allah's name, during fixed days, on whatever quadrupeds in cattle He gives them as sustenance. Hence, you should eat some of it and, also, feed miserable, needy persons.

لِّيَشْهَدُوا۟ مَنَـٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَـٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَـٰمِ ۖ فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ﴿٢٨﴾

29. Then, they must remove their dirt and fulfil their vows and go (seven) rounds of the Ancient House."

ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ وَلْيُوفُوا۟ نُذُورَهُمْ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ﴿٢٩﴾

30. Such (are the rites of the pilgrimage, enjoined on Abraham) and whoever holds Allah's holy rites in high regard, (must know that), in his *Rabb's* view, it is the best (course) for him and all the (quadrupeds in) cattle have been declared lawful for you except what has, already, been recited before you and hence, you must shun the filth of idols and, also, shun uttering any falsehood.

ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَـٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ لَكُمُ ٱلْأَنْعَـٰمُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَـٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ﴿٣٠﴾

31. (You must, always), be single-mindedly devoted to Allah, without

حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا

attributing any associate to Him; and he who attributes an associate to Allah is as if he had fallen from the heaven and birds had snatched him or the wind had blown him to a far-off place.

خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ ﴿٣١﴾

32. Such (is the gist of guidance) and he who holds Allah's symbols in high regard (does so because such a regard proceeds) from the fear (of Allah) in the hearts.

ذَٰلِكَ وَمَن يُعَظِّمْ شَعَـٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ ﴿٣٢﴾

33. For you, there are benefits (milking and riding) in them (the cattle for sacrifice) up to a fixed term and then, their destination (place of sacrifice) is to be towards the Ancient House (in *Minaa* where animals are sacrificed).

لَكُمْ فِيهَا مَنَـٰفِعُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ ﴿٣٣﴾

SECTION 5

34. And for every community, We have prescribed a certain rite (of sacrifice) so that they must pronounce Allah's name on whatever quadrupeds in cattle He gives them as sustenance: so, your God is only one God and hence, to Him all of you must submit yourselves and announce good news to (those believers), who humble themselves before Allah and entreat Him,

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَـٰمِ ۗ فَإِلَـٰهُكُمْ إِلَـٰهٌ وَٰحِدٌ فَلَهُۥٓ أَسْلِمُوا۟ ۗ وَبَشِّرِ ٱلْمُخْبِتِينَ ﴿٣٤﴾

35. Whose hearts, when Allah is mentioned, are filled with (His) fear and those believers who are patient against what afflicts them and those believers who perform the obligatory prayer and spend some of the sustenance which We give them.

ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَٱلصَّـٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ وَٱلْمُقِيمِى ٱلصَّلَوٰةِ وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ ﴿٣٥﴾

وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ لَكُمْ فِيهَا خَيْرٌ فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

36. And (as for) the camels for sacrifice, We have included them among Allah's symbols for you: there is much good in them for you. So, you must pronounce Allah's name on them while they stand in a row (to be hamstrung) and when they fall dead on their flanks, you should, then, eat some of it (their meat) and, also, feed such contented persons as are needy and such beggars as ask humbly (for food); in this way, We have turned them to good account for you so that you should thank (Us).

لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَبَشِّرِ ٱلْمُحْسِنِينَ ﴿٣٧﴾

37. Neither does their meat nor does their blood reach Allah, but to Him reaches fearing to disobey Him on your part; in this way, He has turned them to your advantage so that you must proclaim Allah's greatness as He has guided you and announce good news to the beneficent.

إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

38. Allah shall defend (those people) who believe: Allah, certainly, does not like any treacherous, thankless (ungrateful) person.

SECTION 6

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

39. (The believers) who are being fought against are allowed (to fight against the disbelievers) because they have been wronged; and Allah, certainly, possesses power over helping them __

ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ

40. (The believers) who have been exiled from their homes for no other reason except that they say,

"Our *Rabb* is Allah." And if Allah had not repelled (one group) of people by another, monasteries and churches and synagogues and mosques, in which Allah's name is mentioned frequently, would have been demolished (pulled down) and Allah shall help (those people) who help Him: Allah is, certainly, strong, mighty.

لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾

41. (They are the people) who, if We give them power in the land, shall establish the obligatory prayer and institute (the system of) *zakaat* and enjoin what is universally known to be good and prohibit what is universally known to be evil and to Allah belongs the end (outcome) of all the matters.

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾

42. And if they belie and deny you (the Messenger), before them, Noah's people and the *`Aad* and the *Thamood* had, also, belied and denied (their messengers).

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ ﴿٤٢﴾

43. And Abraham's people and Lot's people,

وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

44. And the inhabitants of *Madyan* (had also done so) and Moses was also belied and denied and hence, I granted (all the above) disbelieving peoples free rein to enjoy life for long and then, punished them. Consequently, how (disastrous proved to them) the negation of (My message)!

وَأَصْحَٰبُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

45. So (with the result that), there were many towns (organised human societies), which We wiped out while they were in a state of wrongdoing and hence, they are fallen and demolished upon their roofs and (there

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾

are many) wells not being used and (many) stately palaces (ruined and deserted).

46. Do they not, then, travel through the Earth so that they should have hearts (minds) with which they may comprehend or ears with which they may hear because, in fact, eyes do not become blind, but the hearts that are in the breasts become blind?

أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾

47. And they are pressing you for punishment while Allah shall never break His promise and one day, with your *Rabb,* is like a thousand years according as you reckon.

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ ۚ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

48. And there had been many a town (many organised human societies) which I had given free rein to enjoy life for long while they were in a state of wrongdoing and then, I punished them and to Me is to be the return (of all of you).

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا ۖ وَإِلَىَّ ٱلْمَصِيرُ ﴿٤٨﴾

SECTION 7

49. Say, "O human beings! I am only a clear warner for you."

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾

50. Hence, (those people) who believe and do good deeds shall have forgiveness and honourable sustenance,

فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

51. While (those people) who strive to frustrate Our verses (are the people who) shall be the inhabitants of the blazing fire (of the Hell).

وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿٥١﴾

52. And We did not send, before you, any messenger or prophet but, when he desired, the Devil dropped (some doubts) in his desire (longing for the acceptance of his message), but Allah abrogates what the Devil drops and then, Allah, fortifies His verses and Allah has knowledge, wisdom.

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٖ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلۡقَى ٱلشَّيۡطَٰنُ فِيٓ أُمۡنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلۡقِي ٱلشَّيۡطَٰنُ ثُمَّ يُحۡكِمُ ٱللَّهُ ءَايَٰتِهِۦۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٢

53. (Allah lets it happen) so that He should make, what the Devil drops, a trial for (those people) in whose hearts there is a disease and whose hearts are hardened and the wrongdoers have, certainly, gone too far in hostility.

لِّيَجۡعَلَ مَا يُلۡقِي ٱلشَّيۡطَٰنُ فِتۡنَةٗ لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ وَٱلۡقَاسِيَةِ قُلُوبُهُمۡۗ وَإِنَّ ٱلظَّٰلِمِينَ لَفِي شِقَاقِۭ بَعِيدٖ ٥٣

54. And (He lets it happen) so that (those people) who have been given knowledge should know that it (the *Quraan*) is the truth from your *Rabb* and they should, consequently, believe in it and their hearts should, then, submit to it humbly and Allah is the guide of (those people) who believe, to the straight path (Islam).

وَلِيَعۡلَمَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّكَ فَيُؤۡمِنُواْ بِهِۦ فَتُخۡبِتَ لَهُۥ قُلُوبُهُمۡۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓاْ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٥٤

55. And (those people) who disbelieve will continue to be in doubt of it (the *Quraan*) till there comes to them the Hour (Doomsday), all of a sudden, or there comes upon them the punishment of the Day after which there will be no other day.

وَلَا يَزَالُ ٱلَّذِينَ كَفَرُواْ فِي مِرۡيَةٖ مِّنۡهُ حَتَّىٰ تَأۡتِيَهُمُ ٱلسَّاعَةُ بَغۡتَةً أَوۡ يَأۡتِيَهُمۡ عَذَابُ يَوۡمٍ عَقِيمٖ ٥٥

56. Sovereignty, (absolute power and authority), on that Day, shall belong to Allah: He shall judge among them; consequently, (those people) who believe and do good deeds shall be in the gardens of bliss.

ٱلۡمُلۡكُ يَوۡمَئِذٖ لِّلَّهِ يَحۡكُمُ بَيۡنَهُمۡۚ فَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي جَنَّٰتِ ٱلنَّعِيمِ ٥٦

57. And (those people) who disbelieve and belie and deny Our verses (are the people) who shall have a humiliating punishment.

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا فَأُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾

SECTION 8

58. And Allah shall give, (those believers) who emigrate in the cause of Allah and then, are martyred or die, an excellent sustenance; and (it is) Allah (Who) is the Best Sustainer.

وَٱلَّذِينَ هَاجَرُوا۟ فِى سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓا۟ أَوْ مَاتُوا۟ لَيَرْزُقَنَّهُمُ ٱللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ ٱللَّهَ لَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٥٨﴾

59. He shall admit them into such a place (Paradise) as will please them and Allah, certainly, knows (everything and) forbears.

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ ۗ وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

60. Such is (the retribution — dispensing of reward and punishment in the afterworld) and (in this world), Allah shall help whoever punishes in the same measure in which he has been punished and is, then, oppressed: Allah is, certainly, pardoning, forgiving.

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِۦ ثُمَّ بُغِىَ عَلَيْهِ لَيَنصُرَنَّهُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾

61. Such is (equity) because Allah, (following equity) merges night in day and merges day in night and Allah, certainly, hears, sees (everything).

ذَٰلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَأَنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٦١﴾

62. Such is (the canon of natural justice) because it is Allah Who is the Truth (true and just God) and that, whom they pray to, besides Him, are (all) false and that (it is) Allah (Who) is the Most High, the Most Sublime.

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَـٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٦٢﴾

63. Do you not see that (it is) Allah (Who) sends water (rain) from the clouds as a result of which (a barren tract of) land turns green? Allah is, certainly, subtle, cognizant.

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَتُصْبِحُ ٱلْأَرْضُ مُخْضَرَّةً ۗ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

64. To Him belong what is throughout the heavens and what is throughout the Earth and indeed, (it is) Allah Who is the Most Self-sufficient, the Most Praiseworthy.

لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٦٤﴾

SECTION 9

65. Do you not see that Allah has subjected what is throughout the Earth serviceably for you and the felucca (a sailing vessel) sails on (the surface of) the sea under His command? And He holds the heaven (space) so that it should not fall on the Earth except (that it may do so) by His command: Allah is, certainly, very compassionate, merciful with human beings.

أَلَمْ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۚ وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿٦٥﴾

66. And (it is) He Who gives you (all the human beings) life and then, He causes you to die and then, He shall resurrect you (raise you from the dead): Man is, indeed, very thankless.

وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ ﴿٦٦﴾

67. For every community, We have prescribed a ritual (a system of rites__ religious and solemn observances) which they abide by and hence, they must not dispute with you about (this) matter; and you must continue inviting (them) to your *Rabb:* you are, certainly, (treading) on (the path of) guidance, straight (coming directly from a trustworthy source__Allah).

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَٰزِعُنَّكَ فِى ٱلْأَمْرِ ۘ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾

وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعۡلَمُ بِمَا تَعۡمَلُونَ ﴿٦٨﴾

68. And if they quarrel with you, you must, then, say, "Allah knows best what you are doing."

ٱللَّهُ يَحۡكُمُ بَيۡنَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ﴿٦٩﴾

69. Allah shall judge among all of you, on the Day of Resurrection, about what you have been disagreeing together.

أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِي ٱلسَّمَآءِ وَٱلۡأَرۡضِۗ إِنَّ ذَٰلِكَ فِي كِتَٰبٍۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ﴿٧٠﴾

70. Do you not know that Allah knows what is throughout the heaven and the Earth? Indeed, all such (matters) are (recorded) in a register; in fact, (keeping) such (a record) is easy for Allah.

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ سُلۡطَٰنٗا وَمَا لَيۡسَ لَهُم بِهِۦ عِلۡمٞۗ وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٖ ﴿٧١﴾

71. And, besides Allah, they worship (such idols) for which He has neither sent any authority nor about which they themselves have any knowledge and there is no helper for (such) wrongdoers.

وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ تَعۡرِفُ فِي وُجُوهِ ٱلَّذِينَ كَفَرُواْ ٱلۡمُنكَرَۖ يَكَادُونَ يَسۡطُونَ بِٱلَّذِينَ يَتۡلُونَ عَلَيۡهِمۡ ءَايَٰتِنَاۗ قُلۡ أَفَأُنَبِّئُكُم بِشَرّٖ مِّن ذَٰلِكُمُۚ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُواْۖ وَبِئۡسَ ٱلۡمَصِيرُ ﴿٧٢﴾

72. And when Our clear verses are recited before them, you recognize loathing (reflected) on the faces of (those people) who disbelieve: they are on the point of pouncing on (those people) who recite Our verses before them: say, "Shall I tell you (of something) 'worse' than such (a recitation)? (It is) the fire" (of the Hell). Allah threatens it to (all those people) who disbelieve and what a bad place to arrive it is!

SECTION 10

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٞ فَٱسۡتَمِعُواْ لَهُۥٓۚ إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ لَن يَخۡلُقُواْ ذُبَابٗا وَلَوِ ٱجۡتَمَعُواْ لَهُۥۖ وَإِن يَسۡلُبۡهُمُ ٱلذُّبَابُ

73. O human beings! An argument is given to you and hence, you must listen to it; in fact, (the deities) whom you pray to, besides Allah, can never create even a single fly even if all of them combine for it and if a fly deprives them of

شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ
ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾

anything, they cannot recover it from it; (both), the seeker (worshippers) and the one who is sought after (the idols worshipped). are weak.

مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۖ إِنَّ ٱللَّهَ لَقَوِىٌّ
عَزِيزٌ ﴿٧٤﴾

74. They do not evaluate Allah as His evaluation deserves (to be done): Allah is, certainly, strong, mighty.

ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا
وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾

75. Allah singles out messengers from angels and, also, from human beings; Allah, indeed, hears, sees (everything).

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ
وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾

76. He knows what is before them and what is behind them; and to Allah are returned all the matters.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱرْكَعُوا۟
وَٱسْجُدُوا۟ وَٱعْبُدُوا۟ رَبَّكُمْ وَٱفْعَلُوا۟ ٱلْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ ۩ ﴿٧٧﴾

77. O (the people) who believe! All of you must bow down and prostrate yourselves and serve (render exclusive obedience to) your *Rabb* and do good deeds so that you prosper.۩

وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ
إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ
وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ ۖ هُوَ مَوْلَىٰكُمْ ۖ
فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾

78. And you must struggle, in the cause of Allah, as struggling for it (His cause) deserves (to be done); He has chosen you and not imposed any undue restriction on you in (His) way of life (Islam)__ the way of your father, Abraham__ he named you muslims (submitting themselves to Allah) before and in this (*Quraan,* also, your name is muslim) so that the Messenger should be a witness to you and you should be witnesses to all the human beings and hence, you must perform the obligatory prayer and pay *zakaat* and adhere to Allah (His obligation): He is your protector and what an excellent protector (He is) and what an excellent helper (He is)!

SURATULMU' MINOON (23)

In the concluding verse of the *Suratulḥajj,* the believers have been linked ideologically to Abraham who had named them Muslims. If read with his prayers in the *Suratulbaqara* (128 and 129) and the Surah *Ibraaheem* (from 35 to 41), it becomes clear that the main thrust of his prayer was the submission to Allah and the performance of the obligatory prayer. The *Suratulmu'minoon* announces eternal prosperity to such believers as fulfil the conditions enumerated from its second verse to its ninth verse, the first and the last being the performance of the obligatory prayer which reflects submission to Allah at its best. The tenth and eleventh verses promise Paradise to such believers. The threat of the Hell is implicit in the promise though it has been uncovered towards the end of the Surah __ disbelievers shall not prosper, given in the one hundred and seventeenth verse in contrast to the first verse which promises prosperity to believers.

The Surah, then, proceeds to marshal arguments from natural phenomena, from the twelfth verse to the twenty-second verse, to prove that Allah is one and without any deity's partnership. He has provided human beings with such amenities. Hence, the polytheists must submit themselves to and believe in Him.

But, if they do not believe in Allah, the Surah, then, proceeds to cite the examples of many doomed communities whose wealthy leaders, like the leaders of the *Quraysh,* had opposed their messengers to safeguard their vested interest, accused them of insanity, repudiated the Resurrection, and blamed forgery on them in the name of Allah. The narrative runs from the twenty-third verse to the fiftieth verse with an implicit threat to the *Quraysh,* or for the matter, any polytheist/disbeliever to mend or repent. The Surah, in its fifty-first and fifty-second verses, shows that the message of all the messengers has been the same __ submission to Allah as Abraham had prayed. But the later generations disrupted their ideological oneness and degenerated into sects and hence, they are not worth considering even though they have money power and manpower which they think to be excellent for themselves. The Surah, from the fifty-seventh verse to the sixtieth verse, mentions certain qualities reminiscent of the first eleven verses of the Surah __ the people who possess them, really, exert themselves for excellence and they shall surpass them in reward while their opulent, luxurious, and effeminate leaders along with the polytheists shall be seized on in punishment on the Judgement Day and they will start lowing like bulls in supplication. The Surah, then, portrays the arrogance of such polytheists from the sixty-sixth verse to the seventieth verse and concludes, in the seventy-first verse that they reject their own book (the *Quraan*) without rhyme or reason though the Messenger does not ask them for any reward and invites them to follow the straight path and they are straying from it. The next three verses, further, portray their arrogance and its sad outcome.

The Surah proceeds to mention their faculties and other natural phenomena and asks them why they do not exercise their reason to arrive at the positive conclusion __ Allah is only one. But they repudiate the Resurrection like their doomed predecessor

and associate deities with Him, besides repudiating the *Quraan* and taking angels for His daughters. The ninety-first and ninety-second verses affirm that Allah is free from such imputations and associations.

The Surah, finally, proceeds to announce, from the ninety-third verse to the ninety-eighth verse, the good news of success and teaches the Messenger to pray for safety from the punishment going to visit on the leaders of the polytheists. The Messenger is, further, advised to seek His *Rabb's* protection from the devils' evil suggestions and machinations. They shall perish and all the polytheistic leaders did perish and the Messenger did succeed.

From the ninety-ninth verse to the one hundred and fourteenth verse, the Surah proceeds to portray what will happen to every polytheist after his death which will lift off the cerecloth of materiality and he shall see the reality of the afterworld. He shall, after a brief interval till the Resurrection, confront the weighing of his actions which shall be found light on a scales for having belied and denied His verses in the world and ridiculed those believers who used to recite them and seek His forgiveness. Hence, he shall, eternally, dwell in the Hell. Such is the end of polytheists. All the believers, on the contrary, shall, eternally, abide in the Paradise.

In the next three verses, polytheists have been addressed directly and their notion that man has been created without any sublime purpose has been contradicted. Man has a purpose. Man has been created to act freely but responsibly and establish justice and equity in the world by exploiting its resources and hence, he shall have the accountability of his actions on the Day of Judgement. In the final verse, the Messenger has been taught the same prayer which the polytheists used to ridicule, implying that the Messenger and his followers shall succeed as the ridiculed believers mentioned in the one hundred and ninth verse had succeeded.

SURATULMU'MINOON

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

1. Certainly prosper the believers
2. Who humble and submit themselves (to Allah) during their prayers,
3. And who keep away from nonsense
4. And who act on (the canons of) purification.
5. And who guard their private parts against (illicit sexual intercourse) __
6. Except from their wives or whom their right hands possess because they shall, in that case, be without being blamed.
7. But (those believers) who seek to go beyond such (limits as given above are the people) who shall exceed the proper bounds __
8. And who keep (are faithful to) their trusts and their obligations (commitments)
9. And who persevere at their (five obligatory) prayers.
10. Such (people as the above) are going to be the heirs
11. Who will inherit the Paradise: they shall abide in it eternally.
12. And We created man from the essence of clay.

سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾

أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾

ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾

13. And then, We lodged him as a spermatozoon in a strong receptacle (womb).

ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴿١٤﴾

14. Then, We developed (caused to grow and differentiate along lines natural to it) the spermatozoon into an embryo and then, We developed the embryo into a foetus and then, We developed the foetus into (a skeleton of) bones and then, We clothed (covered) the bones with flesh and then, We shaped him into another creature; so, Sublime and Sanctified is Allah, the Best Creator.

ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ﴿١٥﴾

15. Then, you are, after such (an astonishing development), certainly, going to die.

ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ ﴿١٦﴾

16. Then, all of you shall be resurrected (raised from the dead) on the Day of Resurrection (for accountability).

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلْخَلْقِ غَٰفِلِينَ ﴿١٧﴾

17. And We have created, above you, seven heavens (layer on layer) and We have never been unmindful of (Our) creation.

وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ ﴿١٨﴾

18. And We send water from the cloud in (a proper) quantity and then, settle it on the Earth and We, certainly, possess power to cause its disappearance.

فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

19. Consequently, We grow gardens of date palms and grapevines for you by it (the water): for you, in them (those gardens), there is abundant fruit and you eat (make a living) from them.

20. And (We grow for you) a tree (the olive tree), originating from the Mount Sinai, growing with oil and gravy (to dip their bread in) for eaters.

وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَاءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ لِّلْـَٔاكِلِينَ ﴿٢٠﴾

21. And, in fact, among the cattle, there is food for thought for you: We give you to drink, from what is in their bellies, (healthful milk) and, for you, in them, there are many (other) benefits and you eat (the meat of) some of them.

وَإِنَّ لَكُمْ فِى ٱلْأَنْعَـٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَـٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

22. And you are carried on them (their backs) and on board feluccas (small coasting vessels).

وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

SECTION 2

23. And We sent Noah to his people and he said (to them), "O my people! Serve (render exclusive obedience to) Allah other than Whom you do not have any deity: do you not, then, fear associating anyone with Him?"

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥٓ ۖ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

24. Then, his people's leaders who disbelieved said, "This (man) is not (a messenger) but a man like you: he wants to gain superiority over you and if Allah had willed (to guide us), He would have sent angels: we have not heard of such (a thing) among our forefathers of old.

فَقَالَ ٱلْمَلَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا هَـٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ ۚ وَلَوْ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَـٰٓئِكَةً مَّا سَمِعْنَا بِهَـٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٢٤﴾

25. He is no more than a man (who is suffering) from insanity and hence, let us wait for some time about him."

إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ فَتَرَبَّصُوا۟ بِهِۦ حَتَّىٰ حِينٍ ﴿٢٥﴾

26. He said, "O my *Rabb*! Help me because they have belied and denied me."

قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٢٦﴾

فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ فَٱسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم مُّغْرَقُونَ ﴿٢٧﴾

27. Then, We inspired him, "Make a felucca (the ark) under Our eye and Our inspiration and when Our sentence (punishment) comes and the circular earthen oven spurts (into an inundation of water), you must, then, go aboard it (the felucca) with a pair (male and female) of every (animal) and your adherents except, among them, (those people) against whom the warning (of being drowned in the flood) has, already, preceded _ and you must not speak to Me on behalf of (those people) who have been doing wrong __ all of them are going to be drowned (in the flood).

فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾

28. Hence, when you and (all those people) who are with you have gone aboard the felucca, you must, then, say, 'Glory (abiding praise and thanksgiving) to Allah Who has rescued us from the wrongdoing people.'

وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ﴿٢٩﴾

29. And say, 'O my *Rabb*! Grant me to land at (a place with) a blessed landing and You are the best to bring to a landing.'"

إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

30. In such (an account as given above) there are, indeed, lessons (for thinking people) and We, certainly, put (human beings) to tests.

ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٣١﴾

31. Subsequently, We brought into being other communities after them.

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

32. Then, We sent a messenger among them from them (with the message), "Serve (render exclusive obedience to) Allah other than

Whom you do not have any deity: do you not, then, fear disobeying Him?"

SECTION 3

33. And his people's leaders, who disbelieved in and belied and denied appearing before (Allah for accountability) in the afterworld and whom We had provided with opulence and luxury, leading them to committing excesses in the life of the world, said, "This (man) is not (a messenger) but a man like you. He eats what you eat and drinks what you drink.

وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِلِقَآءِ ٱلْـَٔاخِرَةِ وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾

34. And if you obey a man like yourselves, you shall, then, be losers (misled and ruined).

وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٣٤﴾

35. Does he threaten you that, after you have died and turned into dust and (crumbling) bones, you shall be raised from the dead?

أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ ﴿٣٥﴾

36. How far-fetched! How preposterous is what you are being threatened with!

هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾

37. There is nothing (beyond) it except our life of the world we die and live in and we are not going to be resurrected (raised from the dead).

إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

38. He is no more than a man who forges falsehood against Allah and we are not going to submit ourselves to him."

إِنْ هُوَ إِلَّا رَجُلٌ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ﴿٣٨﴾

39. (Their messenger) said, "O my *Rabb*! Help me because they have belied and denied me."

قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٣٩﴾

40. (Allah) said, "In a little while, they shall be left repenting."

قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَٰدِمِينَ ﴿٤٠﴾

41. Consequently, a blast seized them according to the true (threat of the messenger) and then, We turned them into scum and rubbish (swept by a torrent); hence, ruined were the wrongdoing people!

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَٰهُمْ غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤١﴾

42. Subsequently, We brought into being other communities after them__

ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ﴿٤٢﴾

43. Neither does any community precede its term nor do they (its people) delay (its term) __

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٤٣﴾

44. Then, We sent Our messengers one by one: whenever its messenger came to a community, (its people) belied and denied him and hence, We made them (those communities) follow one another (the way to ruin) and made them tales; hence, ruined were the people who did not believe!

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ ۚ فَأَتْبَعْنَا بَعْضَهُم بَعْضًا وَجَعَلْنَٰهُمْ أَحَادِيثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ ﴿٤٤﴾

45. Then, We sent Moses and his brother Aaron with Our miracles and clear commission

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَٰرُونَ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٤٥﴾

46. To Pharaoh and his nobles, but they displayed arrogance and they were a haughty people.

إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ ﴿٤٦﴾

47. Hence, they said, "Shall we submit ourselves to two men like us while the people of both of these (men) are in subjection to us?"

فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَٰبِدُونَ ﴿٤٧﴾

48. They, therefore, belied and denied both of them and hence, they came to be among those who perished.

فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ ﴿٤٨﴾

49. And We gave Moses the Book (Torah) so that they might follow the right path.

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾

50. And We made Mary's son and his mother a miracle and We sheltered both of them on a plateau affording a peaceful abode and flowing water.

وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾

SECTION 4

51. O messengers! (Enjoy) eating pure and good foods and act righteously: I have full knowledge of what you do.

يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

52. And, indeed, this community of yours (messengers) is a single community (fellowship or fraternity) and 1 am your *Rabb* and hence, all of you must fear Me.

وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ﴿٥٢﴾

53 But (succeeding peoples) fell out into factions / schisms over what they were enjoined among themselves: every faction rejoices in what it has.

فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

54. Hence, leave them through their exuberance (excess of ignorance and neglect) for some time.

فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

55. Do they think that, whatever property and sons We are helping them with,

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾

56. We are striving to make an addition of excellent things for them? On the contrary, they have no consciousness (of what will befall them).

نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾

57. Indeed, (those people) who are apprehensive of their *Rabb's* dread (awe),

إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ﴿٥٧﴾

58. And (those people) who believe in their *Rabb's* verses,

وَٱلَّذِينَ هُم بِـَٔايَـٰتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

59. And (those people) who do not attribute an associate to their *Rabb,*

وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

60. And (those people) who give what they give and their hearts keep trembling with fear that, to their *Rabb,* they are going to return __

وَٱلَّذِينَ يُؤْتُونَ مَا ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ
أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ﴿٦٠﴾

61. Such are (the people who are) striving for excellent things and they are going to excel (in getting) them.

أُو۟لَـٰٓئِكَ يُسَـٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَهُمْ لَهَا سَـٰبِقُونَ ﴿٦١﴾

62. And We do not impose (a difficult task) on anyone except (what is within) one's ability and We have a record (of all human actions) that is going to tell (every one's actions) truly; and they shall not be wronged.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَلَدَيْنَا كِتَـٰبٌ
يَنطِقُ بِٱلْحَقِّ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

63. On the contrary, their hearts are in the exuberance (of ignorance and neglect) of this (record) and they have actions other than such (as believers do and) they will continue to do them (misdeeds),

بَلْ قُلُوبُهُمْ فِى غَمْرَةٍ مِّنْ هَـٰذَا وَلَهُمْ أَعْمَـٰلٌ مِّن دُونِ ذَٰلِكَ
هُمْ لَهَا عَـٰمِلُونَ ﴿٦٣﴾

64. Till, when We seize their oppulent, luxurious (leaders), led to excesses, in punishment, they will, then, start lowing (like bulls) in supplication.

حَتَّىٰٓ إِذَآ أَخَذْنَا مُتْرَفِيهِم بِٱلْعَذَابِ إِذَا هُمْ يَجْـَٔرُونَ ﴿٦٤﴾

65. Do not low (like bulls) in supplication today, you shall not be helped by Us.

لَا تَجْـَٔرُوا۟ ٱلْيَوْمَ ۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٥﴾

66. My verses were, certainly, recited before you (by Our Messenger) and then, you used to turn back from (them),

قَدْ كَانَتْ ءَايَـٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ
تَنكِصُونَ ﴿٦٦﴾

مُسْتَكْبِرِينَ بِهِۦ سَٰمِرًا تَهْجُرُونَ ﴿٦٧﴾

67. Displaying arrogance towards him: you used to dissociate yourselves from him (the Messenger's recitation and keep) conversing by night.

أَفَلَمْ يَدَّبَّرُوا۟ ٱلْقَوْلَ أَمْ جَآءَهُم مَّا لَمْ يَأْتِ ءَابَآءَهُمُ ٱلْأَوَّلِينَ ﴿٦٨﴾

68. Do they not, then, ponder the Word *(Quraan)* or to them has come what had not come to their forefathers of old?

أَمْ لَمْ يَعْرِفُوا۟ رَسُولَهُمْ فَهُمْ لَهُۥ مُنكِرُونَ ﴿٦٩﴾

69. Or do they not recognize their messenger and hence, (that is why) they refuse to acknowledge him?

أَمْ يَقُولُونَ بِهِۦ جِنَّةٌ ۚ بَلْ جَآءَهُم بِٱلْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٠﴾

70. Or do they say (that) he is (suffering from) insanity? On the contrary, he has brought them the truth and most of them are haters of the truth *(Quraan)*.

وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَٰهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ ﴿٧١﴾

71. And if the truth had followed their passions, the heavens and the Earth and (all those creatures) that are throughout them would have been disrupted (thrown into disorder); on the contrary, We have brought them their own book (the *Quraan*), but they turn away (rejecting) their own book.

أَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٧٢﴾

72. Are you asking any remuneration of them? But then, your *Rabb's* remuneration is the best and He is the Best Sustainer.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٣﴾

73. And you are, certainly, inviting them to the straight path,

وَإِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ ﴿٧٤﴾

74. While (those people) who do not believe in the afterworld have, certainly, deviated from the (right) path.

وَلَوْ رَحِمْنَٰهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا۟

75. And if We have mercy on them and remove some of the distress (the famine) through which they (are

going), they shall persist in their excess of doing wrong and committing sins, bewildered (in their straying from the right path).

فِي طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿٧٥﴾

76. And indeed, We had seized them (peoples like the Makkans) in punishment, but they had neither submitted themselves to their *Rabb* nor entreated (Him) humbly.

وَلَقَدْ أَخَذْنَٰهُم بِٱلْعَذَابِ فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾

77. Till, when We opened the gate bringing violent punishment on them, they were, all of a sudden, in despair about it.

حَتَّىٰٓ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾

SECTIONS 5

78. And (it is) He Who has created ears and eyes and hearts for you; little do you thank (Him for such blessings).

وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

79. And (it is) He Who increases you rapidly in numbers throughout the Earth and to Him all of you shall be gathered up.

وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾

80. And (it is) He Who gives life and causes death and to Him belongs the alternation of night and day; do you not, then, exercise your reason?

وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ وَلَهُ ٱخْتِلَٰفُ ٱلَّيْلِ وَٱلنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

81. On the contrary, they say (exactly) what (the same that) the peoples of old had said __

بَلْ قَالُوا۟ مِثْلَ مَا قَالَ ٱلْأَوَّلُونَ ﴿٨١﴾

82. They used to say, "Shall we, when we have died and turned into dust and (crumbling) bones, be, really, resurrected (raised from the dead)?

قَالُوٓا۟ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

83. In fact, we have been threatened and, earlier, our forefathers (had, also, been given) such (a threat) __ this (threat) is nothing but (one of)

لَقَدْ وُعِدْنَا نَحْنُ وَءَابَآؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٨٣﴾

the legends of the ancients" (the peoples of old).

84. Say, "Whom do the Earth and (all those creatures) that are throughout her (the Earth) belong to if you have knowledge?"

قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾

85. They shall say, "To Allah." Say, "Do you not, then, bear (it) in mind?"

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

86. Say, "Who is the *Rabb* of the seven heavens and the *Rabb* of the sublime throne" (the Sovereign of the entire cosmos)?

قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾

87. They shall say, "To Allah" (they belong). Say, "Do you not, then, fear disobeying (him) / associating" (anyone with Him)?

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

88. Say, "Who is the (Being) in Whose hand (is vested) the sovereignty of everything and Who protects and against Whom none can be protected, if you know?"

قُلْ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾

89. They shall say, "To Allah" (belongs such a sovereignty). Say, "Where are you, then, being deceived?"

سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾

90. On the contrary, We have brought them the truth and they are certainly, liars.

بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٩٠﴾

91. Allah has neither any children nor does He have any deity with Him. If it were so, every deity would take away with (him) what he created and one (deity) would overwhelm the other (deity); Allah is free from (all such) imperfections being beyond what they allege (to Him).

مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾

92. He knows the unseen and the seen and hence, He is sublime, being beyond what they attribute (to him).

عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾

SECTION 6

93. Say, "O my *Rabb*! If you show me what they are being threatened with,

قُل رَّبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ ﴿٩٣﴾

94. O my *Rabb*! Do not, then, include me among the wrongdoing people."

رَبِّ فَلَا تَجْعَلْنِي فِي ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٩٤﴾

95. And We, certainly, possess power that We should show you what We are threatening them with.

وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَٰدِرُونَ ﴿٩٥﴾

96. (O Messenger)! "You must repel evil by what is the best (in the best way); We know best what they allege" (to you).

ٱدْفَعْ بِٱلَّتِي هِيَ أَحْسَنُ ٱلسَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

97. And say, "O my *Rabb*! I seek your protection from the evil suggestions of devils.

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾

98. And I seek your protection, O my *Rabb,* that they should come to me."

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾

99. (They shall continue doing wrong), till, when death comes upon anyone of them, he will say, "O my *Rabb*! Return me (to the life of the world),

حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾

100. So that I may act righteously, in (the possessions) which I have left." Not at all; it is merely an utterance which he is uttering and beyond them, there is an interval (an intervening time, extending from death) up to the Day when all of them shall be resurrected (raised from the dead for accountability).

لَعَلِّيٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾

101. Hence, when the trumpet is sounded, there will neither be any relationships among them, on that Day, nor will they inquire about (one another's condition).

فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٢﴾

102. Consequently, (those people) whose (actions on) scales are heavy shall (be the people who) are going to prosper.

وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾

103. And (those people) whose (actions on) scales are light (will be the people) who shall damn themselves, abiding in the Hell eternally.

تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾

104. The fire (of the Hell) shall scorch their faces and, with their teeth bared in scowl, they will be writhing in pain in it.

أَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ ﴿١٠٥﴾

105. "Were My verses not recited before you and then, you used to belie and deny them?" (Allah will say to them).

قَالُوا۟ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ﴿١٠٦﴾

106. They will say, "O our *Rabb*! Our wretchedness had prevailed over us and we were a misguided people.

رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾

107. O our *Rabb*! Take us out of it and if we do so again, we will, in that case, be wrongdoers."

قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

108. (Allah) will say, "Make off (and stay) in it (ignominiously) and do not talk to Me.

إِنَّهُۥ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١٠٩﴾

109. There was a group of My servants (those believers who used to render exclusive obedience to Me) who used to say, 'O our *Rabb*! We believe and hence, forgive us and have mercy on us and You are the Most Merciful.'

فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰٓ أَنسَوْكُمْ ذِكْرِى وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ﴿١١٠﴾

110. At that time, you used to subject them to ridicule till they (ridiculing them time and again) made you neglect My reminder / book (revealed to the Messenger) and you were used to laughing at them.

إِنِّى جَزَيْتُهُمُ ٱلْيَوْمَ بِمَا صَبَرُوٓا۟ أَنَّهُمْ هُمُ ٱلْفَآئِزُونَ ﴿١١١﴾

111. I have rewarded them, today, because they had been patient (in the world) they are, certainly, going to triumph."

قَٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

112. (Allah) will ask (them), "How many years had you stayed on the Earth?"

قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾

113. They will say, "We had stayed for a day or a part of a day (in the world) and You, had better, ask those good at counting."

قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ﴿١١٤﴾

114. He will say, "You had not stayed (in the world) but for a little (while), if only you had known" (it in the world)!

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

115. Do you, then, think that We have created you without any purpose and that you will not be brought back to Us?

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾

116. But Allah, the true Sovereign, is sublime (the most exalted), other than Whom there is no deity, the *Rabb* of the sublime throne (the Sovereign of the entire cosmos).

وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾

117. And whoever prays to, along with Allah, any other deity __ there is no proof of it__ shall have his accountability with (Allah), his *Rabb;* disbelievers shall never prosper.

وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾

118. And say, "O my *Rabb*! Forgive (me) and have mercy (on me) and You are the Most Merciful."

SURATUNNOOR (24)

The *Suratunnoor* complements the *Suratulmu'minoon* in that the former regulates the nascent Islamic Community by the laws of the *Shari`ah* and healthy social norms. Polity and plurality are the core of Islam and they have, only been referred to, in the latter from the first verse to the eleventh verse and then, from the fifty-seventh verse to the sixty-first verse. Besides, *Jihaad* and *Qitaal,* (struggling and fighting for Islam) as referred to in the *Suratulḥajj,* cannot go without a regulated, disciplined, and devoted polity. Hence, the *Suratunnoor* which has been explicitly stated to be obligatory, to stress its importance in the fortification of the Islamic Community, proceeds to ban illicit sexual intercourse which has always been a splitting factor in every society. The very second verse of the Surah prescribes the punishment for unmarried men and women committing illicit sexual intercourse, and the mode of implementing the law. As for married men and women committing it, the Messenger has prescribed their punishment to be stoned to death on proof. The fourth verse prescribes the punishment of false accusers and from the sixth verse to the ninth verse, the mode of establishing accusation between husband and wife has been dealt with. The Surah proceeds, from the eleventh verse to the twenty-sixth verse, to deal with the slander which a group of hypocrites had forged against one of the wives of the Messenger. While the Surah contradicts the slander, it prescribes four witnesses for proof, condemns and bans rumour-mongering, decries the spread of obscenities among the believers, and warns the erring not to follow in the Devil's footsteps otherwise a healthy and clean Community will not take shape. The verses, from the twenty-third to the twenty-sixth, warn the slanderers, accusers, and the erring hypocrites further.

While Islam contemplates a healthy society and plugs up all the loopholes promoting sensuality, it honours privacy as well and hence, the verses, from the twenty-seventh to the twenty-ninth, place healthy restrictions on free social intercourse and the thirtieth and thirty-first verses enjoin men and women to lower their eyes. Women have, further, been enjoined not to show their adornments to anyone except the persons mentioned in the thirty-first verse. In the thirty-second verse, the Islamic Community has, expressly, been enjoined not to leave any marriageable person unmarried, thereby striving to prevent illicit sexual intercourse from the Islamic Community. To achieve the same end, the thirty-third verse advises poor believers to practise abstinence till they are enriched and rich believers to facilitate the freedom of male slaves under them and not compel female slaves to engage in prostitution. The result was the birth of a clean society the like of which has never been seen in the world. Besides, it paved the way for the gradual elimination of slavery. Such guidance comes from the *Quraan* for a Community based on Allah's fear.

The Surah, then, from the thirty-fifth verse to the fortieth verse, contrasts light __ Islam with darkness __ *kufr* (rejection of Islam). Islam is the light of the cosmos, that is, the entire cosmos submits itself to His law. This light shines in the hearts of the people who submit themselves to Him and follow the Messenger and the *Quraan.* But those

people who disbelieve follow mirage and perish in darkness upon darkness.

The Surah, again, for the benefit of those lost in darkness, marshals arguments from natural phenomena from the forty-first verse to the forty-fifth verse. All the creations and creatures throughout the cosmos acknowledge His omnipotence, submit themselves to Him, and declare Him free from any imperfection __ follow His law being impeccable and perfect. Allah who has such power and authority has revealed the *Quraan* to guide human beings, argues the forty-sixth verse. But hypocrites do not submit themselves to it and remain divided in their loyalty to the Messenger as the Surah, in its verses from the forty-seventh to the fiftieth, amply shows. The believers, on the contrary, submit themselves, entirely, to the Messenger __ the ideal conduct as shown in the fifty-first and fifty-second verses. But hypocrites' conduct belies their claim. Hence, they must obey Allah and His Messenger unconditionally. The fifty-fifth verse, then, promises absolute power and authority to such believers. The Surah, again, stresses total obedience to the Messenger and warns the polytheists in the fifty-seventh verse.

The Surah, then, proceeds to answer certain questions as regards the placing of restrictions on free social intercourse from the twenty-seventh verse to the thirty- first verse. The fifty-eighth and the fifty-ninth verses limit the movements of girls, boys, and servants. The women past the age of marriage, the sixtieth verse rules, may, however, remove their scarves off their heads without exposing their adornments. The sixty-first verse clarifies that healthy social contacts, subject to certain restrictions, are always desirable and they must continue and be promoted.

The sixty-second and sixty-third verses distinguish between the conduct of firm believers and that of the hypocrites who are warned of grievous punishment, if they persist in opposing the Messenger. The final verse tells them that Allah knows well what they have been doing and on their return to Him, He shall tell them everything.

SURATUNNOOR

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

1. (It is) a chapter which We have revealed (to the Messenger) and made it obligatory on (all the believers) and revealed clear verses (enjoinments and warnings) in it so that you may bear (them) in mind.

2. Hence, you must flog a hundred lashes to each of the two, a woman committing an illicit sexual intercourse and a man committing an illicit sexual intercourse and compassion for both of them must not move you (to leniency) in (implementing fully) Allah's law, if you believe in Allah and the Last Day and a gathering of believers must witness the punishment of both of them.

3. A man committing an illicit sexual intercourse shall not marry (any other believing woman) but a woman committing an illicit sexual intercourse or a woman attributing (a deity to Him) and, (as for) a woman committing an illicit sexual intercourse, (no believer) shall marry her but a man committing an illicit sexual intercourse or a man attributing (a deity to Him); and such (marriages) are, hereby, declared unlawful for all the believers.

4. And, you must flog eighty lashes to (those false accusers) who blame (an illicit sexual intercourse) on chaste women and then, do not produce four witnesses and you

سُورَةُ النُّورِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ

must never accept any evidence they have (that they produce for or against anyone); and such (people as the above) are transgressors

وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾

5. Except (those accusers) who repent after such (a gross misdemeanour) and reform themselves: Allah is, then, certainly, forgiving, merciful.

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾

6. And the evidence of any one of those (husbands) who blame (an illicit sexual intercourse) on their wives and do not have any witnesses except themselves is four testimonies (that is he must testify four times swearing) by Allah that he is, certainly, among the truthful,

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ ۙ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

7. And fifthly, that Allah's curse shall fall on him if he is among the liars.

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِن كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾

8. And (what) can prevent the punishment from her is that she must testify four testimonies (she must swear) by Allah (four times) that he (her husband) is, certainly, among the liars,

وَيَدْرَأُ عَنْهَا الْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ ۙ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾

9. And fifthly, that Allah's wrath shall fall on her if he is among the truthful.

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

10. And if Allah's bounty and His mercy had not been (showered) on you and (the fact) that Allah turns (to a repentant) forgivingly (and has) wisdom, (you would have fallen into deep troubles).

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

SECTION 2

11. Indeed, (those accusers) who have forged a slander (against the Messenger's wife, *'Aayisha*) are a

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُم مَّا اكْتَسَبَ

مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ
عَذَابٌ عَظِيمٌ ﴿١١﴾

gang among you; you should not think that it is bad for you: on the contrary, it is good for you; whatever sin everyone, among them, committed belongs to him; and he who, among them, took the main part (in forging the slander) shall have a terrible punishment.

لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ
بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ ﴿١٢﴾

12. Why did, when all of you heard it, the believers and the believing women not think well of themselves and say? "This is a (case of) clear slander."

لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟
بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾

13. Why did they not produce four witnesses for (in support of) it? But, since they have not produced any witnesses, they are, therefore, (the people) who are liars in Allah's view.

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ
لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾

14. And if Allah's bounty and His mercy had not been (showered) on you in the world and the after-world, a terrible punishment would have afflicted you for (as the penalty of) what you were dwelling on (unthinkingly).

إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَٰهِكُم مَّا لَيْسَ
لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا
وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾

15. (Remember) when you were reporting it (from person to person) with your tongues and uttering by your mouths what you had no knowledge of and you were taking it lightly, while with (in the judgement of) Allah, it was a serious (matter).

وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ
بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾

16. And why did you not, when you heard it, say? "It is not proper for us to talk about it __ free from imperfections are You (Allah) __ this is a terrible slander."

يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا
إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾

17. Allah exhorts you that you must never revert to such (a practice) again, if you are believers.

وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

18. And Allah explains (His) verses (commands contained in them) clearly for you; and Allah has knowledge, wisdom.

إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَـٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

19. Indeed, (those people) who want that obscenity should spread among (those people) who believe shall have a grievous punishment in the world and the afterworld; and Allah knows and you do not know.

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾

20. And if Allah's bounty and His mercy had not been (showered) on you and that Allah is compassionate, merciful, (you would have fallen into deep troubles).

SECTION 3

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَـٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَـٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

21. O the people who believe! You must not follow in the Devil's footsteps; and he who follows in the Devil's footsteps (must know) that he enjoins obscenities and what is universally known to be evil; and if Allah's bounty and His mercy had not been (showered) on you, none of you would, ever, have been purified, but (it is) Allah (Who) purifies whom He wills and Allah hears, knows (everything).

وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَـٰكِينَ وَٱلْمُهَـٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾

22. And those who possess bounty and means among you must not swear that they shall not give (any money to help their) relatives and poor people and emigrants in the cause of Allah and they must pardon and condone (them): do you not want that Allah should forgive you? And Allah is forgiving, merciful.

23. In fact, (those people) who blame (acts of illicit sexual intercourse) on chaste, ingenuous believing women are cursed in the world and the afterworld and they shall have a terrible punishment

إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ
لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

24. On the Day, when their own tongues and their own hands and their own feet bear witness, against them, of what they have been doing (in the world),

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم
بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾

25. On that Day, Allah shall pay them up their just deserts (their deserved rewards or punishments) and they shall know that (it is) Allah Who is justice manifest.

يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ
أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ ﴿٢٥﴾

26. Impure (unchaste) women belong to (are suited to) impure men and impure men belong to impure women: while pure (chaste) women belong to (are suited to) pure men and pure men belong to pure women; such (men and women as are pure) are free from what they (the hypocrites) say (about them): they shall have forgiveness and honourable sustenance (in the afterworld).

ٱلْخَبِيثَٰتُ لِلْخَبِيثِينَ وَٱلْخَبِيثُونَ لِلْخَبِيثَٰتِ ۖ
وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ ۚ
أُو۟لَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۖ لَهُم
مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

SECTION 4

27. O the people who believe! You must not enter any houses other than your own houses till you familiarize yourselves with and salute (may peace be on you) their inmates (the occupants of the houses); such (a practice) is the best for you so that you may bear in mind (the sanctity of privacy).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا
غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟
عَلَىٰٓ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

فَإِن لَّمْ تَجِدُوا۟ فِيهَآ أَحَدًا فَلَا تَدْخُلُوهَا
حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِن قِيلَ لَكُمُ ٱرْجِعُوا۟ فَٱرْجِعُوا۟
هُوَ أَزْكَىٰ لَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

28. But, if you do not find anyone in them (those houses), you must not enter them till you are permitted and if you are told to go back, you must, in that case, go back: it is the purest for you; and Allah has full knowledge of what you do.

لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا۟ بُيُوتًا غَيْرَ مَسْكُونَةٍ
فِيهَا مَتَٰعٌ لَّكُمْ ۚ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ ﴿٢٩﴾

29. There is no sin against you that you enter such unoccupied houses as have some benefit for you in them; and Allah knows what you reveal and what you conceal.

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَٰرِهِمْ
وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ
خَبِيرٌۢ بِمَا يَصْنَعُونَ ﴿٣٠﴾

30. (O Messenger)! "Tell all the believers that they must lower their eyes (out of modesty) and protect their private parts; such (a line of conduct) is the purest for them: Allah is, certainly, cognizant of what they do.

وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ
فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ
مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ
أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ
أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ
أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ
أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى
ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟
عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ
مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا
أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

31. And tell all the believing women that they must lower their eyes and protect their private parts and must not show their adornment except what appears of it (by itself) and they must cover their breasts with (rectangular sheets of) cloth (besides covering their heads and waists) and they must not show their adornment (to anyone) except their husbands or their fathers or the fathers of their husbands or their sons or the sons of their husbands or their brothers or the sons of their brothers or the sons of their sisters or their (familiar and serving) women or whatever (slaves) their right hands possess or, among men, those who are dependants without (any sexual) desire or such boys as are, as yet, uninitiated into the hidden parts of women and they (women) must not stamp their feet so as to be

known any of their adornment which they have hidden; and all of you, O believers, must turn to Allah repentantly so that you may prosper.

وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٣٢﴾

32. And you must join in marriage all the singles (unmarried males or females) among you (your society) and, also, such of your male slaves and female slaves as are justly capable (of maintaining marriages); if they are poor, Allah shall enrich them from His bounty; and Allah expands (sustenance), has knowledge.

وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَـٰبَ مِمَّا مَلَكَتْ أَيْمَـٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ وَلَا تُكْرِهُوا۟ فَتَيَـٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾

33. And (those people) who cannot afford to marry must abstain (from any illicit or obscene act) till Allah enriches them from His bounty and you must enter into an agreement in writing with those of whom your right hands possess and who seek *alkitaaba* (freedom from your bondage by paying an agreed amount of money or rendering a certain period of service), if you come to know of some good in them and you should, also, give them (something) from Allah's wealth which He has given you; and you must not compel your female slaves (to engage in) prostitution, if they intend to be chaste, in order to seek the ephemeral gains of the life of the world; and whoever compels them, (must know that) Allah is, after (his) compelling them, certainly, forgiving, merciful."

وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَـٰتٍ مُّبَيِّنَـٰتٍ وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

34. And We have, certainly, revealed the clear verses (injunctions of the *Quraan*) to you and, also, the account of some (of the punished peoples) who have preceded (gone

before) you and an exhortation for the fearing.

SECTION 5

35. Allah is the light of the heavens and the Earth (the cosmos); an image of His light is like a niche in which there is a lamp: the lamp is within a glass vessel: the glass vessel is like a star shining brightly, being kindled from (the oil) of the blessed olive tree,* neither eastern nor western, its oil close to shining even if fire does not touch it; light upon light: Allah guides whom He wills to His light__ and Allah gives examples for human beings and Allah has knowledge of everything__

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ
كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ
مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِي
اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

36. (Found) in houses (mosques): which Allah has enjoined that they must be raised up and His name mentioned in them, Him, alone, declare free from imperfections in them (mosques) morning and evening,

فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا
اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

37. Men whom neither trade nor buying and selling distracts from remembering Allah and performing the obligatory prayer and paying *zakaat* (for) they fear the Day during which hearts and eyes shall be unsteady,

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ
الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

38. With the result that Allah shall reward them in the best manner for what they do and grant them more from His bounty and Allah gives (His) sustenance whom He wills without limiting / straitening.

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ
وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

39. And the deeds of those (people) who disbelieve are like a mirage in a level barren sandless tract of land without depressions and elevations: a thirsty man takes it to be water, till, when he comes to it, he does not find it (water) at all while he finds Allah by it and hence, He pays him up his due and Allah is swift at accountability.

وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٣٩﴾

40. Or (the case of a disbeliever is) like darkness upon darkness in a fathomless ocean (upon whose surface) there spread waves on waves and above them there is (a stretch) of cloud (overcast); (layers of) darkness upon darkness, one upon another: when he takes out his hand, he can, hardly, see it and he whom Allah does not grant any light cannot have any light.

أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ۚ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ ۚ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾

SECTION 6

41. Do you not see that (all those) that are throughout the heavens and the Earth and birds spreading their wings while flying declare Allah free from imperfections? Everyone (of them) knows its (way) of praying and declaring (Him) free from imperfections and Allah knows what they do.

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾

42. And to Allah belongs the sovereignty of the heavens and the Earth and to Allah is to be the return (of all).

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾

43. Do you not see that Allah urges clouds (gently in some direction) and then, He joins them together and then, He turns it into a cumulus (a cloud formation consisting of rounded masses heaped on each other above a horizontal base) and

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ ۚ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ

then, you see rain falling from within it (the cumulus) and He, also, sends some hail from the cumulonimbus (cumulus cloud often spread out in the shape of an anvil extending to great heights) owing to the mountain peaks (rising) into it (the cumulonimbus) and then, He smites whom He wills with it (the hail) and diverts it from whom He wills: the flash of its lightning is at the point of depriving eyesight.

وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾

44. Allah alternates night and day __ in such (an alternation) there is, certainly, food for thought for those possessing insight.

يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿٤٤﴾

45. And Allah creates all the living beings from water and hence, among them, there is (a species of living beings) that creeps on its belly; and, among them, there is (a species of living beings) that walks on its two feet and, among them, there is (a species of living beings) that walks on four feet; Allah creates what He wills; Allah, indeed, possesses absolute power and authority over everything.

وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٥﴾

46. We have, already, revealed the verses (of the *Quraan*) expounding (the guidance); and Allah guides whom He wills towards the straight path.

لَقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ ۚ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾

47. And they say, "We believe in Allah and in the Messenger and we obey," and then, a group of them turns away after such (a claim); and such (people) are not believers.

وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٧﴾

48. And when they are called to Allah and His Messenger in order that he

وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ

(the Messenger) should judge among them, a faction of them, then, turns away.

مِّنْهُم مُّعْرِضُونَ ﴿٤٨﴾

49. And if the claim is in their favour, they come to him submissively.

وَإِن يَكُن لَّهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾

50. Is there any disease in their hearts or do they doubt or do they fear that Allah and His Messenger will act wrongfully towards them? On the contrary, (the people) such (as these) are wrongdoers.

أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

SECTION 7

51. But the believers' response, when they are called to Allah and His Messenger so that he should judge among them, is that they say, "We hear and we obey." And such (people) are going to prosper.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

52. And (those people) who obey Allah and His Messenger and fear Allah and guard against disobeying Him are such (people) as are going to succeed.

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

53. And they (the hypocrites) swear by Allah, at full strain in their oaths, if you command them, they shall go out (on any expedition) say, "Do not swear: obedience is universally known; Allah is, certainly, cognizant of what you do."

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُل لَّا تُقْسِمُوا ۖ طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

54. Say, "Obey Allah and obey the Messenger: but, if you turn away, he is, only, responsible for what has been imposed on him and you are responsible for what has been imposed on you and if you obey him, you will find the right path;

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۖ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

and there is no other obligation on the Messenger but the clear communication" (of the message).

55. Allah promises (those people) who believe and do good deeds, among you, that He shall grant them sovereignty on the Earth as He had granted sovereignty to (those believers) who had preceded (gone before) them and He shall, for their sake, establish firmly their way of life which He is pleased with for them and He shall grant them peace, in return, after their (present state of) fear; they will serve (render exclusive obedience to) Me without associating anything to Me; and (those people) who disbelieve, after such (a favour), are (the people) who are the transgressors.

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ
ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى
ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ
يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن كَفَرَ
بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾

56. And you must perform the obligatory prayer and pay *zakaat* and obey the Messenger so that you are shown mercy.

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱلرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

57. (Those people) who disbelieve must not think that they will render Me powerless throughout the Earth; and their abode is the fire (of the Hell) and what a bad place to arrive in, it, certainly, is!

لَا تَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ ۚ
وَمَأْوَىٰهُمُ ٱلنَّارُ ۖ وَلَبِئْسَ ٱلْمَصِيرُ ﴿٥٧﴾

SECTION 8

58. O (the people) who believe! (Those male and female slaves) whom your right hands possess and (those children) who, among you, have not attained the age of puberty must seek your permission three times (to come into your bedrooms) — before the morning obligatory prayer and, during midday, when

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ
أَيْمَٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ ثَلَٰثَ مَرَّٰتٍ ۚ
مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ
وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ۚ ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ ۚ

لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ
طَوَّفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

you take off your clothes and after the night obligatory prayer — (these) are three (periods) for you to uncover your private parts (in your bedrooms); after them (periods), it will neither be held a sin against you nor against them (if they visit you in your bedrooms without permission); you (keep on) visiting one another reciprocally; in this way, does Allah expound (His) verses (injunctions) for you; and Allah has knowledge, wisdom.

وَإِذَا بَلَغَ ٱلْأَطْفَـٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟
كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ
ٱللَّهُ لَكُمْ ءَايَـٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

59. And when the children, among you, attain the age of puberty, they must, also, seek your permission (to come in) as (those elders) who have been seeking permission before them; in this way, does Allah expound His verses (injunctions) for you and Allah has knowledge, wisdom.

وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّـٰتِى لَا يَرْجُونَ نِكَاحًا
فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَـٰتٍۭ بِزِينَةٍ ۖ
وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

60. And among women, (as for) those women who have ceased to bear children (and) do not hope to marry, it will not be held a sin against them, if they take off their outer covering without displaying (their) adornment; and that they abstain from (removing it), is the best for them; and Allah hears, knows (everything).

لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ
وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ وَلَا عَلَىٰٓ أَنفُسِكُمْ
أَن تَأْكُلُوا۟ مِنۢ بُيُوتِكُمْ أَوْ بُيُوتِ ءَابَآئِكُمْ
أَوْ بُيُوتِ أُمَّهَـٰتِكُمْ أَوْ بُيُوتِ إِخْوَٰنِكُمْ
أَوْ بُيُوتِ أَخَوَٰتِكُمْ أَوْ بُيُوتِ أَعْمَـٰمِكُمْ
أَوْ بُيُوتِ عَمَّـٰتِكُمْ أَوْ بُيُوتِ أَخْوَٰلِكُمْ

61. There is neither any restriction on a blind person nor any restriction on a lame person nor any restriction on a sick person nor on yourselves that you eat (anything) from your houses or your fathers'/ grandfathers' houses or your mothers' houses or your brothers' houses or your sisters' houses or your paternal uncles' houses or your paternal aunts' houses or your maternal

أَوْ بُيُوتِ خَٰلَٰتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

uncles' houses or your maternal aunts' houses or the houses whose keys you possess or your friends' (houses); there is no sin against you whether you eat collectively or separately; but, when you enter any houses, you must, then, salute (may peace be on you) your people, a salutation from Allah, blessed and good; in this way, does Allah expound (His) verses so that you should exercise your reason.

SECTION 9

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

62. In fact, believers are only (those people) who believe in Allah and His Messenger and when they are with him on an important collective duty, they do not go (from there) till they seek his permission; indeed, (those believers) who seek your permission are such (people) as believe in Allah and His Messenger; hence, when they seek your permission, in a certain situation, (to attend to an important task) of theirs, you may, then, permit which of them you like and seek Allah's forgiveness for them; Allah is, certainly, forgiving, merciful.

لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

63. You must not treat the Messenger's call as one another's call among yourselves; Allah knows (those people) who, among you, steal out (of the Messenger's presence) sheltering (themselves behind the believers); hence, (those people) who violate his command must beware lest some visitation should visit on them or a grievous punishment should visit on them.

أَلَآ إِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ ۖ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٤﴾

64. Listen! Indeed, to Allah belongs what is throughout the heavens and the Earth: He knows what (state) you are in and the Day all of them are returned to Him, He shall, then, tell them what they have done and Allah knows everything.

***** *Olive tree is a characteristic feature of the Mediterranean climate, found in every continent.*

SURATULFURQAAN (25)

The *Suratulfurqaan* starts the fourth group of surahs. It comprises nine surahs in all, eight Makkan and one *Medani,* the *Suratulaḥzaab.* Although the subjects of the unity of the Godhead, the office of bearing messages, and the afterworld are interspersed among them, yet the main emphasis has been laid on the affirmation of the Messenger's office and his function along with the *Quraan* because both of them __ the Messenger and the Message __ exist together. Hence, the *Suratulfurqaan* starts with the *Quraan* and the Messenger, treating both an indivisible unity, their purpose being to warn human beings. Affirming the Heavenly source of the *Quraan,* the Surah dismisses polytheists' superstitions as unfounded and debunks their claim about their deities. The Surah, further, affirms that Allah has been revealing the *Quraan,* instead of it being forged, dictated, or comprising the legends of the peoples of old. The Surah, then, between the seventh verse and the ninth verse, enlists their objections to the Messenger and proceeds to answer them in the tenth verse. But what makes them reject the Messenger is that they belie and deny the Doomsday, the Resurrection, and the Judgement. The Surah, then, gives them an image of their punishment in the Hell and the reward of the fearing in the Paradise up to the sixteenth verse. On the Judgement Day, their deities, on being questioned, will bear witness against them as shown between the seventeenth verse and the nineteenth verse. Hence, the polytheists shall be, helplessly, punished for their rejection of the Messenger and the Message. The twentieth verse answers another objection and exhorts the believers to be patient as Allah is watching them. The twenty-first verse answers their objection regarding angels and their wish to see their *Rabb.* It proceeds from their arrogance about themselves, the Surah replies and, from the twenty-second verse to the thirty-first verse, proceeds to give an image of the Day when they see angels. The thirty-second verse, also, records their objection, answers it suitably, and threatens them to be gathered to the Hell on their faces.

The Surah, then, proceeds to threaten them further from the thirty-fifth verse to the fortieth verse by the mention of Moses and Noah and between them most of the doomed peoples who had rejected their messengers and not feared the Resurrection and the Judgement like the *Quraysh.* From the forty-first verse to the forty-fourth verse, the Surah portrays and exposes polytheists' superficiality and unthinking attitude towards the Messenger whom the Surah consoles in his distress.

The Surah, from the forty-fifth verse to the sixty-second verse, proceeds to argue for Allah's omnipotence and providence by enumerating natural phenomena, console the Messenger and expose polytheism to be a hoax. The Messenger has been exhorted to continue striving and persevering as he is, only, a warner and an announcer of good news.

The Surah, finally, proceeds, from the sixty-third verse to the seventy- seventh verse, to recount twelve qualities of the devoted servants of Allah. They submit themselves to Him, obey the Messenger, and profit from the guidance contained in the *Quraan.* Such people shall have the upper chambers in the Paradise. But those who repudiate the *Quraan* and do not acknowledge the Messenger shall have the Hell.

SURATULFURQAAN

سُورَةُ الفُرقَانِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

1. Sublime and Sanctified is (Allah) Who has revealed the Criterion (*Quraan* distinguishing between the truth and falsehood) to His servant (the Messenger), portion by portion, so that he should be a warner for all the human beings.

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا ﴿٢﴾

2. He to Whom belongs the sovereignty of the heavens and the Earth and He has neither any issue nor does He have any associate with (His) sovereignty and He created everything and then, determined (its form, position, and character).

وَاتَّخَذُوا مِن دُونِهِ آلِهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾

3. While besides Him, they have taken to (worshipping such) deities as can neither create anything __ and they are themselves created __ nor possess any power, for themselves, (to cause) any loss or gain nor do they possess any power (to cause) death and (give) life nor (bring about) resurrection (for accountability).

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ ۖ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾

4. And (those people) who disbelieve say, "This *(* the *Quraan)* is nothing but falsehood which he has forged and some other people have helped him in (doing) it." But they allege wrongly and falsely.

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾

5. And they say, (The *Quraan* comprises) "Legends of the ancients (the peoples of old) __ he has got them written because they are

dictated to him every morning and evening."

6. Say, (It is) "He Who knows the mystery throughout the heavens and the Earth has revealed it; He is, certainly, forgiving, merciful"

قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾

7. And they say, "What (a strange man) this messenger is __ he eats food and walks through markets! Why has an angel not been sent to him so that he would have been with him (the Messenger) as a warner?

وَقَالُوا۟ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾

8. Or a treasure had been given to him or a garden had been (provided) for him (so that) he would have eaten (earned a living) by it." And the wrongdoers say, "You do not follow but a man bewitched."

أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾

9. Consider how they draw comparisons for you and hence, they go astray and then, cannot find any way!

ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

SECTION 2

10. Sublime and Sanctified is He Who, if He wills, can grant you better than such (a treasure or garden), (such) gardens under which rivers will be flowing and He can build palaces for you.

تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًا ﴿١٠﴾

11. But (the fact is that) they belie and deny the Hour (the Doomsday, the Resurrection and the Judgement) and We have prepared a blazing fire for (those people) who belie and deny the Hour.

بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾

إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

12. When (the fire of the Hell) sees them (the disbelievers), from a far-off place, they will hear it raging and thundering.

وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴿١٣﴾

13. And when they are thrown into a narrow place of it (the Hell), bound together, they will call for perishing then and there.

لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾

14. (They will be told), "Do not call for perishing only once, today, but call for perishing many times."

قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ ٱلْخُلْدِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا ﴿١٥﴾

15. Say, "Is such (a punishment) better or the eternal Paradise which the fearing have been promised." It will be a reward and destiny for them.

لَّهُمْ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْـُٔولًا ﴿١٦﴾

16. They shall have in it what they desire, eternally; it is a promise (the fulfilment of which) is binding on your *Rabb.*

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ ﴿١٧﴾

17. And the Day when He gathers them up and (the deities) whom they worship besides Allah, He will, then, ask (those deities), "Were you (the people) who had misguided these My Own created human beings or they had themselves lost the path?"

قَالُوا۟ سُبْحَٰنَكَ مَا كَانَ يَنۢبَغِى لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَآءَ وَلَٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ وَكَانُوا۟ قَوْمًۢا بُورًا ﴿١٨﴾

18. They will say, "Free from imperfections are You! It did not, at all, befit us to have taken patrons (protectors or supporters) besides You, but (the fact is that) You had let them and their forefathers enjoy life (with all the amenities) for such a long time that they had neglected the books (revealed to them through their messengers) and they

were a people doomed" (to destruction).

19. Hence, they (your deities) will belie and deny you, (on the Last Day), in what you say (in this world) and, consequently, you shall neither be able to avert (your doom) nor (find) any help; and We will make whoever wrongs (associates a diety with Us), among you, taste a terrible punishment.

فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ
فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَن يَظْلِم
مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

20. And We had not sent, before you, any of the message bearers but they used to eat food and walk through markets and We have made you a trial one for another: Will you have patience? And your *Rabb* sees (everything).

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ
لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ ۗ
وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً
أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

SECTION 3

21. And (those people) who do not fear appearing before Us (for accountability) say, "Why have angels not been sent to us (as they are sent to the Messenger) or (if it is not possible), we will see Our *Rabb*." They, certainly, display arrogance about themselves and exceed the bounds in arrogance in a big way.

وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا
ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟
فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا ﴿٢١﴾

22. The Day when they see the angels, there will be no good news, on that Day, for the criminals and they will say, "We seek your protection."

يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ
وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾

23. And We will turn (Our attention) to whatever actions they will have done (in this world) and turn it into dust, scattered (in all the directions).

وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ
هَبَآءً مَّنثُورًا ﴿٢٣﴾

24. The inhabitants of the Paradise shall have, on that Day, excellent

أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا

residences and the best resting places.

وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

25. And the Day when the heaven splits with a cloud and angels are sent (in array),

وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾

26. True sovereignty, on that Day, shall belong to (Allah), the Most Gracious; and the Day shall be trying (hard to bear) for the disbelievers.

ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ﴿٢٦﴾

27. And, on that Day, a wrongdoer will bite both of his hands (and) say, "If only I had taken the path along with the messenger!

وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾

28. Woe to me! Would that I had not taken (chosen) such-and-such a person a friend.

يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾

29. He had led me astray from the Book (revealed to the Messenger) after it came to me and the Devil does desert man" (leaves his friend in the lurch).

لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ﴿٢٩﴾

30. And the Messenger will say, "O my *Rabb*! My people had, certainly, treated this *Quraan* as (a book) forsaken."

وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾

31. And, (as they are hostile to you), similarly, We had been setting an enemy against every prophet from the criminals (of his people) and your *Rabb* suffices to be a guide and a helper.

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

32. And (those people) who disbelieve say, "Why has the *Quraan* not been revealed to him all at once?" (We have done) so in order to fortify your heart with it (the *Quraan*) and

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ

فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

We have revealed it in a well-ordered, gradual manner and composed it excellently.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

33. And they do not bring forward to you any (seeming) argument (against the *Quraan*), but We bring you the truth and the best explanation.

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

34. (The people) who will be dragged on their faces towards the Hell (on the Judgement Day) are (the people who will be) extremely wicked and the most misled from the right way.

SECTION 4

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

35. And We gave Moses the Book and appointed Aaron, his brother, as a helper with him.

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾

36. Then, We said, "Go, both of you, to the people who have belied and denied Our miracles." (but, they did not listen to them) and hence, We annihilated them with a sweeping annihilation.

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

37. And (similarly We annihilated) Noah's people when they belied and denied (Our) messengers __We drowned them and made them a (horrible) example for all the human beings and We have prepared a grievous punishment for wrongdoers.

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾

38. And (We, similarly, annihilated) the *`Aad* and the *Thamood* and the people of *Rass* and many communities between them.

39. And to everyone (every community), We pointed out the (horrible) examples (of its preceding community) and everyone We destroyed with a sweeping destruction.

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾

40. And they have, already, passed by the town (Sodom and Gomorrah taken together) which had been showered a bad rain (of pebbles); have they not, then, seen it? On the contrary, they do not fear the Resurrection (being raised from the dead for accountability).

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ ۚ أَفَلَمْ يَكُونُوا يَرَوْنَهَا ۚ بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾

41. And when they see you, they do nothing but hold you in ridicule: (they say), "Is this (the man) whom Allah has sent as a messenger?

وَإِذَا رَأَوْكَ إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

42. He would, almost, have led us astray from our deities if we had not, steadfastly, devoted ourselves to them." And they shall, soon, come to know who is the most astray from the right way, when they see the punishment.

إِنْ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾

43. (O Messenger)! Have you considered (the case of a person) who has made his own passions his god? Will you, then, be responsible for him?

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

44. Do you think that most of them hear or exercise their reason? They are nothing but like cattle, or rather, they are the most astray from the right path.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

SECTION 5

45. Do you consider your *Rabb's* (omnipotence) how He lengthens a

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ

لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾

shadow? If He had willed, He would have made it static and then, We make the Sun a pilot over it.

ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾

46. Then, We draw it (slowly) towards Us drawing gently.

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ﴿٤٧﴾

47. And (it is) He Who makes night a covering for you and sleep a rest for the body and makes day a recall to life (human activities).

وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا ﴿٤٨﴾

48. And (it is) He Who sends winds as good news in advance of His mercy; and We send (grant) purifying water from the clouds

لِّنُحْىِۦَ بِهِۦ بَلْدَةً مَّيْتًا وَنُسْقِيَهُۥ مِمَّا خَلَقْنَآ أَنْعَٰمًا وَأَنَاسِىَّ كَثِيرًا ﴿٤٩﴾

49. In order to vivify a dead (barren) land by it and give it to a good many animals and human beings whom We have created to drink.

وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾

50. And We have propounded it (the *Quraan*) variously among them so that they may bear in mind, but most of the human beings refuse (it) only thanklessly.

وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾

51. And if We had willed, We would have sent a warner among (the people of) every town.

فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ﴿٥٢﴾

52. Hence, you must not yield to disbelievers and (carry on) struggling against them with it (the *Quraan*) struggling vigorously.

وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾

53. And (it is) He Who joins yet lets two bodies of water remain unconnected __ this is palatable (pleasant to taste), sweet and this is saltish, bitter __ and He makes a partition and barrier between both of them.

54. And (it is) He Who creates man from water (semen) and then, joins him to relationships on the father's side and relationships on the mother's side and your *Rabb* possesses absolute power and authority.

وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

55. And (yet) they worship, besides Allah, (such deities) as can neither benefit them nor harm them and every disbeliever is a helper against (Allah), his *Rabb*.

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾

56. And We have not sent you but as an announcer of good news and as a warner.

وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

57. Say, "I do not ask any reward of you for it except that whoever desires should take the path (leading) to his *Rabb*."

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾

58. And you must rest in (Allah) __ the Everlastingly Alive, Who will never die and declare (Him) free from imperfections with glory (abiding praise and thanksgiving) to Him and He suffices to be cognizant (aware) of the sins of His Own created human beings__

وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾

59. (He) Who created the heavens and the Earth and what is between both of them during six days (phases) and then, acceded to the throne (entered on the sovereignty of the entire cosmos; such omnipotence has Allah), the Most Gracious, about Whom you should ask anyone well-informed.

ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۛ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا ﴿٥٩﴾

60. And when they are told to prostrate themselves to (Allah), the Most Gracious, they say, "And what is

وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ

the Most Gracious? Shall we prostrate ourselves to whom you will order us about?" And it (their refusal) intensifies them in aversion.

أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

SECTION 6

61. Sublime and Sanctified is He Who studded stars and planets throughout the heaven (space) and lighted a lamp (the Sun) and a luminous Moon in it.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾

62. And (it is) He Who makes night and day alternate for whoever wants to bear in mind or wants to be thankful (to Him).

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

63. And the servants (those who render exclusive obedience) of the Most Gracious are (those believers) who walk on the Earth with gentleness and dignity and when the ignorant speak to them (to pick a quarrel with them), they say, "peace."

وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

64. And who spend (their) nights prostrating themselves and standing (in prayer) to their *Rabb*

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾

65. And who say, "O our *Rabb*! Avert the punishment of the Hell from us, its punishment is, certainly, ruinous and sticking permanently.

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

66. It is, certainly, bad as an abode and as a place."

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

67. And who, when they spend, are neither extravagant nor niggardly, but it (their spending) is the mean between both the (extremes).

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾

68. And who neither pray to any other deity along with Allah nor deprive any human being of life which Allah has declared holy, except with justice, nor commit illicit sexual intercourse; and whoever does such (excesses) shall confront the sequel of his sins.

وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

69. Punishment shall be multiplied for him on the Day of Resurrection and he shall remain through it (the punishment) eternally in a state of disgrace.

يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾

70. But, (those people) who repent and believe and do good deeds are such (people) as Allah shall convert their sins into virtues and Allah is forgiving, merciful.

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُو۟لَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾

71. And he who repents and acts righteously is, then, (the person) who, in fact, turns to Allah repentantly.

وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا ﴿٧١﴾

72. And who do not join in / witness falsehood and when they (happen to) pass by any nonsense, they pass by nobly.

وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّو۟ا بِٱللَّغْوِ مَرُّو۟ا كِرَامًا ﴿٧٢﴾

73. And who, when they are admonished by their *Rabb's* verses, do not fall (dead to) them as the deaf and the blind (do).

وَٱلَّذِينَ إِذَا ذُكِّرُو۟ا بِـَٔايَٰتِ رَبِّهِمْ لَمْ يَخِرُّو۟ا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

74. And who say (keep on praying), "O our *Rabb*! Grant us the coolness of eyes (delight and consolation) as regards our wives and our children and make us the leader of the fearing."

وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

75. Such (believers) shall be rewarded the upper chambers (in the

أُو۟لَٰٓئِكَ يُجْزَوْنَ ٱلْغُرْفَةَ بِمَا صَبَرُو۟ا

وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَٰمًا ﴿٧٥﴾

Paradise) because they have been patient (through trials) and they shall be welcomed among them with salutation and peace.

خَٰلِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

76. They shall live among them eternally; it will be excellent as an abode and as a place.

قُلْ مَا يَعْبَؤُا۟ بِكُمْ رَبِّى لَوْلَا دُعَآؤُكُمْ ۖ
فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

77. Say, "My *Rabb* does not care a fig for you, if your prayer is not (said to Him): but you have, already, belied and denied (the message of the *Quraan*), and hence, (the punishment, as the penalty of your denial), shall, soon, visit upon you" (permanently).

SURATUSHSHU`ARAA' (26)

The *Suratushshu`araa'* continues the same theme as has been treated in the *Suratulfurqaan,* but with a difference. The Surah, being subsidiary to the latter, starts with a positive assertion about the *Quraan* and consoles the Messenger in his deep distress for the Makkan polytheists who used to demand some miracle to convince them of the truth of the *Quraan* and the credibility of the Messenger, failing to appreciate the supreme excellence of the *Quraan* in itself. The Messenger must not grieve at them, the Surah suggests, for such has been the practice of all the polytheists through ages. Allah can send a miracle to bend their necks. But He wants them to apply their mind. There are signs on signs in the plant life on the Earth. They neither profit from them nor from any new book and hence, the impacts of their denial shall visit on them and most of them are not going to believe though Allah is powerful enough to punish them. But He is, at the same time, the Most Merciful and keeps putting off punishing them. The eighth and ninth verses recur eight times after every messenger's story, the purpose being to console the Messenger on the one hand and warn the Makkan polytheists on the other. They shall meet the same fate as their predecessors had met. Hence, there is a lesson for them in every story. But, if they do not believe in the *Quraan,* they must not think that Allah cannot punish them. He is, only, putting off punishing them as a gesture of mercy.

To illustrate it, the Surah narrates the story of Moses from the tenth verse to the sixty-sixth verse. The sixty-seventh and sixty-eighth verses, being the recurrence of the eighth and the ninth verses, warn the Makkan polytheists to apply their mind and ponder the story of Moses who had been rejected, as the Messenger is being rejected without rhyme or reason. The tenth verse suggests that the Makkan polytheists are, also, wrongdoers and defiant and hence, they must meet the same fate. Throughout the narrative, Moses is belied and denied, treated as a magician, and his message is not given any credence to by Pharaoh's followers. The Messenger, too, is being similarly, treated by the Makkan polytheists. Finally, as Allah was with Moses, all the time helping and guiding him, similarly, the Messenger is, all the time, being helped and guided in his sincere efforts.

The Surah, then, proceeds to narrate the story of Abraham, their own Patriarch, from the seventieth verse to the one hundred and fourth verse. Throughout the narrative, Abraham has been presented as a monotheist and hence, he is persecuted and rejected. But he remains steadfast. Similarly, the Messenger, seeking to re-establish Abraham's way of life, is persecuted and rejected by the Makkan polytheists. The one hundred and third and fourth verses are the same eighth and ninth verses to warn the polytheists and console the Messenger.

The Surah, then, proceeds to narrate Noah's story from the one hundred and fifth verse to the one hundred and twenty-second verse. He, too, was belied and denied and his people, too, were punished. The one hundred and twenty-first and twenty-second verses remind

the Makkan polytheists to reform themselves and reconsider their position or be prepared to meet the same fate.

The Surah, then, proceeds to narrate the story of the *`Aad* from the one hundred and twenty-third verse to the one hundred and fortieth verse. They, too, in their pride of power, plenty, and profusion had maltreated their trustworthy messenger, Hood, as the Makkan polytheists have been maltreating their trustworthy messenger. Hence, they, too, were wiped out. In this narrative, their *takzeeb* (repudiation) and *halaakat* (annihilation) precede in the same verse, that is, the one hundred and thirty-ninth verse, thereby suggesting to the Makkan polytheists to take heed or perish like them.

The Surah, then, proceeds to narrate the story of the Thamood from the one hundred and forty-first verse to the one hundred and fifty-ninth verse. They too, proud of their technological skill and material prosperity, did not care a fig for their trustworthy Messenger, Ṣaalih, like the Makkan polytheists, and disobeyed him. Hence, they, too, were wiped out. The one hundred and fifty-seventh verse contains both, the Thamood's punishment and the lesson to the Makkan polytheists and the one hundred and fifty-ninth verse warns them, by implication that Allah, the Almighty, the Most Merciful, is delaying His punishment for them, only as a gesture of mercy and hence, they must take heed.

The Surah, then, proceeds to narrate the story of Lot's people from the one hundred and sixtieth verse to the one hundred and seventy-fifth verse. His people, too, had disobeyed their trustworthy messenger, like the Makkan polytheists and continued in their obscene practice disregarding the consequences. Hence, they were, also, wiped out. The one hundred and seventy-fourth and seventy-fifth verses recur at the end to warn the Makkan polytheists of punishment looming up for their disobedience.

The Surah, then, proceeds to narrate the story of the people of *Aiyka* (the area around *Tabook*) from the one hundred and seventy-sixth verse to the one hundred and ninety-first verse. They had, also, disobeyed their trustworthy messenger, *Shu`ayb,* and demanded something incredible from him __ bring down the fragments of the heaven on us __ like the Makkan polytheists. Hence, they were wiped out. The two verses, one hundred and ninetieth and ninety-first, recur at the end to warn the Makkan polytheists of punishment if they persist in their defiance.

The Surah, in the very beginning, makes a positive assertion about the *Quraan* and consoles the Messenger. It, then, narrates a number of stories to warn the Makkan polytheists and console the Messenger that he is not unique in having met with such a stiff opposition. The one hundred and ninety-second verse resumes the same thread of argument and up to the two hundredth verse impresses upon them that the *Quraan* has a divine source, having been revealed to the Messenger to enable him to warn human beings with it. It finds mention in the books of former messengers. They must not press

for punishment. Even if it comes upon them as it had visited on the peoples doomed in the past, they will not gain anything. The Surah, further, assures them that the *Quraan* is out of reach and range of the devils. The Messenger is, again, addressed from the two hundred and twelfth verse to the two hundred and twentieth verse. He is told to turn away from the polytheists for they shall be punished if they do not believe and warn his close relatives. He must conduct himself in all humility with his followers and trust in Allah for He sees him all the time. The Surah, from the two hundred and twenty-first verse to the two hundred and twenty-seventh verse, contradicts the polytheists' propaganda against the Messenger and the *Quraan.* The Messenger is neither a soothsayer nor a poet. He is a sublime messenger in direct communion with Allah through Gabriel unlike poets who wander in the realm of imagination when excited or priests who are in contact with the devils among the jinn. The final verse threatens the polytheists who used to lay such preposterous allegations on the Messenger.

SURATUSHSHU`ARAA'

سُورَةُ الشُّعَرَاءِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

طسٓمٓ ﴿١﴾

1. *Ṭaa seen meem*

تِلْكَ ءَايَٰتُ الْكِتَٰبِ الْمُبِينِ ﴿٢﴾

2. These are the verses of the Book *(Quraan)*, expounding (the guidance).

لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ﴿٣﴾

3. Perhaps you are going to put yourself to death with grief that (because) they are not going to be believers.

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَآءِ ءَايَةً فَظَلَّتْ
أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ﴿٤﴾

4. If We will, We can send a miracle from the heaven against them and hence, their necks shall remain bowed to it.

وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَٰنِ مُحْدَثٍ
إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ﴿٥﴾

5. And there does not come to them any new book from (Allah), the Most Gracious, but they turn away from it.

فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟
بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾

6. Since they have belied and denied (the *Quraan*), the consequences of what they have been holding in ridicule shall come upon them very soon.

أَوَلَمْ يَرَوْا۟ إِلَى الْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾

7. And do they not look at the Earth how (prolifically) We have grown every kind of beneficial vegetation throughout her (the Earth)?

إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾

8. In such (a luxuriant growth of vegetation), there is, indeed, a (great) lesson and, even then, most of them are not going to be believers.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

9. And (as for), your *Rabb* He is indeed, ever the Almighty, the Most Merciful.

SECTION 2

10. And (imagine) when your *Rabb* called for (ordered) Moses, "Proceed to a wrongdoing people__

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾

11. Pharaoh's people __ do they not guard themselves against His disobedience?"

قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾

12. (Moses) said, "O my *Rabb*! I fear that they will belie and deny me

قَالَ رَبِّ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ﴿١٢﴾

13. And my breast shrinks (from meeting them) and my tongue does not move fluently and hence, you, had better, send (grant the commission of message bearing to) Aaron.

وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ ﴿١٣﴾

14. And they have (the blame) of a sin on me and hence, I, fear that they shall kill me" (in retaliation).

وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾

15. (Allah) said, "Not at all! Both of you must go with Our miracles. I will be with you, listening (to everything).

قَالَ كَلَّا ۖ فَٱذْهَبَا بِـَٔايَٰتِنَآ ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ﴿١٥﴾

16. Hence, both of you must proceed to Pharaoh and then, both of you must say, 'We are the messenger of the *Rabb* of all the worlds in the cosmos (and our commission is)

فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦﴾

17. That you must send the children of Israel with us.'"

أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٧﴾

18. (Pharaoh) said, "Did we not bring you up among us as a newborn child and you stayed among us for many years of your life?

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾

19. And you did your deed which you did and you are among the thankless."

وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ
وَأَنتَ مِنَ ٱلْكَٰفِرِينَ ﴿١٩﴾

20. (Moses) said, "I did it while I was among the strayed.

قَالَ فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ﴿٢٠﴾

21. Then, I fled from you when I feared you and afterwards, my *Rabb* granted me judgement and included me among the message bearers (messengers).

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْمًا
وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ﴿٢١﴾

22. And (as for your favour of bringing me up), such a favour you had bestowed on me only because you have enslaved the children of Israel."

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٢﴾

23. Pharaoh said, "And what is the *Rabb* of all the worlds?"

قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ﴿٢٣﴾

24. (Moses) said, "The *Rabb* of the heavens and the Earth and what is between the two, if you are firmly convinced" (of it).

قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ
إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾

25. (Pharoah) said to (all the nobles) who were around him, "Do you not listen" (to him)?

قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾

26. (Moses) said, "Your *Rabb* and the *Rabb* of your forefathers of old."

قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٢٦﴾

27. (Pharoah) said, "In fact, your messenger who has been sent to you is, certainly, insane."

قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾

28. (Moses) said, "The *Rabb* of the east and the west and what is between the two, if you exercise your reason."

قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ ۖ
إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾

29. (Pharaoh) said, "If you take a god other than me, I will confine you among the imprisoned."

قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾

30. (Moses) said, "(Will you do so) even if I produce a clear thing (miracle) before you?"

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾

31. (Pharaoh) said, "Produce it, then, if you are among the truthful."

قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٣١﴾

32. He, then, cast his staff (to the ground) and, all of a sudden, it turned into a clear serpent (for all to see).

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾

33. And he pulled out his hand and, all of a sudden, it was shiningly white for all the viewers.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾

SECTION 3

34. (Pharaoh) said to the nobles (aristocracy) around him, "This (man) is, indeed, an expert magician.

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾

35. He wants to exile you from your land (Egypt) by force of his magic __ what do you, then, counsel?"

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

36. They said, "You, had better, put him off and his brother and dispatch couriers to all the towns (with the orders that)

قَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾

37. They shall bring every magician versed (in magic) before you."

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾

38. Hence, the magicians were assembled at an appointed time on an appointed day.

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾

39. And the people were, also, told, "Will you gather up

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴿٣٩﴾

40. So that We should follow the magicians if they are predominant" (in this close contest)?

لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿٤٠﴾

41. Hence, when the magicians came, they said to Pharaoh, "Shall we have a reward, if we are predominant?"

فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُوا۟ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾

42. (Pharaoh) said, "Yes! And you shall, in that case, be among those close to" (me).

قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾

43. Moses said to them, "Cast what you are going to cast"

قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٤٣﴾

44. And then, they cast their ropes and sticks and said, "By Pharaoh's glory! We will be the victors."

فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ ﴿٤٤﴾

45. Then, Moses cast his staff and, all of a sudden, it swallowed up what they had forged.

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾

46. The magicians were, consequently, thrown into prostrating themselves.

فَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿٤٦﴾

47. They said, "We believe in the *Rabb* of all the worlds in the cosmos,

قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾

48. The *Rabb* of Moses and Aaron."

رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾

49. (Pharaoh) said, "You have submitted yourselves to him before I permit you: he is, indeed, your chief who has taught you magic and hence, you shall, soon, come to know; I will dismember (cut) your hands and your feet oppositely and crucify all of you."

قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۚ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾

50. They said, "No harm! We will go back to our *Rabb*.

قَالُوا۟ لَا ضَيْرَ ۖ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾

51. We hope that our *Rabb* will forgive our sins that (because) we are the first believers."

إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

SECTION 4

52. And We inspired Moses (with the command), "You shall depart during night with Our servants (the children of Israel for) you shall be pursued."

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾

53. Then, Pharaoh dispatched couriers to all the towns (in order to alert his armed forces with the message),

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾

54. "In fact, these (people) are in a small number.

إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

55 And they have, certainly, enraged us

وَإِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٥﴾

56 And all of us are, certainly, (well-equipped), in a state of preparedness."

وَإِنَّا لَجَمِيعٌ حَاذِرُونَ ﴿٥٦﴾

57. But, (in spite of all such military power), We exiled them from (their) gardens and springs

فَأَخْرَجْنَاهُم مِّن جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾

58. And treasures and excellent palaces.

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾

59. In this way (do We deal by the criminals) and We let the children of Israel inherit such (blessings in Palestine).

كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ﴿٥٩﴾

60. Hence, they (Pharaoh's forces) pursued them at sunrise.

فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾

61. But, when both the parties (Pharaoh's forces and the children of Israel) saw each other, the followers of Moses said, "We are, certainly, going to be overtaken."

فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾

62. (Moses) said, "Not at all! My *Rabb* is with me, He shall lead me."

قَالَ كَلَّآ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾

63. Then, We inspired Moses (with the command), "Strike the sea with your staff." Consequently, it split (into two parts) and every part was like a lofty mountain.

فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ ۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ﴿٦٣﴾

64. And We brought near, there, the others (Pharaoh's forces).

وَأَزْلَفْنَا ثَمَّ ٱلْـَٔاخَرِينَ ﴿٦٤﴾

65. And We rescued Moses and all (those people) who were with him.

وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجْمَعِينَ ﴿٦٥﴾

66. Then, We drowned the others.

ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ﴿٦٦﴾

67. Indeed, in such (a story) there is, certainly, a lesson, while (in spite of the fact) most of them are not going to be believers.

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٦٧﴾

68. And (as for) your *Rabb,* He is, indeed, ever, the Almighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٦٨﴾

SECTION 5

69. And recite / read out Abraham's account before them.

وَٱتْلُ عَلَيْهِمْ نَبَأَ إِبْرَٰهِيمَ ﴿٦٩﴾

70. When he said to his father and his people, "What do you worship?"

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا تَعْبُدُونَ ﴿٧٠﴾

71. They said, "We worship idols and hence, we remain devoted to them."

قَالُوا۟ نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَٰكِفِينَ ﴿٧١﴾

72. He said, "Do they hear you when you pray to (them)?

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾

73. Or (do they) benefit you or harm" (you)?

أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾

74. They said, "Rather, we found our forefathers doing so."

قَالُوا۟ بَلْ وَجَدْنَآ ءَابَآءَنَا كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾

75. He said, "Have you, ever, considered what you have been worshipping,

قَالَ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾

76. (Both) you and your forefathers preceding (you)?

أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ ﴿٧٦﴾

77. They are, certainly, my enemy except the *Rabb* of all the worlds in the cosmos,

فَإِنَّهُمْ عَدُوٌّ لِّىٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ ﴿٧٧﴾

78. He Who has created me and then, He guides me.

ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾

79. And He Who gives me food (to eat) and gives me water (to drink).

وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ ﴿٧٩﴾

80. And when I fall ill, He cures me.

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

81. And He Who will cause me to die and then, bring me to life (raise me from the dead).

وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ ﴿٨١﴾

82. And He Who, I hope, will forgive my sins on the Day of Judgement." (Then Abraham prayed),

وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ ﴿٨٢﴾

83. "O my *Rabb*! Grant me judgement and join me together with the righteous.

رَبِّ هَبْ لِى حُكْمًا
وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿٨٣﴾

84. And grant me true and excellent renown among the succeeding generations.

وَٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْءَاخِرِينَ ﴿٨٤﴾

85. And include me among the inheritors of the garden of bliss.

وَٱجْعَلْنِى مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ﴿٨٥﴾

86. And forgive my father (for) he is, among the misguided (those having gone astray).

وَٱغْفِرْ لِأَبِىٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ﴿٨٦﴾

87. And (kindly) do not disgrace me on the Day when they (all the human beings) are resurrected" (raised from the dead),

وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ ﴿٨٧﴾

88. The Day when neither property nor sons shall benefit,

يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

89. Except he who comes to Allah with a sound and sincere heart.

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

90. And the Paradise shall be brought close to the fearing.

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

91. And the fiercely flaming fire of the Hell shall be laid bare for those who go astray (in this world).

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾

92. And they will be told, "Where are (those deities) whom you used to worship

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾

93. Besides Allah? Will they help you or defend themselves?"

مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ﴿٩٣﴾

94. Hence, they and those who go astray (in the world) shall be hurled into it

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾

95. And the Despairer's troops, all together.

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾

96. While they will be quarrelling in it among themselves, they will say,

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾

97. "By Allah! We were, certainly, in clear misguidedness,

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾

98. When we used to equate you with the *Rabb* of all the worlds in the cosmos.

إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾

99. And none had misguided (led us astray) us but the criminals.

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

100. Consequently, there are neither any intercessors for us

فَمَا لَنَا مِن شَافِعِينَ ﴿١٠٠﴾

101 Nor any bosom friend.

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

102. Hence, if only we (returned to the world), a second time, we would, then, be among the believers."

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

103. Indeed, in such (a narration of events) there is, certainly, a lesson, while most of them are not going to be believers.

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾

104. And (as for) your *Rabb,* He is, indeed, the Almighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

SECTION 6

105. Noah's people had, also, belied and denied the message bearers (the messengers).

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

106. When their brother Noah said to them, "Do you not guard yourselves against His disobedience?

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

107. I am a trustworthy messenger for you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

108. Hence, you must fear disobeying Allah and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾

109. And I do not ask any reward of you against (in return for) it: my reward lies, (assuredly), with (Allah), the *Rabb* of all the worlds in the cosmos.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾

110. Hence, you must fear disobeying Allah and obey me."

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١١٠﴾

111. They said, "Shall we submit ourselves to you while the most ignoble follow you?"

قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾

112. (Noah) said, "And what is my knowledge of what they have been doing?

قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾

113. Their accountability lies only with (Allah), my *Rabb,* if you realize.

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾

114. And I am not going to drive away the believers.

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

115. I am, only, a clear warner."

إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿١١٥﴾

116. They said, "If you do not cease (communicating your message), O Noah, you shall be among those who are stoned to death."

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾

117. (Noah) said, "O my *Rabb*! My people have belied and denied me.

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾

118. Hence, send a judgement between me and them as a sentence (punishment) and rescue me and the few believers who are with me."

فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾

119. Then, We rescued him and (all the believers) who were with him in the felucca (a coasting vessel) laden (with them and their belongings).

فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ ﴿١١٩﴾

120. Then, We drowned the remaining (people) after (rescuing the believers).

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾

121. Indeed, in such (a story), there is, certainly, a lesson, while most of them are not going to be believers.

إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾

122. And (as for) your *Rabb,* He is, indeed, ever, the Almighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

SECTION 7

123. The *`Aad* had, also, belied and denied message bearers.

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ ﴿١٢٣﴾

124. When their brother, *Hood,* said to them, "Do you not guard yourselves against His disobedience?

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾

125. I am a trustworthy messenger for you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾

126. Hence, you must fear disobeying Allah and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾

127. I do not ask any reward of you against it: my reward lies (assuredly), with (Allah), the *Rabb* of all the worlds in the cosmos.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾

128. Do you build a monument on every height without any purpose

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾

129. And construct palaces as if you would live eternally?

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

130. And when you seize on (any people) you seize on (them) as oppressors.

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

131. Hence, you must fear disobeying Allah and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣١﴾

132. And you must fear (Allah) Who has helped you with what you know,

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾

133. He has helped you with cattle and sons

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾

134. And gardens and springs. (But, if you do not fear disobeying Him),

وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾

135. I fear, against you, the punishment of a terrible day."

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

136. They said, "It makes no difference for us whether you exhort or do not exhort.

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾

137. This is nothing but the practice of the peoples of old.

إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾

138. And we are not going to be punished."

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

139. Then, they belied and denied him as a consequence of which We wiped them out: in such (a story) there is, indeed, a lesson, while most of them are not going to be believers.

فَكَذَّبُوهُ فَأَهْلَكْنَٰهُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾

140 And (as for) your *Rabb,* He is, indeed, ever, the Almighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٤٠﴾

SECTION 8

141. The *Thamood* had, also, belied and denied the message bearers (the messengers).

كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ﴿١٤١﴾

142. When their brother, *Ṣaaliḥ,* said to them, "Do you not guard yourselves against His disobedience?

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَٰلِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾

143. I am a trustworthy messenger for you.

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

144. Hence, you must fear disobeying Allah and obey me.

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾

145. And I do not ask any reward of you against it: my reward lies, (assuredly), with (Allah), the *Rabb* of all the worlds in the cosmos.

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٤٥﴾

146. Will you be left here peacefully among the (blessings) which you are in,

أَتُتْرَكُونَ فِى مَا هَٰهُنَآ ءَامِنِينَ ﴿١٤٦﴾

147. Among gardens and springs,

فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٤٧﴾

148. And cornfields and date palms the spathes of which are slender?

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾

149. And you carve houses among the mountains skilfully.

وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ﴿١٤٩﴾

150. Hence, you must fear disobeying Allah and obey me.

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾

151. And you must not obey the command of the immoderate (those who exceed just, usual, or suitable bounds)

وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ﴿١٥١﴾

152. Who cause wrong, corruption, and disorder in the land and do not reform" (society).

ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

153. They said, "You are, only, among those affected by magic.

قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾

154. You are not (a messenger) but an (ordinary) man like us: work (produce), then, a miracle if you are among the truthful."

مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٥٤﴾

155. *(Ṣaaliḥ)* said, "This is a she camel: she shall have (a day) of watering and you shall have a fixed day of watering

قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾

156. And you must not touch her with evil intent otherwise the punishment of a terrible day shall visit upon you."

وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾

157. But they hamstrung her and hence, they were left repenting.

فَعَقَرُوهَا فَأَصْبَحُوا۟ نَٰدِمِينَ ﴿١٥٧﴾

158. Consequently, the punishment (as threatened) visited upon them: in such (a story), there is, certainly, a lesson, while most of them are not going to be believers.

فَأَخَذَهُمُ ٱلْعَذَابُ ۗ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾

159. And, (as for) your *Rabb,* He is, indeed, ever, the Almighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾

SECTION 9

160. Lot's people had, also, belied and denied the message bearers (messengers).

كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ﴿١٦٠﴾

161. When their brother, Lot, said to them, "Do you not guard yourselves against His disobedience?

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾

162. I am a trustworthy messenger for you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾

163. Hence, you must fear disobeying Allah and obey me.

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾

164. I do not ask any reward of you against it: my reward lies, (assuredly), with (Allah), the *Rabb* of all the worlds in the cosmos.

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٤﴾

165. Counter to all the human beings of the world, do you copulate with males (for the satisfaction of your sexual desires)

أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ﴿١٦٥﴾

166. And abandon what your *Rabb* has created for you among (within the limits of) your wives? But you are a people exceeding all the proper bounds."

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

167. They said, "If you do not cease (your exhortation), O Lot, you shall be among those people going to be turned out" (of our towns).

قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰلُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ﴿١٦٧﴾

168. (Lot) said, "I am, certainly, among the haters of your practice (sodomy).

قَالَ إِنِّي لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ﴿١٦٨﴾

169. O my *Rabb*! Rescue me and my household from (the outcome of) what they practice."

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾

170. Then, We rescued him and all of his household

فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٧٠﴾

171. Except an old woman (Lot's wife who was) among those people who stayed / remained behind.

إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٧١﴾

172. Then, We annihilated (all) the other (people).

ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٧٢﴾

173. And We rained the rain (of stones) on them: hence, what a bad rain it was against the warned!

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿١٧٣﴾

174. In such (a story) there is, certainly, a lesson, while most of them are not going to be believers.

إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٧٤﴾

175. And (as for) your *Rabb,* He is, indeed, ever, the Almighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٧٥﴾

SECTION 10

176. The people of *Aiyka* (the area around *Tabook*) had, also, belied and denied the message bearers (messengers).

كَذَّبَ أَصْحَٰبُ لْـَٔيْكَةِ ٱلْمُرْسَلِينَ ﴿١٧٦﴾

177. When *Shu`ayb* said to them, "Do you not guard yourselves against His disobedience?

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾

178. I am a trustworthy messenger for you.

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

179. Hence, you must fear disobeying Allah and obey me.

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾

180. And I do not ask any reward of you against it: my reward lies, (assuredly), with (Allah), the *Rabb* of all the worlds in the cosmos.

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٠﴾

أَوْفُوا۟ ٱلْكَيْلَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُخْسِرِينَ ﴿١٨١﴾

181. You must give full measure and not be among those who give short measure.

وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ﴿١٨٢﴾

182. And you must weigh with an even balance.

وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾

183. And you must neither cheat the people of their commodities nor go to great lengths causing wrong, corruption, and disorder throughout the land.

وَٱتَّقُوا۟ ٱلَّذِى خَلَقَكُمْ وَٱلْجِبِلَّةَ ٱلْأَوَّلِينَ ﴿١٨٤﴾

184. And you must fear disobeying (Allah) Who has created you and (had created) the generations of old."

قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٨٥﴾

185. They said, "You are, only, among those affected by magic.

وَمَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَٰذِبِينَ ﴿١٨٦﴾

186. And you are not (a messenger) but an (ordinary) man like us and we take you to be among the liars.

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٨٧﴾

187. But, if you are among the truthful, you must bring down the fragments of the heaven on us."

قَالَ رَبِّىٓ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾

188. He said, "My *Rabb* knows best (the misdeeds) which you are doing" (indulging in).

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ ۚ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾

189. Hence, they belied and denied him as a consequence of which the punishment of the day of the canopy (like clouds overcasting the sky) visited upon them; it was, indeed, the punishment of a terrible day.

إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٩٠﴾

190. In such (a story) there is, certainly, a lesson, while most of them are not going to be believers.

191. And (as for) your *Rabb,* He is, indeed, ever, the Almighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٩١﴾

SECTION 11

192. And it (the *Quraan*) is, indeed, the revelation of the *Rabb* of all the worlds in the cosmos, portion by portion.

وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾

193. (Gabriel), the trustworthy, has descended with it, from (Allah),

نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾

194. (And revealed it) on your heart with the purpose that you should be (included) among the warners,

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾

195. In clear Arabic language.

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾

196. And it (the *Quraan* finds mention) in the books (revealed to the messengers of) the peoples of old.

وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ﴿١٩٦﴾

197. And is it not (a sufficient) proof for them (the Makkans) that the learned among the children of Israel know it?

أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾

198. And if We had revealed it to any of the non-Arab (messengers)

وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾

199. And he had read it before them, (even then), they would not have believed in it.

فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾

200. In this way, do We thrust it through the criminals' hearts.

كَذَٰلِكَ سَلَكْنَٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿٢٠٠﴾

201. They shall not believe in it till they see the grievous punishment.

لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٢٠١﴾

202. Hence, it will come upon them suddenly and they will not, even, be conscious of it.

فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

203. Then, they will say, "Shall we be given any respite?"

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾

204. Are they, then, pressing hard for Our punishment?

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

205. Do you, then, see that, even if We let them enjoy life for (a few) years (to come)

أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾

206. And then, there visits upon them (the punishment) which they are being threatened with,

ثُمَّ جَآءَهُم مَّا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾

207. (The wordly blessings) which they will have been allowed to enjoy shall not stand them in good stead (shall not be advantageous to them).

مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا يُمَتَّعُونَ ﴿٢٠٧﴾

208. And (as a rule), We have never wiped out any town (organised human society) unless it had warners,

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾

209. (For the sake of) reminding (them before punishing) and We are not a wrongdoer.

ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾

210. And devils do not descend with it (bring such a book as the *Quraan).*

وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾

211. It neither becomes them nor can they (do it).

وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾

212. They are kept off from listening (to any heavenly revelation).

إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾

213. Hence, you must never pray to any other deity with Allah otherwise you shall be (included) among the (people) punished.

فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ﴿٢١٣﴾

214. And you must warn your closest relatives.

وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾

215. And you must conduct yourself, affably, in all humility with such believers as follow you.

وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾

216. But, if they disobey you, you must, then, tell them, "I am free from any obligation of what you do."

فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾

217. And you must rest in (trust in Allah), the Almighty, the Most Merciful

وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾

218. Who sees you when you get up for the night prayer

ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾

219. And your movement among (the believers) who prostrate themselves (to Allah).

وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾

220. He is, indeed, the Hearer, the Omniscient.

إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾

221. Shall I tell you on whom devils descend?

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾

222. They descend on every liar, sinner.

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

223. They lend them their ears and most of them are liars.

يُلْقُونَ ٱلسَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾

224. And, (as for) poets, only, the misguided follow them.

وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾

225. Do you not see that they wander in every valley (the realm of imagination)?

أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

226. And that they say what they do not do.

227. Except (those poets) who believe and do good deeds and remember Allah frequently and retaliate after they are wronged; and (those people) who are doing wrong shall, soon, know which place they are going to return to (the afterworld).

SURATUNNAML (27)

The *Suratunnaml* continues the theme of the *Quraan* which originates from the *Rabb* of the entire cosmos, having been brought by Gabriel as expressed in the preceding surah. The first verse of the Surah affirms that it consists of the verses of the *Quraan* and the sixth verse affirms that the Messenger is being instructed in the *Quraan* by Allah, the Sole Source of wisdom and knowledge. Hence, the *Quraan* is the book of wisdom and knowledge. Its message is contained, in sum, in the second and third verses. Those who act on it prosper. Those who reject it suffer in this world and the afterworld.

As the Makkan polytheists are being called on to submit themselves to the Messenger but to no avail, similarly Moses had called on Pharaoh's followers to submit themselves to him but to no avail. The result was that __ and the Makkan polytheists must take note of it __ they had been drowned into the Red Sea. Such is the veiled threat to them up to the fourteenth verse.

On the contrary, David and Solomon who were great kings, had, unlike Pharaoh's followers and Makkan polytheists, submitted themselves to the knowledge revealed to them from their *Rabb,* without arrogance and defiance. Hence, they had prospered in this world and they shall prosper in the afterworld. The Surah narrates their story from the fifteenth verse up to the forty-fourth verse. Solomon has, throughout the narrative, been presented as a submissive and thankful king, wielding great power and authority in Allah's name. As Solomon had submitted himself to the revealed knowledge, similarly, the polytheistic queen of Saba, when knowledge was imparted to her, had come to submit herself to Allah without arrogance and defiance. But the *Thamood,* dominated by arrogance and defiance, as the Surah records, from the forty-fifth verse to the fifty-third verse, had turned against *Ṣaaliḥ,* under their misguided leaders, like the Makkan polytheists, and rejected the knowledge of their messenger who strove for their reforms. The result was their annihilation. Lot's people, too, had followed suit arrogantly and defiantly in sheer ignorance. The Surah proceeds to tell their story from the fifty-fourth verse to the fifty-eighth verse. They had turned against their messenger gifted with the revealed knowledge. Hence, a rain of pebbles had devastated them. Let the *Quraysh,* then, ponder whether polytheism is better or the knowledge which the Messenger is striving to impart to them __ so suggests the Surah.

The Surah, then, proceeds, from the sixtieth verse to the sixty-sixth verse, to argue against polytheism and for monotheism. Their deities have no revealed knowledge and hence, they are misguided, ever labouring under doubt, whereas the Surah suggests that the Messenger has certain knowledge which he can impart to them if only they turned to him.

The Surah, in its sixty-seventh and sixty-eighth verses, records their negation of the Resurrection and in the sixty-ninth verse replies to their negation by referring them

to history. The seventieth verse consoles the Messenger at their obstinacy. The seventy-first verse, again, records their query about the Doomsday, the Resurrection, and the Judgement. After replying to them suitably up to the seventy-fifth verse, the Surah, again, resumes the theme of the *Quraan* which not only guides the *Quraysh* __ the children of Ishmael __ but also puts the record straight regarding the differences among the children of Israel as they were instigating the *Quraysh* to oppose the Messenger. The Surah, up to the eighty-first verse, consoles the Messenger not to grieve at the polytheists as they are, to all intents and purposes, dead to the guidance of the *Quraan.* From the eighty-second verse to the eighty-fifth verse, the Surah threatens them of being punished on the Judgement Day, if they do not come to believe in the revealed knowledge. The eighty-sixth verse directs their attention to natural phenomena such as night and day in response to their demand of some sign of the Hour and then, an image of the Last Day has been presented up to the ninetieth verse to convince them that it is a foregone conclusion and they must beware of it. In the concluding three verses, the Messenger has been commanded to declare that he submits himself to the *Rabb* of the Holy House and he shall continue reciting the *Quraan* as a warner. As for the signs, it is up to Allah to show them and He shall do so.

SURATUNNAML

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

1. *Ṭaa seen;* these are the verses of the *Quraan* (the final recitation) and a book expounding

2. The guidance and good news for the believers

3. Who perform the obligatory prayer and pay *zakaat* and they (are the people who) are firmly convinced of the afterworld.

4. Indeed, We adorn their misdeeds for (those people) who do not believe in the afterworld and hence, they stray in bewilderment.

5. Such (are the people) who shall have grievous punishment and they (are the people who) shall be the worst losers (damned) in the afterworld.

6. And you are, receiving the revelation of the *Quraan* from (Allah possessing) wisdom, knowledge.

7. (Imagine) when Moses said to his family, "I perceive a fire, I will, soon, bring you some information from there or bring a flaming fire-brand so that you may warm up" (yourselves).

8. But, when he came to it (the fire), he was called out, "Blessed is He Who is in the fire and He Who is around it and free from all imperfections is Allah, the *Rabb* of all the worlds in the cosmos.

سُورَةُ النَّمْلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

طسٓ ۚ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ ﴿١﴾

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُم
بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ
أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾

أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ
وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿٥﴾

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُم مِّنْهَا بِخَبَرٍ
أَوْ آتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾

فَلَمَّا جَاءَهَا نُودِيَ أَن بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا
وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿٨﴾

يَٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾

9. O Moses! I am, indeed, Allah, the Almighty, the Sole Source of wisdom.

وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَٰمُوسَىٰ لَا تَخَفْ إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ ﴿١٠﴾

10. And cast your staff" (to the ground) __ (Moses did accordingly.) But, when he saw it creeping as if it were a serpent, he took to flight and did not turn to look backwards; "O Moses! Do not fear: message bearers (messengers) do not fear in My presence.

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ ﴿١١﴾

11. But he who does wrong and then, after (doing) evil, changes it into good, I am, in that case, forgiving, merciful.

وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ۖ فِى تِسْعِ ءَايَٰتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿١٢﴾

12. And insert your (right) hand into the front opening (of your shirt up to your left armpit), it will come out shiningly white without any disease __ with nine miracles, (you must proceed) to Pharaoh and his people; they are a very transgressing people."

فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾

13. But, when Our miracles came to them as an eye-opener, they said, "It is clear magic."

وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٤﴾

14. And they repudiated them wrong-headedly and arrogantly while their hearts were firmly convinced of them; see, then, how (terrible) was the end of those causing wrong, corruption, and disorder!

SECTION 2

وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا ۖ وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ﴿١٥﴾

15. And (as opposed to Pharaoh) We had given David and Solomon (a great deal of) knowledge and both of them used to say, "Glory (abiding praise and thanksgiving) to Allah

Who has granted us superiority over most of His believing servants" (who render exclusive obedience to Him).

16. And Solomon succeeded David and he said, "O human beings! We have been taught birds' speech and given every kind of things (resources): this is, indeed, clear bounty."

وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ ۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ ﴿١٦﴾

17. And all his troops consisting of jinn and human beings and birds were gathered up before Solomon (for inspection) and hence, they were being arrayed (in battle order),

وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

18. Till, when they reached the valley of ants, an ant said, "O ants! Enter your holes, Solomon and his troops may not trample you while they are not conscious of it."

حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

19. He, then, smiled joyfully at its speech and said, "O my *Rabb!* Inspire (stimulate / arouse) me so that I should thank (You) for Your grace which You have conferred on me and on my parents and that I should act so righteously as to please You and admit me, with Your mercy, among Your righteous servants" (who render exclusive obedience to You).

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾

20. While inspecting (the troops of) birds, he said, "Why do I not see the hoopoe? (Is he present) or is he among the absentees?"

وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَا لِىَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ ٱلْغَآئِبِينَ ﴿٢٠﴾

21. "I will award him a violent punishment or I will slaughter him

لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ

أَوْ لَيَأْتِيَنِّي بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾

or he must bring a clear excuse (justification) before me."

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾

22. But he did not stay for long and, then, he (came back and) said, "I know thoroughly what you do not know thoroughly and I have brought, from Saba, for you, certain information.

إِنِّي وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

23. I found a woman ruling over them and she has been given every kind of things (resources) and she has a splendid throne.

وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

24. I found her and her people prostrating themselves to the Sun excluding Allah and the Devil has adorned their misdeeds for them and hence, prevented them from the (straight) path and that is why they do not follow the right path.

أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

25. (The Devil has so overpowered them) that they do not prostrate themselves to Allah Who takes out all the things hidden throughout the heavens and the Earth and knows what you hide and what you disclose.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٢٦﴾

26. Allah, other than Whom, there is no god (worth obeying), is the *Rabb* of the sublime throne" (the Sole Sovereign of the cosmos __ an orderly harmonious systematic universe).

قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٧﴾

27. (Solomon) said, "We will, soon, see whether you have spoken the truth or you are among the liars.

ٱذْهَب بِّكِتَٰبِى هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

28. Go with this letter of mine and cast it to them and then, fly apart from them and then, watch (them

from a distance) what they respond" (react in response).

29. She said, "O nobles! A noble letter has been cast to me.

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ ﴿٢٩﴾

30. It is from Solomon and it (begins) in the name of Allah, the Most Gracious, the Most Merciful, (purporting)

إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾

31. You must not rise in defiance against me and come to me submitting yourselves."

أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾

SECTION 3

32. She said, "O nobles! Counsel me in my affair: I do not decide any affair till you participate" (in the deliberation).

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى فِىٓ أَمْرِى مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾

33. They said, "We possess strength and possess great martial power and the matter is up to you and hence, you must consider what you are going to command" (us).

قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ وَأُو۟لُوا۟ بَأْسٍ شَدِيدٍ وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ ﴿٣٣﴾

34. She said, "(As for) the kings, when they enter any town (organised human society), they throw it into disorder and render dishonourable the honourable among its inhabitants and so will they do.

قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا۟ قَرْيَةً أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾

35. And I am going to send them a gift and then, see what (reply) the envoys return with."

وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ ﴿٣٥﴾

36. Consequently, when (her envoy) came to Solomon, he said (to him), "Do you (want to) help me with wealth? But what Allah has given me is better than what He has given you. Rather, you should rejoice in your gifts.

فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم ۖ بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

37. Go back to them for we will bring such troops against them as they shall not have any power over them and we will exile them from it (Saba) dishonourably and they shall bear ignominy" (dishonour).

ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا
وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ ﴿٣٧﴾

38. He said, "O courtiers! Which of you will bring her throne to me before she comes to me submitting herself?"

قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا
قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ﴿٣٨﴾

39. A giant among the jinn said, "I will bring it before you rise from your seat (court) and I am strong (as well as) trustworthy for it."

قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ
مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾

40. He who had, with him, the knowledge of the Book said, "I will bring it to you before you blink your eyes" (in a twinkle); hence, when he (Solomon) saw it (the throne) lying close by him, he said, "This is some of my *Rabb's* bounty in order to put me to the test whether I thank or do not thank and he who thanks (Allah) thanks only for himself and he who does not thank (does so against himself) because my *Rabb* is, certainly, self-sufficient, magnanimous."

قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ
أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ
هَٰذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ
وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ
وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ﴿٤٠﴾

41. He said, "Change the appearance of her throne for her: we will see whether she recognizes (it) or she remains among (those persons) who do not recognize" (anything).

قَالَ نَكِّرُوا۟ لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِىٓ
أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

42. Hence, when she came, she was asked, "Is your throne so?" She said, "As if it were that (throne); and we have been given knowledge earlier (before coming here) and we have submitted ourselves."

فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُۥ هُوَ ۚ وَأُوتِينَا
ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾

43. And what she used to worship, excluding Allah, had prevented her (from believing in Allah): she belonged to a disbelieving people.

وَصَدَّهَا مَا كَانَت تَّعۡبُدُ مِن دُونِ ٱللَّهِۖ إِنَّهَا كَانَتۡ مِن قَوۡمٖ كَٰفِرِينَ ﴿٤٣﴾

44. She was told, "Enter the palace." But, when she saw it (its floor), she mistook it for deep water and bared both of her legs; (Solomon) said, "In fact, it is a palace levelled and smoothed down by (slabs of) glass." She said, "O my *Rabb*! In fact, I have been doing wrong to myself and, (now), I submit myself, along with Solomon, to Allah, the *Rabb* of all the worlds in the cosmos."

قِيلَ لَهَا ٱدۡخُلِي ٱلصَّرۡحَۖ فَلَمَّا رَأَتۡهُ حَسِبَتۡهُ لُجَّةٗ وَكَشَفَتۡ عَن سَاقَيۡهَاۚ قَالَ إِنَّهُۥ صَرۡحٞ مُّمَرَّدٞ مِّن قَوَارِيرَۗ قَالَتۡ رَبِّ إِنِّي ظَلَمۡتُ نَفۡسِي وَأَسۡلَمۡتُ مَعَ سُلَيۡمَٰنَ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٤٤﴾

SECTION 4

45. And We sent *Ṣaaliḥ,* their brother, to the *Thamood* (with the message), "Serve (render exclusive obedience to) Allah." But then, they (divided) into two parties, quarrelling (about the message).

وَلَقَدۡ أَرۡسَلۡنَآ إِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحًا أَنِ ٱعۡبُدُواْ ٱللَّهَ فَإِذَا هُمۡ فَرِيقَانِ يَخۡتَصِمُونَ ﴿٤٥﴾

46. *(Ṣaaliḥ)* said, "O my people! Why do you press for punishment before the grace of guidance? Why do you not seek forgiveness of Allah so that you are shown mercy?"

قَالَ يَٰقَوۡمِ لِمَ تَسۡتَعۡجِلُونَ بِٱلسَّيِّئَةِ قَبۡلَ ٱلۡحَسَنَةِۖ لَوۡلَا تَسۡتَغۡفِرُونَ ٱللَّهَ لَعَلَّكُمۡ تُرۡحَمُونَ ﴿٤٦﴾

47. They said, "We draw a bad omen from you and (the believers) who are with you." He said, "Your good or bad omen is with Allah. Rather, you are a people, being subjected to a trial."

قَالُواْ ٱطَّيَّرۡنَا بِكَ وَبِمَن مَّعَكَۚ قَالَ طَٰٓئِرُكُمۡ عِندَ ٱللَّهِۖ بَلۡ أَنتُمۡ قَوۡمٞ تُفۡتَنُونَ ﴿٤٧﴾

48. And, in the town, there were nine gangs that used to cause wrong, corruption, and disorder in the land and they did not bring about any reform.

وَكَانَ فِي ٱلۡمَدِينَةِ تِسۡعَةُ رَهۡطٖ يُفۡسِدُونَ فِي ٱلۡأَرۡضِ وَلَا يُصۡلِحُونَ ﴿٤٨﴾

49. They said, "Let us swear by Allah mutually that we will attack him and his followers by night and then, tell his heir, 'We did not participate in the killing of his followers and we are, certainly, truthful.'"

قَالُوا۟ تَقَـٰسَمُوا۟ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ ثُمَّ لَنَقُولَنَّ
لِوَلِيِّهِۦ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِۦ
وَإِنَّا لَصَـٰدِقُونَ ﴿٤٩﴾

50. And they hatched up a conspiracy and We planned to requite them with punishment for conspiring while they were quite unconscious (of it).

وَمَكَرُوا۟ مَكْرًا وَمَكَرْنَا مَكْرًا
وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾

51. Hence, consider how the outcome of their conspiracy was __ We wiped them out and their people, all together.

فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ مَكْرِهِمْ
أَنَّا دَمَّرْنَـٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

52. Hence, these are their houses, fallen and demolished because they used to do wrong: indeed, in such (a story) there is, certainly, a lesson for the people who have knowledge.

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةًۢ بِمَا ظَلَمُوٓا۟
إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

53. And We rescued (those people) who believed and guarded themselves against His disobedience.

وَأَنجَيْنَا ٱلَّذِينَ ءَامَنُوا۟
وَكَانُوا۟ يَتَّقُونَ ﴿٥٣﴾

54. And (We, also, sent) Lot (as a messenger). Remember, when he said to his people, "Do you commit obscenity (buggery) and you (do so with) your eyes open?

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ
أَتَأْتُونَ ٱلْفَـٰحِشَةَ وَأَنتُمْ تُبْصِرُونَ ﴿٥٤﴾

55. Do you copulate with males lustfully excluding women? Nay, you are a people steeped in ignorance."

أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ
بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

56. But there was no other response of his people except that they said, "Exile Lot's followers from your town: they are such people as seek to be purified, that is, abstain from sodomy."

فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟
أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ
أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾

فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ ﴿٥٧﴾

57. Hence, We rescued him and his household except his wife __ We had ordained her to be among those people who would be left behind.

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾

58. And We sent the rain (of pebbles) on them and hence, what a bad rain it was for the (people) warned!

SECTION 5

قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ۗ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾

59. Say, "Glory (abiding praise and thanksgiving) to Allah and peace for His servants (rendering exclusive obedience to Him) whom He singles out: is Allah better or (those deities) whom they attribute?"

أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

60. (Are your deities better or) He Who has created the heavens and the Earth and sends water from the clouds for you? We, then, grow, by it, delightful and beautiful gardens: you have no power that you can grow their trees: is there any other deity with Allah? Rather, they are a people deviating from (the truth).

أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾

61. (Are your deities better or) He Who has made the Earth a stable place to live on and caused rivers to flow throughout her (the Earth) and rooted mountains for her (the Earth's stability) and created a barrier between two bodies of water? Is there any other deity along with Allah? On the contrary, most of them do not know.

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ

62. (Are your deities worthy of obedience or) He Who hears (the prayer of) a distressed man when he prays to Him and relieves (his)

مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

suffering and appoints you successors of the land? Is there any other deity along with Allah? Little do you bear in mind.

أَمَّن يَهْدِيكُمْ فِي ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ
وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَيْ رَحْمَتِهِۦٓ ۗ
أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

63. (Are your deities worth worshipping or) He Who guides you through the darkness upon darkness of land and sea and Who sends winds as good news before His mercy (rainfall)? Is there any other deity along with Allah? Allah is sublime, being beyond the associate (deities) which they attribute.

أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ
وَٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ
إِن كُنتُمْ صَٰدِقِينَ ﴿٦٤﴾

64. (Are your deities worth praying to or) He Who originates creation and then, will restore it (at the Resurrection) and Who gives you sustenance from the heaven and the Earth? Is there any other deity along with Allah? Say, "Produce your proof if you are truthful."

قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ
وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

65. Say, "None (of the creatures) who are throughout the heavens and the Earth knows the unseen except Allah; and they do not know when they will be resurrected" (raised from the dead).

بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِي ٱلْءَاخِرَةِ ۚ بَلْ هُمْ
فِي شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾

66. On the contrary, their knowledge about the afterworld has strayed from the right; or rather, they are in doubt about it: nay they are blind to it.

SECTION 6

وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ
أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾

67. And (those people) who disbelieve say, "Shall we and our forefathers, when we have turned into dust, be, really, taken out (of our graves)?

68. We have been threatened of this (happening to us) and our forefathers (had, also, been threatened) earlier: this (threat, however), is no more than (one of) the legends of the ancients" (the peoples of old).

لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٦٨﴾

69. Say, "Travel through the Earth and then, see, (for yourselves), how the end of the criminals was!"

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٦٩﴾

70. And you must neither sorrow at them nor be in distress of what they are conspiring (against your message).

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾

71. And they say, "When will this threat (take effect), if you are truthful?"

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٧١﴾

72. Say, "It may be that some of what you are pressing for follows you" (immediately).

قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ ﴿٧٢﴾

73. And your *Rabb* is, certainly, possessed of (high) bounty for human beings, but most of them do not thank.

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

74. Indeed, your *Rabb* knows well what their breasts hide and what they disclose.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾

75. And there is not anything hidden throughout the heaven and the Earth, but (it is written) in a clear register.

وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٧٥﴾

76. In fact, this *Quraan* relates, to the children of Israel, most of (such events) about which they themselves disagree.

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

77. And it is, certainly, guidance and mercy for the believers.

وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78. Indeed, your *Rabb* shall judge among them by His authority; and He is the Almighty, the Omniscient.

إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٧٨﴾

79. Hence, you must trust in Allah: you are, certainly, following the clear truth.

فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ﴿٧٩﴾

80. You can neither make the dead hear nor make the deaf hear any call when they flee (take flight from the truth).

إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾

81. And you are not going to guide the blind out of their straying: you can, only, make (those people) who believe in Our verses, hear (the message) and hence, they shall submit themselves to (Allah).

وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾

82. And when the warning of punishment comes to pass against them, We will take out of the Earth, for them, (a strange) animal that will speak to them that human beings are not convinced firmly of Our verses (and signs).

وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

SECTION 7

83. And (imagine) the Day when We gather up, from every community, a troop of (those people) who used to belie and deny Our verses (in the world) and then, all of them shall be arrayed (lined up according to their crimes),

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

84. Till, when all of them arrive (appear before Allah, He) will say, "Had all of you belied and denied My verses (of the books revealed to your messengers up to the *Quraan*) though you had not encompassed them within (the range of your) knowledge or what else had you been doing?"

حَتَّىٰٓ إِذَا جَآءُو قَالَ أَكَذَّبْتُم بِـَٔايَـٰتِى
وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾

85. And the warning of punishment shall prove to be true against them because they had been doing wrong (in the world) and hence, they shall not utter a word.

وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾

86. Do they not see (consider) that We darken night so that they may seek repose during it and (make) day bright and clear (so that they may work during it)? Indeed, in such (natural phenomena) there are proofs (of Our providence) for the people who believe.

أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ
مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

87. And the Day when the trumpet is sounded, (all those creatures) who are throughout the heavens and (all those creatures) who are throughout the Earth shall, (as a necessary consequence), be terrified (into submission) except whom Allah wills; and all of them shall come (appear before) Him humbly.

وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ مَن فِى ٱلسَّمَـٰوَٰتِ
وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ
دَٰخِرِينَ ﴿٨٧﴾

88. And you see mountains which you think to be solidly fixed while, (on that Day), they will be floating like the floating of clouds — the workmanship of Allah Who has perfected everything; He is, indeed, aware of what you do.

وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ
صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ
إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾

89. He who comes (appears before Him on the Judgement Day) with good deeds shall, (as a necessary consequence), have better than that and such (people) shall be secure against terror on that Day.

وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

90. And the faces of those (people) who appear (before Him) with misdeeds shall be thrown prostrate on the fire (and they will be told), "You are being requited for what you used to do" (in the world).

إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾

91. Indeed, what I have been commanded is that I must serve (render exclusive obedience to) this city's *Rabb* Who has declared it holy and to Whom belongs everything and I have been commanded that I must belong to those people who submit themselves (to Him).

وَأَنْ أَتْلُوَا۟ ٱلْقُرْءَانَ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾

92. And that I must peruse the *Quraan* and hence, he who follows the right path shall, only, follow the right path for himself and he who strays (from the right path shall do so against himself). Hence, you must say, "I belong, only, to the warners."

وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

93. And say, "Glory to Allah. He shall show you His signs and hence, you shall recognize them; and your Rabb is not unmindful of what you are doing."

SURATULQAṢAṢ (28)

The *Suratulqaṣaṣ* is subsidiary and complementary to the preceding surah and carries its theme forward, illustrating it by the story of Moses from the third verse to the forty-sixth verse after affirming, in the second verse, that what follow are the verses of the *Quraan* __ Allah's book being revealed to the Messenger. The entire narrative has, ostensibly, been addressed to the Messenger but, in reality, it is for the consumption of the arrogant and defiant leaders of the Makkan polytheists who, like Pharaoh's followers, had exceeded all the proper bounds in rejecting him and persecuting the believers. Further, the narrative puts to rights the inartistic and inaccurate account given by the present mutilated Torah about Moses. The fortieth verse shows the outcome of Pharaoh's arrogance and defiance. The Makkan polytheists must have read in it the result of their own hubris. The believers, being persecuted, must have been consoled by it. The forty-third verse reminds the Jews that the Torah had been granted to Moses as the guidance and mercy, but the children of Israel had failed to appreciate it. The verses, from the forty-fourth to the forty-sixth, justify the Messenger's claim to his revelation being from Allah as he could not have recited this narrative so well, so correctly, and so wisely without His help. It was then, and it is even now, a standing challenge to all to refute it. But the fact is that this narrative is the only true, authentic, and authoritative account of Moses and it goes to substantiate his claim to total accuracy.

The Surah, then, from the forty-seventh verse proceeds to criticize the Makkan polytheists' conduct up to the fifty-first verse and then, praises the conduct of such people of the Book as, unlike them, had come to believe in the *Quraan,* up to the fifty-fifth verse. After consoling the Messenger in the fifty-sixth verse, the Surah, up to the sixty-first verse, again, turns to contradict their view that, if they followed the guidance, they would be snatched away. But the Surah replies to them suitably and warns them that, if they do not believe in the Messenger and the *Quraan,* they will, certainly, meet the fate of the doomed peoples for worldly possessions do not decide the fate of a people. They must exercise their reason and fear the accountability of their conduct before their *Rabb* on the Judgement Day. The Surah, then, proceeds to portray the plight of polytheists and their deities on that Day from the sixty-second verse to the sixty-sixth verse and the success of those people who believe in the Messenger in the sixty-seventh verse. In the sixty-eighth verse, the Surah, then, asserts monotheism and contradicts polytheism. The next verse stresses the range of His knowledge and the seventieth verse declares His sovereignty and the unity of the Godhead along with the certainty of the Resurrection. The Surah, again, stresses His omnipotence and providence up to the seventy-third verse. The next three verses confront all the polytheists with the Judgement Day, when their associates will not be there to help them and His messengers and prophets shall stand as witnesses against them to bear witness that true message had been communicated to them, but in their arrogance and defiance they had rejected it.

The Surah, then, resumes the subject of the sixty-first verse that worldly possessions do not matter in the final analysis, if Allah and His messengers' guidance are shelved.

Qaaroon is such a person whose immense possessions have been shown in the seventy-sixth verse. He does not care a fig for the advice tendered to him in the seventy-seventh verse. His arrogance and defiance have been portrayed in his assertion, "In fact, what I have been given is because of the knowledge I possess." The rest of the narrative up to the eighty-second verse follows as a logical outcome of his hubris. Capitalism never pays. The Makkan capitalists must have seen their own faces reflected in this mirror, with the next two verses having a chastening effect on them. The next three verses turn to the second verse of the Surah to recapitulate the theme, round off the Surah and, above all, console the Messenger hedged in among the wolves. He is exhorted to continue praying to Allah without paying any attention to the polytheists as all their machinations shall fail and Allah Whom he represents has the sovereign sway, implying that He shall help him.

SURATULQAṢAṢ

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

1. *Ṭaa seen meem.*

2. These are the verses of the Book *(Quraan)* expounding (the guidance).

3. We recite / read out before you, some of the account of Moses and Pharaoh truthfully for the people who believe.

4. Indeed, Pharaoh had displayed arrogance and exceeded all the bounds (in doing wrong and committing sins) in the land (Egypt) and divided its inhabitants into factions, having weakened and oppressed a group among them, he used to slaughter their sons and keep their daughters alive; indeed, he was among those who caused wrong, corruption, and disorder.

5. And We willed that We should confer Our blessings on those who had been weakened, oppressed and treated insolently in the land (Egypt) and make them leaders and appoint them successors

6. And grant them power in the land (Palestine) and show Pharaoh and *Haamaan* and the armies of both of them, through them, what they used to guard against.

7. And (when Moses was born), We inspired Moses' mother, "Suckle him: but, when you fear for him, you must, then, entrust him to the Nile and neither fear nor grieve: We will return him to you and

سُورَةُ القَصَصِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

طسٓمٓ ﴿١﴾

تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾

نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ
بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾

إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا
يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ
وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ كَانَ مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾

وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟
فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً
وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾

وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَٰمَٰنَ
وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ ﴿٦﴾

وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ
عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ
إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ﴿٧﴾

include him among the message bearers." (She did accordingly.)

فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُوا۟ خَٰطِـِٔينَ ﴿٨﴾

8. Then, Pharaoh's attendants happened to find him so that he might (prove to) be an enemy and (a cause of) grief for them: indeed, Pharaoh and *Haamaan* and the armies of both of them were sinners.

وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

9. And Pharaoh's wife said, "(He is) the coolness (consolation) of the eye for me and for you: do not put him to death, it may be that he benefits us or we may adopt him (as our) son." And they did not realize (the outcome).

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا ۖ إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠﴾

10. And the heart of Moses' mother came to be impatient (restless for Moses): she was about to disclose (the truth) about him, if We had not fortified her heart so that she should be among the believers (of Our inspiration).

وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ فَبَصُرَتْ بِهِۦ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

11. And she said to his sister, "Follow him." She, then, kept observing him from a certain distance, while they did not realize (it).

وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ ﴿١٢﴾

12. And We had, earlier, forbidden wet nurses for him (Moses) and hence, (when his sister saw it), she said, "May I lead you to such a home the people of which will bring him up (responsibly) for you and they will be sincere to him?"

فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

13. In this way, We returned him to his mother so that her eye should cool (she should be consoled) and she should not grieve and so that she should know that Allah's promise is true, but most of them do not know.

SECTION 2

14. And when he attained his full maturity and ripened into growth and development, We gave him (the power of) judgement and knowledge; and so do We reward the beneficent.

وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٤﴾

15. And he entered the town during its inhabitants' forgetfulness and then, he found, in it, two men fighting with each other __ one was from his group and the other from (that of) his enemy and hence, he who was from his group appealed for his help against (the man) who was from (the group) of his enemy and then, Moses struck him with the fist with the result that he killed him. He said, "It is the Devil's action. He is a clearly misleading enemy."

وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

16. He said, "O my *Rabb*! I have done wrong to myself and hence, forgive me." And then, He forgave him; Indeed, He is the Most Forgiving, the Most Merciful.

قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى فَغَفَرَ لَهُۥٓ ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٦﴾

17. He said, "O my *Rabb*! For the grace which you have conferred on me, I will, henceforth, never be the helper of criminals."

قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾

18. So, (the next morning, while going) through the town fearfully, anticipating (danger), all of a sudden, he saw (the same person) who had sought his help yesterday, was again, crying out to him for help; Moses said to him, "You are a man clearly astray."

فَأَصْبَحَ فِى ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ فَإِذَا ٱلَّذِى ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ يَسْتَصْرِخُهُۥ ۚ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِىٌّ مُّبِينٌ ﴿١٨﴾

19. But, when he intended to attack and take hold of (the man) who was the enemy of both of them, he said, "O Moses! Do you intend to kill me as you killed a man yesterday? (It appears that) you intend nothing but that you should be a tyrant in (this) land and you do not intend that you should be among the reformers."

فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ بِٱلَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِى كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ ۖ إِن تُرِيدُ إِلَّآ أَن تَكُونَ جَبَّارًا فِى ٱلْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ﴿١٩﴾

20. And there came a man from the farthest part of the town (capital territory), running (to Moses): he said, "O Moses! In fact, the nobles are consulting together about you so as to put you to death and hence, you must leave (the town at once, for) I am, indeed, among your well-wishers."

وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ ﴿٢٠﴾

21. And then, he left it (the town) fearing, anticipating (danger): he said, "O my *Rabb*! Rescue me from the wrongdoing people."

فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢١﴾

SECTION 3

22. And when he turned his face (to proceed) towards *Madyan,* he said (to himself). "I hope that my *Rabb* will lead me to the straight path."

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّىٓ أَن يَهْدِيَنِى سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾

23. And when he reached the water (well) of *Madyan,* he found, by it, a group of people watering (their animals) and he found, apart from them, two women holding in (their animals): he said, "What is the trouble with both of you?" Both of them said, "We do not water (our animals) till the shepherds go away (with their animals) and our father is very old."

وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِى حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ
رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

24. He, then, watered (their animals) for both of them and then, came back to the shade and then, he said (prayed), "O my *Rabb*! I am needy of whatever mercy You bestow on me."

فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِى عَلَى ٱسْتِحْيَآءٍ قَالَتْ
إِنَّ أَبِى يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ
لَنَا ۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ
لَا تَخَفْ ۖ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٥﴾

25. Then, one of the two (women) came to him walking in (all) modesty: she said, "My father calls you so that he should requite you with the remuneration which (is your due as a reward) for watering (our animals) for us." Hence, when he came to him and narrated (the whole) account to him, he said, "Do not fear, you have been saved from the wrondoing people."

قَالَتْ إِحْدَىٰهُمَا يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ ۖ إِنَّ خَيْرَ
مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ ﴿٢٦﴾

26. One of the two (sisters) said, "O my father! Employ him (because) the best (man) whom you can employ (should be) strong, trustworthy."

قَالَ إِنِّىٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَىَّ هَٰتَيْنِ
عَلَىٰٓ أَن تَأْجُرَنِى ثَمَٰنِىَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ
عَشْرًا فَمِنْ عِندِكَ ۖ وَمَآ أُرِيدُ أَنْ أَشُقَّ
عَلَيْكَ ۚ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ
مِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾

27. He said (to Moses), "I intend that I should marry one of my these two daughters to you on condition that you shall serve me for eight years: but, if you complete ten (years), it is. then, for you (to choose): I do not intend that I should put you to trouble; you shall find me, if Allah wills, belonging to the righteous."

قَالَ ذَٰلِكَ بَيْنِى وَبَيْنَكَ ۖ أَيَّمَا ٱلْأَجَلَيْنِ
قَضَيْتُ فَلَا عُدْوَٰنَ عَلَىَّ ۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ
وَكِيلٌ ﴿٢٨﴾

28. (Moses) said, "Such (a condition is decided) between me and you: whichever of the two terms I (choose to) complete, there must not, then, be any injustice against me and Allah is the witness to what we say."

SECTION 4

فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ

29. Hence, when Moses completed

مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟
إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ
أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

the term and set out with the members of his family, he noticed a fire from the side of the Mount Siani: he said to the members of his family, "Stay (here), I perceive a fire. Perhaps I bring, for you, some information from there or a brand of the fire so that you may warm up" (yourselves).

فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَـٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ
فِى ٱلْبُقْعَةِ ٱلْمُبَـٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَـٰمُوسَىٰٓ
إِنِّىٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ ﴿٣٠﴾

30. But, when he came to it, he was called from the right side of the valley from a tree in a blessed ground, "O Moses! I am Allah, the *Rabb* of all the worlds in the cosmos.

وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا
جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَـٰمُوسَىٰٓ أَقْبِلْ
وَلَا تَخَفْ ۖ إِنَّكَ مِنَ ٱلْـَٔامِنِينَ ﴿٣١﴾

31. And that cast your staff" (to the ground). But, when he saw it creeping as if it were a serpent, he took to flight and did not turn to look backwards; (but he was told), "O Moses! Come forward and do not fear: you are among the secure (persons).

ٱسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ
وَٱضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِ ۖ فَذَانِكَ
بُرْهَـٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ ۚ
إِنَّهُمْ كَانُوا۟ قَوْمًا فَـٰسِقِينَ ﴿٣٢﴾

32. Insert your (right) hand into the front opening (of your shirt up to your left armpit and) it will come out shiningly white without any disease and press your shoulder to yourself against fear __ these are, then, two proofs (of your commission as a messenger) from your *Rabb* to Pharaoh and his nobles; they are a transgressing people."

قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَن يَقْتُلُونِ ﴿٣٣﴾

33. (Moses) said, "O my *Rabb*! I killed a man from them and hence, I fear that they will kill me.

وَأَخِى هَـٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا فَأَرْسِلْهُ

34. And my brother Aaron, he is more eloquent in expression than I, and hence, send him with me as a

مَعِيَ رِدْءًا يُصَدِّقُنِيٓ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾

helper, he will approve (confirm) me (for) I fear that they will belie and deny me."

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِـَٔايَٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ ﴿٣٥﴾

35. Said (Allah), "We will strengthen you with your brother and grant both of you such authority as they shall not be able to get at both of you; by (the force of) Our miracles, both of you and those who follow both of you shall be the victors."

فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٣٦﴾

36. But, when Moses came to them with Our clear miracles, they said, "This is nothing but forged magic and we have not heard of such (things) among our forefathers of old."

وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٣٧﴾

37. And Moses said, "My *Rabb* knows best who has brought guidance from Him and who will have the excellent reward of the afterworld: indeed, wrongdoers do not prosper."

وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى ۖ فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ ﴿٣٨﴾

38. And Pharaoh said, "O (my) nobles! I do not know of any deity for you other than myself. O *Haamaan*! Make a fire, for me, (to burn the bricks of) clay, and then, build a towering structure for me so that I may (go up to) look at the god of Moses though I consider him among the liars."

وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

39. And he and his armed forces displayed arrogance in the land (Egypt) without any justification and they thought that they would not be returned to Us.

فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ

40. Hence, We seized him and his armed forces and then, cast them into the sea: consider, then, how

(terrible) the end of the wrongdoers was!

عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾

41. And We made them leaders, calling upon (people) to the fire (of the Hell) and, on the Day of Resurrection, they shall not be helped.

وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾

42. And We made a curse follow them through this world and, on the Day of Resurrection, also, they shall be among those remote from all good.

وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾

SECTION 5

43. And We gave Moses the Book (Torah), after We had wiped out preceding communities, as enlightening arguments for human beings and guidance and mercy so that they might bear in mind.

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

44. And you were neither on the western side (of the mountain) when We apprised Moses of (Our) decree nor were you among the witnesses (of the whole event).

وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾

45. But, We brought into being communities (after communities), and then an age (a long time) passed on them (and hence, they forgot Our message); and you were not staying among the people of *Madyan* reciting Our verses before them, but We have been sending (these messages to you).

وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

46. And you were not on the side of the Mount Sinai, when We had called for (Moses to go and warn Pharaoh), but it is by your *Rabb's* mercy (that you have been sent as a messenger) so that you should warn a people

وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

whom no other warner had come before you so that they may bear (your admonition) in mind.

47. And if it were not that, if any adversity had visited upon them as a result of what their own hands commit and hence, they would have said, "O our *Rabb*! Why had You not sent a messenger to us so that we would have followed Your verses and been among the believers," (We have sent you as the Last Messenger).

وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾

48. But when the truth came to them from Us, they said, "Why has he not been given as Moses had been given?" Had they not disbelieved in what Moses had, earlier, been given? They said, "They are two magicians, both of them help each other." And they had, further, said, "We disbelieve in each of them."

فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ ۖ قَالُوا۟ سِحْرَانِ تَظَٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ ﴿٤٨﴾

49. Say, "Bring, then, from Allah, any book that guides better than both of them (the *Quraan* and the Torah), I will follow it if you are truthful" (in your assertion).

قُلْ فَأْتُوا۟ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٩﴾

50. But, if they do not respond to you, you must, then, know that they are following, only their passions; and who is more misguided than he who follows his passions without any guidance from Allah; indeed, Allah does not guide any wrongdoing people.

فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾

SECTION 6

51. And We have been communicating them the Word *(Quraan)* (uninterru-

وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

ptedly) so that they may bear (it) in mind.

52. (Those people), whom We had given the Book before it *(Quraan)*, believe in it.

53. And when it is recited before them, they say, "We believe in it. It is the truth from our *Rabb*. We have, indeed, been muslims (submitting ourselves to Allah) before it."

54. Such (people) shall be given their reward twice because they have been patient and repel evil with good and spend some of the sustenance which We give them.

55. And when they hear nonsense, they turn away from it and say, "For us, our actions and for you, your actions __ peace be upon you __ we do not, seek (to quarrel with) the ignorant."

56. You cannot guide whom you love, but Allah guides whom He wills; and He knows best the followers of the right path.

57. And they say, "If we follow the guidance with you, we will be snatched away from our land." Have We not established, for them, a secure Holy (House) to which are gathered up fruits of everything as sustenance on Our part, but most of them do not know?

58. And how many a town (the people of) which had exceeded wrongfully and sinfully through a state of life with plenty and profusion, We have wiped out! Hence, these are their

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ
هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ
إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾

أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ
بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٥٤﴾

وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ
أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ
لَا نَبْتَغِى ٱلْجَٰهِلِينَ ﴿٥٥﴾

إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى
مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾

وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ ۚ
أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ
ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ
فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ

dwelling places which, after them, have not been inhabited but little and We have been the inheritor.

إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

59. And your *Rabb* was not apt to wipe out (the inhabitants of) towns till He had sent, to their capital, a messenger who would recite Our verses before them; and We were not apt to wipe out towns but, while their inhabitants were wrongdoers.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

60. And anything which you have been given is the enjoyment of (possession and use restricted to) the life of the world and its adornment; and what is with Allah is the best and the most lasting; do you, not, then, exercise your reason?

وَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾

SECTION 7

61. Can he, then, whom We have given an excellent promise __ and he is going to have it __ be like (the person) whom We have given to enjoy the possessions of the life of the world and then, he will, on the Day of Resurrection, be among those who shall be produced (before Allah disgracefully)?

أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَن مَّتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

62. And (remember) the Day, when He will call them out and ask, "Where are My associates whom you used to attribute" (to Me)?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾

63. (Those people) against whom our *Rabb's* warning of (punishment) turns out to be true will say, "O our *Rabb*! They are (the people) whom we led astray: we led them astray as we went astray: we absolve

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَٰؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾

ourselves (from them in Your presence): they had not been worshipping us."

64. And they will be told, "Call your associates." And then, they will call them, but they will not respond to them and they shall see the punishment; if only they had followed the right path!

وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ ﴿٦٤﴾

65. And (remember) the Day, when He calls them out and asks, "What had you replied to the message bearers" (sent to you)?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾

66. Then, all the arguments will be obscure to them on that Day and hence, they will not (be able to) ask one another (anything).

فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾

67. But as for (those people) who repent and believe and act righteously may hope that they will be among the prosperous.

فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾

68. And your *Rabb* creates what He wills and chooses (what He wills): they (the angels) have no choice; Allah is free from imperfections and He is sublime being beyond the associates which they attribute.

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

69. And your *Rabb* knows well what their breasts (hearts) hide and what they disclose.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾

70. And He is Allah other than Whom there is no god: glory to Him in the world and the afterworld and to Him belongs (absolute) judgement and to Him all of you shall be returned.

وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

71. Say, "Do you consider if Allah causes night to prevail over you continuously till the Day of Resurrection, who is the deity, besides Allah, who will bring you light? Do you not, then, listen" (to these arguments)?

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾

72. Say, "Do you consider if Allah causes day to prevail over you continuously till the Day of Resurrection, who is the deity, besides Allah, who will bring you night you repose in? Do you not, then, perceive" (it)?

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

73. And it is from His mercy that He has made night and day for you in order that you should repose during it and in order that you should seek out some of His bounty and so that you should thank (Him for these blessings).

وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

74. And (remember) the Day when He calls them out and asks, "Where are My associates whom you used to attribute" (to Me)?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾

75. And We will separate a witness from every community and then, We will say, "Bring your proof." Then, they shall come to know that the truth belongs to Allah and whatever (lies) they used to forge (against Him) shall disappear from them.

وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا۟ بُرْهَٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٧٥﴾

SECTION 8

76. Indeed, *Qaaroon* belonged to the people of Moses, but he used to wrong them and display arrogance and We had given him such treasurers as their keys used to

إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ

بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾

weigh down a group of strong men: (remember) when his people said to him, "Do not gloat over (your riches for) Allah does not love those who gloat over (their possessions),

وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْـَٔاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾

77. And you must seek the abode of the afterworld through what Allah has given you, while you must not forget your portion of this world and you must do good (to others) as Allah has done good to you and you must not seek (to cause) wrong, corruption, and disorder in the land: indeed, Allah does not like those who cause wrong, corruption, and disorder."

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ﴿٧٨﴾

78. *(Qaaroon)* said, "In fact, what I have been given is on the grounds of the knowledge I possess." Did he not know that Allah had wiped out, before him, many communities which were stronger and more numerous in manpower than he? And criminals shall not be asked about their crimes (on the Judgement Day).

فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ ۙ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

79. Then, (one day), he passed by his people in all his pomp: (those people) who used to love and strive for the life of the world said, "Would that we had as *Qaroon* has been given! Indeed, he has (been endowed with) a supremely good fortune."

وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ۚ وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ﴿٨٠﴾

80. And (those people) who had been given knowledge said, "Woe to you! Allah's reward is the best for whoever believes and acts righteously and it is not granted to (anyone) but the patient."

81. Hence, We buried him and his mansion in the ground / earth and then, there was no party, whatsoever, that could help him against Allah and he, also, could not overcome (the disaster).

فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ
لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ
وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ﴿٨١﴾

82. And (those people) who, till yesterday, desired (to have) his position, started saying, "Alas! (We had forgotten that) Allah, alone, expands the sustenance of whichever of His Own created human beings He wills and straitens (it for whom He wills): if Allah had not conferred His blessings upon us, He would have, also, buried us (in the earth). Alas! (We had forgotten that) disbelievers do not prosper."

وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ
وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ
مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا
لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾

SECTION 9

83. We will set apart this abode of the afterworld for (those people) who neither love and strive for displaying arrogance in the world nor (give rise to) any wrong, disorder, and corruption; and good end belongs to the fearing.

تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّۢا
فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

84. Whoever comes (to the afterworld) with good deeds shall have better than (what he brings) and (those people) who come (to the afterworld) with misdeeds, (as a corollary, those people) who do misdeeds, will not be requited with but what they have been doing (in the world).

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا ۖ وَمَن جَآءَ
بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ
إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾

85. Indeed, He Who has made (the communication of) the *Quraan* obligatory on you, shall lead you to (a splendid) end; say, "My *Rabb*

إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ
إِلَىٰ مَعَادٍ ۚ قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ

knows best who comes with the guidance and who is in clear misguidedness."

وَمَنْ هُوَ فِي ضَلَٰلٍ مُّبِينٍ ﴿٨٥﴾

86. And you did not expect that the Book *(Quraan)* would be communicated to you except by your *Rabb's* mercy and hence, you must not be the helper of disbelievers.

وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَٰفِرِينَ ﴿٨٦﴾

87. And they must not deflect you from Allah's verses after they have been revealed to you and you must call (them) to your *Rabb* and not belong to the polytheists.

وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿٨٧﴾

88. And you must not pray to any other deity along with Allah (for) there is no deity (worth praying to) but Him; everything is going to perish except His sway (power and authority): to Him belongs (absolute) judgement and to Him all of you shall be returned.

وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۘ لَآ إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

SURATUL`ANKABOOT (29)

The *Suratulqasas* is a stern warning to the arrogant and defiant Makkan leaders bent on persecuting the believers. The *Suratul`ankaboot* opens with a candid utterance to chasten the wavering believers into constancy and steadfastness in the face of persecution and terror given free rein to by the Makkan polytheists. Allah shall know the true from the false. But the persecutors, also, shall not go unpunished while those who suffer and keep striving for Islam shall be excellently rewarded. If young believers' parents pressure them into abandoning Islam, they must not do so, but treat them well. The tenth and eleventh verses expose such weak characters further and warn them that Allah shall know the steadfast believers from the hypocritical and opportunistic ones. The twelfth and thirteenth verses expose such polytheists as used to shake the irresolate further by their irresponsible utterances. The Surah, in this way, strives to convince the suffering and persecuted believers to have patience and wait for Allah's help because persecutors shall not go scot free. Hence, the Surah, for their encouragement and consolation, proceeds to narrate, from the fourteenth verse to the fortieth verse, what had happened to the persecutors of Noah, Abraham, Lot, *Shu`ayb, Ṣaaliḥ,* Moses, and the messenger sent to the *`Aad.*

All of them had been wiped out and, similarly, the Makkan persecutors shall not be spared if they persist in their wrongdoing, defiance, and persecution. Hence, believers led by messengers succeed and are rescued while polytheists perish because polytheism proves to be as weak as a spider's web as pictured in the forty-first verse. The believers must, therefore, rest in Allah and ponder the fate of the persecutors through ages. The forty-fourth verse, further, assures the persecuted believers that Allah has created the cosmos with justice and His justice shall appear to their entire satisfaction. The forty-fifth verse exhorts the Messenger and, through him, all the persecuted believers to recite the *Quraan* and keep to performing the obligatory prayer as it will fortify their hearts through their trials and tribulations. The forty-sixth verse restrains the believers from disputing with the people of the Book except excellently and, that too, by stressing agreed points. As the *Injeel* and the Torah were revealed, so has the *Quraan* been revealed. Those who possess the knowledge of revealed books recognize it and believe in it. The Surah, then, from the forty-eighth verse to the fifty-second verse, proceeds to convince them that the *Quraan* has been revealed to the Last Messenger who can neither read nor write and Allah is the witness to it. As for the polytheists' demand for punishment, the fifty-third, the fifty-fourth, and the fifty-fifth verses reply that it shall come upon them and the Gehenna has, already, encompassed them. The fifty-sixth verse encourages the persecuted believers to emigrate and the next three verses promise the patient and those trusting in their *Rabb* excellent reward. As for their sustenance, the sixtieth verse assures them that Allah shall take care of it.

From the sixty-first verse, the Surah, finally, proceeds to mention natural phenomena, such as the Sun, the Moon, their food, and the rainfall and argue for the oneness of Allah. If He does all such things, how can their deities be associated with Him? In fact, they do not exercise their reason, concludes the sixty-third verse. If they do, they shall not exult

in the life of the world and think of the afterworld. The sixty-fifth verse again exposes the falseness of polytheism, when they turn to Allah alone while in a felucca hemmed in by waves and forget their deities. But, when they are rescued to the land, they forget Allah and thank their deities. Similarly, they enjoy all the benefits of the peaceful Holy House in the name of Allah, but disbelieve in His oneness and believe in their false deities. They reject the truth __ the *Quraan* __ when it has come to them, only to make room for themselves in the Gehenna (Hell). The last verse, on the contrary, assures the persecuted believers suffering and striving for Allah that He shall guide them to His ways __ the ways to eternal success and salvation.

SURATUL`ANKABOOT

سُورَةُ العَنكَبُوتِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. *Alif laam meem.*

الٓمٓ ﴿١﴾

2. Do the people think that they will be left, only, that they say, "We believe" and they will not be tried out?

أَحَسِبَ النَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

3. Though We had tried out (those peoples) who had been before them and hence, Allah shall know (those people) who are true (to Him) and He shall know the lying.

وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴿٣﴾

4. Do (those people) who have been doing evils think that they will get the better of (Us)? Very bad is what they judge.

أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ﴿٤﴾

5. Whoever fears appearing before Allah (for accountability, must know that) Allah's appointed time is certain to come, and He is the Hearer, the Omniscient.

مَن كَانَ يَرْجُوا۟ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَءَاتٍ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٥﴾

6. And he who struggles (for Allah), in fact, struggles for himself; Allah can, indeed, dispense with all the inhabitants of the world.

وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ ۚ إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٦﴾

7. And We will remit the sins of (those people) who believe and do good deeds and reward them for what they have been doing (in this world) in the best manner.

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٧﴾

8. And We have enjoined man to treat his parents excellently and if both of them exert their pressure on you to attribute an associate to Me,

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۚ

إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

which you have no knowledge of, you must, in no case, obey both of them; to Me is to be your return, and then, I will tell you what you have been doing (in the world).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

9. And We will admit (those people) who believe and do good deeds among the righteous.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۚ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾

10. And, among the human beings, there are some people who say, "We believe in Allah." But, when they are persecuted for Allah's sake, they treat the persecution of human beings as Allah's punishment and if help comes from your *Rabb,* they shall say, "We have been with you." And does Allah not know best what is (hidden) in the hearts of all the human beings?

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾

11. And Allah shall know (those people) who believe and He shall know the hypocrites.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُم بِحَامِلِينَ مِنْ خَطَايَاهُم مِّن شَيْءٍ ۖ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾

12. And (those people) who disbelieve say to (those people) who believe, "Follow our way and we will bear your sins" though they are not going to bear any part of their sins at all: they are, certainly, liars.

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۖ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٣﴾

13. And they shall bear their burdens of sins and (some more) burdens along with their burdens and they shall be questioned, on the Resurrection Day, about what they have been forging.

SECTION 2

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ

14. And We sent Noah to his people and hence, he stayed among them

فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾

for a thousand years except fifty years and as a result of (their disobedience), a typhoon seized them while they were wrongdoers.

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا
آيَةً لِّلْعَالَمِينَ ﴿١٥﴾

15. But, We rescued him and the passengers of the ark (felucca) and made it a lesson (an instructive example) for all the human beings.

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٦﴾

16. And (We, also, sent) Abraham when he said to his people, "Serve (render exclusive obedience to) Allah and fear disobeying Him __ such (a course) is the best for you if you know.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ
إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ
لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ
وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

17. In fact, what you are worshipping, besides Allah, are, only, wooden or stone idols and you are forging falsehood; indeed, those (deities) whom you are worshipping, besides Allah, do not possess any power to give you sustenance, and hence, you must seek sustenance from Allah and serve (render exclusive obedience to) Him and thank Him: to Him all of you shall be returned.

وَإِن تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ
وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾

18. And if you belie and deny, (many) communities before you have belied and denied and there is no obligation on the messenger but that of the clear communication" (of the message).

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ
يُعِيدُهُ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

19. Do they not see how Allah originates (brings creation into existence from non-existence) and then, He shall restore it? Indeed, such (a restoration) is easy for Allah.

20. Say, "Travel through the Earth and then, see, (for yourselves), how He originated (brought) creation (into existence from non-existence); and then, Allah shall resurrect again; indeed, Allah possesses absolute power and authority over everything."

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْـَٔاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾

21. He will punish whom He wills and have mercy on whom He wills and to Him all of you shall be returned.

يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾

22. And all of you can neither frustrate (Him) throughout the Earth nor throughout the heaven nor do you have any protector nor any helper besides Allah.

وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

SECTION 3

23. And (those people) who disbelieve in Allah's verses and appearing before Him (for accountability are such people as) are in despair of My mercy and such (people) shall have a grievous punishment (in the afterworld).

وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُو۟لَـٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى وَأُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

24. But the response of his people was no other than that they said, "Kill him or burn him." But Allah rescued him from the fire; indeed, there are lessons in such (a story) for the people who believe.

فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

25. And (Abraham) said (to his people further), "The wooden or stone idols you have taken to (worshipping as your deities) besides Allah, (are based on) love among yourselves in the life of the world and then, on the Resurrection

وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَـٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ

بَعۡضُكُم بَعۡضٗا وَمَأۡوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾

Day, everyone of you will reject the other and curse one another and your abode shall be the fire (of the Hell) and you shall not have any helpers, whatsoever."

فَـَٔامَنَ لَهُۥ لُوطٞۘ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّيٓۖ إِنَّهُۥ هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٢٦﴾

26. Hence, Lot submitted himself to him and (Abraham) said, "I am going to emigrate to my *Rabb:* indeed, He is the Almighty, the Sole Source of wisdom."

وَوَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَ وَجَعَلۡنَا فِي ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلۡكِتَٰبَ وَءَاتَيۡنَٰهُ أَجۡرَهُۥ فِي ٱلدُّنۡيَاۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾

27. And We gave him Isaac and Jacob and kept prophethood and the Book among his descendants and gave him his reward in (this very) world and in the afterworld, he shall, certainly, be among the righteous.

وَلُوطًا إِذۡ قَالَ لِقَوۡمِهِۦٓ إِنَّكُمۡ لَتَأۡتُونَ ٱلۡفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنۡ أَحَدٖ مِّنَ ٱلۡعَٰلَمِينَ ﴿٢٨﴾

28. And (We sent) Lot (as a messenger). Remember when he said to his people, "You commit such a gross obscenity as none of the human beings has, ever, done it before you.

أَئِنَّكُمۡ لَتَأۡتُونَ ٱلرِّجَالَ وَتَقۡطَعُونَ ٱلسَّبِيلَ وَتَأۡتُونَ فِي نَادِيكُمُ ٱلۡمُنكَرَۖ فَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُواْ ٱئۡتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾

29. Do you copulate with males (commit buggery__ anal intercourse), and engage in highway robbery and commit enormities in your meeting places?" But his people had no answer except that they said, "Bring Allah's punishment on us, if you are among the truthful."

قَالَ رَبِّ ٱنصُرۡنِي عَلَى ٱلۡقَوۡمِ ٱلۡمُفۡسِدِينَ ﴿٣٠﴾

30. He said, "O my *Rabb*! Help me against a wrongdoing, disorderly, and corrupt people."

SECTION 4

وَلَمَّا جَآءَتۡ رُسُلُنَآ إِبۡرَٰهِيمَ بِٱلۡبُشۡرَىٰ قَالُوٓاْ إِنَّا مُهۡلِكُوٓاْ أَهۡلِ هَٰذِهِ ٱلۡقَرۡيَةِۖ إِنَّ أَهۡلَهَا

31. And when Our envoys (angels) reached Abraham with the good news, they said (to him), "In fact,

كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾

we are going to wipe out the inhabitants of this town: its inhabitants are, indeed, wrongdoers."

قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾

32. (Abraham) said (to them), "In it, there is Lot." They said, "We know best who in it is. We will rescue him and his household except his wife. She will be among those remaining behind."

وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾

33. And (it so happened that) when Our envoys came to Lot, he felt grieved at them and his strength failed and he could not stand (remain firm in the face of) them and they said, "You must neither fear nor grieve. We are going to rescue you and your household except your wife who is going to be among those remaining / staying behind.

إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٣٤﴾

34. We are going to bring down a punishment from the heaven on the inhabitants of this town because they have been transgressing."

وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾

35. And We have left a clear sign of it for the people who exercise their reason.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾

36. And We (sent, to the people of) *Madyan,* their brother, *Shu`ayb* and he said (to them), "O my people! You must serve (render exclusive obedience to) Allah and fear the Last Day and must not go to great lengths causing wrong, disorder, and corruption in the land."

فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٣٧﴾

37. But they belied and denied him and then, a violent tremor of the earthquake seized them and, as a result of it, all of them lay prostrate, with faces downwards on the ground in their houses.

وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ ﴿٣٨﴾

38. And (We, also, wiped out the peoples of) the *`Aad* and the *Thamood* and it is clear to you from their dwelling places (in ruins) and the Devil had adorned their actions (wrongdoings) for them and hence, prevented them from the (right) path though they were endowed with reason and insight.

وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ ﴿٣٩﴾

39. And (We wiped out) *Qaaroon* and Pharaoh and *Haamaan* though Moses had brought them clear evidences. But they displayed arrogance in the land though they could not go beyond Us.

فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

40. Hence, We punished each (of them) for his sin and hence, among them, there were (those people) on whom We sent a strong wind scattering pebbles and, among them, there were (those people) whom a blast seized and, among them, there were (those people) whom We buried in the earth and, among them, there were (those people) whom We drowned; and Allah was not such as to wrong them, but they themselves used to wrong themselves.

مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾

41. The image of (those people) who take protectors besides Allah is like that of the spider (which) makes a house (web) and indeed, the weakest of the houses is the spider's house (web) if they only knew!

إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾

42. Indeed, Allah knows which (deity) they pray to besides Him; and He is the Almighty, the Sole Source of wisdom.

43. And We give these (instructive) examples (of ruined peoples) for (to the benefit of) human beings and nobody, but the learned, comprehends them.

وَتِلْكَ ٱلْأَمْثَـٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَـٰلِمُونَ ﴿٤٣﴾

44. Allah has created the heavens and Earth with an end (a sublime purpose and a limit); indeed, in such (a creation) there is a (great) lesson for the believers.

خَلَقَ ٱللَّهُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾

SECTION 5

45. You must peruse the Book (the *Quraan*) which is being revealed to you and perform the obligatory prayer: indeed, (the performance of) the obligatory prayer restrains (the performers) from obscenities and what is universally known to be evil: and remembering Allah is, certainly, the greatest (of all acts) and Allah knows what all of you do.

ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَـٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

46. And you must not dispute with the people of the Book but in a manner that is the best except (those people) who, among them, do wrong and you must say, "We believe in what has been revealed to us and had been revealed to you and our God and your God is one and we submit ourselves to Him."

وَلَا تُجَـٰدِلُوٓا۟ أَهْلَ ٱلْكِتَـٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ۖ وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَـٰهُنَا وَإِلَـٰهُكُمْ وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٤٦﴾

47. And, similarly, We have revealed the Book *(Quraan)* to you; hence, (those people) whom We had given the Book will believe in it and among them, there are (those people) who do believe in it; and nobody repudiates Our verses but the disbelievers.

وَكَذَٰلِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ ۚ فَٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ يُؤْمِنُونَ بِهِۦ ۖ وَمِنْ هَـٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ ۚ وَمَا يَجْحَدُ بِـَٔايَـٰتِنَآ إِلَّا ٱلْكَـٰفِرُونَ ﴿٤٧﴾

48. And you could neither, before it (the *Quraan),* read any book nor write it (with a pen) in your right hand: had it been so, the upholders of falsehood would have been sceptical (about it).

وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ
بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾

49. On the contrary, it (the *Quraan* comprises) clear arguments (existing) in the hearts of (those people) who have been given knowledge; and nobody repudiates Our verses except the wrongdoers.

بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟
ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ
إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾

50. And they say, "Why have miracles not been bestowed on him from his *Rabb*?" Say, "In fact, miracles are, only, with Allah and I am, in fact, only, a clear warner."

وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ ۖ
قُلْ إِنَّمَا ٱلْـَٔايَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ
مُّبِينٌ ﴿٥٠﴾

51. Does it not suffice for them that We have revealed, to you, the Book that is being recited before them? Indeed, in such (a revelation), there is mercy and admonition for the people who believe.

أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ
يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً
وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

SECTION 6

52. Say, "Allah suffices to be a witness between me and you: He knows what is throughout the heavens and the Earth and (those people) who believe in falsehood and disbelieve in Allah are (the people) who are the losers (misled and ruined)."

قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ
مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ
ءَامَنُوا۟ بِٱلْبَٰطِلِ وَكَفَرُوا۟ بِٱللَّهِ أُو۟لَٰٓئِكَ
هُمُ ٱلْخَٰسِرُونَ ﴿٥٢﴾

53. And they are pressing for punishment to you; and if there had not been an appointed term, the punishment would, certainly, have visited upon them and it shall visit upon them suddenly and they shall not be conscious of it.

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ ۚ وَلَوْلَآ أَجَلٌ مُّسَمًّى
لَّجَآءَهُمُ ٱلْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾

54. They are pressing for punishment to you, while the Hell has, already, encompassed the disbelievers.

يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ
وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾

55. The Day when the punishment overcomes them from above them and from below their feet, (they shall realize and then, Allah) will say, "Taste what you used to do."

يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ
أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾

56. O My servants who believe! Indeed, My Earth is vast and hence, to Me, alone, you must serve (render exclusive obedience).

يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ
فَإِيَّٰىَ فَٱعْبُدُونِ ﴿٥٦﴾

57. Everybody is going to taste death, and then, to Us all of you shall be returned.

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

58. And We will lodge (those people) who believe and do good deeds in the upper chambers __ under which rivers will be flowing __ of the Paradise in which they shall abide eternally; what an excellent reward for the doers (of good)__

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم
مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ
فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٥٨﴾

59. (The people) who are patient and trust in their *Rabb*!

ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾

60. And there is many an animal that does not bear its sustenance: Allah gives them sustenance and you, also, (your sustenance); and He is the Hearer, the Omniscient.

وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا
وَإِيَّاكُمْ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٠﴾

61. And if you ask them who has created the heavens and the Earth and subjected the Sun and the Moon to a law, serviceably, they shall say "Allah." Where, are, then, they, weak-mindedly, being deterred (from the guidance)?

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ
ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾

62. Allah, (alone), expands sustenance for whichever of His Own created human beings He wills and straitens (it for whom He wills); indeed, Allah has the knowledge of everything.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

63. And if you ask them who sends water from the clouds and then, vivifies the land by it after its death, they shall say "Allah." Say, "Glory to Allah." But most of them do not exercise their reason.

وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِن بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

SECTION 7

64. This life of the world is nothing but sport and amusement; and the home of the afterworld is, indeed, (the place) of eternal life; if only they knew (it)!

وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

65. Hence, when they go on board a felucca (a sailing vessel), they pray to Allah dedicating (their) odedience (exclusively) to Him: but, when He rescues them (safe from dangers) to the land, soon after that, they start attributing associates (to Him)

فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾

66. So that they may be thankless for what We have given them and so that they may enjoy themselves: they shall, soon, know (the consequence).

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾

67. Do they not consider that We have made (Makka) a secure holy place (for them) while people are snatched around them? Do they, even then, believe in falsehood and disbelieve in Allah's grace?

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾

68. And who is the worst wrongdoer than he who forges falsehood against Allah or belies and denies the truth *(Quraan)* when it comes to him? Is not, in the Hell, the abode of such disbelievers?

69. And We will guide Our ways to those people who struggle for Us; and Allah is, indeed, with the beneficent (doers of good).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْكَافِرِينَ ﴿٦٨﴾

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ
وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

SURATURROOM (30)

In the preceding surah, it has been shown that, in the final analysis, persecutors perish and the persecuted prosper. The *Suraturroom* proves it historically and foretells in AD 614 what materializes in AD 624. The Surah, from the fourth verse to the seventh verse, predicts the fulfilment of Allah's promise in future, at that time, entirely incredible. In AD 614 when Islam was only four years old and the Last Messenger's following was very small, it was incredible that, in AD 624 the Messenger would defeat the Makkan polytheists at *Badr* and Heraclius, the Byzantine emperor, would rout the Persian army in Azerbaijan, to the great joy of the believers.

But polytheists do not believe in Allah's promise because they are blinded to the afterlife by the cerecloth of materiality and hence, they do not ponder their own selves. When Allah has created everything in this cosmos with a purpose, with wisdom and with a term, based upon justice, how can, then, this cosmos and man go without them, so argues the eighth verse? Justice demands judgement after the end of life in the afterlife. Hence, in this very world the peoples and communities that had been belying and denying their messengers and books had been wiped out, concludes the tenth verse. Hence, the Makkan polytheists must heed this warning or perish like them. The eleventh verse states, in fine, the whole truth. The Surah, then, from the twelfth verse to the sixteenth verse, portrays the plight and despair of the polytheists and the joy and reward of the believers. Since this cosmos is based on justice, Allah must be declared free from imperfections and praised as given in the seventeenth and eighteenth verses.

From the nineteenth verse to the twenty-fifth verse, the Surah stresses resurrection for accountability and the unity of the Godhead. It recounts five of His signs to prove His omnipotence and providence which lead man, by pondering, knowledge, and reasoning, to the inescapable conclusion that he shall be resurrected for the accountability of his actions to meet the ends of justice. According to the twenty-sixth verse, resurrection is far easier for Him than origination. The next two verses argue against polytheism which is both against reason and without any basis in knowledge.

Hence, from the thirtieth verse to the thirty-second verse, the Surah enjoins the Messenger and, through him, all the believers, to keep their faces fixed on Islam __the true submission to Allah __ single-mindedly, fear Him, perform the obligatory prayer, and shun polytheism in all its forms. The next two verses expose the duality in the conduct of a polytheist and the thirty-fifth verse dismisses it as hollow. The next verse, again, exposes a polytheist's lack of trust in Allah Who, alone, as the thirty-seventh verse shows, expands, or straitens anyone's sustenance, while he thinks it to be circumstantial. Hence, the thirty-eighth verse enjoins the believers to spend what they can afford on the needy, thereby ensuring their prosperity and the thirty-ninth verse expresses His displeasure at loans advanced on interest.

The Surah proceeds to assert Allah's omnipotence in the fortieth verse and pinpoints polytheism the root of all wrong, corruption, and disorder on land and water and illustrates it by the example of the doomed communities, guilty of polytheism, in the forty-second verse. Hence, the Messenger is, again, enjoined to shun polytheism in toto before the Day comes upon them to be judged by Allah. The forty-fourth and the forty-fifth verses present both the groups __ those who will be punished and those who will be rewarded. The forty-sixth verse, again, mentions His providence which polytheists repudiate. The forty-seventh verse shows the punishment of such criminals and assures help for believers. The forty-eighth verse, again, points up His omnipotence and providence which result in, as the fiftieth verse shows, the vivification of the dead earth. In such a way, Allah shall resurrect human beings for accountability. But, since the Makkan polytheists were unresponsive to these pearls of wisdom, the Messenger is told in the fifty-second and fifty-third verses to turn away from them.

The Surah, in its fifty-fourth verse, proceeds to show His omnipotence and omniscience in bringing man to life. It is not for nothing. The purpose is to give man freedom and choice in this world and then, resurrect him to judge his conduct. The Surah, from the fifty-fifth verse to the fifty-seventh verse, pictures the resurrection as a foregone conclusion.

The Surah, finally, in the last three verses, exposes the obstinacy and unreason of polytheists in not heeding the message of the *Quraan* and consoles the Messenger and assures him that he is following the truth and they must not make light of him. Allah shall help him and His promise of the success of Islam shall materialize and polytheism shall be eliminated. And it did happen as promised.

SURATURROOM

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

1. *Alif laam meem.*
2. The Byzantine have been overcome
3. In the nearby land and they shall, soon, after their being overcome, overcome (the Persians)
4. In a few (from three to nine) years: authority belonged to Allah before (this event) and (it shall belong to Him) after (that); and, on that day, believers shall rejoice
5. In Allah's help __ He helps whom He wills and He is the Almighty, the Most Merciful.
6. (It is) Allah's promise __ Allah does not go back on His Own promise. But most of the human beings do not know.
7. They know only the outward of the life of the world and they are wholly unmindful of the afterlife.
8. And do they not think in their hearts, "Allah has not created the heavens and the Earth and what is between the two but with (a sublime) end and for a fixed term (a limited period of time)?" And most of the human beings disbelieve in appearing before their *Rabb* (for Judgement).
9. And do they not travel through the Earth so that they should see, (for

سُورَةُ الرُّومِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾

غُلِبَتِ الرُّومُ ﴿٢﴾

فِيٓ أَدْنَى الْأَرْضِ وَهُم مِّنۢ بَعْدِ
غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾

فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ
وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ
الْمُؤْمِنُونَ ﴿٤﴾

بِنَصْرِ اللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ
وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾

وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ وَعْدَهُۥ وَلَٰكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿٦﴾

يَعْلَمُونَ ظَٰهِرًا مِّنَ الْحَيَوٰةِ الدُّنْيَا وَهُمْ عَنِ الْءَاخِرَةِ
هُمْ غَٰفِلُونَ ﴿٧﴾

أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ مَّا خَلَقَ اللَّهُ السَّمَٰوَٰتِ
وَالْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ
وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمْ
لَكَٰفِرُونَ ﴿٨﴾

أَوَلَمْ يَسِيرُوا۟ فِى الْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ

themselves), how (terrible) the end of (those people) who (existed) before them was? They were stronger than they (the Makkans) and had tilled (prepared and cultivated for crops) the earth and made her thrive more than what they have made her thrive and their (own) messengers had brought them clear evidences. Hence, Allah was not such as to wrong them. But they used to wrong themselves.

أَلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

10. Then, the end of (those people) who had done evil was hellfire because they had belied and denied Allah's verses and they used to laugh at them.

ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ أَن كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَكَانُوا۟ بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾

SECTION 2

11. Allah, alone, originates the creation and then, He shall restore it (at the Resurrection) and then, you shall be returned to Him.

ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

12. And the Day when the Hour of Resurrection breaks out (begins suddenly), criminals shall be driven to despair and stupefied.

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ﴿١٢﴾

13. And among their associates, they will not have any intercessors (to intercede for them) and they will, themselves, reject (disbelieve in) their associates.

وَلَمْ يَكُن لَّهُم مِّن شُرَكَآئِهِمْ شُفَعَٰٓؤُا۟ وَكَانُوا۟ بِشُرَكَآئِهِمْ كَٰفِرِينَ ﴿١٣﴾

14. And the Day when the Hour of Resurrection breaks out (begins suddenly), on that Day, (all the human beings) shall stand divided into (believers and disbelievers).

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾

15. But, as for (those people) who believe and do good deeds, they shall, consequently, be made to rejoice in a luxuriant garden.

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾

16. And as for (those people) who disbelieve in and belie and deny Our verses and appearing (before Allah for accountability in) the afterlife, (are the people who) shall be caught up in punishment.

وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلْـَٔاخِرَةِ فَأُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿١٦﴾

17. Hence, you must declare Allah free from imperfections, when you enter upon the evening and when you enter upon the morning__

فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

18. And glory (abiding praise and thanksgiving) belongs to Allah throughout the heavens and the Earth and (you must declare Him free from imperfections) at nightfall and when you enter upon (the time) of the Sun's decline from the noon.

وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

19. He takes what is alive out of what is dead and He takes what is dead out of what is alive and He vivifies the land after its death; and, in this way, you shall be taken out (raised from the dead).

يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾

SECTION 3

20. And among His signs, (one of them), is that He created you from the earth and since then, you have been proliferating, as man, (through procreation).

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾

21. And among His signs, (yet another) is that He created wives for you, from your own selves, so that you should find repose with them and effected love and mercy between you; indeed, in such (a grace), there

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

are lessons for those people who ponder,

22. And among His signs are the creation of the heavens and the Earth and the diversity of your languages and your colours; indeed, in (all) such (things) there are lessons for the learned.

وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴿٢٢﴾

23. And among His signs are your sleep by night and day and your seeking of His bounty; indeed, in (all) such (things) there are lessons for those who listen.

وَمِنْ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

24. And among His signs are that He shows you lightning (inspiring) fear and hope and sends water from the clouds and then, by it, He vivifies the land after its death; indeed, in (all) such (phenomena), there are lessons for the people who exercise their reason.

وَمِنْ ءَايَٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

25. And among His signs are that the heaven and the Earth are functioning under His command; furthermore, whenever He gives you a call (to come out) of the Earth, you shall, all of a sudden, rise (from the dead).

وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾

26. And to Him belong whoever are throughout the heavens and the Earth __ all (of them) are obedient to Him.

وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿٢٦﴾

27. And it is He Who originates creation and then, He shall restore it (at the Resurrection) and it is the easiest for Him; to Him belongs transcendent excellence throughout the heavens and the Earth; and

وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾

He is the Almighty, the Sole Source of wisdom.

SECTION 4

28. He gives you an example from your own selves: do you take any of those (slaves) whom your right hands possess as associates in whatever sustenance We provide you with, so (with the result) that you are equal (to them) in it (what you possess), fearing for them as you fear for yourselves? In this way, do We expound (Our) verses in detail for the people who exercise their reason.

ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم
مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ
فِى مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ
كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ
ٱلْءَايَٰتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

29. On the contrary, (those people) who do wrong follow their passions without any knowledge: who can, then, guide whom Allah has misguided? And they shall not have any helpers.

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ ۖ
فَمَن يَهْدِى مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَا لَهُم
مِّن نَّٰصِرِينَ ﴿٢٩﴾

30. Hence, you must keep your face fixed, single-mindedly, on the Islamic way of life (submission to Allah; and keep following) Allah's nature on which He has created human beings; there can be no change in Allah's creation __ such is the Islamic way of life, straight, without any deviation from rectitude, but most of the human beings do not know.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ
ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ
ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

31. You must turn to Him repentantly and fear disobeying Him and perform the obligatory prayer and must not belong to polytheists.

مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾

32. (You must not) belong to (those people) who have split (divided into disagreeing and hostile parties) their way of life (handed down to them by Abraham) and fallen into

مِنَ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا ۖ
كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

factions: (the members of) each faction rejoice in what they have with them.

33. And when any distress afflicts human beings, they pray to their *Rabb,* turning to Him repentantly. Afterwards, when He makes them taste mercy on His part, soon after that, a faction of them (starts) attributing associates (deities) to their *Rabb,*

وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْا۟ رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

34. (Only) to be thankless for what We have given them. "Hence, enjoy yourselves a little. You shall, soon, know" (the outcome of your conduct).

لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾

35. Have We revealed, to them, any authorization that speaks (testifies) to the associates which they have been attributing to Him?

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ ﴿٣٥﴾

36. And when We give human beings to taste (an act of) mercy, they rejoice in it and if any adversity afflicts them for (as the penalty of) what their own hands commit, they lose all hope all at once.

وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُوا۟ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

37. Do they not see that Allah, alone, expands sustenance for whom He wills and straitens (sustenance for whom He wills)? Indeed, in (all) such (matters) there are lessons for the people who believe.

أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

38. Hence, you must give a relative his right and a poor man and a traveller / wayfarer (their rights); such (a course) is the best for (those people) who seek Allah's pleasure and (the people) such (as these) are going to prosper.

فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٣٨﴾

39. And whatever interest (bearing loan) you give so that it should grow further with (the aggregate) of other people's moneys, in Allah's view, it does not grow and whatever *zakaat* (charitable offerings) you give (needy people, exclusively), seeking Allah's pleasure (grows) and hence, such (people as give charities) are going to multiply (their wealth).

وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾

40. (It is) Allah Who creates you and then, gives you sustenance and then, causes you to die and then, (at the Resurrection), He shall bring you back to life: is there any of your associates who can, at all, do any of such things? He is free from imperfections and sublime, being beyond the associates which they attribute.

ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

SECTION 5

41. Wrong, corruption, and disorder appear on land and sea as a result of what the hands of human beings commit so that He should make them taste (the bitter fruits) of some of (the evils) which they do so that they may turn (to Him seeking forgiveness).

ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

42. Say, "Travel through the Earth and then, see, (for yourselves), how (terrible) the end of (those people) who existed before (in the past) was! Most of them were polytheists."

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤٢﴾

43. Hence, you must keep your face fixed on the Islamic way of life, straight, without any deviation from rectitude before there comes the Day that shall not be repelled on

فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾

Allah's part: on that Day, they (all the human beings) shall split up (into groups).

44. Whoever disbelieves (must know that) his disbelief shall, necessarily, go against him and (those people) who act righteously, necessarily, smooth out (their ways) for themselves

مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَٰلِحًا
فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾

45. So that He should reward (those people) who believe and do good deeds from His bounty; indeed, He does not like disbelievers.

لِيَجْزِيَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٤٥﴾

46. And among His signs, (one of them), is that He sends winds announcing good news and (He does it) so that He should make you taste some of His mercy and so that feluccas should sail under His command and so that you should seek out some of His bounty and so that you should thank (Him).

وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ وَلِيُذِيقَكُم
مِّن رَّحْمَتِهِۦ وَلِتَجْرِيَ ٱلْفُلْكُ بِأَمْرِهِۦ
وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾

47. And We had sent messengers, before you, to their peoples and hence, they had brought them clear evidences (but they disbelieved in them) and then, We inflicted punishment on (those people) who used to commit crimes and helping believers has been incumbent on Us.

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم
بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟ ۖ وَكَانَ حَقًّا
عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴿٤٧﴾

48. (It is) Allah Who sends winds and then, they raise clouds and then, He spreads them in the sky as He wills and separates them into parts and then, you see rain falling from within them: consequently, when He causes it to fall on some of His Own created human beings on whom He wills (it to fall), they, all of a sudden, start rejoicing (at it),

ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ
فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا فَتَرَى
ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ ۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ
مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

وَإِن كَانُوا۟ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِۦ لَمُبْلِسِينَ ﴿٤٩﴾

49. Though, before it (the rain) was bestowed on them, before it (their rejoicing), they had been driven to despair.

فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ ذَٰلِكَ لَمُحْىِ ٱلْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٥٠﴾

50. Hence, look at the effects of Allah's mercy how He vivifies the land after its death; indeed, such is (Allah Who) is going to bring the dead to life (at the Resurrection) and He has absolute power and authority over everything.

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا۟ مِنۢ بَعْدِهِۦ يَكْفُرُونَ ﴿٥١﴾

51. And if We send such a wind (as a result of which) they see it turn yellow, even after that, they will persist in disbelieving.

فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٥٢﴾

52. So, you can neither make the dead listen nor can you make the deaf hear (your) call (your plea to submit to the message), when they turn their back (on the message).

وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾

53. And you cannot guide the blind away from their straying: you cannot make (anyone) hear (your message) but (those people) who believe in Our verses and hence, they will submit themselves (to Allah).

SECTION 6

ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿٥٤﴾

54. (It is) Allah Who creates you from (a state of) weakness and then, gives you strength after weakness and then, (again), gives you weakness and old age after strength; He creates what He wills and He is the Omniscient, the Omnipotent.

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟

55. And the Day when the Hour of Resurrection breaks out, criminals

غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾

will swear (that) they have not stayed but for an hour; similarly, they used to be deterred, feeblemindedly, (from the guidance in the world).

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ فَهَٰذَا يَوْمُ الْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾

56. And (those people), who were given knowledge and belief (while living in the world), will say, "According to Allah's record, you have stayed up to the Resurrection Day: this is, then, the Resurrection Day. But you had no knowledge" (in the world).

فَيَوْمَئِذٍ لَّا يَنفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

57. On that Day, then, neither will their apology benefit (those people) who do wrong (in the world) nor will they be allowed to seek to please (Allah).

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِآيَةٍ لَّيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾

58. And We have given every kind of argument in this *Quraan* for (the guidance of) human beings and if you bring them any agrument, (those people) who disbelieve shall say, "You are nothing but the bringers of falsehood."

كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾

59. In this way, does Allah seal the hearts of (those people) who do not have the knowledge (of the Book).

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

60. Hence, you must be patient (because) Allah's promise is, certainly, true and (those people) who are not firmly convinced (of it) must not scare you away into ignorance.

SURAH LUQMAAN (31)

The Surah *Luqmaan* consists of such verses, asserts the second verse, as proceed from the *Quraan* __ the book of wisdom __ and they are for the beneficent not the evildoers. Those who profit from it shall prosper because it originates from the knowledge and wisdom of Allah Who has done what the tenth verse specifies. But those who, without knowledge, oppose the *Quraan,* ridicule it and buy diverting gossip, shall suffer interminably and grievously. They are the arrogant and the defiant__ such is the message of the Surah up to the eleventh verse.

The Surah, then, proceeds to mention *Luqmaan* __ a sage of Yemen __ who had submitted himself to Allah, the Unique. Since the *Quraan* is the incarnation of the divine wisdom, *Luqmaan's* wisdom has been mentioned as corroborative to the *Quraan* in that the Makkan polytheists were, consistently, rejecting it as false and forged, little realizing that a wise man of their own land had said what the *Quraan* has been inculcating upon them. The essence of wisdom is thanksgiving to Allah and it is diametrically opposed to polytheism being then practised by the Makkans. The Surah, from the thirteenth verse to the nineteenth verse, presents nine pearls of wisdom with the first being the negation of polytheism. The fourteenth and fifteenth verses occur parenthetically as Allah's enjoinment, with the rest of them being *Luqmaan's* advice to his son and they are the essence of Islam.

The Surah, then, in the first part of the twentieth verse urges the polytheists to consider why they should thank Allah. But, instead of thanking Him for all the external and internal blessings which He has conferred on them, they dispute about Allah. Exposing their arrogance, the twenty-first verse concludes that they do not follow what Allah has revealed __ the *Quraan* __ and go on treading, unthinkingly, in the footsteps of their forefathers. The twenty-second verse restates, in brief, the gist of Islam echoing the third verse above. The twenty-third and twenty-fourth verses, after consoling the Messenger in his distress for the polytheists, threaten them with a harsh punishment as they are being led by the Devil to the Hell. Although they know that Allah has created the entire cosmos, yet they do not acknowledge it and thank Him, though to Him, not to their deities, belongs what is throughout the cosmos, so argue the twenty-fifth and twenty-sixth verses. Hence, glory (adoring praise and thanksgiving) is to Him alone. His excellent attributes are so innumerable, states the twenty-seventh verse, that they cannot be recorded. The twenty-eighth verse is the gist of His omnipotence as shown in the foregoing verses. In the next four verses, the Surah argues for His oneness and against polytheism with reference to natural phenomena the observation of which results in two types of characters __ one patient and thankful to Allah and the other treacherous and thankless to Him.

If Allah is so omnipotent, the thirty-third and the thirty-fourth verses assert that the Resurrection for accountability to establish ultimate justice shall come to pass and hence, all the human beings must fear it. But it has been kept hidden to put them to the

test as certain matters of their daily experience mentioned in the last verse have been withheld from their knowledge. They know that they shall take place, but absolute certainty regarding them eludes all the human beings. Such is the certainty of the Doomsday, the Resurrection, and the Judgement.

Signs underlined connote that they are proof positive that Allah is Unique in exercising His sovereignty over the entire cosmos for man's providence and hence, he must submit himself to Him.

SURAH LUQMAAN

سُورَةُ لُقْمَانَ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. *Alif laam meem.*

الٓمٓ ﴿١﴾

2. These are the verses of the Book of wisdom,

تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ﴿٢﴾

3. Guidance and mercy for the beneficent

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾

4. Who perform the obligatory prayer and pay *zakaat* and they are such (people) as are firmly convinced of the afterlife.

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

5. Such (people) (tread) on (the path of) their *Rabb's* guidance and such (people) are going to prosper.

أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾

6. And among the human beings, there are such (people) as exchange diverting gossips (for guidance) so as to misguide (other human beings) from Allah's path without any knowledge and treat it a laughing stock; such (people) shall have a humiliating punishment.

وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾

7. And when Our verses are recited before him, he turns away, displaying arrogance, as if he did not hear them, as if he had deafness in both of his ears and hence, announce "the good news" of a grievous punishment to him.

وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

8. (Those people) who believe and do good deeds shall have the gardens of bliss.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ ﴿٨﴾

خَٰلِدِينَ فِيهَاۖ وَعۡدَ ٱللَّهِ حَقّٗاۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٩

9. They are going to abide among them eternally: Allah's promise (shall hold) true; and He is the Almighty, the Sole Source of wisdom.

خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيۡرِ عَمَدٖ تَرَوۡنَهَاۖ وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٖۚ وَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ فَأَنۢبَتۡنَا فِيهَا مِن كُلِّ زَوۡجٖ كَرِيمٍ ١٠

10. He created the heavens without pillars __ you see them __ and rooted towering mountains into the Earth so that she should not be convulsed (shaken violently) with you and He spread every kind of animal throughout her (the Earth); and We send, from the clouds, water and then, We grow, throughout her (the Earth), every kind of excellent vegetation.

هَٰذَا خَلۡقُ ٱللَّهِ فَأَرُونِي مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦۚ بَلِ ٱلظَّٰلِمُونَ فِي ضَلَٰلٖ مُّبِينٖ ١١

11. Such is Allah's creation: show me, then, what (those deities) whom (you worship), besides Him, have created; on the contrary, the wrongdoers are in clear error (astray from the right path).

وَلَقَدۡ ءَاتَيۡنَا لُقۡمَٰنَ ٱلۡحِكۡمَةَ أَنِ ٱشۡكُرۡ لِلَّهِۚ وَمَن يَشۡكُرۡ فَإِنَّمَا يَشۡكُرُ لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ حَمِيدٞ ١٢

12. And We had given *Luqmaan* wisdom: (We told him), "You must thank Allah." And he who thanks (Allah) thanks, only, for himself and whoever is thankless (to Him must know that) Allah is, then, self-sufficient, praiseworthy.

وَإِذۡ قَالَ لُقۡمَٰنُ لِٱبۡنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشۡرِكۡ بِٱللَّهِۖ إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ ١٣

13. And (remember) when *Luqmaan* said to his son while he was exhorting him (to virtue), "O my son! You must not attribute an associate to Allah: indeed, attributing an associate (to Allah) is a terrible wrongdoing." __

وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حَمَلَتۡهُ أُمُّهُۥ

14. And We have enjoined man (to treat) both of his parents (beneficently): his mother carries

him in her womb, bearing weakness upon weakness and his weaning occurs in two years. (Hence, We, further, enjoin him), "Thank Me and both of your parents: to Me is to be the return."

وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾

15. And if both of them strive to pressure you into attributing an associate to Me, which you have no knowledge, you must not, then, obey both of them and keep living with both of them in the world in all fairness and follow the path of whoever turns to me repentantly; then, to Me is to be your return and then, I will tell you what you have been doing (in the world).__

وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

16. "O my son! If anything were (worth) the weight of a grain of mustard and it were (hidden) in a rock or (anywhere) throughout the heavens or throughout the Earth, Allah shall bring it; Allah is, indeed, subtle, aware (well-informed).

يَٰبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

17. O my son! You must perform the obligatory prayer and enjoin what is universally known to be good and forbid what is universally known to be evil and be patient against what afflicts you: indeed, such (instructions) as these are some of the matters (calling for) resoluteness.

يَٰبُنَىَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٧﴾

18. And you must neither turn your face disdainfully from human beings nor walk on the earth insolently: indeed, Allah does not like any self-conceited, boastful person.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

19. And you must adopt a middle course in your walk and lower your voice; in fact, the most abominable of voices is the voice of a donkey."

وَٱقۡصِدۡ فِي مَشۡيِكَ وَٱغۡضُضۡ مِن صَوۡتِكَۚ
إِنَّ أَنكَرَ ٱلۡأَصۡوَٰتِ لَصَوۡتُ ٱلۡحَمِيرِ ﴿١٩﴾

SECTION 3

20. Do you not consider that Allah has subjected what is throughout the heavens and what is throughout the Earth to a law serviceably for you and conferred His graces on you fully, both external and internal while, among the human beings, there are (those people) who dispute about Allah without any knowledge and without any guidance and without any illuminating book.

أَلَمۡ تَرَوۡاْ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ
وَأَسۡبَغَ عَلَيۡكُمۡ نِعَمَهُۥ ظَٰهِرَةٗ وَبَاطِنَةٗۗ وَمِنَ ٱلنَّاسِ
مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَلَا هُدٗى
وَلَا كِتَٰبٖ مُّنِيرٖ ﴿٢٠﴾

21. And when they are told, "Follow what Allah has revealed," they say, "We will, on the contrary, follow (the path) on which we found our forefathers." And (will they continue following it), even if the Devil is calling them towards the punishment of the flaming fire?

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلۡ نَتَّبِعُ
مَا وَجَدۡنَا عَلَيۡهِ ءَابَآءَنَآۚ أَوَلَوۡ كَانَ
ٱلشَّيۡطَٰنُ يَدۡعُوهُمۡ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٢١﴾

22. And whoever submits himself wholly to Allah __ and he is beneficent __ comes to hold the firmest handle and to Allah turns the end of all the matters.

وَمَن يُسۡلِمۡ وَجۡهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحۡسِنٞ
فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰۗ
وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلۡأُمُورِ ﴿٢٢﴾

23. And whoever disbelieves (cannot harm you) and hence, his disbelief must not grieve you; to Us is to be their return and then, We will tell them what they have been doing; Allah, in fact, knows the secrets (hidden) in human breasts.

وَمَن كَفَرَ فَلَا يَحۡزُنكَ كُفۡرُهُۥٓۚ إِلَيۡنَا مَرۡجِعُهُمۡ
فَنُنَبِّئُهُم بِمَا عَمِلُوٓاْۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٣﴾

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ
إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾

24. We will let them enjoy themselves a little and then, compel them to a heavy punishment.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ
اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

25. And if you ask them who has created the heavens and the Earth, they will, certainly, say, "Allah." Say, "Glory to Allah." But most of them do not know.

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّ اللَّهَ
هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾

26. To Allah belongs what is throughout the heavens and the Earth; indeed, Allah, alone, is the Most Self-sufficient, the Most Praiseworthy.

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ
وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ
مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

27. And if all the trees that exist throughout the Earth, turn into pens and the ocean, seven (more) oceans helping it after it, (turns into ink), even then Allah's glories, (if written), shall not come to an end: indeed, Allah is mighty, wise.

مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۗ
إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾

28. Your creation and your resurrection (the rising again to life of all the human dead at the Last Judgement) are nothing but like (those of) a single person: in fact, Allah hears, sees (everything).

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ
فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

29. Do you not see that Allah merges night in day and merges day in night and He has subjected the Sun and the Moon to a law? Each (of them) shall keep on moving (in space) up to an appointed term and that Allah is aware (well-informed) of what you do?

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ
الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

30. Such is (the case) because (it is) Allah Who is the Truth and that (the other deities) whom they

pray to, besides Him, are false and Allah, is, indeed, the Most High, the Most Sublime.

31. Do you not see that a felucca (a sailing vessel) sails on (the waters of) the sea by Allah's grace so that He should show you some of His signs; indeed, in such (a phenomenon) there are lessons for every person, very patient and very thankful (to Allah).

أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

32. And when waves cover them like awnings, they pray to Allah dedicating their obedience exclusively to Him, but, when He rescues them (safe from dangers) to the land, there are, then, among them, those who act moderately (and others who act immoderately); and nobody repudiates Our verses/signs but every person treacherous and thankless.

وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

33. O human beings! You must fear disobeying your *Rabb* and dread the Day when neither any father will stand his son in good stead nor any son will stand his father in good stead at all; indeed, Allah's promise is true and hence, neither the life of the world must delude you nor any deluder must delude you about Allah.

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾

34. Indeed, with Allah is the knowledge of the Hour of Resurrection and He sends rain and He knows what is in the wombs and nobody knows what one will do (good or evil) tomorrow and nobody knows in which land one will die; indeed, Allah is omniscient, cognizant.

إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

SURATUSSAJDA (32)

The *Suratussajda,* as the subsidiary of the Surah *Luqmaan,* turns, thematically, to its prototype the *Suratulfurquaan,* and asserts that the *Quraan* is the gradual revelation from the *Rabb* of the cosmos to the Last Messenger whose prime role is to warn the Makkan polytheists and then, the entire humankind. But they call him a forger. The Surah, then, proceeds, from the fourth verse to the ninth verse, to assert the omnipotence and providence of Allah __ the Sender of the *Quraan* __ Whom they must thank rather than defy arrogantly and acknowledge Him as such.

The Surah, then, proceeds, from the tenth verse to the fourteenth verse, to contradict the polytheistic notion that Resurrection for the accountability of human actions will not take place. The Surah, on the contrary, presents it as an accomplished fact to warn them of thinking that they will go scot-free in the afterworld the emergence of which is absolutely necessary for the establishment of absolute justice.

The Surah, then, proceeds, from the fifteenth verse to the twenty - second verse to present two types of human beings __ those who accept the *Quraan* and submit themselves to its discipline and those who reject the *Quraan* and defy its discipline. Naturally, the former shall be rewarded and the latter, punished.

The Surah, finally, proceeds, from the twenty - third verse to the thirtieth verse to close the argument. It tells the Makkan polytheists that as the Torah had been revealed to Moses to guide the children of Israel, similarly the *Quraan* has been revealed to the Last Messenger. Hence, they must heed his warning, learn their lesson from the ruins of the doomed peoples, and ponder His providence in driving clouds laden with water. They must believe in the Messenger and the *Quraan* to preclude punishment. But, if they do not do so, the Judgement Day shall not benefit them at all. Let them await the consequence of their rejection.

SURATUSSAJDA

سُورَةُ السَّجْدَةِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. *Alif laam meem.*

الٓمٓ ﴿١﴾

2. The revelation of the Book *(Quraan),* portion by portion, __ there is no doubt about it __ is from the *Rabb* of all the worlds in the cosmos.

تَنزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ
مِن رَّبِّ الْعَالَمِينَ ﴿٢﴾

3. Do they say (that) he (the Messenger) has forged it? On the contrary, it is the truth from your *Rabb* so that you should warn a people whom no warner had come before you (came to them), so that they should follow the right path.

أَمْ يَقُولُونَ افْتَرَاهُ ۚ بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ
لِتُنذِرَ قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ
لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾

4. (It is) Allah Who created the heavens and the Earth and what is between the two, in six days (phases), and then, He acceded to the throne (assumed sovereignty of the entire cosmos): you have neither any helper/protector nor any intercessor other than Him; do you, not, then, bear in mind?

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ مَا لَكُم
مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

5. He regulates every affair from the heaven to the Earth and then, it ascends (rises) to Him in a day the measure of which is one thousand years by the calculation which you make.

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ
فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾

6. Such is (Allah, Who) knows well the unseen and the seen, the Almighty, the Most Merciful,

ذَٰلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾

7. Who beautifies everything (that) He creates and He originated man's creation from clay.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ
الْإِنسَانِ مِن طِينٍ ﴿٧﴾

ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ﴿٨﴾

8. Then, He initiated his generation from the essence of a contemptible water (semen).

ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ
ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا
مَّا تَشْكُرُونَ ﴿٩﴾

9. Then, He composed him (harmoniously and proportionately) and breathed some of His (creative) spirit into him and He has granted you the powers of hearing and sight and hearts; (but) little do you thank (Him).

وَقَالُوٓا۟ أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍۭ ۚ
بَلْ هُم بِلِقَآئِ رَبِّهِمْ كَٰفِرُونَ ﴿١٠﴾

10. And they say, "When we disappear into the earth, shall we, really, (be raised) into a new creation?" On the contrary, they disbelieve in appearing before their *Rabb* (for accountability).

SECTION 2

قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

11. Say, "The angel of death, whom you have been entrusted to, shall cause you to die and then, you shall be returned to your *Rabb*."

وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ
عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا
نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

12. If you could only see when criminals, stooping their heads from shame before their *Rabb,* (will say), "O our *Rabb*! We have seen and heard, and hence, return us (to the world), we will act righteously (because, now), we are firmly convinced."

وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا
وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ
مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾

13. (They will, then, be told), "If We had willed, We would have given every person his guidance, but the warning of punishment, on My part, has turned out to be true (that) I will fill the Hell with jinn and human beings all (together).

فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ
إِنَّا نَسِينَٰكُمْ ۖ وَذُوقُوا۟ عَذَابَ

14. Hence, taste (the punishment) because you had neglected appearing, on this Day of yours,

(before Me for accountability), We, also, neglect you and taste eternal punishment for what you used to do" (in the world).

15. Indeed, in Our verses, believe, only, (those people) who, when they are admonished by them, fall prostrating themselves and declare (Him) free from imperfections with glory to their *Rabb* and they do not display arrogance. ۩

16. Their sides withdraw from beds, they pray to their *Rabb* fearing and hoping and they spend some of the sustenance which We give them.

17. Hence, nobody knows what coolness of the eyes (delight) is hidden for them (in the afterworld) as a reward for what they do (in the world).

18. Will, then, he who is a believer be like one who is a transgressor? They can never be equal.

19. As for (those people) who believe and do good deeds, they shall have the gardens of permanent abode, as a hospitable treatment, for what they do (in the world).

20. And as for (those people) who transgress (the bounds), the fire (of the Hell) shall be their permanent abode: whenever they want to go out of it, they will be returned into it and they will be told, "Taste the punishment of the fire which you used to belie and deny" (in the world).

ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾

إِنَّمَا يُؤْمِنُ بِـَٔايَـٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا
خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ
وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا
وَطَمَعًا وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ ﴿١٦﴾

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ
بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ
لَّا يَسْتَوُۥنَ ﴿١٨﴾

أَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَلَهُمْ
جَنَّـٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٩﴾

وَأَمَّا ٱلَّذِينَ فَسَقُوا۟ فَمَأْوَىٰهُمُ ٱلنَّارُ ۖ كُلَّمَآ أَرَادُوٓا۟
أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟ فِيهَا وَقِيلَ لَهُمْ ذُوقُوا۟
عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٠﴾

21. And We will make them taste some punishment drawing near (in this very world) besides the worst punishment, (to be meted out to them in the afterworld), so that they should return (to submission).

وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

22. And who is a worse wrongdoers than he who is admonished by his *Rabb's* verses and then, he turns away from them? We are, certainly, going to inflict punishment on (all) the criminals.

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾

SECTION 3

23. And We gave the Book (Torah) to Moses __ hence, you must not be in doubt of appearing (before Him on the Last Day) and We made it (a source of) guidance for the children of Israel.

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ وَجَعَلْنَـٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾

24. And We appointed, among them, leaders who used to guide (the people) under Our command as long as they (the leaders) had patience (steadfastness and forbearance) and were firmly convinced of Our verses.

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَـٰتِنَا يُوقِنُونَ ﴿٢٤﴾

25. Indeed, your *Rabb,* alone, shall judge among them, on the Day of Resurrection, about what they have been differing with one another (in the world).

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

26. And has it not guided them how many communities in whose dwelling places they move about, We have wiped out before them? Indeed, in all such (historical evidences and ruins) there are lessons. Do they not, then, listen?

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَـٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ ۖ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ
وَأَنْفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

27. And do they not consider that We drive (clouds laden with) water to a barren land and then, by it We grow crops from which their grazing animals and they themselves eat (get food and fodder)? Do they, not, then, perceive?

وَيَقُولُونَ مَتَىٰ هَٰذَا الْفَتْحُ إِن كُنتُمْ
صَادِقِينَ ﴿٢٨﴾

28. And they say, "When will this judgement come to pass, if you are truthful?"

قُلْ يَوْمَ الْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ
وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾

29. Say, "On the Judgement Day, their belief shall not benefit (those people) who disbelieve and they shall not be granted any respite."

فَأَعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُم
مُّنتَظِرُونَ ﴿٣٠﴾

30. Hence, turn away from them and await (the Day), they are, also, awaiting.

SURATULAḤZAAB (33)

The *Suratulaḥzaab* completes the fourth group of surahs. The Surah sums up all the discussions, completes the *Shari`ah* like the *Suratunnoor,* and opens with the exhortation to the Messenger to fear Allah, not listen to disbelievers and hypocrites, follow what is being revealed to him, and trust in Allah. Hence, the Messenger and the message exist as an indivisible unity in this Surah throughout. He is the focus of attention in relation to His message. The fourth verse puts forward the proposition that Allah has not made two hearts in the inside of any man __ contraries and contradictions cannot make a person as they will mar him. Uttering *Ziḥar* (you are to me like my mother's back) to one's wife or treating adoptive sons as true sons is, therefore, against Allah's guidance. The fifth verse states the real position about them. The sixth verse, unambiguously, determines, for all time, the true position of the Messenger __ he "is far worthier to be held dearer by the believers than their own selves and his wives are their mothers" __ he is the Father Figure of the entire *Ummah* and Abraham its Patriarch. The seventh and eighth verses specify that a binding obligation has been imposed on all the messengers including, of course, the Last Messenger to the effect that all of them shall communicate His message to human beings truthfully and all of them shall be questioned about it on the Judgement Day.

From the ninth verse to the twenty-seventh verse, the Surah proceeds to demonstrate how the Messenger and his companions feared Allah, did not bow to disbelievers and hypocrites, followed what was revealed to him, reposed their trust in Allah, and came out of the most trying period of about four weeks during the siege of the *Aḥzaab* unscathed, unimpaired, and undaunted to the chagrin of their enemies who had, in this offensive, succeeded in forging the alliance of all the forces hostile to Islam __ the *Quraysh,* the Jews, and all the main tribes in the whole of `Arabia. Their siege lasted for more than twenty-five days in winter and then, Allah sent a strong wind against them to frustrate their evil designs. The Messenger's leadership and the believers' devotion, along with Allah's help, drove the enemy back. The twenty-sixth and twenty-seventh verses are about the *Banu Qurayẓa,* a Jewish tribe in the outskirts of Medina. Since they had colluded with the enemy in spite of a treaty, they were, after the Allied forces had raised the siege, attacked, and extirpated.

From the twenty-eighth verse to the thirty-fifth verse, the Surah proceeds to warn the Messenger's wives to be on their guard against the evil designs of hypocritical women. The role of the hypocrites who were, already, in collusion with the Jews, has been mentioned sufficiently from the twelfth verse to the twentieth verse in the Surah. Their women were no less active. The hypocrites' role in forging a slander against one of the wives of the Messenger who was their main target finds mention in the *Suratunnoor.* In the very beginning of the Surah, the position of the Messenger has, already, been determined as the Father Figure of the entire *Ummah* and his wives being the mothers of all the believers. The Messenger has, also, been called the ideal of the believers in the twenty-first verse. Hence, these eight verses have, exclusively, been addressed to his wives, reminding them of their high position,

warning them of any obscenity, telling them to talk straight, and enjoining them to keep to their houses without displaying their charms. They promise the wives purification and a great reward if they practice them and they did so in letter and spirit.

The Surah, then, proceeds, from the thirty-sixth verse to the forty-eighth verse, to carry into effect the purpose of the fourth and the fifth verses. The superstition that adoptive sons are true sons must be broken and Allah does it, as the Surah shows it with an obligatory verse __ the thirty-eighth verse __ and takes the responsibility of the Messenger's marriage with *Zaynab* on Himself to put an end to all speculations. The fortieth verse declares him to be Allah's messenger and the Last of the prophets and the forty-fifth and forty-sixth verses specify his role as such. The forty-eighth verse consoles the Messenger in the wake of hypocrites' rumours and machinations against him and Islam and tells him to trust in Allah and neglect them.

The forty-ninth verse supplements the third verse of the *Suratunnisaa'*. It occurs parenthetically. The Surah, then, proceeds, up to the fifty-second verse, to permit the Messenger to have in his marriage such wives as he desires and thinks necessary for the communication of His message and the dissemination of Islam among womenfolk.

The Surah, then, proceeds, from the fifty-third verse to the sixty-second verse, to lay down certain rules for the believers. The fifty-third verse prohibits them from entering the Messenger's house uninvited or staying there and marrying his wives after him. The fifty-fifth verse occurs in clarification of the thirty-first verse of the *Suratunnoor* where, from the twenty-seventh verse to the thirty-first verse, such instructions have been given. The fifty-sixth verse tells the believers of the sublime position held by the Messenger for whom all of them must, also, pray to Allah instead of hurting him. The fifty-ninth verse read with the fifty-second verse of this Surah and the thirty-first verse of the *Suratunnoor* clearly points to the segregation of women, veiling themselves, and covering their persons with a sheet of cloth to hide their adornments while going out.

The Surah, again, takes notice of hypocrites and rumour mongers from the sixtieth verse to the sixty-second verse and threatens them to cease their machinations or be punished and killed.

The Surah, finally, proceeds, from the sixty-third verse to the sixty-eighth verse, to give a horrifying glimpse of the Judgement Day, when disbelievers shall repent of how they had conducted themselves in the world. Then, the Surah exhorts the believers to fear Allah, speak aright, and obey Allah and His Messenger to achieve supreme success. It goes on, further, in the last two verses, to remind man of his great trust __ freedom of action with a mind full of amazing skill, ability to acquire knowledge, and the capacity to do good or evil. Those who use this freedom of action aright, exercise their mind judiciously, and apply themselves to do good, shall prosper in this world and be entitled to the Paradise. But those who act differently shall perish and entitle themselves to the Hell __ thus suggest the last two verses.

SURATULAHZAAB

سُورَةُ الأَحْزَابِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. O Prophet! You must fear Allah and not follow the disbelievers and the hypocrites: indeed, Allah has knowledge, wisdom.

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾

2. And you must follow what is being revealed to you from your *Rabb;* indeed, Allah is cognizant of what all of you do.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾

3. And you must trust in Allah; and Allah suffices *(for you)* to trust in.

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾

4. Allah has not made two hearts in the inside of any man; and He does not make your wives, with whom you separate by uttering *zihaar* (you are, to me, like my mother's back), your mothers; and He does not make your adoptive sons your (true) sons; (all) such (utterances) are your own words (merely spoken) by your mouths (without any basis) and Allah states the truth and He guides the (true) path.

مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۖ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

5. You must call them after (the names of) their fathers __ that is the most equitable in Allah's view; but, if you do not know their fathers, they are, then, your brothers in Islam and your friends; and it will not be held to be a sin against you in what you err about it but (it will be held a sin) in what your hearts resolve to do; and Allah is forgiving, merciful.

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾

6. The Prophet is worthier (to be held dear) by the believers than their own selves and his wives are their mothers and blood relations

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ

فِي كِتَٰبِ ٱللَّهِ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُهَٰجِرِينَ
إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا
كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ﴿٦﴾

are worthier (to be held dear) to one another according to Allah's decree than the believers and the emigrants (in general) except that you do a good turn to your friends; such (an enjoinment) is recorded in the Book *(Quraan)*.

وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ
وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم
مِّيثَٰقًا غَلِيظًا ﴿٧﴾

7. And imagine when We imposed their obligation on the prophets, and on you (the Last Messenger) and on Noah and Abraham and Moses and Jesus, Mary's son and We imposed a binding obligation on them,

لِّيَسْـَٔلَ ٱلصَّٰدِقِينَ عَن صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَٰفِرِينَ
عَذَابًا أَلِيمًا ﴿٨﴾

8. So that He should question the truthful about their truth (the truth revealed to them); and He has prepared a grievous punishment for (all) the disbelievers.

SECTION 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ
إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا
لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

9. O (the people) who believe! Remember Allah's grace for you when armies came upon you, but then, We, also, sent a wind against them and such armies as you did not see; and Allah was observing (closely) what you were doing,

إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ
وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ
ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا ﴿١٠﴾

10. When they came upon you from the high (eastern side of) you and from the low (western side of) you (the people of Medina) and when eyes dimmed and hearts reached larynges and you entertained (strange) notions about Allah,

هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾

11. At that time, the believers were tried out and shaken with a violent shake.

12. And remember when the hypocrites and (those people) in whose hearts there is a disease were saying, "Allah and His Messenger have promised us nothing but delusion."

وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾

13. And, (also, remember) when a faction of them said, "O the people of *Yathrib*! It is no place for you (to stay the course) and hence, (let us) return" (from here); and a faction among them, asking permission of the Prophet, said, "In fact, our houses are exposed" (to danger), though they were not exposed (to danger): they did not intend but fleeing (from the front).

وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

14. If they had been attacked from its sides and then, asked (to raise) a commotion (a civil insurrection in Medina), they would have complied with it and not hesitated in (doing) it but little,

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَـَٔاتَوْهَا وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾

15. Though they had sworn by Allah and committed themselves earlier that they would not take to flight and Allah's obligation shall be questioned.

وَلَقَدْ كَانُوا۟ عَٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾

16. Say, "Fleeing will never benefit you, if you flee from death or being killed and, even then, you will not be allowed to enjoy (life) but a little."

قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

17. Say, "Who is he who can protect you from Allah, if He wills (to cause) you an injury or wills (to show) you any mercy?" And they shall, neither, find any friend nor any helper for themselves besides Allah.

قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾

18. Allah, certainly, knows those hindering (defensive preparations) among you and those saying to their brothers, "Come on to us," and they do not turn up (to show their) strength (the power of resisting attack) but few.

أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

19. They are stingy towards you but, when fear comes, you see them looking at you with their eyes turning round (in their sockets) like (the eyes of a person) who were fainting from death: but, when fear goes, they hurt you with (their) sharp tongues, being avaricious of wealth; such (people) do not believe and hence, Allah has nullified their actions; and such (nullification) is easy enough for Allah (to do).

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِن يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُم بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنبَائِكُمْ ۖ وَلَوْ كَانُوا فِيكُم مَّا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾

20. They think that the allied forces have not gone and if the allied forces came upon (Medina again), they would wish that they lived among the desert dwellers (and from there) asked after your reports and if they were among you, they would not fight but little.

SECTION 3

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

21. For you, there is, certainly, in Allah's Messenger an excellent ideal (a perfect type as a standard for imitation) for whoever fears Allah and the Last Day and remembers Allah frequently.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۚ وَمَا زَادَهُمْ

22. And when the believers saw the allied forces, they said, "This is what Allah and His Messenger had promised us and Allah and His

إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾

Messenger had spoken the truth." And it did not but intensify them in belief *(eimaan)* and submission (to Allah).

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾

23. Among the believers, there are (many) men who have proved to be true to what they had committed themselves to and sworn by Allah and committed themselves: hence, among them, (there are some) who, (after fulfilling their vows), have concluded their term of life (breathed their last) and among them (there are others) who are, still, waiting (for their turn) and they have not changed (a whit)

لِّيَجْزِىَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾

24. So that Allah should reward the truthful for their truth and punish the hypocrites, if He so wills or turns to them forgivingly; indeed, Allah is forgiving, merciful.

وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

25. And Allah drove back (those people) who disbelieved (the allied forces) with (all) their rage: they could not obtain any good (from their planned attack on Medina); and Allah sufficed for the believers in the battle; and Allah is strong, mighty.

وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾

26. And He made (those Jews) who, belonging to the people of the Book, had helped them (the allied forces), come down from their fortresses and cast (such) terror into their hearts (that) you started killing a group and taking prisoners (another) group.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾

27. And He made you inherit their land and their houses and their properties and such land as you had never set foot on; and Allah possesses absolute power and authority over everything.

SECTION 4

28. O Prophet! Tell your wives, "If you desire burningly the worldly life and its adornment, you should, then, come to me, I will give you (proper) compensation and divorce (set you free from the marriage bond) you, divorcing very gracefully.

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ
أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

29. And if you love Allah and His Messenger and (the eternal) home of the afterworld, (you must, then, know that) Allah has, certainly, prepared, for the beneficent, among you, a great reward.

وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْءَاخِرَةَ
فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾

30. O Prophet's wives! Punishment shall be doubled for whoever, among you, commits any manifest obscenity; and such (a punishment) is easy enough for Allah.

يَٰنِسَآءَ ٱلنَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ
يُضَٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾

31. And We will give her reward twice to whoever, among you, obeys Allah and His Messenger humbly and acts righteously and We have, (already), prepared for her a generous sustenance.

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ
صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا
كَرِيمًا ﴿٣١﴾

32. O Prophet's wives! You are not like any of the women (in general). If you guard yourselves against His disobedience, you must not soften (the tone of) your speech so that he who has a disease in his heart should covet (in any way) and you must talk straight and fair

يَٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ ۚ
إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ
ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾

33. And keep to your houses and not display your charms (like) the displaying of charms (during the days of) the Ignorance of old (preceding Islam) and perform the obligatory prayers and pay *zakaat*

وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ
ٱلْأُولَىٰ ۖ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ
وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ

and obey Allah and His Messenger; in fact, what Allah wills is that He should remove, __ O Messenger's household, __ (all the moral) filth from you and cleanse you, cleansing you (of sin).

عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

34. And you must bear in mind (and relate them to others) Allah's verses and the wisdom which are perused in your houses; indeed, Allah is subtle, cognizant."

وَٱذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ ۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

SECTION 5

35. Indeed, for submitting men and submitting women and believing men and believing women and obeying men and obeying women and truthful men and truthful women and patient men and patient women and humble men and humble women and alms giving men and alms giving women and fasting men and fasting women and men protecting their private parts and women protecting their private parts and men remembering Allah frequently and women remembering (Allah frequently), Allah has prepared forgiveness and a supreme reward.

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّآئِمِينَ وَٱلصَّآئِمَٰتِ وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

36. And when Allah and His Messenger decide a matter, there is no choice left for them about any of their matters, neither for a believing man nor for a believing woman: and whoever disobeys Allah and His Messenger, surely, strays (from the guidance) going clearly astray.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾

37. And remember when you (the Messenger) were talking to *(Zayd)* on whom Allah had conferred His grace and you had, also, conferred

وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى

فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ
أَحَقُّ أَن تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا
زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ
فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

a favour, "Retain your wife *(Zaynab)* for yourself and fear Allah," while you kept hidden in your heart what Allah was going to disclose (at last) and you feared the people while Allah is the most entitled that you should fear Him: hence, when *Zayd* separated from her and divorced her, We married her to you so that there should be no (undue) restriction on the believers in the case of the wives of their adoptive sons when they separate from them and divorce them; and Allah's command had to take effect (in this matter).

مَّا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ
اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ ۚ
وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾

38. There is no restriction on the Prophet in what Allah has made obligatory on him (to do: such has been) Allah's practice among (the Prophets) who have preceded (him); and Allah's command has, ever, been a predetermined decree (for)

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ
وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٩﴾

39. (Those prophets) who used to communicate Allah's messages and fear Him and they did not fear anyone except Allah and Allah suffices for holding (human beings) accountable.

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ
اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٤٠﴾

40. Muhammed is not the father of any of your men but Allah's Messenger and the Last of the prophets and Allah knows everything.

SECTION 6

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

41. O (the people) who believe! Remember Allah, remembering (Him) frequently

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

42. And declare Him free from imperfections in the morning and in the evening.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم

43. (It is) He Who bestows His mercy on you and His angels (also, pray to Him for His mercy and blessings

مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

on you) so that He should bring you out of darkness (upon darkness and lead you) towards the light of (the guidance); and He is very merciful with the believers.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾

44. Their (the angels') salutation, the day they meet Him, will be, "Peace." And (Allah) has prepared, for them, a generous reward.

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

45. O Prophet! We have, certainly, sent you as a witness and as an announcer of good news and as a warner

وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾

46. And as one calling to Allah by His authorization and as a luminous lamp (furnishing the light of the guidance in the dark).

وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾

47. And you must announce good news to the believers that they shall have a great bounty from Allah.

وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾

48. And you must not follow the disbelievers and the hypocrites and ignore their hurt and affront and trust in Allah; and Allah suffices (for you) to trust in.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾

49. O (the people) who believe! When you marry believing women and then, you divorce them before you touch (have conjugal relations with) them, for your part, on them, there is no (obligation of) *'iddah* (the prescribed period of waiting during which a woman cannot remarry after being widowed or divorced) which you have to consider: hence, you must give them some compensation and divorce (set them free from the marriage bond) them very gracefully.

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحۡلَلۡنَا لَكَ أَزۡوَٰجَكَ ٱلَّٰتِيٓ ءَاتَيۡتَ أُجُورَهُنَّ وَمَا مَلَكَتۡ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيۡكَ وَبَنَٰتِ عَمِّكَ وَبَنَٰتِ عَمَّٰتِكَ وَبَنَٰتِ خَالِكَ وَبَنَٰتِ خَٰلَٰتِكَ ٱلَّٰتِي هَاجَرۡنَ مَعَكَ وَٱمۡرَأَةً مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا لِلنَّبِيِّ إِنۡ أَرَادَ ٱلنَّبِيُّ أَن يَسۡتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ ٱلۡمُؤۡمِنِينَۖ قَدۡ عَلِمۡنَا مَا فَرَضۡنَا عَلَيۡهِمۡ فِيٓ أَزۡوَٰجِهِمۡ وَمَا مَلَكَتۡ أَيۡمَٰنُهُمۡ لِكَيۡلَا يَكُونَ عَلَيۡكَ حَرَجٞۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ﴿٥٠﴾

50. O Prophet! We declare lawful, for you, the wives whom you have paid their bride moneys and whom your right hand possesses (slave girls) being from (the spoils of war) which Allah has bestowed on you and your paternal uncles' daughters and your paternal aunts' daughters and your maternal uncles' daughters and your maternal aunts' daughters who have emigrated with you and the believing woman who has given herself unreservedly to the Prophet if the Prophet intends to marry her __ purely for you excluding all the believers __ We know what We have made obligatory on them about their wives and whom their right hands possess (slave girls) so that there must not be any restriction on you and Allah is forgiving, merciful.

تُرۡجِي مَن تَشَآءُ مِنۡهُنَّ وَتُـٔۡوِيٓ إِلَيۡكَ مَن تَشَآءُۖ وَمَنِ ٱبۡتَغَيۡتَ مِمَّنۡ عَزَلۡتَ فَلَا جُنَاحَ عَلَيۡكَۚ ذَٰلِكَ أَدۡنَىٰٓ أَن تَقَرَّ أَعۡيُنُهُنَّ وَلَا يَحۡزَنَّ وَيَرۡضَيۡنَ بِمَآ ءَاتَيۡتَهُنَّ كُلُّهُنَّۚ وَٱللَّهُ يَعۡلَمُ مَا فِي قُلُوبِكُمۡۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمٗا ﴿٥١﴾

51. Of them, you may keep away from yourself whom you wish and accommodate yourself to whom you wish: and it will not be a sin against you whoever you desire (to take again) from whom you had kept away; such (a course) is the nearest that their eyes shall cool down (they shall be delighted) and not grieve and they shall be pleased with what you give all of them; and Allah knows well what is in your hearts; and Allah has knowledge, forbearance.

لَا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعۡدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنۡ أَزۡوَٰجٖ وَلَوۡ أَعۡجَبَكَ حُسۡنُهُنَّ إِلَّا مَا مَلَكَتۡ يَمِينُكَۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ رَّقِيبًا ﴿٥٢﴾

52. After that, (other) women are neither lawful for you nor can you change them for any (other) wives, even if their beauty excites your wonder except whom your right hand possesses and Allah is watchful of everything.

SECTION 7

53. O (the people) who believe! You must not enter the Prophet's houses except that you are permitted to a meal, without waiting for its cooking, but, when you are invited, only then, you should enter and when you have eaten, you should disperse and you must not involve yourselves in conversation; in fact, all such (acts) hurt the Prophet. But he is ashamed of you (to express his embarrassment) and Allah does not feel ashamed of (telling you) the truth; and when you ask them (the Prophet's wives) of anything, you must ask them (of it) from behind the curtain; such (a practice) is the purest for your hearts and their hearts; and neither does it become you that you should hurt Allah's Messenger nor (it is lawful) that you should, ever, marry his wives after him; such (acts) are outrageous in Allah's view.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ
إِلَّآ أَن يُؤۡذَنَ لَكُمۡ إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ إِنَىٰهُ
وَلَٰكِنۡ إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ فَإِذَا طَعِمۡتُمۡ فَٱنتَشِرُواْ
وَلَا مُسۡتَـٔۡنِسِينَ لِحَدِيثٍۚ إِنَّ ذَٰلِكُمۡ كَانَ يُؤۡذِي
ٱلنَّبِيَّ فَيَسۡتَحۡيِۦ مِنكُمۡۖ وَٱللَّهُ لَا يَسۡتَحۡيِۦ
مِنَ ٱلۡحَقِّۚ وَإِذَا سَأَلۡتُمُوهُنَّ مَتَٰعٗا فَسۡـَٔلُوهُنَّ
مِن وَرَآءِ حِجَابٖۚ ذَٰلِكُمۡ أَطۡهَرُ لِقُلُوبِكُمۡ
وَقُلُوبِهِنَّۚ وَمَا كَانَ لَكُمۡ أَن تُؤۡذُواْ رَسُولَ
ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ
إِنَّ ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ عَظِيمًا ٥٣

54. Whether you disclose anything or hide it (does not make any difference) because Allah knows everything well.

إِن تُبۡدُواْ شَيۡـًٔا أَوۡ تُخۡفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ
شَيۡءٍ عَلِيمًا ٥٤

55. There is neither any sin against them (the wives) about their fathers nor (about) their sons nor (about) their brothers nor (about) the sons of their brothers nor (about) the sons of their sisters nor (about) the women (friendly to them) nor (about) those whom their right hands possess (their slave girls, if they come in to see them); and (O Prophet's wives)! You must keep fearing Allah; Allah is the witness to everything.

لَّا جُنَاحَ عَلَيۡهِنَّ فِيٓ ءَابَآئِهِنَّ وَلَآ أَبۡنَآئِهِنَّ
وَلَآ إِخۡوَٰنِهِنَّ وَلَآ أَبۡنَآءِ إِخۡوَٰنِهِنَّ وَلَآ أَبۡنَآءِ أَخَوَٰتِهِنَّ
وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتۡ أَيۡمَٰنُهُنَّۚ وَٱتَّقِينَ ٱللَّهَۚ
إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدًا ٥٥

56. Allah certainly, bestows His mercy on the Prophet and His angels (pray to Him to bestow His mercy on him). O (the people) who believe! You must, also, pray to Allah to bestow His mercy on him and salute (wish him peace in a spirit of) submission.

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا ﴿٥٦﴾

57. Allah curses (those people) who hurt Allah and His Messenger in the world and the afterworld and He has prepared a humiliating punishment for them.

إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِي ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴿٥٧﴾

58. And (those people) who hurt believing men and believing women without their having committed (any sin) bear (the burden of) a slander and a clear sin.

وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُواْ فَقَدِ ٱحْتَمَلُواْ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

SECTION 8

59. O Prophet! You must tell (instruct) your wives and your daughters and the believers' women that they must hang a large rectangular piece of cloth over them (their persons); such (a practice) is most appropriate that they will be recognized and hence, they will not be hurt and Allah is forgiving, merciful.

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾

60. If the hypocrites and (those people) who have a disease in their hearts and the rumour mongers do not cease (their designs) in Medina, We will set you on them and then, they shall not live close by you in it (Medina) except for a little while.

لَّئِن لَّمْ يَنتَهِ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِي ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ﴿٦٠﴾

مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ﴿٦١﴾

61. They shall be cursed, wherever they are found, seized and killed mercilessly.

سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾

62. (Such has been) Allah's practice among (the peoples) who have preceded (gone before you) and you shall not find Allah's practice changing.

يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾

63. People ask you about the Hour of Resurrection: say, "Its knowledge is, only, with Allah." And what do you know the Hour of Resurrection may have drawn near?

إِنَّ ٱللَّهَ لَعَنَ ٱلْكَـٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾

64. In fact, Allah curses disbelievers and keeps ready a blazing fire for them.

خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾

65. They shall abide in it eternally, finding neither any protector nor any helper.

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَـٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا ﴿٦٦﴾

66. The Day when their faces are rolled through the fire, they shall say, "Would that we had obeyed Allah and obeyed the Messenger!"

وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا ﴿٦٧﴾

67. And they will, (further), say, "O our *Rabb*! We used to obey our leaders and elders and hence, they had led us astray from the right path.

رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

68. O our *Rabb*! Award them double punishment and curse them, cursing in a big way."

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾

69. O (the people) who believe! You must not be like (those people) who had hurt Moses (by slandering him), but Allah absolved him of what they had said (against him); and he was very illustrious in Allah's view.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا ﴿٧٠﴾

70. O (the people) who believe! You must fear disobeying Allah and speak aright,

يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

71. He shall reform your actions and forgive your sins and whoever obeys Allah and His Messenger shall achieve supreme success.

إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

72. We laid (the obligation of) the trust (obedience with the freedom of choice) on the heavens and the Earth and the mountains, but they refused to bear it and shrank from it in fear and man bore it (the obligation of this trust): he is, indeed, very wrongful (and) ignorant (of his own obligation).

لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٣﴾

73. (Hence there must be accountability of all the human beings on the Judgement Day) so that Allah should punish hypocritical men and hypocritical women and men attributing (deities to Him) and women attributing (deities to Him) and Allah should turn forgivingly to believing men and believing women and Allah is forgiving, merciful.

SURAH SABA (34)

The Surah *Saba* begins the fifth group of surahs. It has sixteen surahs in all up to the *Suratulḥujuraat.* Although all the three components of the message of the *Quraan* __ the unity of the Godhead, the office of bearing the divine message, and the afterworld __ are in common among all of them, yet the thrust of all of them is the affirmation of the oneness or uniqueness of Allah. But this theme has been treated variously and propounded differently. Hence, the thrust of the Surah *Saba* is thanksgiving and it is due to Allah alone, not to any supposed deities, as the opulent Makkan polytheists, living in ease and luxury, had presumed without any knowledge. The Surah, therefore, proceeds, from the first verse to the ninth verse, to justify it, in this world and the afterworld, for Allah, the Sovereign of the cosmos, the Omniscient, and the Omnipotent Creator. Nothing is beyond His power. Nothing escapes His knowledge. He shall resurrect human beings for accountability so as to reward the believers and punish the disbelievers __ such is the quintessence of the message of the Book revealed to the Messenger and it is acknowledged, argues the sixth verse, by all those people who have the knowledge of the scriptures of the past or the cognition of the natural phenomena. But the opulent Makkan polytheists, the eighth verse says, call him a forger or an insane person without pondering his message. In response to their demand for miracles, the ninth verse draws their attention towards the cosmos as well as threatens them to punish them.

The Surah, then, proceeds from the tenth verse to the twenty-first verse to prove that, if opulent Makkan polytheists, in their arrogance, fail in thanksgiving, they must remember David and Solomon who were far more opulent, powerful, and resourceful than they are and they used to thank Allah humbly unlike them. The fifteenth verse gives the example of Saba. As long as the people were thankful to Allah in acknowledgement of His blessings and mercy and submitted themselves to His guidance, they were prosperous. But, when they turned away from Him thanklessly, they were wiped out. There is a lesson for them in it, if, at all, they want to bear in mind the manifold blessings given to them by Allah in the form of the Holy Ka'ba.

The Surah, then, proceeds, from the twenty-second verse to the twenty-seventh verse, to debunk polytheism which is the worst negation of thanksgiving. The deities whom polytheists worship do not possess any authority anywhere. They shall not help their worshippers on the Judgement Day. Allah, the Most High, the Most Sublime, sustains them and hence, they must thank Him. But, if they do not listen to the Messenger in their arrogance, Allah shall judge between him and them on the Judgement Day because He is the Most Omniscient Judge.

The Surah, then, from the twenty-eighth verse to the thirty-ninth verse, proceeds to expose their ingratitude further. Instead of thanking Allah for having sent the Last Messenger among them to guide the entire humankind through them, they ask him

frivolous questions as given in the twenty-eighth verse and refuse to believe in the *Quraan* which has been revealed to him to guide them. The Surah, then, proceeds to portray their plight up to the thirty-third verse on the Judgement Day. The dialogue is between the leaders __ the Makkan polytheists living in opulence, ease, and luxury __ and their followers who were weakened into being led by them. All of them shall confront the punishment __ their leaders for misleading them and the led for submitting themselves to them and not rising against them. The thirty-fourth and the thirty-fifth verses state how opulent leaders living in ease and luxury have been conducting themselves through ages in regard to their messengers. The thirty-sixth and the thirty-seventh verses state that sustenance is expanded or straitened by Allah. What matters is the righteous deed. Manpower and money power without it are going to lead them into the Hell. The thirty-seventh verse holds out the promise of double reward to those who act righteously in this world while the thirty-eighth verse threatens everlasting punishment to those who exert themselves to frustrate His verses. The thirty-ninth verse is a message of hope to those who spend anything for His sake. Allah recompenses it in this very world.

The Surah proceeds, from the fortieth verse to the forty-fifth verse, to debunk Makkan polytheists' superstition that angels are His daughters. The angels will, on the Judgement Day, bear witness against them and then, the polytheists worshipping them, as deities, shall taste, the forty-second verse declares, the punishment of the fire of the Hell, though, in this world, when the Messenger recites the *Quraan,* he is called a forger or a magician and, before him, no warner had come to them with a book. Hence, the forty-fifth verse warns them to learn their lesson from the annihilation of far more powerful and opulent peoples who had, like the Makkan polytheists, belied and denied their messengers.

The Surah, finally, proceeds, from the forty-sixth verse to the fiftieth verse, to appeal to them to exercise their sanity and ponder the message of the Last Messenger. He is a warner, without any insanity, warning them of punishment, if they reject the *Quraan* which his *Rabb* has revealed to him. He does not demand any reward of them for the communication of His message. The Surah, in its last four verses, portrays the plight of the polytheists in the afterworld where they would like to believe in the *Quraan,* but it will be too late for they have, now, an opportunity which they miss, here, in the world. Hence, the Hell shall be their eternal abode.

SURAH SABA

سُورَةُ سَبَإٍ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. Glory to Allah to Whom belong what is throughout the heavens and what is throughout the Earth and to Him shall glory belong in the afterworld; and He is the Sole Source of wisdom, the Most Cognizant.

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾

2. He knows what goes into the Earth and what comes out of her and what descends from the heaven and what ascends into it; and He is the Most Merciful, the Most Forgiving.

يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ﴿٢﴾

3. And (those people) who disbelieve say, "The Hour of Resurrection shall not come upon us." Say, "Yes? By my *Rabb*! __ It shall come upon you __ He knows the unseen: neither (anything worth) the weight of an atom is hidden from Him throughout the heavens nor throughout the Earth and (there is) neither (anything) smaller than that nor bigger, but is (set down) in a clear record,

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٣﴾

4. So that He should reward (those people) who believe and do good deeds; such (people) as these shall have forgiveness and generous sustenance.

لِّيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

5. And (those people) who exert themselves in frustrating Our verses (are the people) who shall have the punishment of a grievous, violent, and successive quaking."

وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿٥﴾

وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَٰطِ
ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٦﴾

6. And (those people) who have been given knowledge consider that (the *Quraan*), which has been revealed to you from your *Rabb,* is the (sole) truth and guides (human beings) to the path of the Almighty, the Most Praiseworthy.

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ
إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ﴿٧﴾

7. And (those people) who disbelieve say, "Shall we show you a man who informs you (that), when you have been torn to pieces, you shall be raised into an entirely new creation?

أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ
بِٱلْءَاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَٰلِ ٱلْبَعِيدِ ﴿٨﴾

8. (We do not know whether) he forges falsehood against Allah or he is insane." On the contrary, (those people) who do not believe in the afterlife (are going) through punishment and gone astray too far.

أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ
ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾

9. Do they not, then, look at the heaven and the Earth which is before them and which is behind them? If We so will, We can bury them in the earth or drop fragments of the heaven on them; indeed, in such (a warning) there is, certainly, a lesson for every man turning (to Allah) repentantly.

SECTION 2

وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَٰجِبَالُ أَوِّبِى
مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ﴿١٠﴾

10. And We had granted David a (great) bounty on Our part: (We had ordered), "O mountains! Harmonize with him (in declaring Allah free from imperfections) and (similarly We had ordered) the birds" (to do so with him) and We had softened iron for him.

أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ ۖ وَٱعْمَلُوا۟

11. (We had ordered him to) make coats of mail and ascertain measurements

صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

in weaving mailed fabrics and (ordered his people), "Act righteously: indeed, I observe what you do."

وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ ۖ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾

12. And for Solomon, (We had subjected) the wind (to his control), its blowing outwards for a month's journey and its blowing inwards for a month's journey and We had caused a spring of copper to flow for him and (We had, also, subjected to his control) some of the jinn who used to work before him by his *Rabb's* command and (We had commanded), "Which of them deviates from Our command (must know that) We will give him to taste the punishment of the flaming fire" (of the Hell).

يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ رَّاسِيَٰتٍ ۚ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴿١٣﴾

13. They used to make, for him, what he wanted, as palaces and figures and large dishes like reservoirs and firmly fixed cooking pots; O David's people! Act thankfully; and My thankful servants (rendering Me exclusive obedience) are but a few.

فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾

14. But, when We ordained him to die, no one pointed out to his death but a termite that was eating into his staff: hence, when he fell down, the jinn realized that if they had known the unseen, they would not have stayed in the disgraceful punishment.

لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا۟ مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُوا۟ لَهُۥ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

15. There was a lesson for (the people of) Saba in their own home (land): there were two (rows of) gardens to the right and to the left (of the land): eat (freely) from your *Rabb's* sustenance and give thanks to Him; (You have) a land, safe and rich, and forgiving *Rabb.*

16. But they turned away (the guidance) and then, We sent (inflicted) the flood of the (broken) dam on them and gave them, in place of their two (rows of) gardens, two (other) gardens, both of them possessing (nothing but) bitter fruit and tamarisk and a few lote trees, (all) very small in number.

فَأَعْرَضُوا۟ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ
وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ
وَأَثْلٍ وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾

17. In such a way did We requite them with because they had been thankless (to Allah) and We do not requite (anyone with, in this way), except a thankless (people).

ذَٰلِكَ جَزَيْنَٰهُم بِمَا كَفَرُوا۟ ۖ
وَهَلْ نُجَٰزِىٓ إِلَّا ٱلْكَفُورَ ﴿١٧﴾

18. And We had inhabited, between them and the towns that We had blessed, (many other) towns, visible (from the routes), and regulated traffic through them "Travel through them during nights and days in safety." (They were told).

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا قُرًى
ظَٰهِرَةً وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ ۖ سِيرُوا۟ فِيهَا لَيَالِىَ
وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾

19. But they said, "O our *Rabb*! Lengthen the distances between our journeys" and they wronged themselves and hence, We turned them into legends and dispersed them in every direction of the land; indeed, in such (a story) there are lessons (warnings) for everyone very patient, very thankful.

فَقَالُوا۟ رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓا۟ أَنفُسَهُمْ
فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾

20. And the Despairer (Devil) proved his view to be true against them and hence, they followed him except a party of believers,

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا
مِّنَ ٱلْمُؤْمِنِينَ ﴿٢٠﴾

21. Though he had not any authority over them except that We should know (distinguish those people) who believed in the afterlife from (those people) who were in doubt about it (the afterlife) and your

وَمَا كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَٰنٍ إِلَّا لِنَعْلَمَ
مَن يُؤْمِنُ بِٱلْءَاخِرَةِ مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ ۗ وَرَبُّكَ
عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٢١﴾

Rabb watches over everything.

SECTION 3

22. Say, "Call on (those deities) whom you assert (to be gods) besides Allah: they possess neither any authority worth the weight of an atom (anywhere) throughout the heaven nor throughout the Earth and they have neither any share in both of them nor has He (taken) any helper from them."

قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾

23. And no intercession shall benefit (anyone) before Him except whom He permits (to intercede on the Judgement Day); till, when terror is removed from their hearts, they will say, "What did your *Rabb* say?" They will say, "The truth." And He is the Most High, the Most Sublime.

وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٢٣﴾

24. Say, "Who gives you sustenance from the heavens and the Earth?" Say, "Allah __ and (either) we or you are on (the path of) guidance or in clear misguidance."

قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۙ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾

25. Say, "You shall not be questioned about what crimes we are committing and we will not be questioned about what you are doing."

قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

26. Say, "Our *Rabb* shall assemble all of us and then, judge among us according to justice and He is the Best Judge, the Omniscient."

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٢٦﴾

27. Say, "Show me (those deities) whom you have joined as associates to Him__certainly not; on the contrary, He is Allah, the Almighty, the Sole Source of wisdom."

قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ ۖ كَلَّا ۚ بَلْ هُوَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٢٨﴾

28. (O Messenger)! We have not sent you but for all the human beings, as the announcer of good news and as the warner, but most of the human beings do not know.

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ ﴿٢٩﴾

29. And they say, "When will this threat (take effect) if you are truthful?"

قُل لَّكُم مِّيعَادُ يَوۡمٖ لَّا تَسۡتَـٔۡخِرُونَ عَنۡهُ سَاعَةٗ وَلَا تَسۡتَقۡدِمُونَ ﴿٣٠﴾

30. Say, "For you, there is an appointment, (going to take effect), on a day which you can neither delay for a while nor advance."

SECTION 4

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَن نُّؤۡمِنَ بِهَٰذَا ٱلۡقُرۡءَانِ وَلَا بِٱلَّذِي بَيۡنَ يَدَيۡهِۗ وَلَوۡ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوۡقُوفُونَ عِندَ رَبِّهِمۡ يَرۡجِعُ بَعۡضُهُمۡ إِلَىٰ بَعۡضٍ ٱلۡقَوۡلَ يَقُولُ ٱلَّذِينَ ٱسۡتُضۡعِفُواْ لِلَّذِينَ ٱسۡتَكۡبَرُواْ لَوۡلَآ أَنتُمۡ لَكُنَّا مُؤۡمِنِينَ ﴿٣١﴾

31. And (those people) who disbelieve in (this *Quraan*) say, "We will neither believe in this *Quraan* nor in (any other) which has preceded it." If only you could see when the wrongdoers will be standing before their *Rabb* (for accountability), laying charges against one another, (those people) who had been weakened, oppressed, and treated insolently will say to (those people) who used to display arrogance "If only you had not been (dominant), we would have been believers!"

قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ لِلَّذِينَ ٱسۡتُضۡعِفُوٓاْ أَنَحۡنُ صَدَدۡنَٰكُمۡ عَنِ ٱلۡهُدَىٰ بَعۡدَ إِذۡ جَآءَكُم بَلۡ كُنتُم مُّجۡرِمِينَ ﴿٣٢﴾

32. (Those people) who used to display arrogance (in the world) will say to (those people) who had been weakened, oppressed, and treated insolently, "Had we prevented you from the guidance after it came to you? On the contrary, you were yourselves criminals."

33. And (those people) who had been weakened, oppressed, and treated insolently will reply to (those people) who used to display arrogance (in the world), "On the contrary, your conspiracy (against the guidance), night and day, (had prevented us from accepting it), when you used to command us that we should disbelieve in Allah and allege equals to Him." And they will give vent (free expression) to remorse when they see the punishment and We will fix iron collars round the necks of (those people) who disbelieve; they shall not be requited but for what they do (in this world).

وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا ۚ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۚ وَجَعَلْنَا ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٣٣﴾

34. And We did not send any messenger to any town but the opulent and luxurious, led to committing excesses, said, "What you have been sent with, we disbelieve in."

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٣٤﴾

35. And they said, "We have more properties (money power) and children (manpower) and we are not going to be punished."

وَقَالُوا۟ نَحْنُ أَكْثَرُ أَمْوَٰلًا وَأَوْلَٰدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾

36. Say, "Indeed, my *Rabb* expands sustenance for whom He wills and straitens (it for whom He wills), but most of the human beings do not know."

قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾

SECTION 5

37. And (it is) neither your properties nor your children that lead you close to Us but (it is, only), he who believes and acts righteously (comes closer to Us) and hence, (the people) such as these, shall have double reward for what they do and they shall be safe in the upper chambers (of the Paradise).

وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُم بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ۖ فَأُو۟لَٰٓئِكَ لَهُمْ جَزَآءُ ٱلضِّعْفِ بِمَا عَمِلُوا۟ ۖ وَهُمْ فِى ٱلْغُرُفَٰتِ ءَامِنُونَ ﴿٣٧﴾

38. And (those people) who exert themselves to frustrate Our verses are (the people who) shall be caught up in punishment.

وَٱلَّذِينَ يَسْعَوْنَ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

39. Say, "Indeed, my *Rabb* expands sustenance for whichever of His Own created human beings He wills and straitens (it) for whom (He wills); and He shall restore whatever (money, or) anything you spend (for His sake) and He is the Best Sustainer."

قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥ ۚ وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٣٩﴾

40. And the Day when He assembles all of them, He will, then, ask the angels, "Had they been worshipping you?"

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ﴿٤٠﴾

41. They will say, "Free from imperfections are You! You are our protector besides them: on the contrary, they used to worship the jinn: most of them used to believe in them."

قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾

42. Hence, (they will be told), "Today, none of you possesses any power to cause any gain or loss to anyone." And We will tell (those people) who do wrong (in the world), "Taste the punishment of the fire which you used to belie and deny."

فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا ۚ وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾

43. And when Our clear verses are recited before them, they say, "This (messenger) is nothing but a man who intends that he should prevent you from (worshipping) what your forefathers have been worshipping." And they, further, say, "This *(Quraan)* is nothing but falsehood forged" (by him); and

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ ۚ وَقَالُوا۟ مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى ۚ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾

(those people) who disbelieve say about the truth *(Quraan),* when it has reached them, "This *(Quraan)* is nothing but clear magic."

وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا ۖ وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾

44. Though We have neither given them any books which they have been studying nor sent any warner to them before you (came to them).

وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا۟ مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُوا۟ رُسُلِى ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

45. And (those people) who existed before them had, also, belied and denied (like them) though they (the people of Makka) have not reached even one tenth of what We had given them, but they had belied and denied Our messengers and hence, how (disastrous proved to them) the negation (of My message)!

SECTION 6

قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۖ أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

46. Say, "I exhort you to, only, one thing that you should stand up for the sake of Allah, doubly and singly and then, ponder; your friend (the Messenger) does not have any insanity, whatsoever, (in him); he is no more than a warner for you before a violent punishment" (visits on you).

قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٤٧﴾

47. Say, "Whatever reward I have asked of you is, only, for you: my reward does not lie but with Allah and He is the witness to everything."

قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ ۚ عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾

48. Say, "In fact, my *Rabb* conveys (me) the truth, the Possessor of the knowledge of the unseen."

قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾

49. Say, "The truth has come and falsehood shall neither renew nor return."

قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

50. Say, "If I stray, I stray, only, against myself and if I follow the right path, it is because of (the *Quraan*) which my Rabb reveals to me; He hears (everything at) close (quarters)."

وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾

51. If you could only see when they are terrified and hence, they will not have any escape and they will be caught from a place nearby.

وَقَالُوٓا۟ ءَامَنَّا بِهِۦ ۖ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾

52. And then, they will say, "We believe in it" (the *Quraan*)__ but how can they get it from such a distant place?__

وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾

53. Though they had, earlier, disbelieved in it (the *Quraan*) and talked about the unseen without pondering (on the *Quraan*) from a distant position (remote from the truth).

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ ﴿٥٤﴾

54. And between them and what they desire burningly, (a barrier) shall be placed as was done with their counterparts (the doomed peoples of the past) earlier; in fact, they used to (labour under) a disquieting doubt (about their messengers and messages).

SURAH FAAṬIR (35)

The Surah *Faaṭir* continues the same theme as has been treated in the Surah *Saba.* Here, also, in the very first verse, the emphasis is on thanksgiving, for Allah is the originator of the cosmos, exercising supreme sovereignty over it. As He sends angels, so does He send messengers with His guidance for human beings. Those who turn away (reject) the guidance, in their arrogance, are, in fact, deceived by worldly attractions and the Devil. They shall have a violent punishment. Those who submit themselves to the messengers' guidance and turn away (reject) the worldly attractions shall have a supreme reward. The eighth verse consoles the Last Messenger that he must not consume himself with anguish for the polytheists and leave them to their fate for Allah knows them well.

The Surah, then, proceeds, from the ninth verse to the fourteenth verse, to argue for Allah's uniqueness, omnipotence, and providence and against polytheism. The ninth verse argues that as He vivifies a barren land, so shall He resurrect all the human beings for the accountability of their worldly actions. The tenth verse states that true power and honour belong to Allah and one who believes in Allah and acts righteously shall achieve them. But those acting differently shall be punished. From the eleventh verse to the thirteenth verse, the Surah specifies a number of natural phenomena, signifying His providence and sovereignty, culminating in words __ "such is Allah, your *Rabb* to Whom belongs sovereignty." Hence, thanksgiving is due to Him alone, not to any deities who do not own anything. Polytheism is, therefore, a hoax as the fourteenth verse shows it. Such being His omnipotence, the fifteenth verse addresses all the human beings, suggesting to them to submit themselves to Him because He is so powerful as to eliminate all of them and bring an entirely new creation. He shall judge all the human beings on the Judgement Day and none shall stand any other person in good stead on that day. The last part of the eighteenth verse consoles the Messenger that he can warn only those who fear Allah and perform the obligatory prayer in thanksgiving and not the defiant.

The Surah, then, proceeds to contrast believers and disbelievers from the nineteenth verse to the twenty-second verse and concludes in the twenty-third verse that the Messenger is nothing but a warner. Before him also, there had been warners, but their peoples had belied and denied them, as the last Messenger is being belied and denied. To warn the Makkan polytheists, the twenty-sixth verse mentions that all the disbelievers, before them, had been wiped out. The twenty-seventh and twenty-eighth verses resume arguing with the natural phenomena to arrive at His omnipotence and providence culminating in the assertion __ it is, only, the learned who fear Allah. The twenty-ninth verse specifies the learned and the thirtieth verse promises their rewards. The thirty-first and the thirty-second verses continue the mention of the *Quraan* revealed to the Last Messenger and the believers whom it has been handed down. The thirty-third, the thirty-fourth, and the thirty-fifth verses portray their reward in the afterworld while the thirty-sixth and the thirty-seventh verses portray the punishment of those who disbelieve in the *Quraan.* The thirty- eighth verse asserts that all the above matters are based on His knowledge and hence, they shall come true as promised.

The Surah, finally, proceeds, from the thirty-ninth verse to the forty-fifth verse to debunk polytheism. In the thirty-ninth and fortieth verses, after reminding them that they are the successors of the peoples who had been doomed to destruction for their polytheistic conduct and their own polytheism is without any basis, the Surah asserts that it is Allah Who holds the cosmos in order otherwise it will split and none of their deities can hold it. In the forty-second verse, the Surah reminds the Makkan polytheists of their oath that, if any messenger comes to them, they shall follow him. But, when the Last Messenger has come to them, they turn away (reject) his message arrogantly. They must remember Allah's practice. He shall punish them if they continue defying the Messenger for more opulent and powerful communities had, in the past, been wiped out, warns them the forty-fourth verse. The forty-fifth verse closes the Surah with the reminder that Allah, in His forbearance, does not hasten to punish any erring community, but grants it necessary respite.

SURAH FAAṬIR

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

1. Glory (abiding praise and thanks-giving) to Allah, the Originator of the heavens and the Earth, the Sender of angels as messengers, possessing wings, two at a time and three at a time and four at a time; He adds to the creation what He wills; Allah has, certainly, absolute power and authority over everything.

2. No one can withhold whatever mercy Allah opens for human beings and no one can unstop, after Him, what He withholds; and He is the Almighty, the Sole Source of wisdom.

3. O human beings! Remember Allah's grace for you; is there, besides Allah, any other creator who provides you with sustenance from the heaven and the Earth? There is no god other than Him. Where are you, then, weak-mindedly, being deterred (from the guidance)?

4. And if they belie and deny you, (it is not strange) because messengers had been belied and denied before you; and to Allah are turned all the matters.

5. O human beings! Allah's promise is, certainly, true and hence, the life of the world must not delude you and the Deluder (Devil with all his attractions) must not delude you away from Allah.

6. Indeed, the Devil is your enemy and hence, you must treat him as an enemy; he calls his gang (to follow

سُورَةُ فَاطِرٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ
رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۚ يَزِيدُ فِى ٱلْخَلْقِ
مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾

مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ
وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢﴾

يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ
غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ
إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ
وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤﴾

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ
ٱلدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٥﴾

إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟
حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ ﴿٦﴾

him) so that they should, also, be among the inhabitants of the blazing fire (of the Hell).

7. (Those people) who disbelieve shall have a violent punishment and (those people) who believe and do good deeds shall have forgiveness and a handsome reward.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

SECTION 2

8. (Can), then, he whom his misconduct has been adorned and hence, he considers it good (be a believer)? So, Allah misguides whom He wills and guides whom He wills and hence, (O Messenger)! You must not consume yourself with anguish / regrets for them; Allah knows fully well what they are doing.

أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا ۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ ﴿٨﴾

9. And it is Allah Who sends winds and hence, they raise clouds and then, We drive it to a dead land and hence, We vivify the earth (soil) by it after its death __ so shall be the resurrection (the rising of the dead).

وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ ٱلنُّشُورُ ﴿٩﴾

10. Whoever intends (to gain) might and dominance (must know that) all might and dominance belong to Allah; to Him rises pure words (of prayer) and righteous action raises it; and (those people) who are hatching up evil designs shall have a violent punishment and the conspiracy of such (people) shall perish.

مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ۚ وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُو۟لَٰٓئِكَ هُوَ يَبُورُ ﴿١٠﴾

11. And Allah created you from the earth and then, from a spermatozoon and then, turned you into pairs; and neither is any female

وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ

pregnant nor does she bear (a child), but with His knowledge; and, (similarly), neither is an aged man granted a long life nor is (any period) decreased from his lifespan, but (it is) in a register; such (a record) is, indeed, easy for Allah (to keep).

وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ
إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾

12. And two bodies of water are not equal __ this (water) is fresh, sweet the drinking of which is easy and this (water) is saltish, bitter, though from each (of them) you eat fresh meat and obtain ornaments which you wear and you see the feluccas (coasting vessels) furrowing it (the sea) so that you should seek out some of His bounty and so that you should thank (Him).

وَمَا يَسْتَوِى ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ
شَرَابُهُۥ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا
طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى
ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا۟ مِن فَضْلِهِۦ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

13. He merges night in day and merges day in night and has subjected the Sun and the Moon (to a law to your advantage) __ each (of them) shall keep moving for an appointed term; such is Allah, your *Rabb,* to Whom belongs sovereignty; and (those deities) whom you pray to, besides Him, do not, even, possess the integument of a datestone.

يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى
لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ ۚ
وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ
مِن قِطْمِيرٍ ﴿١٣﴾

14. Even if you pray to them, they cannot hear your prayer and even if they hear, they cannot respond to you and on the Day of Resurrection, they will deny your (practice of) attributing associates (deities to Him) and no one can tell you (about such matters) as (Allah), the Cognizant (of everything).

إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ ۖ وَلَوْ سَمِعُوا۟
مَا ٱسْتَجَابُوا۟ لَكُمْ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ
بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾

SECTION 3

15. O human beings! All of you stand in need of Allah and Allah is the

يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ

Most Self-sufficient, the Most Praiseworthy.

وَٱللَّهُ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ ﴿١٥﴾

16. If He wills, He can cause you to die and bring an (entirely) new creation.

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾

17. And such (a replacement) is not, at all, difficult for Allah (to make).

وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿١٧﴾

18. And no sin burdened person shall bear any other's burden of sins and if any sin burdened person calls (any other person to ease off) his burden, not a little of it, shall be borne (by anybody), even if he were his relative: you can warn only (those people) who fear their *Rabb* without seeing and perform the obligatory prayers (as prescribed); and whoever grows in purity grows in purity for himself; and to Allah is to be the return (of all).

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ
إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ
إِنَّمَا تُنذِرُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ ۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ
لِنَفْسِهِۦ ۚ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿١٨﴾

19. A blind (person) and a seeing (person) are not equal.

وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ﴿١٩﴾

20. And, (similarly), neither darkness (upon darkness) nor light (are equal).

وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ ﴿٢٠﴾

21. And, (similarly), neither (cool) shade nor the heat of the Sun (are equal).

وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ ﴿٢١﴾

22. And, (similarly), the living and the dead are not equal; indeed, Allah makes, whom He wills, hear (perceive with the ear) and you cannot make (those people) who are in the graves listen (to the *Quraan*).

وَمَا يَسْتَوِى ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُ ۚ إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآءُ ۖ
وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ ﴿٢٢﴾

23. You are no more than a warner.

إِنْ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾

24. We have sent you with the truth as the announcer of good news and as a warner; and there was no community but a warner had been in it.

إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

25. And if they belie and deny you, (those people) who existed before them had, also, belied and denied: their messengers used to come to them with clear evidences and with scriptures and with the illuminating book. (But they used to belie and deny all of them.)

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَبِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿٢٥﴾

26. Then, I punished (those people) who used to disbelieve and then, how (disastrous proved to them) the negation (of My message)!

ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟ فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

SECTION 4

27. Do you not see that Allah sends water from the heaven (cloud)? We, then, produce, by it, fruit, different in their hues; and there are, among the mountains, streaks, white and red, with their hues different and, (also), deep black.

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾

28. And there are, among human beings and beasts and grazing animals, similar diversities in their colours: in fact, among His Own created human beings (it is), only, the learned who fear Allah: indeed, Allah is mighty, forgiving.

وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

29. Indeed, (those people) who peruse Allah's Book and perform the obligatory prayer and spend some of whatever sustenance We provide them with, secretly and openly, hope for a trade that shall not perish (suffer a loss),

إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾

30. So that He should pay them up their rewards and grant them more from His bounty; He is, indeed, forgiving, acknowledging and rewarding.

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ شَكُورٌ ﴿٣٠﴾

31. And the Book which We have revealed to you is the (sole) truth substantiating what (had been revealed and prophesied) before it (the *Quraan*): Allah is, indeed, cognizant, watchful of His servants.

وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ مِنَ ٱلْكِتَٰبِ هُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرٌۢ بَصِيرٌ ﴿٣١﴾

32. Then, We handed down the Book to (those men of distinction) whom We singled out of Our Own created human beings: hence, among them, there is a wrongdoer to himself and among them there is one acting moderately and among them, there is one excelling in virtues by Allah's command; such (a grace) is, a great bounty.

ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ ۖ وَمِنْهُم مُّقْتَصِدٌ ۖ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٣٢﴾

33. They shall enter eternal gardens in which they will be adorned with bracelets made of gold and pearls and their clothes will be of silk in them (those gardens).

جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

34. And they will say, "Glory to Allah Who has removed all the sorrow from us. Certainly, forgiving, acknowledging and rewarding is our *Rabb*

وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

35. Who has granted us the eternal home (Paradise) by His bounty: neither will distress afflict us in it nor will fatigue afflict us in it."

ٱلَّذِىٓ أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِن فَضْلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾

36. And (those people) who disbelieve shall have the fire of the Hell: they will neither be condemned to death so as to die nor will any part of its punishment be alleviated from

وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ نَارُ جَهَنَّمَ ۖ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ ﴿٣٦﴾

them; in this way, will We requite every thankless person with

37. And in it, they will be crying out, "O our *Rabb*! Take us out, we will act righteously, different from what we used to do." (But they will be told), "Had We not granted you a long life during which whoever wanted to bear in mind could have borne in mind and a warner had, also, come to you? Taste, then, (the punishment) for there is no helper for the wrongdoers."

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

SECTION 5

38. Indeed, Allah knows the unseen of the heavens and the Earth; indeed, He knows the secrets (hidden) in human breasts.

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٨﴾

39. (It is) He Who has appointed you successors in the land; hence, whoever disbelieves (must know that) his disbelief, as a necessary consequence, shall go against him and their disbelief does not add to the disbelievers but abhorrence in their *Rabb's* opinion and their disbelief does not add to the disbelievers but loss (misguidance and damnation).

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۚ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾

40. Say; "What do you think about the associates (deities) whom you pray to besides Allah? Show me what part of the Earth they have created. Have they any share in the heavens? Have We given them any book and hence, they have an indisputable evidence from it? On the contrary, the wrongdoers do not promise one another but delusion."

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ۚ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِنْهُ ۚ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾

إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

41. In fact, Allah holds the heavens and the Earth in good order lest both of them should displace; and if both of them displace, there is none to hold them in good order after Him; indeed, He is forbearing, forgiving.

وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

42. And they used to swear by Allah, at strain in their oaths, that if a warner came to them, they would be guided better than any of the communities: but, when a warner has come to them, it does not intensify them but in aversion.

ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ﴿٤٣﴾

43. (They keep) displaying arrogance in the land and (hatching up) evil designs; and an evil design does not overtake but its perpetrator himself; hence, they are awaiting nothing but (Allah's) practice (followed against) the peoples of old. But you shall never find Allah's practice changing and you shall never find Allah's practice shifting.

أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾

44. And do they not travel throughout the Earth so that they should see, (for themselves), how (terrible) the end of (the disbelieving peoples) who existed before them was, though they were more powerful than they (the *Quraysh*)? And Allah is not such as anything can frustrate Him throughout the heavens and throughout the Earth; in fact, He has the knowledge (of everything and) absolute power and authority (over everything).

وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ وَلَٰكِن

45. If Allah were to punish human beings for (the evils) which they do, He would not leave any living being

يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَآءَ أَجَلُهُمْ
فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرًۢا ﴿٤٥﴾

on her surface, but He grants them a respite up to an appointed term (duration of existence) and hence, when their end (the time of death) comes, (it is not delayed) because Allah is, certainly, watchful of all His Own created human beings.

SURAH YAA SEEN (36)

The Surah *Yaa Seen* continues the same theme as treated in the preceding surah, but stylistically using a different device. Allah's providence and omnipotence do form the theme. But, since the *Quraysh* had resiled from their stand as reported in the forty-second verse of the preceding surah and from one hundred and sixty-seventh verse to the one hundred and seventieth verse of the succeeding surah, to start with, the Surah *Yaa Seen,* while ostensibly addressing the Messenger, directs divine indignation and rebuke towards the *Quraysh* who, instead of heeding the message of the *Quraan,* full of wisdom, used to call the Messenger a forger or a magician out of their arrogance, as pictured in the eighth verse. Hence, the Surah consoles the Messenger in his distress and assures him that, in turning away (rejecting) the *Quraan,* the Makkan polytheists were, in fact, turning away (rejecting) His providence for the *Quraan* is the incarnation of His mercy and wisdom. The eleventh verse describes those who will profit from the Messenger's warning and the twelfth verse warns them of the Resurrection Day when their worldly actions shall be reckoned and judged. They are being recorded in this world. From the thirteenth verse to the thirty-second verse, the Surah proceeds to narrate the story of a community warned by three messengers but in vain. Hence, it was wiped out. The *Quraysh* must also, bear in mind its fate while repudiating the Messenger and the *Quraan,* suggests the narrative with the warning in the thirty-second verse __ all of them shall be brought before Allah for accountability.

From the thirty-third verse to the forty-fourth verse, a number of natural phenomena have been mentioned to argue for His omnipotence and providence and against polytheism, only to shake them out of their indifference and equanimity in the face of impending doom. But, as the next three verses show, their indifference, selfishness, and ingratitude continue and, instead of believing in the Messenger and submitting themselves to Allah, they ask him, only to ridicule him, when his threat will come true. In response to their query, the Surah proceeds to portray, all in a single sweep, the Doomsday, the Resurrection, and the Judgement from the forty-ninth verse to the sixty-fifth verse to chasten the Makkan polytheists into realization and submission. The next three verses try to bring home to them the necessity of using their senses and faculties fully well and thank Allah for He has given them for the purpose of arriving at right decisions. They must exercise reason.

From the sixty-ninth verse to the eighty-third verse, the Surah proceeds, firstly to contradict their allegation that the Messenger is a poet or the *Quraan* a forged document and then, to assert the oneness of Allah, the Almighty, the Most Gracious Who has revealed the Book of wisdom to him, by mentioning a number of natural phenomena to argue for monotheism and against polytheism. Instead of thanking Him for His spiritual and physical blessings, the polytheists have taken to worshipping deities who, they think, will help them. But they are mistaken. After consoling the Messenger in the

seventy-sixth verse, the Surah draws their attention to man's origin in the seventy-seventh verse. They forget His providence and omnipotence and, only to ridicule him, ask him who will resurrect man. The seventy-ninth and eighty-first verses reply to them that Allah shall do so because His sovereignty comprehends all. He is the Supreme Creator, Omniscient, as well as Omnipotent. To Him they shall be returned to explain why they had rejected His Messenger and His *Quraan.*

SURAH YAA SEEN

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

1. *Yaa Seen*
2. By the *Quraan,* embodying wisdom__
3. You are, certainly, among the message bearers (messengers),
4. On the straight path.
5. The revelation (of Allah), the Almighty, the Most Gracious, portion by portion, (has come to you__ the Last Messenger)
6. So that you must warn a people whose forefathers were not warned and hence, they are unmindful.
7. The warning (of punishment) has turned out to be true against most of them that they will not come to believe.
8. We have fixed, round their necks, iron collars which extend to their chins and hence, they have raised their heads and lowered their eyes.
9. And We have put a barrier before them and a barrier behind them and, in this way, We have spread a covering over them and hence, they cannot see (anything).
10. And it makes no difference for them whether you warn them or do not warn them, they will not believe.

سُورَةُ يٰسٓ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يٰسٓ ﴿١﴾

وَالْقُرْءَانِ الْحَكِيمِ ﴿٢﴾

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾

عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤﴾

تَنزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴿٦﴾

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ إِلَى الْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾

وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِيَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

11. In fact, you can, only, warn (one) who follows the (message of this) Book and fears (Allah), the Most Gracious, without seeing and hence, to him (such a person), you must announce the good news of forgiveness and an honourable reward.

إِنَّا نَحْنُ نُحْيِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ ۚ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ﴿١٢﴾

12. Undoubtedly, We will raise all the dead (on the Resurrection Day) and We are recording what they are doing and their traditions; and everything We have enumerated and preserved in a clear record.

SECTION 2

وَٱضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ إِذْ جَآءَهَا ٱلْمُرْسَلُونَ ﴿١٣﴾

13. And relate them an account of the people of the town (an organised human society), when message bearers came to it.

إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟ إِنَّآ إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾

14. When We sent two (messengers) to them, they belied and denied both of them and then, We strengthened (them) with a third (messenger) and all of them said (to them), "We have been sent to you as message bearers" (messengers).

قَالُوا۟ مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

15. (But the people of the town) said, "You are not (messengers) but human beings like us and (Allah), the Most Gracious, has not revealed anything: you are nothing but lying."

قَالُوا۟ رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

16. (The messengers) said, "Our *Rabb* knows that we have, certainly, been (sent) to you as message bearers (messengers).

17. And there is no obligation, (resting as a duty), on us, but (that) of the clear communication" (of the message).

وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٧﴾

18. They said, "We draw an ill omen from you: if you do not cease (doing it), we will stone you to death and a grievous punishment shall visit on you from us."

قَالُوٓا۟ إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنتَهُوا۟ لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

19. (The messengers) said, "Your ill omen is with you; (do you turn away), if you are admonished? On the contrary, you are a people exceeding all the proper bounds."

قَالُوا۟ طَٰٓئِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

20. And there came a man running from the farthest part of the town (the capital territory and) said, "O my people! Follow the message bearers (messengers).

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ ﴿٢٠﴾

21. Follow such (men) as do not ask any reward of you and they are rightly guided.

ٱتَّبِعُوا۟ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾

(The disbelievers, then, threatened him to give up his exhortation or they would kill him and then, he said to himself, as follows):

22. And why should I not serve (render exclusive obedience to the Being) Who has originated me and to Whom all of you shall be returned?

وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

23. Shall I take (to worshipping) besides Him, other deities whose intercession, if (Allah), the Most Gracious, wills (to cause) any distress, can neither benefit me at all nor can they rescue me (from punishment)?

ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ﴿٢٣﴾

24. I will, in that case, be (led) into clear error (astray from the truth), *(So he affirmed),*

إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾

25. I believe in your *Rabb* and hence, all of you must listen to me."
(The disbelievers killed him.)

إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ﴿٢٥﴾

قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

26. He was told, "Enter the Paradise." He said, "Would that my people knew

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

27. That my *Rabb* has forgiven me and included me among the honourable!"

وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُندٍ
مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

28. Neither did We send, after him, any army from the heaven against his people nor did We (need to) send (one).

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾

29. It was nothing but a single blast (in the form of a heavenly punishment) and then, all of a sudden, all of them died out (ceased to exist).

يَا حَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِم
مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾

30. What a pity for the human beings! There does not come to them any messenger but they scoff at him.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

31. Do they not consider how many communities We have wiped out before them (so completely) that they cannot return to them?

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

32. And all of them shall, undoubtedly, be brought before Us (for accountability).

SECTION 3

وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا
وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

33. And the dead earth is a proof for them: We vivify it (by rain) and from it, We bring forth grains from which they eat (get food, and fodder).

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ
وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

34. And We grow, on her (the Earth), gardens of date palms and grapes (in vineries) and let springs flow on her (surface)

35. In order that they should eat some of their fruit and their hands have not made (any of) it: do they not, then, thank (Us)?

لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ
أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

36. Free from all imperfections is He Who creates all the kinds (and pairs) of what the Earth grows and from themselves and of what they do not know.

سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ
ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

37. And the night is a proof for them: We draw the day from it and, then, all of a sudden, they are in the dark.

وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ
فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾

38. And the Sun is moving towards the place of settlement (cessation from movement, determined) for him; such is the planned determination of the Almighty, the Omniscient.

وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾

39. And (as for) the Moon, We have determined her phases till she becomes like a bough dried and bent like the crescent. *

وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ
ٱلْقَدِيمِ ﴿٣٩﴾

40. Neither is the Sun enjoined to overtake the Moon nor can the night precede the day; and each (celestial body) is revolving in orbit.

لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ
سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

41. And there is a proof for them that We carried their ancestors in a laden felucca (Noah's ark).

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ
ٱلْمَشْحُونِ ﴿٤١﴾

42. And We have created, for them, similar to it (ships) by which they sail.

وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾

43. And if We so will, We can drown them and then, they shall neither have any saviour nor shall they be rescued

وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ
وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾

إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾

44. Except by Our mercy and (they will have) enjoyment (of life) for some time only.

وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

45. And when they are told, "Guard yourselves against what is before you and what is behind you so that you are shown mercy," (they do not listen).

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

46. And there does not come to them any sign from their *Rabb's* signs, but they turn away from it.

وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾

47. And when they are told, "Spend some of the sustenance which Allah provides you with," (those people) who disbelieve tell (the people) who believe, "Shall we provide, with food whom, if Allah wills, He shall provide with food? You are nothing but in a clear error" (astray).

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾

48. And they say, "When (will) this threat (come true) if you are truthful?"

مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

49. They are awaiting nothing but a single blast (the first sounding of the trumpet) that will seize them (into death) while they will be quarrelling among themselves.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

50. Then, they shall neither be able to bequeath (anything to the members of their families) nor return home (the members of their families).

SECTION 4

وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾

51. And the (second) trumpet shall be sounded and then, all of a sudden, all (human beings) will, (rising from the dead), be hurrying up to their *Rabb* from (their) graves.

قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ
ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾

52. They will say, "Woe to us! Who has raised us from our sleeping places?" "This is what (Allah), the Most Gracious, had promised (in the life of the world) and the message bearers had spoken the truth." __ (They will be reminded.)

إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ
جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

53. It will not be but a single blast and then, all of a sudden, all of them shall be brought before Us.

فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ
إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾

54. Then, (they will be told), "Today, neither shall anybody be wronged, at all nor shall you be requited for but what you used to do (in the world).

إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ﴿٥٥﴾

55. The inhabitants of the Paradise are, today, jolly (enjoying themselves in many a) pursuit.

هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾

56. They and their wives are reclining against pillows on thrones under the shades (of trees).

لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾

57. For them, in it, there are fruit and they shall have what they ask for.

سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾

58. 'Peace' is the greeting on the part of (their) merciful *Rabb*.

وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾

59. O criminals! Separate, today, (from the believers).

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟
ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾

60. O children of Adam! Did I not enjoin you that you were not to serve the Devil? He was, indeed, your open enemy.

وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾

61. And that (you were) to serve (render exclusive obedience to) Me __ this was the straight path.

62. And he had led, among you, a great many peoples astray: did you not, then, exercise your reason?

وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾

63. This is the Hell with which you were threatened.

هَٰذِهِ جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٦٣﴾

64. Enter it, today, in that (because) you used to disbelieve.

اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾

65. Today, We will seal their mouths and their hands shall speak to Us and their legs shall bear witness of what they used to commit" (in the worldly life).

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

66. If We so will, We can deprive them of their eyes (sight) and then, they will stray from the path __ how will, then, they see (the way)?

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾

67. If We so will, We can deform them at their places and hence, they will, neither, be able to advance further nor go back.

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

SECTION 5

68. And We reverse, whom We grant a long life, in nature: do they not, then, exercise their reason?

وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

69. And We have not taught him (how to compose) poetry and it does not become him; it (the *Quraan*) is nothing but (a profound) admonition, that is, a recitation expounding (the guidance),

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ﴿٦٩﴾

70. In order that he must warn whoever is alive and the warning (of punishment) shall turn out to be true against disbelievers.

لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

71. And do they not consider that We have created, for them, cattle, being among what Our hands have made, and hence, they possess them.

أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾

72. And We have made them tractable for them and hence, some of them are for their riding and some of them they eat (as food).

وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

73. And for them, there are (many other) benefits and drinks in them: do they not, then, thank (Us)?

وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

74. And they have taken (to worshipping), besides Allah, (other) deities hoping that they will be helped.

وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾

75. They will not be able to render them any help though they are an army in attendance on them (their deities).

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾

76. Hence, their (hostile) utterance must not grieve you (for) We know what they hide and what they disclose.

فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾

77. And does man not consider that We create him from a spermatozoon and, then, he (grows into) a clear adversary?

أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾

78. And he applies to Us the characteristics (of man) and neglects his own creation: he says, "Who will bring bones to life while they are decayed?"

وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾

79. Say, "He Who created them for the first time shall bring them to life: and He knows every creation,

قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

80. He Who produces fire from a green tree for you and then, you strike fire (by rubbing two branches) from it."

ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾

أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾

81. And does He, Who has created the heavens and the Earth, not possess the power to create (people) like them? Yes, (He does). And He is (the Supreme) Creator, the Omniscient.

إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾

82. Whenever He wills (to create) anything, His only command is that He says to it "Be" and hence, it is (comes into existence).

فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

83. Hence, free from imperfections is He Who has the sovereignty of everything in His hand and to Him all of you shall be returned.

* *(al'urjooni) raceme, an inflorescence (a floral axis with its appendages) in which flowers are borne on short stalks: when it dries it bends and remains on the date palm__ this inflorescence or floral axis, the technical word for which is raceme, has been called 'urjoonun' and since there is no technical word in Arabic, it may be called a bough dried and bent like the crescent. It is an image.*

SURATUṢṢAAFFAAT (37)

The *Suratuṣṣaaffaat* follows the theme of the preceding surah very closely, expanding as well as illustrating it more fully. The Surah starts with three oaths of angels who bear witness that Allah is one as the fourth verse asserts. The angels, being His functionaries, know whom to obey and what to do because they are ever arrayed to obey a single Being, Allah. Had there been many beings, they would not have been in array. They would have been in disorder for array presupposes obedience, discipline, and order of the highest kind. These functionaries, without will as they are, perform what is assigned to them by Allah. From the seventh verse to the tenth verse, the Surah, in fact, contradicts the role of soothsayers who, as alleged by the Makkan polytheists, were in contact with the angels, Allah's daughters, as they supposed them to be. They or the angels have no role in the revelation of the *Quraan* to the Messenger. If Allah is one and He is the *Rabb* of the cosmos which is so orderly, harmonious, and systematic, it must not have been created in vain. Its system bespeaks a purpose which is to be serviceable to man with a mind. If this cosmos is serviceable to __ and it, certainly, is __ man, who is the highest creation, he must, also, have a purpose which is his submission to His Creator, Sustainer, Maintainer, and Provider. Hence man must be accountable to Him. To hold him accountable, Allah has not only given man a mind but guidance also through His messengers and His message culminating in the *Quraan* revealed to Muḥammed (s.a.w.s) who is the Last Messenger. Hence, the Surah, from the eleventh verse to the twentieth verse, argues for the Judgement Day which must come to establish justice __ to reward the persecuted and punish the persecutors.

After depicting their frivolous conduct, the Surah reports their query about the Resurrection for accountability and then, from the eighteenth verse to the thirty-second verse, portrays their helplessness and the bickering between the followers and their leaders. From the thirty-third verse to the thirty-ninth verse, the Surah justifies their punishment, pinpointing the root of their misguidance in the thirty-fifth and thirty-sixth verses. Hence, they shall suffer in the Hell. On the contrary, the Surah, in the fortieth verse, starts portraying the reward of the believers and it does so up to the forty-ninth verse. They will be enjoying themselves in the Paradise and from there, they will catch sight of a hardened disbeliever suffering in the Hell. The Surah depicts their joy up to the sixtieth verse. The sixty-first verse exhorts all the polytheists to conduct themselves to win such a reward. The Surah, then, again, portrays polytheists' plight and sufferings up to the sixty-eighth verse, being the result of their frivolous conduct in the world, portrayed from the sixty-ninth verse to the seventy-third verse with the exception of believers as the seventy-fourth verse reports.

The Surah, then, proceeds to illustrate graphically the accounts of Noah, Abraham, Ishmael, Isaac, Moses and Aaron, Elijah, Lot, and Jonah from the seventy-fifth verse to the one hundred and forty-eighth verse. The entire narrative is instructive as well as commemorative. It warns the *Quraysh* to ponder the message and act accordingly

or perish like the polytheists and disbelievers mentioned in the narrative. It mentions all the messengers honourably to preserve their memory in the hearts of the millions who read the *Quraan.* Besides, the seventy-eighth verse occurs four times in the narrative to mark the preservation of their way of life through ages and console the Messenger and his companions that their sincere efforts shall not go in vain. They shall succeed against heavy odds. Abraham's account has been given in some detail to remind the Makkan polytheists to submit themselves to Allah as Abraham and Ishmael, their patriarchs, had done otherwise they shall, also, be punished.

The Surah begins with the contradiction of divinity in angels and the knowledge of the unseen in jinn. Angels are mere functionaries without any will and jinn, like human beings, are another race inhabiting the world. Since, the polytheists believed the angels to be Allah's daughters, the Surah, from the one hundred and forty-ninth verse to the one hundred and sixty-sixth verse, proceeds to debunk their claim. To begin with, the one hundred and forty-ninth verse exposes the absurdity of their claim. Up to the one hundred and sixty-third verse, the Surah continues to prove the hollowness of their claim. Then, Gabriel appears to testify that angels are mere functionaries, from the one hundred and sixty-fourth verse to the one hundred and sixty-sixth verse.

The Surah, then, quotes, in the next three verses, the Makkan polytheists' assertion that they shall believe in the Messenger and the book if and when it comes to them. But, since they have gone back on their word, the Surah proceeds, from the one hundred and seventieth verse to threaten them to punish __ and they were punished after a few years __ and assure the Messenger and his companions of His help in the one hundred and seventy-second verse, calling the army led by the Messenger, (to conquer Makka) His Own army. The one hundred and seventy-third verse promises clear victory and this promise was made to the Messenger when he and his companions were being persecuted. How happy they would have been! How encouraged they would have felt! Hence, the promise of victory has been followed by declaring Allah being above imperfections, peace being showered on messengers and thanksgiving only for Him.

SURATUṢṢAAFFAAT

سُورَةُ الصَّافَّاتِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. By the angels arrayed (set in order).

وَالصَّافَّاتِ صَفًّا ﴿١﴾

2. Then, by the angels rebuking (the devils).

فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾

3. Then, by the angels reading the Book. (All of them bear witness that)

فَالتَّالِيَاتِ ذِكْرًا ﴿٣﴾

4. Your God is, certainly, one__

إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ ﴿٤﴾

5. The *Rabb* of the heavens and the Earth and what is between both of them and the *Rabb* of the easts (the directions of sunrise).

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾

6. We have adorned the heaven close by (you) with the ornaments of the stars

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ﴿٦﴾

7. And (afforded it) protection from every insolent devil.

وَحِفْظًا مِّن كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٧﴾

8. They cannot listen to the angels (in heaven) and are thrown out, from every side,

لَّا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ﴿٨﴾

9. Discarded and they shall have eternal punishment

دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾

10. Except whoever snatches away (something) in a flash and then, a piercing, luminous meteor pursues him.

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

11. Hence, ask them whether they are harder to create or whom We have created; We have created them from sticky clay.

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُم مِّن طِينٍ لَّازِبٍ ﴿١١﴾

12. But you wonder (at it) and they laugh at (it).

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾

13. And when they are admonished they do not bear in mind (the admonition).

وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ ﴿١٣﴾

14. And when they see any sign, they scoff at (it).

وَإِذَا رَأَوْا۟ ءَايَةً يَسْتَسْخِرُونَ ﴿١٤﴾

15. And they say, "This is nothing but clear magic."

وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾

16. (They further ask), "When we die and turn into dust and (crumbling) bones, shall we be resurrected (raised from the dead)?

أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾

17. And (will) our forefathers of old," (also, be resurrected)?

أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿١٧﴾

18. Say, "Yes, and you will be humbled."

قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ ﴿١٨﴾

19. It will, then, be a single blast (the second blast, __ the sounding of the trumpet) and, all of a sudden, they will start perceiving

فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾

20. And say, "Woe to us! This is the Judgement Day.

وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ ﴿٢٠﴾

21. This is the Day of the Last Judgement which you used to belie and deny" (in the world).

هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢١﴾

SECTION 2

22. (The angels will be ordered), "Gather up all (those people) who had done wrong (in the world) and (the people) of their types and (those deities) whom they used to worship

ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ﴿٢٢﴾

23. Besides Allah and then, lead them to the path of the blazing fire, (of the Hell).

مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ﴿٢٣﴾

24. And stop them (for) they shall be questioned.

وَقِفُوهُمْ إِنَّهُم مَّسْـُٔولُونَ ﴿٢٤﴾

25. What is the matter with you that you do not help one another?" (They will be asked),

مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾

26. On the contrary, they have, today, submitted (yielded) themselves.

بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾

27. And they will turn to one another questioning.

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٧﴾

28. (The followers) will tell (their leaders), "You used to deceive us by your power and authority."

قَالُوٓا۟ إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ ٱلْيَمِينِ ﴿٢٨﴾

29. (Their leaders) will reply, "On the contrary, you yourselves were not believers.

قَالُوا۟ بَل لَّمْ تَكُونُوا۟ مُؤْمِنِينَ ﴿٢٩﴾

30. We had no authority over you: but you yourselves used to exceed all the proper bounds in doing wrong and committing sins.

وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَٰنٍ ۖ بَلْ كُنتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾

31. Hence, our *Rabb's* warning (of punishment) against us has turned out to be true: we are, certainly, going to taste (it).

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ ۖ إِنَّا لَذَآئِقُونَ ﴿٣١﴾

32. Hence, we had lead you astray (for) we ourselves were astray."

فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ ﴿٣٢﴾

33. Consequently, they will, on that Day, be co-partners in the punishment.

فَإِنَّهُمْ يَوْمَئِذٍ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

34. In this way, will We do by (all) the criminals.

إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿٣٤﴾

35. They used to display arrogance, when it was said to them, "There is no deity (worth obeying) but Allah."

إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ
لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

36. And they used to say, "Are we going to abandon our deities for the sake of a poet (gone) mad?"

وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

37. On the contrary, he has brought the truth (the *Quraan*) and accepts the message bearers (of the preceding ages) as true.

بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ ﴿٣٧﴾

38. (Hence, today) you are, certainly, going to taste the grievous punishment.

إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ﴿٣٨﴾

39. And you shall not be requited for but what you have been doing (in the world),

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾

40. Except Allah's chosen servants (rendering Him exclusive obedience).

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٤٠﴾

41. They (are the people) who shall have sustenance, already, known (to them),

أُو۟لَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾

42. (All kinds of) fruit: and they shall be entertained generously and honoured,

فَوَٰكِهُ ۖ وَهُم مُّكْرَمُونَ ﴿٤٢﴾

43. Among the gardens of bliss (a state of blessedness),

فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٤٣﴾

44. (They will be sitting) on couches opposite each other.

عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٤﴾

45. Cups (filled) with flowing wine shall be passed round among them,

يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾

46. White (and) delicious for drinkers.

بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾

47. There will neither be any headache by (drinking) it nor will they be deprived of reason and (be) drunk from it.

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾

48. And they will have, with them, (houris), modest, not looking at anyone except their husbands,

وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾

49. As if they were eggs (of an ostrich) lying concealed.

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾

50. Then, they will turn to one another questioning.

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٥٠﴾

51. A talker among them will say, "I had a companion.

قَالَ قَآئِلٌ مِّنْهُمْ إِنِّى كَانَ لِى قَرِينٌ ﴿٥١﴾

52. He used to say (to me), 'Do you, really, belong to those accepting (the Resurrection) to be true?

يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾

53. When we have died and turned into dust and (crumbling) bones, shall we, really, be (raised from the dead to be) requited,'" (for our worldly actions),

أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَدِينُونَ ﴿٥٣﴾

54. He will say, "Do you want to look" (at him)?

قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾

55. Then, he will look and see him amid the blazing fire (of the Hell).

فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ ﴿٥٥﴾

56. He will say, "By Allah! You were about to ruin me.

قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾

57. If my *Rabb's* grace had not been with me, I would, also, have been among those caught up in punishment.

وَلَوْلَا نِعْمَةُ رَبِّى لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ﴿٥٧﴾

58. Are we, then, not going to die

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾

59. Except our first death and are we not going to be punished?"

إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾

60. This is, certainly, supreme success.

إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٠﴾

61. Similar to this (such a conduct) should, then, the doers do (perform their duties).

لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾

62. Is such a hospitality (in the Paradise) better or the tree, *zaq-qoom* (an infernal tree with exceedingly bitter fruit)?

أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾

63. We have made it a (source of) punishment for the wrongdoers.

إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ﴿٦٣﴾

64. It is a tree growing at the bottom of the blazing fire (of the Hell).

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾

65. Its fruit are as if they were the heads of the devils.

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾

66. Hence, they shall eat some of them and fill their stomachs with them.

فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا الْبُطُونَ ﴿٦٦﴾

67. Then, they shall have, above it, a mixture (of pus) with boiling water.

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾

68. Then, (after eating and drinking) their return shall, again, be to the blazing fire (of the Hell).

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾

69. They had found their forefathers astray.

إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾

70. Hence, they had, hurried (followed blindly) in their footsteps,

فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ ﴿٧٠﴾

71. Though, before them, most of the peoples of old had gone astray.

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾

72. And We had sent warners (messengers) among them.

وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ ﴿٧٢﴾

73. Consider, then, how (terrible) the end of the warned had been

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾

74. Except Allah's chosen servants (rendering Him exclusive obedience)!

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾

SECTION 3

75. And Noah had called on Us and then, how excellently, We had heard his prayer

وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

76. And saved him and his followers from a terrible disaster!

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

77. And We let his descendants survive.

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

78. And We preserved (a community) on it (his way of life) in the posterity (among the succeeding generations).

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾

79. Peace upon Noah (is proclaimed) among all the human beings.

سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾

80. In this way, do We reward the beneficent (doers of good).

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾

81. Indeed, he was among Our believing servants.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾

82. Then, We drowned all the others.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾

83. And to his followers did Abraham belong,

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾

84. When he came to his *Rabb* with a sound heart,

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

85. When he said to his father and his people, "What, on earth, do you worship?

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾

86. Do you intend (to continue worshipping) false deities besides Allah?

أَئِفْكًا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾

87. What is, then, your opinion about the *Rabb* of all the worlds in the cosmos?"

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾

88. Then, he cast a look at the stars.

فَنَظَرَ نَظْرَةً فِي ٱلنُّجُومِ ﴿٨٨﴾

89. Then he said, "I am ill."

فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾

90. Hence, they departed leaving him behind.

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

91. Then, he made his way furtively towards their deities and said, "Do you not eat (anything)?

فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

92. What is the matter (wrong) with you (that) you do not speak?"

مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾

93. Then, he rushed at them (and started) striking (them) with might and main.

فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾

94. Then, they advanced towards him, hurrying.

فَأَقْبَلُوٓا إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾

95. He said, "Do you worship what you carve

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾

96. While Allah has created you and (the idols) which you make?"

وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

97. They said, "Build a structure for him, (fill it with fire) and then, throw him into the blazing fire."

قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ فِي ٱلْجَحِيمِ ﴿٩٧﴾

98. Then, they intended a foul play with him, but We turned them the lowest.

فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ ﴿٩٨﴾

99. And (Abraham) said, "I am going to my *Rabb*. He shall guide me.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾

100. O my *Rabb*! Grant me (a son) belonging to the righteous."

رَبِّ هَبْ لِي مِنَ ٱلصَّٰلِحِينَ ﴿١٠٠﴾

101. Then, We announced the good news of a forbearing son to him.

فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ ﴿١٠١﴾

فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾

102. Hence, when he reached (the age) of striving with him, (Abraham) said (to him), "O my son! I have seen, in a dream, that I am sacrificing you and hence, consider what your opinion is" (about it); (Ishmael) said, "O my father! Do what you have been commanded: you shall find me, if Allah wills, among the patient."

فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ ﴿١٠٣﴾

103. Hence, when both of them submitted themselves (to Him) and (Abraham) threw (Ishmael) down on the forehead,

وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾

104. And We called him out, "O Abraham!

قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٠٥﴾

105. You have proved (your) dream to be true; in this way, do We reward the beneficent.

إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ ﴿١٠٦﴾

106. It has, indeed, been a clear test / reward."

وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾

107. And We redeemed him(Ishmael) with a supreme sacrifice.

وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿١٠٨﴾

108. And We preserved (a community) on it (his way of life) in the posterity (among the succeeding generations).

سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ ﴿١٠٩﴾

109. Peace be upon Abraham.

كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١١٠﴾

110. In this way, do We reward the beneficent.

إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١١١﴾

111. He was, indeed, among Our believing servants.

وَبَشَّرْنَٰهُ بِإِسْحَٰقَ نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿١١٢﴾

112. And to him, We announced the good news of Issac, a prophet among the righteous.

113. And We conferred blessings on him and on Issac; and among the descendants of both of them, there were the beneficent (doers of good) and wrongdoers to themselves clearly.

وَبَٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَٰقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ ﴿١١٣﴾

SECTION 4

114. And We did bestow grace on Moses and Aaron

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١١٤﴾

115. And deliver both of them and their people from a terrible torture

وَنَجَّيْنَٰهُمَا وَقَوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿١١٥﴾

116. And help them and hence, they were predominant

وَنَصَرْنَٰهُمْ فَكَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿١١٦﴾

117. And give both of them the Book explaining (everything)

وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾

118. And guide both of them to the straight path

وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾

I19. And preserve (a community) on the (way of life) of both of them in the posterity (among the succeeding generations).

وَتَرَكْنَا عَلَيْهِمَا فِى ٱلْءَاخِرِينَ ﴿١١٩﴾

120. Peace be upon Moses and Aaron.

سَلَٰمٌ عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١٢٠﴾

121. In this way, do We reward the beneficent.

إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٢١﴾

122. Both of them were among Our believing servants.

إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾

123. And Elijah was, certainly, among the message bearers.

وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾

124. Remember, when he said to his people, "Do you not guard yourselves against His disobedience?

إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾

125. Do you pray to *Ba'l* and abandon the Most Excellent Creator

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴿١٢٥﴾

126. Allah, your *Rabb* and the *Rabb* of your forefathers of old?"

ٱللَّهَ رَبَّكُمْ وَرَبَّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿١٢٦﴾

127. But they belied and denied him and hence, they shall be caught up in (punishment)

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾

128. Except Allah's chosen servants (rendering Him exclusive obedience).

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٢٨﴾

129. And We preserved (a community) on it (his way of life) in the posterity (among the succeeding generations).

وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿١٢٩﴾

130. Peace be upon *Ilyaseen.**

سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾

131. In this way, do We reward the beneficent.

إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٣١﴾

132. He was among Our believing servants.

إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٣٢﴾

133. And Lot was, certainly, among the message bearers.

وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ﴿١٣٣﴾

134. Remember, when We delivered him and all of his household

إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٣٤﴾

135. Except an old woman (who chose to be) among those staying behind.

إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٣٥﴾

136. Then, We destroyed the others (those staying behind).

ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٣٦﴾

137. And you, certainly, pass by them in the morning

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾

138. And by night: do you not, then, exercise your reason?

وَبِٱلَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

SECTION 5

139. And Jonah was, indeed, among the message bearers.

وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾

إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾

140. Remember, when he fled to a felucca (vessel), already laden.

فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾

141. He, then, cast lots, but he was among the losers.

فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

142. Then, a whale swallowed him and he was blameworthy.

فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾

143. Hence, if he had not been among those who declare (Allah) free from imperfections,

لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

144. He would have stayed in its stomach till the Day when they (all the human beings) will be resurrected (raised from the dead).

فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾

145. Then, We cast him under the open sky on the shore while he was ill.

وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴿١٤٦﴾

146. And We grew above him a plant without a stem of the variety of a creeper.

وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

147. And We sent him to (a people consisting of) a hundred thousand or more (in number).

فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾

148. So, they believed (in him) and hence, We let them enjoy (life) for some time.

فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ ﴿١٤٩﴾

149. Hence, ask them (the *Quraysh*), (is it proper to allege) "daughters to your *Rabb* and (appropriate) sons for themselves?"

أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ ﴿١٥٠﴾

150. Did We create angels as females and they were witnessing (it)?

أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾

151. Listen! In fact, by way of falsehood, they say

152. (That) Allah begets (children) and they are certainly, liars.

وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿١٥٢﴾

153. Has He chosen daughters in preference to sons?

أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾

154. What is the matter with you? How do you judge?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

155. Do you, then, not think?

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾

156. Do you have any clear authority?

أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ ﴿١٥٦﴾

157. Produce, then, your book if you are truthful (in your claim).

فَأْتُوا۟ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾

158. And they allege a relationship between Him and the jinn, while the jinn know that they shall, certainly, be caught up in (punishment) __

وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

159. "Allah is free from the imperfections which they allege" (to Him) __

سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾

160. Except Allah's chosen servants.

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٠﴾

161. Hence, all of you and what you worship

فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾

162. Can, in no way, lead anyone astray from the right path

مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾

163. Except he who is going to enter the blazing fire of the (Hell).

إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾

164. (Gabriel says), "And there is none among us but has his place (of duty) fixed.

وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾

165. And that we are, (ever), arrayed (set in order).

وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ﴿١٦٥﴾

166. And that we are, (always, busy in) declaring (Allah) free from imperfections."	وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾
167. And they (the *Quraysh*) used to say,	وَإِن كَانُوا لَيَقُولُونَ ﴿١٦٧﴾
168. "If we had had any book from the peoples of old,	لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾
169. We would, also, have been Allah's chosen servants."	لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾
170. But, (when the Book has come), they disbelieve in it and hence, they shall know (the outcome) very soon.	فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾
171. And Our word (promise) has, already, preceded for Our servants, the message bearers (messengers),	وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾
172. That they shall be helped.	إِنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٢﴾
173. And that Our army shall be predominant.	وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾
174. Hence, turn away from them for some time.	فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾
175. And observe them for they shall, very soon, see.	وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾
176. Are they, then, pressing for Our punishment?	أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾
177. But, when it descends in their courtyards, how evil will, then, be the morning of the warned!	فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾
178. And turn away from them till (propitious) time.	وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾
179. And observe (them) for they shall, very soon, see.	وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾

سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

180. Your *Rabb* __ the *Rabb* of omnipotence (might and dominance) __ is free from what they allege (to Him).

وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾

181. And peace be upon (all) the message bearers.

وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾

182. And glory (abiding praise and thanksgiving) to Allah, the *Rabb* of all the worlds in the cosmos.

* ***Ilyaseen*** - *A prophet's name*

SURAH ṢAAD (38)

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

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

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

SURAH ṢAAD

سُورَةُ صٓ

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

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. *Ṣaad;* by the *Quraan,* containing admonition. (reproving, urging, and advising earnestly).

صٓ ۚ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ﴿١﴾

2. But (those people) who disbelieve are in disdain and opposition (to it).

بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

3. Many a community, We have wiped out before them and hence, (when the sentence approached), they called on (for help), but it was no time for escape (from punishment).

كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَوا۟ وَّلَاتَ حِينَ مَنَاصٍ ﴿٣﴾

4. And they wonder that there has come to them a warner from themselves and the disbelievers say, "This (man) is a magician, an impostor.

وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ﴿٤﴾

5. Has he turned all the deities into a single God? It is, indeed, something beyond wonder."

أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ﴿٥﴾

6. And the leaders among them left (saying), "Go on and persevere at (the worship) of your deities: it is, in fact, something, intended (done on purpose).

وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا۟ وَٱصْبِرُوا۟ عَلَىٰٓ ءَالِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ ﴿٦﴾

7. We have not heard of this (novel creed) in the preceding way of life __ this is nothing but forgery.

مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ﴿٧﴾

8. (Of all the persons) among us, has the Book been revealed to him?" On the contrary, they are in doubt of My Book: on the contrary, they have not tasted My punishment as yet.

أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِنۢ بَيْنِنَا ۖ بَلْ هُمْ فِى شَكٍّ مِّن ذِكْرِى ۖ بَل لَّمَّا يَذُوقُوا۟ عَذَابِ ﴿٨﴾

9. Do they have, with them, the treasures of the mercy of your *Rabb,* the Almighty, the Most Generous Giver?

أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ ﴿٩﴾

10. Do they have the sovereignty of the heavens and the Earth and what is between both of them? Let them, then, ascend through (the heavens') stairs.

أَمْ لَهُم مُّلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا۟ فِى ٱلْأَسْبَٰبِ ﴿١٠﴾

11. The army (of Makkan polytheists) which belongs to (the doomed) disbelieving peoples is going to be defeated there (at Makka) utterly.

جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ ﴿١١﴾

12. Before them, Noah's people and the *`Aad* and Pharaoh with stakes had, also, belied and denied.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو ٱلْأَوْتَادِ ﴿١٢﴾

13. And, also, the *Thamood* and Lot's people and the people of *Aiyka* (the area around *Tabook*) __ they were the (doomed) disbelieving peoples.

وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَٰبُ لْـَٔيْكَةِ ۖ أُو۟لَٰٓئِكَ ٱلْأَحْزَابُ ﴿١٣﴾

14. All of them had, outright, belied and denied the messengers and hence, (the warning of the infliction of) My punishment turned out to be true (against them).

إِن كُلٌّ إِلَّا كَذَّبَ ٱلرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾

SECTION 2

15. And they are awaiting nothing but a single blast which shall not (permit any) delay.

وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيْحَةً وَٰحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾

16. And they say, "O our *Rabb*! Hasten our portion for us before the Day of Accountability."

وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ ٱلْحِسَابِ ﴿١٦﴾

17. (O Messenger)! Bear with what they say and mention Our servant, David, endowed with power: he was used to turning (to Us), repentantly.

ٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿١٧﴾

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

إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ بِٱلْعَشِىِّ وَٱلْإِشْرَاقِ ﴿١٨﴾

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

وَٱلطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُۥٓ أَوَّابٌ ﴿١٩﴾

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

وَشَدَدْنَا مُلْكَهُۥ وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ ﴿٢٠﴾

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

وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ إِذْ تَسَوَّرُوا۟ ٱلْمِحْرَابَ ﴿٢١﴾

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

إِذْ دَخَلُوا۟ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا۟ لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَٱحْكُم بَيْنَنَا بِٱلْحَقِّ وَلَا تُشْطِطْ وَٱهْدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾

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

إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى فِى ٱلْخِطَابِ ﴿٢٣﴾

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

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ

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

أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾

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

فَغَفَرْنَا لَهُۥ ذَٰلِكَ ۖ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٢٥﴾

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

يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ ﴿٢٦﴾

SECTION 3

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

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾

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

أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾

كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾

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

وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٣٠﴾

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

إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾

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

فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى ۖ حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾

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

رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ﴿٣٣﴾

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

وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾

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

قَالَ رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾

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

فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾

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

وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾

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

وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾

38. And others bound together in fetters.

هَٰذَا عَطَآؤُنَا فَٱمۡنُنۡ أَوۡ أَمۡسِكۡ بِغَيۡرِ حِسَابٖ ٣٩

39. Such is Our gift __ hence, bestow (it on whom you like) or withhold (from whom you like) __ without straitening / limiting.

وَإِنَّ لَهُۥ عِندَنَا لَزُلۡفَىٰ وَحُسۡنَ مَـَٔابٖ ٤٠

40. And, indeed, for him with Us, there is nearness and an excellent place of return.

SECTION 4

وَٱذۡكُرۡ عَبۡدَنَآ أَيُّوبَ إِذۡ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلشَّيۡطَٰنُ بِنُصۡبٖ وَعَذَابٍ ٤١

41. And mention Our servant, Job, when he called on (prayed to) his *Rabb,* "The Devil has afflicted me with disease and suffering."

ٱرۡكُضۡ بِرِجۡلِكَۖ هَٰذَا مُغۡتَسَلُۢ بَارِدٞ وَشَرَابٞ ٤٢

42. "Strike (the ground) with your foot:"__ (We ordered him),__ "here is cold water to bathe and drink."

وَوَهَبۡنَا لَهُۥٓ أَهۡلَهُۥ وَمِثۡلَهُم مَّعَهُمۡ رَحۡمَةٗ مِّنَّا وَذِكۡرَىٰ لِأُوْلِي ٱلۡأَلۡبَٰبِ ٤٣

43. And We gave him back his household and, together with them, (We gave him more) equivalent to them, mercifully on Our part and as an instructive example for the people possessing reason purified of passions.

وَخُذۡ بِيَدِكَ ضِغۡثٗا فَٱضۡرِب بِّهِۦ وَلَا تَحۡنَثۡۗ إِنَّا وَجَدۡنَٰهُ صَابِرٗاۚ نِّعۡمَ ٱلۡعَبۡدُۖ إِنَّهُۥٓ أَوَّابٞ ٤٤

44. And (We further told him), "Take, a bundle of grass stalks mixed together in your hand and then, hit (yourself) with it and do not violate your oath." We found him patient; what an excellent servant (he was)! He used to turn, in repentance, (to Us).

وَٱذۡكُرۡ عِبَٰدَنَآ إِبۡرَٰهِيمَ وَإِسۡحَٰقَ وَيَعۡقُوبَ أُوْلِي ٱلۡأَيۡدِي وَٱلۡأَبۡصَٰرِ ٤٥

45. And mention Our servants (messengers) Abraham and Issac and Jacob possessing powers of action and vision.

إِنَّآ أَخۡلَصۡنَٰهُم بِخَالِصَةٖ ذِكۡرَى ٱلدَّارِ ٤٦

46. We had chosen them (as messengers) purely for their remembering the afterworld.

47. And they were, indeed, in Our view, among the select (and) the best.

وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾

48. And mention Ishmael and Elisha and *Ḍalkifl* and all of them were among the best.

وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾

49. Such is (the true) account (of a few of Our fearing servants); and the fearing shall have an excellent place of return__

هَٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ﴿٤٩﴾

50. Eternal gardens with gates kept open for them.

جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾

51. They will be reclining (against pillows) in them (those gardens), calling for abundant fruit and drink in them.

مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾

52. And they shall have, with them, modest houris who do not look at anyone, except their husbands, of their own ages.

وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ ﴿٥٢﴾

53. Such is (the reward) which you are being promised on the Day of Accountability.

هَٰذَا مَا تُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ ﴿٥٣﴾

54. Such is, indeed, Our sustenance which will never run out.

إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾

55. Such (is the final outcome of the fearing); and those exceeding the proper bounds in doing wrong and committing sins shall have the worst place of return__

هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ﴿٥٥﴾

56. The Hell in which they shall enter (and stay) and hence, what an evil place (to stay) it is!

جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾

57. Such (is the final outcome of the evildoers) and hence, let them taste boiling water and purulent matter (pus),

هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾

58. And many other similar kinds of (torments).

وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾

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

هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًا بِهِمْ ۚ إِنَّهُمْ صَالُو النَّارِ ﴿٥٩﴾

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

قَالُوا بَلْ أَنتُمْ لَا مَرْحَبًا بِكُمْ ۖ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ الْقَرَارُ ﴿٦٠﴾

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

قَالُوا رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

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

وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ ﴿٦٢﴾

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

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ﴿٦٣﴾

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

إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾

SECTION 5

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

قُلْ إِنَّمَا أَنَا مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

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

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾

67. Say, "It is momentous information.

68. You turn a deaf ear to it.

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

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

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

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

73. Then, all the angels prostrated themselves

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

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

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

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

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

قُلْ هُوَ نَبَؤٌا عَظِيمٌ ﴿٦٧﴾

أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾

إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٧١﴾

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ ﴿٧٥﴾

قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ ﴿٧٨﴾

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

قَالَ رَبِّ فَأَنظِرْنِيٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

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

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٨٠﴾

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

إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾

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

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

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

إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٨٣﴾

84. (Allah) said, "Hence, the truth is__and I tell the truth__ (that)

قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ﴿٨٤﴾

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

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

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

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾

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

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٨٧﴾

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

وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ ﴿٨٨﴾

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

سُورَةُ الزُّمَرِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. The revelation of the Book (*Quraan* has come) from Allah, the Almighty, the Sole Source of wisdom, portion by portion.

تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

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.

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴿٢﴾

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.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن 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﴾

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.

لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَّاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۖ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

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.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۖ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ۖ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ﴿٥﴾

خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا
وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ ۚ يَخْلُقُكُمْ
فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ
فِى ظُلُمَٰتٍ ثَلَٰثٍ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ
ٱلْمُلْكُ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾

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)?

إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ
ٱلْكُفْرَ ۖ وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾

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,

وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ
ثُمَّ إِذَا خَوَّلَهُۥ نِعْمَةً مِّنْهُ نَسِىَ مَا كَانَ يَدْعُوٓا۟ إِلَيْهِ
مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِۦ ۚ
قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَٰبِ ٱلنَّارِ ﴿٨﴾

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."

أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ
ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ

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?

يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو
الْأَلْبَابِ ﴿٩﴾

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

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۚ لِلَّذِينَ
أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ
وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

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."

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

11. Say, "I have been commanded that I must serve (render exclusive obedience to) Allah, dedicating (my) obedience to Him,

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

12. And I have been commanded that I must be the first of those submitting themselves to Allah."

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

13. Say, "I fear the punishment of a terrible Day, if I disobey my *Rabb*."

قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾

14. Say, "I serve Allah dedicating my obedience to Him.

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۗ قُلْ إِنَّ الْخَاسِرِينَ
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ
أَلَا ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾

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."

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۚ

16. They will have canopies of fire above them and sheets of fire under them__ *(sheet: a broad continuous*

ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾

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."

وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ﴿١٧﴾

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).

ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥ ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُو۟لَٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٨﴾

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.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِى ٱلنَّارِ ﴿١٩﴾

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?

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ ۖ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿٢٠﴾

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.

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُۥ حُطَٰمًا ۚ

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

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٢١﴾

(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

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ ۚ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

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).

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾

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.

أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾

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."

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

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.

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!

فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْيَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٢٦﴾

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 فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾

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

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

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 ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ مُتَشَٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾

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

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾

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

ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

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 مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَآءَهُۥ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٣٢﴾

وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ أُو۟لَٰٓئِكَ
هُمُ ٱلْمُتَّقُونَ ﴿٣٣﴾

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

لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ
جَزَآءُ ٱلْمُحْسِنِينَ ﴿٣٤﴾

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

لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟
وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى
كَانُوا۟ يَعْمَلُونَ ﴿٣٥﴾

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.

أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ ۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ
مِن دُونِهِۦ ۚ وَمَن يُضْلِلِ ٱللَّهُ
فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٦﴾

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.

وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ ۗ
أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ﴿٣٧﴾

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

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ
إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ
أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ
قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾

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."

قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ
إِنِّى عَٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

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

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

مَن 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 أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۖ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنتَ عَلَيْهِم 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?"

أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أَوَلَوْ كَانُوا 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."

قُل لِّلَّهِ الشَّفَاعَةُ جَمِيعًا ۖ لَّهُ مُلْكُ السَّمَاوَاتِ 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 مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ عَٰلِمَ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

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."

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا۟ مَا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦ مِن سُوٓءِ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ﴿٤٧﴾

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.

وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤٨﴾

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

فَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍۭ ۚ بَلْ هِىَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

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.

قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٥٠﴾

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

فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ ۚ وَٱلَّذِينَ ظَلَمُوا۟ مِنْ هَٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾

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).

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.

أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

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."

قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾

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).

وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

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,

وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

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!"

أَن تَقُولَ نَفْسٌ يَـٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّـٰخِرِينَ ﴿٥٦﴾

57. Or (another one) should say, "If Allah had guided me, I would have been among the fearing."

أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾

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!"

أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾

بَلَىٰ قَدْ جَآءَتْكَ ءَايَـٰتِى فَكَذَّبْتَ بِهَا
وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ ٱلْكَـٰفِرِينَ ﴿٥٩﴾

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

وَيَوْمَ ٱلْقِيَـٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ
وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى
لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

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)?

وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟ بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ
ٱلسُّوٓءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

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.

ٱللَّهُ خَـٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ
وَكِيلٌ ﴿٦٢﴾

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

لَّهُۥ مَقَالِيدُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ كَفَرُوا۟
بِـَٔايَـٰتِ ٱللَّهِ أُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ ﴿٦٣﴾

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).

SECTION 7

قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَـٰهِلُونَ ﴿٦٤﴾

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

وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ﴿٦٥﴾

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)."

بَلِ ٱللَّهَ فَٱعۡبُدۡ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾

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

وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦ وَٱلۡأَرۡضُ جَمِيعٗا
قَبۡضَتُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطۡوِيَّٰتُۢ
بِيَمِينِهِۦۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ﴿٦٧﴾

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.

وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ
وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ ٱللَّهُۖ ثُمَّ نُفِخَ فِيهِ
أُخۡرَىٰ فَإِذَا هُمۡ قِيَامٞ يَنظُرُونَ ﴿٦٨﴾

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).

وَأَشۡرَقَتِ ٱلۡأَرۡضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلۡكِتَٰبُ
وَجِاْيٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِيَ
بَيۡنَهُم بِٱلۡحَقِّ وَهُمۡ لَا يُظۡلَمُونَ ﴿٦٩﴾

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.

وَوُفِّيَتۡ كُلُّ نَفۡسٖ مَّا عَمِلَتۡ وَهُوَ أَعۡلَمُ
بِمَا يَفۡعَلُونَ ﴿٧٠﴾

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

SECTION 8

وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًاۖ
حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتۡ أَبۡوَٰبُهَا وَقَالَ لَهُمۡ
خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ يَتۡلُونَ عَلَيۡكُمۡ

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

ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾

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."

قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾

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!

وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾

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."

وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٧٤﴾

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)!

وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۚ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٧٥﴾

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."

SURAH GHAAFIR (40)

The Surah *Ghaafir* or *Suratulmu'min* continues treating the same theme as done in the preceding surah. After *"Ḥaa 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

سُورَةُ غَافِرٍ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. *Ḥaa meem*

حٰمٓ ﴿١﴾

2. The revelation of the Book (*Quraan* has come) from Allah, the Almighty, the Omniscient, portion by portion,

تَنزِيلُ الْكِتَٰبِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾

3. The Forgiver of sins and the Accepter 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).

غَافِرِ الذَّنۢبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ
ذِي الطَّوْلِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ إِلَيْهِ الْمَصِيرُ ﴿٣﴾

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.

مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا۟
فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلَٰدِ ﴿٤﴾

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!

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ
مِنۢ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ
لِيَأْخُذُوهُ ۖ وَجَٰدَلُوا۟ بِالْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ الْحَقَّ
فَأَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾

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).

وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوٓا۟
أَنَّهُمْ أَصْحَٰبُ النَّارِ ﴿٦﴾

7. (The angels) who hold up the throne and (those) who are around it declare (Him) free from

ٱلَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا
فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ
وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

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)

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَّهُمْ
وَمَن صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَذُرِّيَّاتِهِمْ ۚ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

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.

وَقِهِمُ السَّيِّئَاتِ ۚ وَمَن تَقِ السَّيِّئَاتِ يَوْمَئِذٍ
فَقَدْ رَحِمْتَهُ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

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

إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ
أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ
إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾

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."

قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا
بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾

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?"

ذَٰلِكُم بِأَنَّهُۥ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ
وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ
ٱلْعَلِىِّ ٱلْكَبِيرِ ﴿١٢﴾

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),

هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ
لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا ۚ
وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾

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.

فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ
وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿١٤﴾

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

رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ
مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ
عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾

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).

يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ
لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾

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."

ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ
لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾

17. "Today, everybody shall be requited 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."

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

وَأَنذِرْهُمْ يَوْمَ ٱلْآزِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَٰظِمِينَ ۚ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾

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

يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿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.

وَٱللَّهُ يَقْضِى بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ بِشَىْءٍ ۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿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.

أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ كَانُوا۟ هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿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 كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَكَفَرُوا۟ فَأَخَذَهُمُ ٱللَّهُ ۖ إِنَّهُۥ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٢٢﴾

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

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٢٣﴾

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

إِلَىٰ فِرْعَوْنَ وَهَٰمَٰنَ وَقَٰرُونَ فَقَالُوا۟ سَٰحِرٌ 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 جَآءَهُم بِٱلْحَقِّ مِنْ عِندِنَا قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ وَٱسْتَحْيُوا۟ نِسَآءَهُمْ ۚ وَمَا كَيْدُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿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 ذَرُونِىٓ أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ ۖ إِنِّىٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ ﴿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 مُوسَىٰٓ إِنِّى عُذْتُ بِرَبِّى وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ﴿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 مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ ۖ وَإِن يَكُ كَٰذِبًا فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى 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."

يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِى ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا ۚ قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾

وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُم
مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ﴿٣٠﴾

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,

مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۚ
وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾

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.

وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾

32. O my people! I fear, against you, the Day of restlessness (Resurrection),

يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۗ
وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾

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.

وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَٰتِ
فَمَا زِلْتُمْ فِى شَكٍّ مِّمَّا جَآءَكُم بِهِۦ ۖ حَتَّىٰٓ إِذَا
هَلَكَ قُلْتُمْ لَن يَبْعَثَ ٱللَّهُ مِنۢ بَعْدِهِۦ رَسُولًا ۚ
كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ
مُّرْتَابٌ ﴿٣٤﴾

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,

ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ
أَتَىٰهُمْ ۖ كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا۟ ۚ
كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ
مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

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."

وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ
ٱلْأَسْبَٰبَ ﴿٣٦﴾

36. And Pharaoh said, "O *Haamaan*! Build a lofty tower for me so that I may reach the gates, (through its staircase),

أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ
وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ
لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ
وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ﴿٣٧﴾

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).

وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ
أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾

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

يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ
وَإِنَّ ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ ﴿٣٩﴾

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

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ
وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ
وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ
يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

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.

وَيَٰقَوْمِ مَا لِىٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ
وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ ﴿٤١﴾

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)?

تَدْعُونَنِى لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ
لِى بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ ﴿٤٢﴾

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).

لَا جَرَمَ أَنَّمَا تَدْعُونَنِىٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا
وَلَا فِى ٱلْءَاخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ
وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٤٣﴾

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).

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 مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ
أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿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.

فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟
وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿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."

ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ
ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿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 يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟
لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ
أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ﴿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 ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ
إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿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 ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُوا۟
رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴿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.

قَالُوٓا۟ أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم
بِٱلْبَيِّنَٰتِ ۖ قَالُوا۟ بَلَىٰ ۚ قَالُوا۟ فَٱدْعُوا۟ ۗ
وَمَا دُعَٰٓؤُا۟ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿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 لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿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 يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾

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

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ وَأَوْرَثْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ ﴿٥٣﴾

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

هُدًى وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿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.

فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿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 ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۙ إِن فِى صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ ۚ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾

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

لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ 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 تَتَذَكَّرُونَ ﴿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 لَآتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ
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 رَبُّكُمُ 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 وَلَٰكِنَّ 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, being deterred (from the guidance)?

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ
لَّا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾

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

كَذَٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ
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 قَرَارًا
وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ
صُوَرَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۚ

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٦٤﴾

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

هُوَ ٱلْحَىُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۗ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿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.

قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِىَ ٱلْبَيِّنَٰتُ مِن رَّبِّى وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾

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."

هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟ شُيُوخًا ۚ وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوٓا۟ أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

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 ٱلَّذِى يُحْىِۦ وَيُمِيتُ ۖ فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٦٨﴾

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).

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 ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ أَنَّىٰ يُصْرَفُونَ ﴿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,

ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

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

إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ﴿٧١﴾

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

فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ 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 كُنتُمْ 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.

مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ﴿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.

ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ 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)!

ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾

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

فَٱصْبِرْ ۖ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ

الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾

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.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

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.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

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.

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

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).

وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنكِرُونَ ﴿٨١﴾

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

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُم

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

مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

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

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِندَهُم مِّنَ الْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨٣﴾

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 رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾

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."

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

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.

SURAH FUṢṢILAT (41)

The Surah *Fuṣṣilat* or *Ḥaameemassajda* treats the theme of Allah's oneness, omnipotence, and providence with reference to the Book __ the *Quraan* __ and the cosmos. While the *Quraan* is the emanation of His all enveloping eternal mercy, the cosmos is the emanation of His omnipotence and omniscience. The Surah, from the beginning to the twelfth verse brings home to its listeners/readers that the *Quraan* has been revealed to the Messenger with the message that Allah is one. Those who believe in it shall have an uninterrupted reward. Those who do not, in fact, repudiate Allah's omnipotence and omniscience in creating the cosmos as specified from the ninth verse to the twelfth verse. Hence, they shall have perdition.

The Surah, then, proceeds to threaten the disbelieving Makkan polytheists, from the thirteenth verse to the seventeenth verse, by mentioning how the *`Aad* and the *Thamood* were punished because they had belied and denied their messengers like them, while the believers were saved as recorded in the eighteenth verse, meant to comfort the Messenger and his companions. From the nineteenth verse to the twenty-fourth verse, the Surah proceeds to give an image of what will happen to the polytheists __ Allah's enemies. Their eyes, ears, and skins shall bear witness against them and then, they shall be hurled into the Hell. They shall have it because, as the Surah shows, from the twenty-fifth verse to the twenty-ninth verse, their leaders as well as followers do not listen to the message of the *Quraan* and persist in opposing it criminally. On the contrary, the believers in the *Quraan,* standing up for its message, shall have what the verses from the thirtieth to the thirty-second promise. The Surah, then, praises and consoles the Messenger and his companions who were, under the threat of being persecuted, calling on the polytheists to believe in the *Quraan.* From the thirty-third verse to the thirty-sixth verse, it exhorts the Messenger to repel evil with good, go by patience, and seek Allah's protection in dealing with the Makkan polytheists' antagonism.

The Surah, then, proceeds to assert that exclusive obedience and prostration must be given to Allah and not to His Own created things __ natural phenomena mentioned in the thirty-seventh verse. The thirty-ninth verse argues for resurrection from rain which vivifies the earth. The Surah, then, proceeds to criticize the polytheists' repudiation of the *Quraan* from the fortieth verse to the forty-fourth verse and asserts that the *Quraan,* being a unique book, is, without falsehood, the incarnation of wisdom and its present repudiators are like the past repudiators. As they suffer from a perplexing doubt about it, the followers of Moses had also treated the Torah similarly and interpolated it and hence, gone astray.

Since the cosmos has been created by Allah, the Omniscient, He alone, knows when the Resurrection for the accountability of human actions will take place, argues the forty-seventh verse. Whenever it comes upon them, their deities shall not avail them against their being held accountable, threatens them the forty-eighth verse. The conduct of such ungrateful polytheists has been portrayed from the forty-ninth verse to the

fifty-first verse. In the last three verses, the Surah exposes their unthinking opposition to the *Quraan.* The fifty-third verse asks them what will happen to them if the *Quraan,* finally, turns out to be from Allah. To threaten them and console the Messenger, the fifty-third verse asserts that, soon, they shall see such signs as to prove the truth of this Book. But the last verse points out the root of their repudiation __ they are in doubt of appearing before their *Rabb* for accountability and hence, their frivolous response to the Messenger and the *Quraan.*

SURAH FUSSILAT

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

1. *Ḥaa meem*
2. The revelation (of the Book has come) from (Allah), the Most Gracious, the Most Merciful, portion by portion.
3. (It is) a book whose verses have been expounded as a recitation in `Arabic for the people who have knowledge,
4. Announcing good news and warning (evildoers of punishment), but most of them turn away (reject it) and hence, they do not listen (to its message).
5. And they say, "Our hearts are under covers against what you are inviting us to and, in our ears, there is deafness and between us and you there is a screen and hence, you do (what you like), we are doing" (what we like).
6. Say, "In fact, I am, only, a man like you (and) it has been revealed to me that your God is only one God and hence, you must turn straight to Him and seek forgiveness of Him and there is perdition for the polytheists
7. Who do not pay *zakaat* and they are (the people who) disbelieve in the afterlife.
8. (But those people) who believe and do good deeds, shall have a reward uninterrupted."

سُورَةُ فُصِّلَتْ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حٰمٓ ﴿١﴾

تَنزِيلٌ مِّنَ الرَّحْمَٰنِ الرَّحِيمِ ﴿٢﴾

كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا

لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ

لَا يَسْمَعُونَ ﴿٤﴾

وَقَالُوا۟ قُلُوبُنَا فِىٓ أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ

وَفِىٓ ءَاذَانِنَا وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ

فَٱعْمَلْ إِنَّنَا عَٰمِلُونَ ﴿٥﴾

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ

إِلَٰهٌ وَٰحِدٌ فَٱسْتَقِيمُوٓا۟ إِلَيْهِ وَٱسْتَغْفِرُوهُ ۗ وَوَيْلٌ

لِّلْمُشْرِكِينَ ﴿٦﴾

ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ

هُمْ كَٰفِرُونَ ﴿٧﴾

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ

أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾

SECTION 2

9. Say, "Do you disbelieve in (Allah) Who created the Earth in two days (phases) and allege equals to Him?" Such (omnipotent) is the *Rabb* of all the worlds in the cosmos.

قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ
فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾

10. And He rooted mountains into her (the Earth) from above her (on her surface) and bestowed His blessings on her (the Earth) and determined (the extent, quality, and scope of) her (various) foods throughout her (the Earth) in four days (phases) equivalent to (the demands of) the people asking (seeking to obtain them).

وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا
أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿١٠﴾

11. Then, He directed His attention towards the heaven, while it was smoke (nebula) and then, He commanded it and the Earth, "Comply both of you with (submit yourselves to My law) willingly or unwillingly." Both of them replied, "We both submit ourselves willingly."

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ
ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

12. Then, He turned them into seven heavens in two days (phases) and revealed, to each heaven, its function; and We have adorned the heaven close to (the dwellers of the Earth) with stars and (built it) as defence __ such is the planned determination of the Almighty, the Omniscient.

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ
سَمَاءٍ أَمْرَهَا ۚ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ
وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

13. But, if they turn away (reject your message), you must, then, tell them, "I warn you of a devastating punishment like the devastating punishment (visiting upon) the *`Aad* and the *Thamood*,"

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ
عَادٍ وَثَمُودَ ﴿١٣﴾

إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ قَالُوا۟ لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿١٤﴾

14. When messengers came to them before them and behind them, (saying), "You must not serve (render exclusive obedience to any deity) but Allah," they said, "If our *Rabb* willed, He would send angels (to guide us) and hence, we reject (disbelieve in) what you have been sent with."

فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿١٥﴾

15. Hence, as for the *`Aad,* they displayed arrogance in the land without any justification and said, "Who is stronger than We?" Did they not realize that Allah Who created them is stronger than they? And they used to repudiate Our verses.

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

16. Then, We sent, against them, an intensely cold wind raging violently during inauspicious days so as to make them taste a disgraceful punishment in the life of the world and the punishment of the afterworld shall be the most disgraceful and they shall not be helped (there from any quarter).

وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾

17. And as for the *Thamood,* We guided them but they preferred blindness (the loss of the heart's eye) to guidance and hence, the thunderbolt of a humiliating punishment seized them for (as the penalty of the wrongs) which they used to commit.

وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿١٨﴾

18. And We saved (those people) who used to believe and guard themselves against disobeying (Him).

SECTION 3

وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾

19. And the Day when Allah's enemies are gathered up towards the fire (of

the Hell), they will be arrayed (lined up according to their crimes),

حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٠﴾

20. Till, when all of them get to it, their ears and their eyes and their skins shall bear witness against them about what they used to commit (in the world).

وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

21. And they will say to their skins, "Why do you bear witness against us?" They will say, "Allah Who endows everything with the ability to speak has, also, endowed us with the ability to speak and He had created you at first (in the world) and to Him you have been returned.

وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾

22. And (while committing crimes in the world), you did not fear that your ears and your eyes and your skins would bear witness against you. On the contrary, you thought that Allah would not know most of what you used to do.

وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾

23. And such a notion that you entertained about your *Rabb* ruined you and hence, you have come to be (included) among the losers" (the damned).

فَإِن يَصْبِرُوا۟ فَٱلنَّارُ مَثْوًى لَّهُمْ ۖ وَإِن يَسْتَعْتِبُوا۟ فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾

24. Hence, if they are patient, the fire (of the Hell) shall be their abode and if they seek (His) pleasure, they shall not, in any case, be included among the seekers of (His) pleasure.

وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ

25. And We had ordained such companions for them as used to adorn, for them, what was before them (future) and what was behind them (past) and the warning (of

punishment) turned out to be true against them (as it had turned out to be true against) the peoples (communities) belonging to jinn and human beings who had preceded them: they had, certainly, been losers (misled and ruined).

ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم
مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿٢٥﴾

SECTION 4

26. And (those people) who disbelieve say, "Do not listen to this *Quraan* (recitation) and raise a hubbub (confused din) during it (its recitation) so that you may overcome them."

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَٰذَا ٱلْقُرْءَانِ
وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾

27. As a result of (their defiance) We will make (those people) who disbelieve taste a violent punishment and requite them for what they have been doing in the worst manner.

فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُوا۟ عَذَابًا شَدِيدًا ۖ وَلَنَجْزِيَنَّهُمْ
أَسْوَأَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٢٧﴾

28. Such is the requital of Allah's enemies __ the fire (of the Hell): in it they shall have eternal habitation (home), as a requital, because they have been repudiating Our verses.

ذَٰلِكَ جَزَآءُ أَعْدَآءِ ٱللَّهِ ٱلنَّارُ ۖ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ ۖ جَزَآءًۢ
بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٢٨﴾

29. And (those people) who disbelieve will say, "O our *Rabb*! Show us (those people) of the jinn and the human beings who had led us astray (in the world), we will trample them under our feet so that they are among the lowest."

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا
مِنَ ٱلْجِنِّ وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا
لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾

30. Indeed, (those people) who say that Allah is our *Rabb* and then, stand to (what they claim), angels call on them (from heaven and console them), "Neither fear nor grieve and rejoice at the good news of the Paradise which you have been promised.

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ
عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟
وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

31. We are your friends during the life of the world and during (the life of) the afterworld and you shall have in it what your hearts long for and you shall get in it what you lay claim to,

نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾

32. A hospitality on the part of (Allah), the forgiver, the merciful."

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾

SECTION 5

33. And who can be better in utterance than he who invites (people) to Allah and acts righteously and says, "I belong to those submitting themselves to Allah."

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾

34. And good and evil can never be equal; you must repel (evil) by what is the best, and then (in consequence), he, between whom and you there is enmity, will be as if he were a bosom friend.

وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾

35. And it is not given but to (those people) who are patient and it is not given but to those who are supremely fortunate.

وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

36. And if an instigation of the Devil, incites you (to evil), you must, then, seek Allah's protection: He is, indeed, the Hearer, the Omniscient.

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾

37. And among His signs are night and day and the Sun and the Moon; you must, neither, prostrate yourselves to the Sun nor to the Moon and you must prostrate yourselves only to Allah Who has created them, if you, really, serve (render exclusive obedience to) Him.

وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ﴿٣٨﴾

38. But, if they display arrogance, (let them), because (the angels) who are with your *Rabb* declare Him free from imperfections day and night and they do not weary (of it).

وَمِنْ ءَايَـٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَـٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾

39. And among His signs are that you see the land dry and rainless, but, when We send rain on it, it brings forth vegetation and grows in plant life; He, Who vivifies it, is, certainly, going to bring the dead to life; He, indeed, possesses absolute power and authority over everything.

إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَـٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَـٰمَةِ ۚ ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

40. Indeed, (those people) who deviate from the right course in regard to Our verses are not hidden from Us: is, then, one who will be thrown into the fire (of the Hell) better or one who will come peacefully on the Day of Resurrection? Do whatever you will: He, certainly, watches what you do.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَـٰبٌ عَزِيزٌ ﴿٤١﴾

41. Indeed, (those people) who reject (disbelieve in) the Book *(Quraan)*, when it has come to them, __ and it is, certainly, a unique book __ (are going to suffer).

لَّا يَأْتِيهِ ٱلْبَـٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

42. Falsehood can neither come to it from the front nor from behind it, being a revelation from the wise, praiseworthy (Allah), portion by portion.

مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

43. You have not been told but what the messengers, before you, had been told; your *Rabb* is, indeed, possessed of forgiveness and possessed of the infliction of grievous punishment.

وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ
ءَايَٰتُهُۥٓ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟
هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ
فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ
يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾

44. If We had revealed it as a recitation in a foreign language, they would have said, "Why have its verses not been set forth in detail? Is (the book) in a foreign language and (the Messenger) an `Arab?" __ (How strange it is!) Say, "It is the guidance and the cure (of all the ills) for (those people) who believe (in it) and (those people) who do not believe in it have deafness in their ears and it (the *Quraan*) is blindness (the loss of the heart's eye for them); (they are as if such people) were being called out from a distant place" (and they do not hear).

SECTION 6

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۗ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ
وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾

45. And We had given the Book to Moses, but differences had been created about it: and if the warning (of punishment in the afterlife) had not preceded on the part of your *Rabb,* judgement would have been pronounced (against them in this very world); and they are in a perplexing doubt about it (the *Quraan).*

مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ
وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾

46. Whoever acts righteously does so for himself and whoever acts evilly does so against himself and your *Rabb* is not an oppressor of His Own created human beings.

إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ ۚ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ
مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ
إِلَّا بِعِلْمِهِۦ ۚ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآءِى
قَالُوٓا۟ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٍ ﴿٤٧﴾

47. To Him is referred the knowledge of the Hour (of Resurrection); and neither any fruit come out of their envelopes (the envelope contains both the calyx or corolla) nor does any female become pregnant nor does (any female) give birth to (a child) but with His knowledge; and the Day when He calls them out, "Where are My (so-called)

associates?" they will say, "We have, already, informed You (that) none of us bears witness" (to them).

48. And (the deities) whom they used to pray to earlier (in the world) shall disappear from them and they will think that they will not have any escape (from punishment).

وَضَلَّ عَنْهُم مَّا كَانُوا يَدْعُونَ مِن قَبْلُ ۖ وَظَنُّوا مَا لَهُم مِّن مَّحِيصٍ ﴿٤٨﴾

49. Man does not grow weary of praying (for his) welfare and if adversity afflicts him, he is, then, despondent, hopeless.

لَّا يَسْـَٔمُ الْإِنسَانُ مِن دُعَاءِ الْخَيْرِ وَإِن مَّسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾

50. And if We make him taste mercy on Our part after adversity afflicts him, he will say, "It is for me and I do not think that the Hour (of Resurrection) is going to take place and if I am taken back to my *Rabb,* I will have, with Him, the best outcome." But We will inform (those people) who disbelieve what they have been doing (in this world) and make them taste a heavy punishment.

وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِندَهُ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

51. And when We confer Our grace on man, he turns away (rejects the guidance) and distances himself to his side and when adversity afflicts him, he, then, takes to a lengthy prayer.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾

52. Say, "What do you think if it (the *Quraan*) were from Allah but then, you reject (disbelieve in) it, who will be more misguided than he who goes far in opposition?"

قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ ثُمَّ كَفَرْتُم بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

53. We will, soon, show them Our signs in distant lands and in their

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ

own selves, till it shall be clear to them that it (the *Quraan*) is the truth and does your *Rabb* not suffice (for you) that He is the witness to everything?

54. Listen! They are, in fact, in doubt of appearing before their *Rabb* (for accountability). Listen! He has a thorough knowledge of everything.

حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ
أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ ۗ
أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾

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 الشُّورَىٰ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. *Ḥaa meem.*

حمٓ ﴿١﴾

2. *`Ayn seen qaaf.*

عٓسٓقٓ ﴿٢﴾

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.

كَذَٰلِكَ يُوحِيٓ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ
اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

4. To Him belong what is throughout the heavens and what is throughout the Earth and He is the Most High, the Supreme Being.

لَّهُۥ مَا فِي السَّمَٰوَٰتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ
الْعَلِيُّ الْعَظِيمُ ﴿٤﴾

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.

تَكَادُ السَّمَٰوَٰتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ ۚ
وَالْمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيَسْتَغْفِرُونَ لِمَن فِي الْأَرْضِ ۗ
أَلَآ إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾

6. And Allah keeps watch over (those people) who take protectors besides Him and you are not a guardian over them.

وَالَّذِينَ اتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ اللَّهُ حَفِيظٌ
عَلَيْهِمْ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٦﴾

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

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ الْقُرَىٰ
وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ 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 شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِىٍّ 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.

أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۖ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ 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 ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبِّى 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.

فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿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.

لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٢﴾

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

شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ

وَعِيسَىٰٓ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ ﴿١٣﴾

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.

وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى لَّقُضِىَ بَيْنَهُمْ ۚ وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ مِنۢ بَعْدِهِمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾

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).

فَلِذَٰلِكَ فَٱدْعُ ۖ وَٱسْتَقِمْ كَمَآ أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ ٱللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ ٱللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٥﴾

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).

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.

وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ مِنۢ بَعۡدِ مَا ٱسۡتُجِيبَ لَهُۥ حُجَّتُهُمۡ دَاحِضَةٌ عِندَ رَبِّهِمۡ وَعَلَيۡهِمۡ غَضَبٌ وَلَهُمۡ 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.

ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ وَٱلۡمِيزَانَۗ وَمَا يُدۡرِيكَ لَعَلَّ ٱلسَّاعَةَ 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).

يَسۡتَعۡجِلُ بِهَا ٱلَّذِينَ لَا يُؤۡمِنُونَ بِهَاۖ وَٱلَّذِينَ ءَامَنُواْ مُشۡفِقُونَ مِنۡهَا وَيَعۡلَمُونَ أَنَّهَا ٱلۡحَقُّۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَٰلِۭ 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.

ٱللَّهُ لَطِيفُۢ بِعِبَادِهِۦ يَرۡزُقُ مَن يَشَآءُۖ وَهُوَ ٱلۡقَوِىُّ ٱلۡعَزِيزُ ﴿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.

مَن كَانَ يُرِيدُ حَرۡثَ ٱلۡأٓخِرَةِ نَزِدۡ لَهُۥ فِى حَرۡثِهِۦۖ وَمَن كَانَ يُرِيدُ حَرۡثَ ٱلدُّنۡيَا نُؤۡتِهِۦ مِنۡهَا وَمَا لَهُۥ فِى ٱلۡأٓخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾

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

أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ

مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

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.

تَرَى ٱلظَّٰلِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا۟ وَهُوَ وَاقِعٌۢ بِهِمْ ۗ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فِى رَوْضَاتِ ٱلْجَنَّٰتِ ۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٢٢﴾

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.

ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُۥ فِيهَا حُسْنًا ۚ إِنَّ ٱللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

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.

أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۖ فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٤﴾

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.

وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُوا۟

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

عَنِ ٱلسَّيِّـَٔاتِ وَيَعۡلَمُ مَا تَفۡعَلُونَ ﴿٢٥﴾

pardons sins and knows what you do.

وَيَسۡتَجِيبُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضۡلِهِۦۚ وَٱلۡكَٰفِرُونَ لَهُمۡ عَذَابٞ شَدِيدٞ ﴿٢٦﴾

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.

وَلَوۡ بَسَطَ ٱللَّهُ ٱلرِّزۡقَ لِعِبَادِهِۦ لَبَغَوۡاْ فِي ٱلۡأَرۡضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٖ مَّا يَشَآءُۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرُۢ بَصِيرٞ ﴿٢٧﴾

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.

وَهُوَ ٱلَّذِي يُنَزِّلُ ٱلۡغَيۡثَ مِنۢ بَعۡدِ مَا قَنَطُواْ وَيَنشُرُ رَحۡمَتَهُۥۚ وَهُوَ ٱلۡوَلِيُّ ٱلۡحَمِيدُ ﴿٢٨﴾

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.

وَمِنۡ ءَايَٰتِهِۦ خَلۡقُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٖۚ وَهُوَ عَلَىٰ جَمۡعِهِمۡ إِذَا يَشَآءُ قَدِيرٞ ﴿٢٩﴾

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

وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٖ فَبِمَا كَسَبَتۡ أَيۡدِيكُمۡ وَيَعۡفُواْ عَن كَثِيرٖ ﴿٣٠﴾

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

وَمَآ أَنتُم بِمُعۡجِزِينَ فِي ٱلۡأَرۡضِۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ ﴿٣١﴾

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

32. And among His signs, there are ships, (sailing) on (the surface of) the sea like high mountains.

وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾

33. If He wills, He can still the wind and then, they (the ships) will, be left motionless on its surface __ in such (phenomena), there are lessons for everyone highly patient and thankful.

إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾

34. Or He may destroy / sink them (the ships) for (as the penalty of) what they (the passengers) commit though He pardons many a (sin).

أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟ وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾

35. And (those people) who dispute Our verses should know (that) they shall not have any escape.

وَيَعْلَمَ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ﴿٣٥﴾

36. Hence, whatever things (resources) you have been given are (fleeting) objects of enjoyment during the life of the world and what is with Allah is the best and the most lasting for (those people) who believe and trust in their *Rabb,*

فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

37. And (those people) who shun heinous sins and obscenities and whenever they are angry (with anyone), they go by forgiveness,

وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ﴿٣٧﴾

38. And (those people) who respond to their *Rabb* and perform the obligatory prayer and their affairs (are decided through) consultation among themselves and they spend some of the sustenance which We give them,

وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٨﴾

39. And (those people) who, when injustice afflicts them, retaliate,

وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ هُمْ يَنتَصِرُونَ ﴿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.

وَجَزَٰٓؤُاْ سَيِّئَةٖ سَيِّئَةٞ مِّثۡلُهَاۖ فَمَنۡ عَفَا وَأَصۡلَحَ فَأَجۡرُهُۥ عَلَى ٱللَّهِۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ٤٠

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

وَلَمَنِ ٱنتَصَرَ بَعۡدَ ظُلۡمِهِۦ فَأُوْلَٰٓئِكَ مَا عَلَيۡهِم مِّن سَبِيلٍ ٤١

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.

إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظۡلِمُونَ ٱلنَّاسَ وَيَبۡغُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ ٤٢

SECTION 5

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

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنۡ عَزۡمِ ٱلۡأُمُورِ ٤٣

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)?

وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِيّٖ مِّنۢ بَعۡدِهِۦۗ وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُاْ ٱلۡعَذَابَ يَقُولُونَ هَلۡ إِلَىٰ مَرَدّٖ مِّن سَبِيلٖ ٤٤

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.

وَتَرَىٰهُمۡ يُعۡرَضُونَ عَلَيۡهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرۡفٍ خَفِيّٖۗ وَقَالَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ ٱلۡخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ وَأَهۡلِيهِمۡ يَوۡمَ ٱلۡقِيَٰمَةِۗ أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِي عَذَابٖ مُّقِيمٖ ٤٥

وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم
مِّن دُونِ ٱللَّهِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾

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

ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ
لَهُۥ مِنَ ٱللَّهِ ۚ مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ
وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾

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)

فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ
إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ۗ وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَٰنَ
مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ﴿٤٨﴾

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.

لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ
يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ
ٱلذُّكُورَ ﴿٤٩﴾

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.

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ
عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

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).

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا
أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ

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

بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾

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

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

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 __

صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ﴿٥٣﴾

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*

SURATUZZUKHRUF (43)

The *Suratuzzukhruf* continues the theme of the preceding two surahs that the *Quraan* is the emanation of His mercy, might, and wisdom. In this Surah, Allah swears by the *Quraan* that the polytheists are wrong in calling it a forged book. On the contrary, it is the last edition of the guidance, being revealed to the Last Messenger and it is inscribed in the Source Book with Allah. The fifth verse addresses the polytheists directly and tells them that the purpose of this book is to persuade them to exercise their reason and make them abandon polytheism otherwise they shall meet the same fate, asserts the eighth verse, as the doomed peoples of old had met after ridiculing their messengers.

The Surah, then, proceeds, from the ninth verse to the fourteenth verse, to argue for His omnipotence and providence from natural phenomena and make them realize that Allah, alone, has done all these favours to them and to Him they shall be returned to account for whether they make use of them thankfully or thanklessly. But they associate deities with Him in spite of it, only thanklessly, and they go to such an extent as to make angels __ Allah's functionaries __ His daughters. The Surah criticizes it up to the nineteenth verse. The next three verses criticize their ignorant worship of deities which, they claim, as the twenty-second verse records, have been handed down to them by their forefathers and they accept it uncritically without exercising their reason while their prosperity has blinded them. Then, the Surah proceeds to warn them, from the twenty-third verse to the twenty-fifth verse, that if they do not listen to reason and their warner, they shall, also, like the past repudiators of messengers and books, be wiped out.

The Surah, then, debunks their claim that all of their forefathers were polytheists. Their Patriarch, Abraham, reminds them the twenty-sixth verse, was not an idol worshipper and the Holy House is a standing proof to counter their claim. His tradition is being revived by the Last Messenger and the Last Book. But the polytheists, in sheer opposition, call it magic and disbelieve in it, asserts the thirtieth verse. What, in fact, drives them to oppose the Messenger is their arrogance and prosperity as the thirty-first and thirty-second verses point out. From the thirty-third verse to the thirty-fifth verse, the Surah explains that no amount of gold and silver can equate with belief and fearing Him and guarding oneself against His disobedience which shall, alone, matter in the afterworld. The Surah, from the thirty-sixth verse to the thirty-ninth verse, points out that since human beings have the freedom of choice, whoever chooses to follow devils is facilitated to do so only to be punished in the afterworld along with the devils, their leaders. The Surah, from the fortieth verse to the forty-fifth verse, proceeds to console and assure the Messenger that he is, certainly, following the straight path while the polytheists, blinded to the guidance and deafened to it by vested interest, shall not respond to it though the *Quraan* is an honour to them. And if they do not do so, they shall be punished as all the messengers preceding the Last Messenger had taught that Allah, the Most Gracious, alone, is worth being served (worth being rendered exclusive obedience and submission).

The Surah, then, narrates the story of Moses, in brief, from the forty-seventh verse to the fifty-sixth verse, to show that as the Makkan polytheists' chiefs and elders, in their arrogance and prosperity, do not listen to the Last Messenger, similarly, Pharaoh and his aristocracy had treated Moses and hence, been punished. As their power, prosperity, and pride had not availed them, similarly, the Makkan chiefs and elders, nothing in comparison with them, shall not gain anything from their blind opposition to the Messenger.

Jesus Christ, as the Surah, from the fifty-seventh verse to the sixty-fifth verse, asserts, had, also, given the same message _ render exclusive obedience to Allah. But his successors had rendered his message dubious and they shall be punished.

The Surah, then, proceeds, from the sixty-sixth verse to the seventy-eighth verse, to show the polytheists what will happen on the Judgement Day. The believers shall enjoy themselves in the Paradise while polytheists shall suffer eternal punishment in the Hell without, in any way, being mitigated because, the seventy-eighth verse points out that they had not submitted themselves to the discipline of the *Quraan* in the world. From the seventy-ninth verse to the eighty-third verse, the Surah threatens the polytheists' chiefs, conspiring against the Messenger, to be punished if they continue their secret conversation. They shall, soon, see the Day for their whisperings are being recorded. The Surah proceeds to impress on them that the entire cosmos is being operated by Him as the Sovereign. He knows when the Day will come. But in any case, polytheists shall not have any intercessors because, after accepting that Allah has created the cosmos as well as human beings, they associate angels and other deities with Him. Since they refuse to listen to the Messenger, the last two verses record his prayer to Allah and His reply to ignore them because they shall, soon, come to know the outcome of polytheism and refusal to accept Islamic monotheism.

SURATUZZUKHRUF

سُورَةُ الزُّخْرُفِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. *Ḥaa meem*

حٰمٓ ﴿١﴾

2. By the Book *(Quraan)* expounding (the guidance).

وَالْكِتَابِ الْمُبِينِ ﴿٢﴾

3. We have revealed it as a recitation in `Arabic so that you should exercise your reason.

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا
لَّعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾

4. And it is (inscribed) in the Source Book with Us, (the Book) sublime, containing wisdom.

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ ﴿٤﴾

5. Shall We, then, leave off (revealing) the Book to you (in the form of the *Quraan*) ignoring that you are an immoderate (exceeding proper bounds) people?

أَفَنَضْرِبُ عَنكُمُ الذِّكْرَ صَفْحًا
أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ﴿٥﴾

6. And how many a prophet We had sent among the peoples of old!

وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِي الْأَوَّلِينَ ﴿٦﴾

7. And no prophet had, ever, come to them, but they had laughed at him.

وَمَا يَأْتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٧﴾

8. Hence, We wiped out (the people) more violent in seizure than they (the Makkans are) and the example of the peoples of old has preceded.

فَأَهْلَكْنَا أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ
مَثَلُ الْأَوَّلِينَ ﴿٨﴾

9. And if you ask them who has created the heavens and the Earth, they will, certainly, say, "The Almighty, the Omniscient (Allah)"

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾

10. Who has made the Earth flat for you and made paths throughout her for you so that you may be led on the right ways.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ
لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

11. And (it is He) Who sends water from the clouds to a certain measure (quantity) and then, We vivify, by it, a dead land__ in this way, you shall be raised (from the dead).

وَٱلَّذِى نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَنشَرْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ ﴿١١﴾

12. And (it is He) Who has created all the pairs and made, for you, many kinds of feluccas (coasting vessels) and quadrupeds on which you ride (travel or are carried on),

وَٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ﴿١٢﴾

13. So that you should sit well on their backs (and boards) and then, remember your *Rabb's* grace when you are seated properly on them and say, "Free from all the imperfections is He Who has subjected to our sway (power and authority) this (vessel or animal) serviceably and we could not have brought it under our control (the power of directing and restraining).

لِتَسْتَوُۥا۟ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾

14. And to our *Rabb,* we are, certainly, going to return."

وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾

15. And they (polytheists) allege, some of His Own created human beings, a part of Him; man is, indeed, clearly thankless.

وَجَعَلُوا۟ لَهُۥ مِنْ عِبَادِهِۦ جُزْءًا ۚ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

SECTION 2

16. Has He singled out, of what He creates, daughters (for Himself) and chosen you to grant you sons?

أَمِ ٱتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَىٰكُم بِٱلْبَنِينَ ﴿١٦﴾

17. Though when anyone of them is announced the news of (a daughter) which he alleges as an attribute (of Allah), the Most Gracious, his face turns black and he is choked with rage and grief

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ وَهُوَ فِى ٱلْخِصَامِ
غَيْرُ مُبِينٍ ﴿١٨﴾

18. And (says to himself, "Has to me been born one) who is reared in ornaments and who, in arguments, is, also, without being clear?"

وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا ۚ
أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ
وَيُسْـَٔلُونَ ﴿١٩﴾

19. And they allege angels who are the servants of (Allah), the Most Gracious, to be feminine; were they, present at their creation? Their testimony shall be taken down and they shall be questioned.

وَقَالُوا۟ لَوْ شَآءَ ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُم ۗ مَّا لَهُم بِذَٰلِكَ
مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

20. And they say, "If (Allah), the Most Gracious, had willed, we would not have worshipped them." They have no knowledge of such (matters): they do not go but by guessing.

أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ
مُسْتَمْسِكُونَ ﴿٢١﴾

21. Did We give them, before it (the *Quraan*), any book and hence, they adhere to it?

بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ
وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ﴿٢٢﴾

22. But they say, "We found our forebears on a certain way and we are following in their footsteps."

وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ
إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ
وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾

23. And, in this way, We did not send, before you, any warner to any town, but the opulent and luxurious, led to committing excesses, said, "We found our forebears on a certain way and we are being led in their footsteps" (their long established patterns of conduct).

قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ
ءَابَآءَكُمْ ۖ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٢٤﴾

24. Said (the messenger), "And (will you continue following them) even if I have come to you with the guidance better than what you found your forebears (treading) on?" They said, "We reject (disbelieve in) what you have been sent with."

SECTION 3

25. Then, We inflicted vengeance (punishment) on them and then, consider, how (terrible) the end of the belying and denying was!

فَٱنتَقَمْنَا مِنْهُمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٢٥﴾

26. And remember when Abraham said to his father and his people, "I am free from the blame (of worshipping the idols) which you worship.

وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾

27. But (I believe in and serve Allah) Who has originated me and hence, He shall guide me"

إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾

28. And he handed it down (to his descendants), as the gospel truth, surviving close after him so that they may return (to it).

وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

29. On the contrary (in spite of their straying), I let them and their forebears enjoy themselves for a long time till the truth *(Quraan)* and the Messenger expounding (the guidance) came to them.

بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾

30. And when the truth *(Quraan)* came to them, they said, "It is magic and we reject (disbelieve in) it."

وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ ﴿٣٠﴾

31. And they said, "Why has this *Quraan* not been revealed to any great man of the two (big) towns" (Makka and *Taaif)?*

وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

32. Do they deal out your *Rabb's* mercy? We deal out their livelihood among them in the life of the world and exalt the positions of some (of them) above the others so that one may take work from the other and your *Rabb's* mercy is better than what they are accumulating.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

33. And if it were not that all the human beings would follow a single way, We would make the roofs of the houses and the stairways by which they go up, of (those people) who disbelieve in (Allah), the Most Gracious, of silver.

وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

34. And (also, make) the doors of their houses and the thrones on which they recline (against pillows, of silver).

وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾

35. And (We would make all the above things of) gold; and all such (adornments) are nothing but the enjoyment of the life of the world; and the afterworld, in your *Rabb's* view, belongs to the fearing.

وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْـَٔاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

SECTION 4

36. And whoever turns away (rejects) the Book *(Quraan)* of the Most Gracious, We ordain a devil for him and then, he becomes his companion.

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾

37. And they (such devils) prevent them from the right path and they think that they are being led aright,

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾

38. Until, when he comes to Us, he will say, "Would that there were the distance between the east and the west between me and you (the devil) because what a bad companion" (you proved to be)!

حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ﴿٣٨﴾

39.(They will be told), "And (your regret) shall not benefit you, today,

وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ

أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

at all, because you have been doing wrong (in the world). All of you shall, therefore, share in the punishment."

أَفَأَنتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَن كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾

40. Will you, then, make the deaf hear or guide the blind and (those people) who are through clear misguidance?

فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾

41. Hence, either We will bring about your death and then, We will inflict vengeance (punishment) on them

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾

42. Or We will show you what We threaten them with because We possess power over them.

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٣﴾

43. Hence, you must adhere to what has been revealed to you: you are, certainly, on the straight path.

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾

44. And indeed, it (the *Quraan*) is glory (high renown / honour) for you and for your people and all of you shall, soon, be questioned.

وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا أَجَعَلْنَا مِن دُونِ الرَّحْمَٰنِ آلِهَةً يُعْبَدُونَ ﴿٤٥﴾

45. And ask whom We had sent, before you, as Our messengers whether We had appointed, besides (Allah), the Most Gracious, any other deities who were to be worshipped.

SECTION 5

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾

46. And We had sent Moses, with Our miracles, to Pharaoh and his nobles (aristocracy) and hence, he said (to him), "I am the messenger of the *Rabb* of all the worlds in the cosmos."

فَلَمَّا جَاءَهُم بِآيَاتِنَا إِذَا هُم مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾

47. But, when he came to them with Our miracles, they started laughing at them.

48. And We did not show them any miracle, but it was greater than the previous one and We seized them in punishment so that they might return (to the guidance).

وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾

49. And they said, "O magician! Pray for us to your *Rabb* by what He has commissioned you with, we will, certainly, be guided aright."

وَقَالُوا۟ يَٰٓأَيُّهَ ٱلسَّٰحِرُ ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾

50. But, when We removed the punishment from them, they used to violate (their promise).

فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ﴿٥٠﴾

51. And Pharaoh proclaimed among his people __ he said, "O my people! Does sovereignty of Egypt not belong to me and are these rivers not flowing under me? Do you not, then, realize?

وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن تَحْتِىٓ ۖ أَفَلَا تُبْصِرُونَ ﴿٥١﴾

52. (Is he better) or I am better than this one who is weak and contemptible and can, hardly, explain himself?

أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ ۖ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

53. (If he is, really, what he claims to be), why have bracelets of gold not been bestowed on him or angels not come with him acting as an escort to him?"

فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾

54. Hence, he made light of and scared his people into ignorance and then, they obeyed him; they were, certainly, a transgressing people.

فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٥٤﴾

55. So, when they roused Our indignation, We inflicted Our vengeance (punishment) on them and hence, We drowned them collectively (the whole army).

فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾

فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾

56. Hence, We turned them into the doomed peoples of the past and a lesson for the succeeding generations.

SECTION 6

وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾

57. And when the example of Mary's son was given, your people raised a shout at it.

وَقَالُوٓا۟ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

58. And they said, "Are our deities better or he" (Jesus Christ)? They do not mention it to you but for the sake of an (acrimonious) dispute; they are, rather, a quarrelsome people.

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾

59. He (Jesus Christ) was nothing but a servant (messenger) on whom We had bestowed our grace and made him an exemplar (model / pattern) for the children of Israel.

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾

60. And if We so will, we can create, from you, angels who will succeed you on the Earth.

وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾

61. And he (Jesus Christ) is, certainly, a proof positive (indicative of the approach) of the Hour of Resurrection and hence, you must have no doubt about it and follow me__ this is the straight path.

وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾

62. And the Devil must not prevent you (from it, for) he is your manifest enemy.

وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٦٣﴾

63. And when Jesus Christ came with clear evidences, he said, "I have come to you with wisdom and (I have come to you) in order to explain to you some of (the matters) about which you differ among

yourselves and hence, you must fear disobeying Allah and obey me.

64. Indeed, Allah, (alone), is my *Rabb* and your *Rabb* and hence, you must serve (render exclusive obedience to) Him __ this is the straight path"

إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦٤﴾

65. But, (after his guidance, various) disbelieving parties differed among themselves and hence, woe betide all (those people) who do wrong (associate dieties with Allah) from the punishment of a grievous Day!

فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟ مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾

66. Are they awaiting, nothing but, the Hour of Resurrection that it should come upon them suddenly and they should not, even, realize?

هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

67. Bosom / true friends shall, on that Day, be one another's enemies except the fearing (who will be told)__

ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾

SECTION 7

68. "O My servants! You will neither fear for yourselves, today, nor will you grieve__"

يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾

69. Who believe in Our verses and submit themselves (to Us, shall be told),

ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ مُسْلِمِينَ ﴿٦٩﴾

70. "Enter the Paradise, you and your types! You shall be made happy."

ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ ﴿٧٠﴾

71. Dishes of gold and cups shall be passed round among them and in it (they shall find) what hearts long for and eyes delight in and (they shall be told), "You shall live in it eternally,

يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَٰلِدُونَ ﴿٧١﴾

72. And such is the Paradise that you have inherited for (as a reward for) what you used to do (in the world).

وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾

73. For you, there are, in it, abundant fruit from which you will eat."

لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾

74. The criminals shall (go) through the punishment of the Hell eternally.

إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ ﴿٧٤﴾

75. (This punishment) shall not be abated from them and they shall be driven to despair in it.

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾

76. And We have not done any wrong to them, but they were themselves wrongdoers (in the world).

وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوا۟ هُمُ ٱلظَّٰلِمِينَ ﴿٧٦﴾

77. And they will call out, "O master (of the Hell! Request) your *Rabb* to put an end to us." He will say, "You are going to stay put."

وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّٰكِثُونَ ﴿٧٧﴾

78. (They will be further told), "We had come to you with the truth, but most of you were haters of the truth" *(Quraan)*.

لَقَدْ جِئْنَٰكُم بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٨﴾

79. Have they decided on a certain course of action? (If so), We are, also, going to decide on (Ours).

أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

80. Do they think that We do not hear their secrets and their whispering? Yes (why not)? (We hear everything) and Our angels, with them, keep on writing (everything).

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

81. Say, "If (Allah), the Most Gracious, had any issue, I would, then, be the first of all the worshippers."

قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ ٱلْعَٰبِدِينَ ﴿٨١﴾

82. The *Rabb* of the heavens and the Earth __ the *Rabb* of the Throne __ is free from the imperfections that they allege (to Him).

سُبْحَٰنَ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

83. Hence, leave them, let them indulge in idle talk and be at play till they confront their Day which they are being threatened with.

فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٨٣﴾

84. And it is He Who is (the only) God throughout the heaven and (the only) God throughout the Earth; and He is the Sole Source of wisdom, the Omniscient.

وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ وَفِى ٱلْأَرْضِ إِلَٰهٌ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٨٤﴾

85. And Sublime and Sanctified is He to Whom belongs the sovereignty of the heavens and the Earth and what is between both of them and with Him is the knowledge of the Hour of Resurrection and to Him all of you shall be returned.

وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

86. And (those deities) whom they pray to, besides Him, shall not possess the power of interceding (for anyone with Allah) except (those people) who bear witness to the truth (Islam, in this world) and they have knowledge.

وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

87. And if you ask them who has created them, they will, certainly, say, "Allah." Where are, then, they, weak-mindedly, being deterred (from the truth)?

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾

88. And his word (the Messenger's complaint) __ "O my *Rabb*! These are the people who do not believe" __ (is known to Allah).

وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾

89. Hence, you must condone them and say, "Peace" (be on you). They shall, soon, come to know.

فَٱصْفَحْ عَنْهُمْ وَقُلْ سَلَٰمٌ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

SURATUDDUKHAAN (44)

The *Suratuddukhaan* continues the theme that the *Quraan,* revealed during a blessed night, is the emanation of Allah's mercy __ Allah Who is the Hearer, the Omniscient, the *Rabb* of the entire cosmos and the Sole Sovereign, giving life, causing death, and sustaining humankind. But the polytheists disport in doubt of such a book. The Surah, then, threatens them to punish, which has been portrayed vividly up to the sixteenth verse. The threat has, further, been illustrated by Pharaoh's account given from the seventeenth verse to the thirty-third verse. The chiefs of Makkan polytheists have, in their arrogance and obstinacy, been equated with Pharaoh and his aristocracy. As they had repudiated their messenger and been punished in this very world, similarly, if the Makkan polytheists persist in their repudiation of the Messenger and the *Quraan* __ both from Allah __ their repudiation shall be tantamount to defiance of Allah and they shall, also, be punished in this very world as threatened above.

The Surah, then, proceeds to point out the root of their repudiation, as the thirty-fourth, thirty-fifth, and thirty-sixth verses do very clearly __ they refuse to believe in the Resurrection and Judgement. But the Surah threatens them to be wiped out as Allah had wiped out the people of the *Tubba'* in *Yemen.* Hence, they must believe in the *Quraan* which has been sent by Allah, the Sole Creator of the cosmos and it has been created with a purpose, which is to establish absolute justice among all the human beings who have been given the freedom to act as they choose in this world. The Surah, then, proceeds to portray what will happen on the Judgement Day from the fortieth verse to the fifty-seventh verse. Disbelievers shall suffer and believers shall enjoy themselves eternally. Such is the report of the *Quraan* which has been facilitated for them in their own language for their guidance. But, if they do not heed its message which is Allah's message, the Surah threatens them to await their punishment, warned against, from the tenth verse to the sixteenth verse. And it is a matter of history that the chiefs of the polytheists were killed in the battles of *Badr* and the *Uḥud* except *Aboo Sufyaan* who submitted himself to the Messenger on the eve of the Conquest of Makka.

SURATUDDUKHAAN

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

1. *Ḥaa meem.*
2. By the Book *(Quraan)* expounding (the guidance).
3. We revealed it during a blessed night (for) We (intended to) warn (humankind against evildoing).
4. During this (night), is decided every affair of wisdom,
5. An affair on Our part (initiative); We are the sender (of the Messenger)
6. (As a mark of) your *Rabb's* mercy; He is the Hearer, the Omniscient,
7. The *Rabb* of the heavens and the Earth and what is between both of them, if you are firmly convinced.
8. There is no god (worth obeying) other than Him. (He) gives life and causes death, (being) your *Rabb* and the *Rabb* of your forebears of old (preceding you).
9. But they are disporting in doubt.
10. Hence, await the Day when the heaven produces a clear smoke,
11. Overcoming all the human beings __ this is the grievous punishment. (At that time human beings will say),
12. "O our *Rabb*! Remove the punishment from us, we are, certainly, going to believe" (in the guidance).

سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حٰمٓ ﴿١﴾

وَالْكِتَابِ الْمُبِينِ ﴿٢﴾

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾

أَمْرًا مِّنْ عِندِنَآ ۚ إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾

رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّهُۥ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾

رَبِّ السَّمَٰوَٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَآ ۖ
إِن كُنتُم مُّوقِنِينَ ﴿٧﴾

لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ رَبُّكُمْ
وَرَبُّ ءَابَآئِكُمُ الْأَوَّلِينَ ﴿٨﴾

بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ ﴿٩﴾

فَارْتَقِبْ يَوْمَ تَأْتِى السَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾

يَغْشَى النَّاسَ ۖ هَٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

رَبَّنَا ٱكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

13. Where will they, now, have admonition from, though a messenger, expounding (the guidance), had come to them?

أَنَّىٰ لَهُمُ ٱلذِّكۡرَىٰ وَقَدۡ جَآءَهُمۡ رَسُولٞ مُّبِينٞ ١٣

14. But, then, they rejected him and said, "(He) is the one taught (by someone else other than Allah and) insane?"

ثُمَّ تَوَلَّوۡاْ عَنۡهُ وَقَالُواْ مُعَلَّمٞ مَّجۡنُونٌ ١٤

15. We are going to remove the punishment a little; (but) you will return (to your former state again).

إِنَّا كَاشِفُواْ ٱلۡعَذَابِ قَلِيلًا إِنَّكُمۡ عَآئِدُونَ ١٥

16. The Day when We seize (the criminals) with the most overwhelming seizure, We will inflict Our vengeance (punishment on them).

يَوۡمَ نَبۡطِشُ ٱلۡبَطۡشَةَ ٱلۡكُبۡرَىٰٓۚ إِنَّا مُنتَقِمُونَ ١٦

17. And We had, before them, tried out Pharaoh's people and to them had come an honourable messenger (who said to them),

وَلَقَدۡ فَتَنَّا قَبۡلَهُمۡ قَوۡمَ فِرۡعَوۡنَ وَجَآءَهُمۡ رَسُولٞ كَرِيمٌ ١٧

18. "You must deliver Allah's servants (the children of Israel) to me: I am a trustworthy messenger for you.

أَنۡ أَدُّوٓاْ إِلَيَّ عِبَادَ ٱللَّهِۖ إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ ١٨

19. And that you must not rise up arrogantly against Allah. I have come to you with a clear commission.

وَأَن لَّا تَعۡلُواْ عَلَى ٱللَّهِۖ إِنِّيٓ ءَاتِيكُم بِسُلۡطَٰنٖ مُّبِينٖ ١٩

20. And I seek the protection of my *Rabb* and your *Rabb* that you should stone me to death.

وَإِنِّي عُذۡتُ بِرَبِّي وَرَبِّكُمۡ أَن تَرۡجُمُونِ ٢٠

21. And if you do not submit yourselves to me, you must, then, keep away from me."

وَإِن لَّمۡ تُؤۡمِنُواْ لِي فَٱعۡتَزِلُونِ ٢١

22. Then, he prayed to his *Rabb,* "They are a criminal people."

فَدَعَا رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ قَوۡمٞ مُّجۡرِمُونَ ٢٢

23. "Hence, you must set out at night with My servants (for) you shall be pursued." (Moses was commanded by Allah),

فَأَسۡرِ بِعِبَادِي لَيۡلًا إِنَّكُم مُّتَّبَعُونَ ٢٣

24. "And leave the sea calm: they __ the entire army __ are going to be drowned."

وَٱتۡرُكِ ٱلۡبَحۡرَ رَهۡوًاۖ إِنَّهُمۡ جُندٞ مُّغۡرَقُونَ ٢٤

25. How many gardens and springs

كَمۡ تَرَكُواْ مِن جَنَّٰتٖ وَعُيُونٖ ٢٥

26. And cultivated lands and excellent residences

وَزُرُوعٖ وَمَقَامٖ كَرِيمٖ ٢٦

27. And blessings in which they used to take delight they left behind!

وَنَعۡمَةٖ كَانُواْ فِيهَا فَٰكِهِينَ ٢٧

28. So (it happened) and We made another people inherit them.

كَذَٰلِكَۖ وَأَوۡرَثۡنَٰهَا قَوۡمًا ءَاخَرِينَ ٢٨

29. Hence, neither the heaven and the Earth wept over them nor were they allowed any respite.

فَمَا بَكَتۡ عَلَيۡهِمُ ٱلسَّمَآءُ وَٱلۡأَرۡضُ وَمَا كَانُواْ مُنظَرِينَ ٢٩

SECTION 2

30. And We delivered the children of Israel from a humiliating punishment,

وَلَقَدۡ نَجَّيۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ مِنَ ٱلۡعَذَابِ ٱلۡمُهِينِ ٣٠

31. (Inflicted on them) by Pharaoh; he was very haughty among the immoderate (exceeding just, usual, or suitable bounds).

مِن فِرۡعَوۡنَۚ إِنَّهُۥ كَانَ عَالِيٗا مِّنَ ٱلۡمُسۡرِفِينَ ٣١

32. And We had chosen them (children of Israel) above all the peoples of the then world with full knowledge

وَلَقَدِ ٱخۡتَرۡنَٰهُمۡ عَلَىٰ عِلۡمٍ عَلَى ٱلۡعَٰلَمِينَ ٣٢

33. And given them such signs as had in them a clear test (through the grace conferred on them).

وَءَاتَيۡنَٰهُم مِّنَ ٱلۡأٓيَٰتِ مَا فِيهِ بَلَٰٓؤٞا مُّبِينٌ ٣٣

34. These (people) say with certainty,

إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ٣٤

35. "There is nothing (beyond) but our death coming next (in this world) and we are not going to be raised from the dead.

إِنۡ هِيَ إِلَّا مَوۡتَتُنَا ٱلۡأُولَىٰ وَمَا نَحۡنُ بِمُنشَرِينَ ٣٥

36. Produce, then, our forebears if you are, at all, truthful."

فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَـٰدِقِينَ ﴿٣٦﴾

37. Are they better or the people of the *Tubba'* (the surname of the kings of *Yemen*) and (those people) who existed before them? We had wiped them out (for) they were criminals.

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَـٰهُمْ ۖ إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٣٧﴾

38. And We have not created the heavens and the Earth and what is in between the two, (only, as) frivollers do.

وَمَا خَلَقْنَا ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَـٰعِبِينَ ﴿٣٨﴾

39. We have not created the two but with an end (a sublime purpose and a limit) but most of them do not know.

مَا خَلَقْنَـٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

40. The Judgement Day is, undoubtedly, their appointed time (of being raised from the dead) collectively,

إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَـٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾

41. The Day, when a relative will neither stand another relative in good stead, in any way, nor will they be helped (from any quarter),

يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾

42. Except whom Allah shows mercy; indeed, He is the Almighty, the Most Merciful.

إِلَّا مَن رَّحِمَ ٱللَّهُ ۚ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾

SECTION 3

43. The *zaqqoom* tree (shall be),

إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾

44. The food of every sinner.

طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾

45. (It will), like the dregs of oil, boil in (their) stomachs

كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾

46. Like the boiling of hot water.

كَغَلْىِ ٱلْحَمِيمِ ﴿٤٦﴾

47. "Seize him and then, drag him forcibly towards the middle of the blazing fire (the Hell).

خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٧﴾

48. Then, pour down some of the torturing boiling water on his head.

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

49. Taste (it): you used to be, indeed, mighty, honourable (in the world)!

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

50. This is what you used to be in doubt about."

إِنَّ هَٰذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾

51. The fearing shall be in a place secure (against the above tortures),

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

52. Among gardens and springs,

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾

53. (Seated) facing one another, they will be wearing silk brocade and silken garments embroidered with gold.

يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ
مُتَقَابِلِينَ ﴿٥٣﴾

54. So (shall it be) and We will marry them to black and wide-eyed houris.

كَذَٰلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾

55. They will summon (attendants to bring) every fruit in them (in those gardens) in tranquility (a state of calm).

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾

56. They shall not taste death in it (in the afterworld) except the preceding death (in the world) and He shall protect them from the punishment of the blazing fire (of the Hell),

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ
الْأُولَىٰ ۖ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾

57. As an act of magnanimity on the part of your *Rabb* __ such is the supreme success.

فَضْلًا مِنْ رَبِّكَ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾

58. Hence, We have made it (the *Quraan*) easy in your language so that they may bear in mind.

59. Then, wait (for their response as) they are waiting (for the outcome of your message).

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾

فَارْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ ﴿٥٩﴾

SURATULJAATHIYA (45)

The *Suratuljaathiya* treats the same theme __ the *Quraan* is the manifestation of Allah's might and wisdom. Since the entire cosmos is His creation, from the third verse to the fifth verse, the Surah mentions some of His signs to persuade polytheists to exercise their reason and arrive at the inescapable conclusion that He is one without any partners or deities to help Him. From the seventh verse to the tenth verse, the Surah warns the polytheists who do not listen to His verses and hence, do not exercise their reason. The eleventh verse accentuates the note of warning. The twelfth and thirteenth verses, again, persuade them to thank Him and ponder the natural phenomena to elicit a positive response from them. But, if they do not do so, believers have been advised to ignore them for, as the fifteenth verse specifies the rule, Allah shall, Himself, deal with them.

Since the Jews had started instigating the Makkan polytheists, the Surah proceeds to expose them from the sixteenth verse to the nineteenth verse and calls them friends of the polytheists. The Messenger has been enjoined to follow the law in the *Quraan* as the twentieth verse specifies. The twenty-first and twenty-second verses assert that the cosmos in itself proves that justice (establishment of right according to equity) is its end and it must be done in the human sphere as well as in the natural sphere. Hence, evildoers and believers shall not be treated alike. On the Judgement Day, justice shall be dispensed to all. The twenty-third verse asserts that guidance may be gained only by the exercise of reason and other faculties granted to man by Allah. But those who do not do so and follow their passions shall never gain anything. When the polytheists who do not ponder the cosmos and their own existence, are told of the Judgement Day, they repudiate it as reported in the twenty-fourth verse and ridicule His verses affirming the Resurrection, as shown in the twenty-fifth verse. The twenty-sixth and twenty-seventh verses affirm that the Last Judgement shall come and polytheists shall be damned. The Surah, then, proceeds to give an image of the Day, from the twenty-eighth verse to the thirty-fifth verse, to warn them into submission. It is vivid as well as terrifying.

The Surah starts with the *Quraan* being revealed from Allah, the Almighty, the Sole Source of wisdom and closes with these very attributes after justice is dispensed to all the human beings on the Day of Judgement. It signifies that justice is the message of the *Quraan* in this world as well as the afterworld.

SURATULJAATHIYA

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

1. *Ḥaa meem.*

2. The revelation of the Book (*Quraan* has come, portion by portion), from Allah, the Almighty, the Sole Source of wisdom.

3. Throughout the heavens and the Earth, there are, indeed, signs (upon signs) for the believers,*

4. And, (also), in your creation and (that of) the animals that He has scattered, there are signs for the people (who are) firmly convinced,

5. And in the alternation of night and day and what Allah sends from the clouds as sustenance and hence, He vivifies (gives life to) the earth (dry land) after its death and the variation of winds, there are signs (upon signs) for the people who exercise their (faculty of) reason.*

6. These are Allah's verses (which) We recite before you truthfully and hence, which other word (message), after (that of) Allah and His verses, will they believe in?

7. Woe (betide) every liar and sinner!

8. He hears Allah's verses being recited before him, but then, he persists in (his denial) arrogantly as if he did not hear them and hence, give him the "good" news of a grievous punishment.

سُورَةُ الجَاثِيَة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حٰمٓ ﴿١﴾

تَنزِيلُ الْكِتَٰبِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾

إِنَّ فِي السَّمَٰوَٰتِ وَالْأَرْضِ لَءَايَٰتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾

وَاخْتِلَٰفِ الَّيْلِ وَالنَّهَارِ وَمَآ أَنزَلَ اللَّهُ مِنَ السَّمَآءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَٰحِ ءَايَٰتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾

تِلْكَ ءَايَٰتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَٰتِهِۦ يُؤْمِنُونَ ﴿٦﴾

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾

يَسْمَعُ ءَايَٰتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾

وَإِذَا عَلِمَ مِنْ ءَايَٰتِنَا شَيْـًٔا ٱتَّخَذَهَا هُزُوًا ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾

9. And when he comes to know of Our verses, even a little, he holds them in ridicule; (the people) such (as these), shall have a humiliating punishment.

مِّن وَرَآئِهِمْ جَهَنَّمُ ۖ وَلَا يُغْنِى عَنْهُم مَّا كَسَبُوا۟ شَيْـًٔا وَلَا مَا ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

10. Ahead of them is the Hell and what they commit (in this world) will neither stand them in good stead (in the afterworld) at all nor (the deities) whom they take (to worshipping) besides Allah, as patrons, (will help them) and they shall have a terrible punishment.

هَٰذَا هُدًى ۖ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿١١﴾

11. This (the *Quraan*) is the guidance and (those people) who disbelieve in their *Rabb's* verses shall have the punishment of a grievous, violent and successive quaking.

SECTION 2

ٱللَّهُ ٱلَّذِى سَخَّرَ لَكُمُ ٱلْبَحْرَ لِتَجْرِىَ ٱلْفُلْكُ فِيهِ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

12. (It is) Allah Who has subjected the sea (to your sway) serviceably for you so that feluccas (ships) should sail on it (its waters) under His command and so that you should seek some of His bounty and so that you may thank (Him).

وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ جَمِيعًا مِّنْهُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

13. And He has subjected, (to your sway), serviceably, for you, what is throughout the heavens and what is throughout the Earth, wholly, on His part (initiative); indeed, there are signs in such (a subjection__ delegation of authority) for the people who ponder.*

قُل لِّلَّذِينَ ءَامَنُوا۟ يَغْفِرُوا۟ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ ٱللَّهِ لِيَجْزِىَ قَوْمًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾

14. Say to (those people) who believe that they should overlook (those people) who do not fear Allah's days (when He had manifested His vengeance against criminal peoples and His grace for peoples

submitting themselves to Him) so that He should requite every people for what they do (in the world).

15. Whoever acts righteously (does so) for himself and whoever acts evilly (does so) against himself and then, to your *Rabb,* you shall be returned (for accountability).

مَنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

16. And We had given the children of Israel the Book and power (and authority) and prophethood and given them the sustenance of pure and good things and granted them superiority over all the peoples of the then world.

وَلَقَدْ ءَاتَيْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٦﴾

17. And We had given them clear injunctions of the commandments: but, acting wrongfully and deviating from rectitude and the truth among themselves, they did not disagree with (them) except after knowledge had reached them; indeed, your *Rabb* shall judge among them on the Day of Resurrection about what they used to disagree.

وَءَاتَيْنَٰهُم بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ ۖ فَمَا ٱخْتَلَفُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

18. Then, (after them), We have appointed you (to act) on the *Shari`ah* consisting of (the body of) commandments (revealed to you) and hence, you must follow it and you must not follow the passions of (those people) who do not have any knowledge.

ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

19. They will not stand you in good stead against Allah at all; and wrongdoers are one another's friends and Allah is the protector of the fearing.

إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ مِنَ ٱللَّهِ شَيْـًٔا ۚ وَإِنَّ ٱلظَّٰلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۖ وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ ﴿١٩﴾

هَٰذَا بَصَآئِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾

20. This (*Quraan* contains) arguments, proofs, and instructive examples for human beings and is (a source of) guidance and mercy for the people who are firmly convinced.

أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴿٢١﴾

21. Do (those people) who perpetrate evils (crimes) think that We shall treat them like (those people) who believe and do good deeds, (treating) alike their life and their death? Very bad is what they judge!

SECTION 3

وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

22. And Allah has created the heavens and the Earth with an end (a sublime purpose and a limit) and (He has done it) so that everybody should be requited for what he does (in this world) and they shall not be wronged (on the Judgement Day).

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

23. Do you, then, see (the man) who has taken his passions as his god and Allah has led him astray in spite of (his) knowledge and put a seal on his power of hearing and his heart (mind) and spread a veil on his eyes? Who can, then, guide him after Allah (has misled him)? Do you not, then, bear in mind?

وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

24. And they say, "There is nothing (beyond) but our life of the world we die and live in and nothing destroys us but (the vicissitudes of) time." And (the fact is that) they have no knowledge about such (matters): they do not go, but, by supposition.

25. And when Our clear verses are recited before them, they have no other argument but that they say, "Produce, (as evidence), our forefathers if you are truthful."

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ حُجَّتَهُمْ
إِلَّآ أَن قَالُوا۟ ٱئْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾

26. (O Messenger)! Say, "Allah gives you life, and then, He causes you to die and then, He shall assemble all of you on the Day of Resurrection about which there is no doubt, but most of the human beings do not have any knowledge."

قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

SECTION 4

27. And to Allah belongs the sovereignty of the heavens and the Earth; and the Day when the Hour sets in (becomes established), on that Day, the followers of falsehood (liars) shall incur loss (be damned to the Hell),

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ
يَوْمَئِذٍ يَخْسَرُ ٱلْمُبْطِلُونَ ﴿٢٧﴾

28. And, (on that Day), you will see every community kneeling; every community shall be called to its record (of actions: they will be told), "Today, all of you shall be requited for what you used to do" (in the world).

وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ
مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

29. "This is Our record that tells against you truthfully; We used to ask (angels) to record what you used to do" (for subsequent production).

هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ
مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾

30. So, as for (those people) who believe and do good deeds (must know that) their *Rabb* shall, (as a necessary consequence), admit them into His mercy; and such is the clear success.

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ
رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿٣٠﴾

وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾

31. And as for (those people) who disbelieve, (will be asked), "Were not Our verses recited before you and then, you used to display arrogance and you were a criminal people?

وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾

32. And when it was said, 'Allah's promise is true and (as for) the Hour (of Resurrection), there is no doubt about it,' you used to say, 'We do not know what the Hour is: we do not have but a vague notion and we are not going to be firmly convinced!'"

وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٣﴾

33. And the evils that they do shall appear (be visible) to them and what they ridicule shall encompass them.

وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٣٤﴾

34. And (they) will be told, "Today We neglect you as you had neglected appearing before (Us for accountability) on this Day of yours and your abode shall be the fire (of the Hell) and you shall not have any helpers.

ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

35. Such (punishment is being inflicted on you) because you used to hold Allah's verses in ridicule and the life of the world had deluded you." Hence, today, they will neither be taken out of it (the Hell) nor will they be allowed to seek (Allah's) pleasure.

فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ ﴿٣٦﴾

36. Hence, glory (abiding praise and thanksgiving) to Allah, the *Rabb* of the heavens and the *Rabb* of the Earth, the *Rabb* of all the worlds in the cosmos.

وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾

37. And to Him belongs all the supremacy and majesty throughout the heavens and the Earth and He is the Almighty, the Sole Source of wisdom.

* *From the third verse to the fifth verse and in the thirteenth, aayaat (signs) connote the proofs/ evidences of Allah's uniqueness and His providence for man.*

SURATULAḤQAAF (46)

The *Suratulaḥqaaf* 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.

SURATULAḤQAAF

سُورَةُ الأَحْقَافِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

حٰمٓ ﴿١﴾

1. *Ḥaa meem.*

تَنزِيلُ الْكِتَٰبِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾

2. The revelation of the Book (*Quraan* has come, portion by portion), from Allah, the Almighty, the Sole Source of wisdom.

مَا خَلَقْنَا السَّمَٰوَٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّآ أُنذِرُوا مُعْرِضُونَ ﴿٣﴾

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).

قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ اللَّهِ ۖ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى السَّمَٰوَٰتِ ۖ ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿٤﴾

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."

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ الْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ﴿٥﴾

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?

وَإِذَا حُشِرَ النَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ﴿٦﴾

6. And when all the human beings are assembled, they will be their foes and reject their worship.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ الَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٧﴾

7. And when Our clear verses expounding (the guidance) are recited before them, (those people) who disbelieve, say about the truth

(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."

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

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).

قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿٩﴾

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."

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَآمَنَ وَاسْتَكْبَرْتُمْ ۖ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

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."

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

وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ
وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ
ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾

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).

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

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.

أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا
جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾

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).

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا
وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ
حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ
أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ
وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ
وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ ۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى
مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾

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."

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

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).

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾

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."

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

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).

وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا ۚ وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

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).

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا ۖ فَالْيَوْمَ تُجْزَوْنَ

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

عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾

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

وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

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."

قَالُوٓا۟ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٢﴾

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."

قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾

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."

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِۦ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

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.

تُدَمِّرُ كُلَّ شَيْءٍۭ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا۟ لَا يُرَىٰٓ
إِلَّا مَسَٰكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿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.

وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ
سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ
وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ
إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ
وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾

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.

SECTION 4

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا
ٱلْـَٔايَٰتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

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).

فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ قُرْبَانًا
ءَالِهَةً ۖ بَلْ ضَلُّوا۟ عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ
وَمَا كَانُوا۟ يَفْتَرُونَ ﴿٢٨﴾

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.

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ
ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ
فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾

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.

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾

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.

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾

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).

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣٢﴾

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."

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾

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

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَٰذَا بِالْحَقِّ ۖ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾

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."

فَٱصۡبِرۡ كَمَا صَبَرَ أُوْلُواْ ٱلۡعَزۡمِ مِنَ ٱلرُّسُلِ
وَلَا تَسۡتَعۡجِل لَّهُمۡۚ كَأَنَّهُمۡ يَوۡمَ يَرَوۡنَ مَا يُوعَدُونَ
لَمۡ يَلۡبَثُوٓاْ إِلَّا سَاعَةٗ مِّن نَّهَارِۭ بَلَٰغٞۚ فَهَلۡ يُهۡلَكُ
إِلَّا ٱلۡقَوۡمُ ٱلۡفَٰسِقُونَ ٣٥

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).

SURAH MUḤAMMED (47)

The Surah Muḥammed follows the *Suratulaḥqaaf* in a logical sequence. The last words of the preceding surah announce that polytheists __ transgressing people __ shall be wiped out. This announcement follows their repudiation of the message and compelling the Messenger to emigrate to Medina. As the polytheists had left no stone unturned in doing their worst to nip the message in the bud, similarly, the Messenger had, also, left no stone unturned in doing his best to communicate his message to them. But the adamance, arrogance, and obduracy of the Makkan polytheists had exceeded all the bounds and they were bent on getting rid of the Messenger himself to undo his message. Hence, he had to emigrate to Medina to avoid persecution. Thus, a state of confrontation existed when this surah was revealed to the Messenger.

Since emigrants from various quarters were coming, Medina was overcrowded and overburdened with their arrival and the believers were almost resourceless and weaponless in addition to being confronted by a complexity of inner and outer compulsions, with the economy of the new state of Medina stretched to breaking point. This Surah, against this background, foredooms the Makkan polytheists who were prosperous, thriving, and holding the reins of power as the guardians of the Holy House.

From the first verse to the fifteenth verse, the Surah compares disbelievers with believers and contrasts them in regard to their respective deserts __ "nullify their actions" occurs in the first verse and then, in the eighth verse and then, with a slight verbal change, in the ninth verse for disbelievers, that is, the Makkan polytheists. Similarly, "improve their condition" occurs in the second verse and then, in the fifth verse for the believers. The first and second verses contrast disbelievers and believers. The third verse assigns reasons and the fourth verse exhorts the believers to wage a war against the polytheists till they are crushed. The Surah promises the Paradise for the martyrs in the sixth verse. The seventh verse promises the believers His help and the eighth verse threatens the disbelievers that He shall nullify their strivings and annihilate them for their repudiation of the message and the Messenger and the next verse further threatens them that they shall meet the fate of the doomed peoples. The tenth verse, again, presents their differing positions in the world. The eleventh verse promises the believers to be admitted into the eternal gardens while it threatens to punish the disbelievers in the fire of the Hell. The thirteenth verse, explicitly, threatens the Makkan polytheists. Hence, up to the fifteenth verse, this contrast between the deserts of the believers and those of the disbelievers continues to encourage the former and discourage the latter.

When the Messenger emigrated to Medina, there lived three Jewish and two Arab tribes, the *Aus* and the *Khazraj,* in the town. The Jews were hostile to the Messenger and they were in collusion with the Makkan polytheists as well as with the disgruntled elements of both the tribes that lived in Medina under *`Abdallah,* the son of *Ubaiyyi,* whom, before the Messenger came, both the tribes had decided to crown him their king. Hence, under him, a number of people used to oppose the Messenger and leave no stone unturned

to undermine Islam. They were the hypocrites who had not sincerely submitted themselves to Allah and the Messenger. They have, therefore, been exposed in the Surah from the sixteenth verse to the thirty-eighth verse. Their conduct, as shown in the sixteenth verse, has been contrasted with that of the true believers shown in the seventeenth verse and then, they have been threatened to be punished in the eighteenth verse. In such distressing times, after instructing the Messenger to seek forgiveness for the companions, the Surah proceeds to expose the hypocrites' disease and cowardice in the twentieth verse and tells them plainly that, instead of cooperating with the Messenger in preparing for war, they were creating nothing but disorder in the land. It is so because they do not ponder the *Quraan* and the Devil has misguided them. They are in collusion with those who hate the *Quraan* as the twenty-sixth verse reveals. The twenty-seventh verse threatens them to be beaten by angels at the time of their death and the twenty-eighth verse tells them that their actions have been nullified for following what enrages Allah. The twenty-ninth and thirtieth verses further expose their hypocrisy to their great discomfiture in the milieu they used to move in. The thirty-first verse, finally, warns them that Allah shall try them and know them fully well. After condemning the polytheists, in the thirty-second verse, and threatening them with the cancellation of their strivings, the Surah exhorts the weak believers, also, in the thirty-third verse, to follow the Messenger sincerely and warns them, in the thirty-fifth verse, neither to show any weakness nor call for peace and assures them that they shall be in the ascendant if they persevere. As for the polytheists and disbelievers, Allah shall not forgive them. The Surah, from the thirty-sixth verse to the thirty-eighth verse, further, exhorts them, including the hypocrites, to believe in and fear Him in right earnest, spend what they can and not be close-fisted, otherwise, Allah shall weaken them and replace them by people other than such as they are, cowardly, close-fisted, and capitulatory.

SURAH MUḤAMMED

سُورَةُ مُحَمَّدٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

1. He (Allah) shall nullify all the actions (strivings of all those people) who disbelieve (in Islam) and prevent (human beings) from Allah's way.

2. And He (Allah) shall remit their sins off them and improve the condition of (those people) who believe and do good deeds and believe in what is revealed to Muḥammed and it is the truth from their *Rabb*.

3. Such is (the case) because (those people) who disbelieve follow falsehood and (those people) who believe follow the truth from their *Rabb*; in this way, does Allah point out their (true) natures (essential qualities / characters) to human beings.

4. Hence, whenever you confront (those people) who disbelieve, you must strike (their) necks till, when you have crushed them, you must fasten (the prisoners) tightly (in fetters) and then, (you are free) either to bestow a favour or release for a ransom till the war lays down its burdens (comes to an end); such is (the course that you must adopt) and if Allah had willed, He would have revenged Himself upon them, but He (commanded you to wage a war against them) so that He should try (test faith, patience, and stamina by sufferings) out one of you by another and He shall not nullify the actions (strivings) of (those people)

١ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعْمَٰلَهُمْ

٢ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَءَامَنُوا۟ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ وَأَصْلَحَ بَالَهُمْ

٣ ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُوا۟ ٱتَّبَعُوا۟ ٱلْبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّبَعُوا۟ ٱلْحَقَّ مِن رَّبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ أَمْثَٰلَهُمْ

٤ فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّوا۟ ٱلْوَثَاقَ فَإِمَّا مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ

who are martyred in the cause of Allah.

5. He shall guide them and improve their condition

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾

6. And admit them into the Paradise which He has, already, acquainted them with.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾

7. O (the people) who believe! If you help Allah, He shall help you and fix your feet firmly.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ
وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

8. And (those people) who disbelieve shall, necessarily, perish and He shall nullify their actions (strivings).

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾

9. Such is (their punishment) because they hate what Allah reveals and hence, He nullifies their actions (strivings).

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾

10. Do they not, then, travel through the Earth and hence, see, (for themselves), how the end of (those people) who existed before them had been? Allah had wiped them out and disbelievers have similar (treatments).

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِن قَبْلِهِمْ ۖ دَمَّرَ اللَّهُ عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْثَالُهَا ﴿١٠﴾

11. Such is (their punishment) because Allah is the protector of (those people) who believe and that disbelievers have no protector, whatsoever.

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ
لَا مَوْلَىٰ لَهُمْ ﴿١١﴾

SECTION 2

12. Allah shall admit (those people) who believe and do good deeds into the gardens under which rivers will be flowing and (those people) who disbelieve enjoy themselves and eat as animals graze and the fire (of the Hell) shall be their (final) abode.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ
كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾

13. And there has been many a town (organised human society) that was more powerful than your town which has exiled you, We wiped them out and hence, they had had no helper.

وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ
ٱلَّتِيٓ أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

14. Can, then, (those people) who are on a clear proof from their *Rabb* be like (those people) whose misconduct has been adorned to them and (who) have been following their passions?

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ
وَٱتَّبَعُوٓاْ أَهْوَآءَهُمْ ﴿١٤﴾

15. An image of the Paradise which the fearing have been promised is (as follows): in it, there will be rivers of water without corruption and rivers of milk the taste of which will never change and rivers of wine delicious for drinkers and the rivers of honey purified (of dross) and in it, they shall have fruit of every kind and their *Rabb's* forgiveness: (can such people be) like (those people) who shall abide eternally in the fire (of the Hell) and be given to drink such boiling water as shall cut their intestines to pieces?

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ
ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ
لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ
ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ
وَسُقُواْ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾

16. And among them, there are (those disbelievers) who "listen" to you till, when they go out of your (presence), they ask those (persons) who have been given knowledge, "What did he say just now?" Such are (the people) whose hearts Allah seals and (who) follow their passions.

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا خَرَجُواْ مِنْ عِندِكَ
قَالُواْ لِلَّذِينَ أُوتُواْ ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا ۚ أُوْلَٰٓئِكَ ٱلَّذِينَ
طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓاْ أَهْوَآءَهُمْ ﴿١٦﴾

17. He (Allah) augments (those people) who follow the path of guidance in guidance and gives them their (share of) guarding themselves against evils.

وَٱلَّذِينَ ٱهْتَدَوْاْ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ﴿١٧﴾

فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ ﴿١٨﴾

18. Hence, they are awaiting nothing but the Hour (the Doomsday) that it should come upon them suddenly. Its portents, have, then, already, appeared; how will, then, their admonition (benefit) them, when it comes upon them?

فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿١٩﴾

19. Hence, (O Messenger)! You must know that there is no god but Allah and you must seek forgiveness of your offences and (those of) the believing men and believing women and Allah knows your movements and the places of your stay.

SECTION 3

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۙ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾

20. And (those people) who believe say, "Why is a surah (a chapter of the *Quraan*) not revealed (about fighting)?" But, when an accurate surah (lending itself to a single interpretation), is revealed and in it fighting is mentioned, you see (those people), in whose hearts there is a disease, looking at you with the look of (a man) faining from (the agony) of death upon him and hence, woe betide them!

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾

21. Obedience and a straight word ("We hear and we obey" were expected of them) because when the matter (of preparing for fighting) has been resolved upon, if, then, they had been true to Allah, it would have been the best (course) for them.

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾

22. Hence, what else may be (expected of) you that if you turn away, you will cause wrong, disorder, and corruption in the land and disjoin your blood relationships?

23. Such are (the people) whom Allah curses and hence, turns them deaf and blinds their eyes.

أُولَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ
فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾

24. Do they not, then, ponder the *Quraan* or there are locks on their hearts?

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾

25. In fact, (those people) who have turned their backs on, after the guidance has been expounded to them, the Devil has misguided them and lured them into wrongdoing and (Allah) has given them a free rein (to enjoy life) for long.

إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِهِم
مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ۙ
ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾

26. Such is (their conduct) because they tell (those people) who hate what Allah reveals (portion by portion), "We will follow you in certain matters." And Allah knows their secrets.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لِلَّذِينَ كَرِهُوا۟ مَا نَزَّلَ
ٱللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ ٱلْأَمْرِ ۖ وَٱللَّهُ
يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾

27. Hence, how will they do, when angels cause them to die, beating their faces and backs?

فَكَيْفَ إِذَا تَوَفَّتْهُمُ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَٰرَهُمْ ﴿٢٧﴾

28. Such (punishment they shall have) because they follow what rouses Allah's indignation and hate (to seek) His pleasure and hence, He has nullified their actions (strivings).

ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُوا۟ مَآ أَسْخَطَ ٱللَّهَ
وَكَرِهُوا۟ رِضْوَٰنَهُۥ فَأَحْبَطَ أَعْمَٰلَهُمْ ﴿٢٨﴾

SECTION 4

29. Do (those people) in whose hearts there is a disease think that Allah will not bring out their rancour?

أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾

30. If We will, We will show them to you and then, you shall recognize them by their expression; and you shall recognize them by the import

وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ ۚ
وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ

and hidden sense of (their) speech; and (O hypocrites)! Allah knows your actions (strivings against Islam).

وَٱللَّهُ يَعْلَمُ أَعْمَٰلَكُمْ ﴿٣٠﴾

31. And We will, certainly, put you to the test till We come to know those who are struggling and those who are patient among you and We will examine your conditions (of mind and being).

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾

32. Indeed, (those people) who disbelieve and prevent (people) from Allah's way and oppose the Messenger after guidance has been expounded to them cannot harm Allah at all and He shall nullify their actions (strivings).

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ وَشَآقُّوا۟ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَىٰ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَسَيُحْبِطُ أَعْمَٰلَهُمْ ﴿٣٢﴾

33. O (the people) who believe! You must obey Allah and obey the Messenger and not nullify your actions.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَلَا تُبْطِلُوٓا۟ أَعْمَٰلَكُمْ ﴿٣٣﴾

34. Indeed, (those people) who disbelieve and prevent (other people) from Allah's way and then, die while they are disbelievers, (must know that, as a necessary consequence of their disbelief), Allah shall never forgive them.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ثُمَّ مَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ﴿٣٤﴾

35. You must, then, neither show any weakness nor call for peace and you shall be in the ascendant and Allah is with you and He shall never deprive you of your actions (strivings for Islam).

فَلَا تَهِنُوا۟ وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ وَأَنتُمُ ٱلْأَعْلَوْنَ وَٱللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَٰلَكُمْ ﴿٣٥﴾

36. In fact, the life of the world is, only, amusement and sport; and if you believe in and guard yourselves against His disobedience, He shall give you your rewards and not demand your properties of you.

إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ ﴿٣٦﴾

إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ
تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـٰنَكُمْ ﴿٣٧﴾

37. If He demands them of you and then, insists on you, you will be close-fisted and He will bring out your rancour.

هَـٰٓأَنتُمْ هَـٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ
فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ
عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ
وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
ثُمَّ لَا يَكُونُوٓا۟ أَمْثَـٰلَكُم ﴿٣٨﴾

38. Look! (O hypocrites)! You are (the people who) are being called to spend (your properties) in the cause of Allah, but, among you, there are some (people) who are close-fisted and whoever is close-fisted is close-fisted, only, for himself; and Allah is the Self-sufficient and all of you are the needy; and if you turn away (reject the guidance), He shall replace you with a people different from you and then, they will not be like you.

SURATULFAT'Ḥ (48)

The *Suratulfat'ḥ* is related to the preceding surah thematically in that it brings out what is implicit there __ polytheism shall not exist in Abraham's land and polytheism shall be destroyed as implied in its first, eighth, ninth, and thirteenth verses. The seventh verse exhorts the believers to wage a war against polytheism and the thirty-fifth verse assures them that they shall be victorious, if they do not enter into a compromise with them and continue struggling and persevering with the Messenger for the cause of Allah. The next five years had proved it. The Makkan polytheists had, miserably, failed in crushing the Islamic State of Medina. On the contrary, it had gone from strength to strength. In the sixth *Hijra* the Messenger had a dream of performing *`umra* and he set out on a pilgrimage with a thousand and four hundred companions. When the cavalcade of the Holy Messenger and his companions reached *Ḍulḥulayfa,* they wore two seamless sheets as a mark of performing *`umra* and proceeded to *Ḥudaybiya* with seventy sacrificial camels. But the *Quraysh* chiefs were bent on not to let them perform *`umra.* Finally, a treaty was singed between *Suhayl,* the sone of *`Amr,* on behalf of the *Quraysh* and Muḥammed (s.a.w.s.) on behalf of the State of Medina which had the following articles:-

1. Hostilities shall remain suspended for ten years between both the parties. During this period, no party shall engage in overt or covert action against another.

2. During the period of this treaty, if anyone from the *Quraysh* seeks asylum with Muḥammed (s.a.w.s.), he shall return him. But, if anyone from the believers goes back to the *Quraysh,* they shall not return him.

3. Every `Arab tribe shall be free to ally itself with either of the two parties to join this treaty.

4. The believers shall go back this year. They will come next year to perform *`umra* and stay for only three days in Makka with their swords sheathed and without any other weapons. The Makkans shall, during this period, vacate the town to avoid any conflict.

Apparently, the second and the fourth articles were, generally, being considered to be unequal. But the treaty proved to be a blessing in disguise. The Messenger stooped to conquer the entire `Arabia within a few years. The State of Medina was recognized as a de jure entity. The cessation of hostilities granted it the much needed respite to consolidate and expand itself. The Messenger could, single-mindedly, dedicate himself to the task of instructing the people in Islam and winning more followers. The much hated second article, in fact, turned against the *Quraysh* themselves. While not a single believer went back to the *Quraysh,* as many as seventy converts to Islam escaped from Makka only to gather at a strategic point along the trade route parallel with the Red Sea and harass their caravans. Hence, the *Quraysh* gained nothing from the treaty and the Messenger gained everything from it. It proved to be a master stroke of diplomacy.

The *Suratulfat'ḥ,* therefore, calls this treaty a clear victory in the very first verse for it heralds the fulfilment of his mission along with his total forgiveness, the completion of His grace __ Islam, along with the *Quraan,* the guidance of the straight path and, above all, extending His help to the Messenger culminating in his total victory with the approaching fall of Makka without any bloodshed. The Surah mentions twice the armies of the heavens and the Earth belonging to Allah in the fourth and the seventh verses to stress His knowledge, His wisdom, and His might at work in the ratification of the Treaty.

The Surah promises to admit believing men and women, responding to the Messenger, into the Paradise in the fifth verse and threatens to punish all the hypocrites and polytheists in the Hell.

The Surah, then, proceeds to stress the Messenger's position in the Community and the believers' role and their reward from the eighth verse to the tenth verse. The Surah, then, proceeds to criticize the people who, among the dwellers of the desert, had been left behind while going to *Ḥudaybiya* from the eleventh verse to the seventeenth verse. It exposes their hypocrisy and warns them to be punished, if they persist in it, with the last verse specifying certain exceptions and announcing reward for the obedient and punishment for the disobedient.

From the eighteenth verse to the twenty-first verse, the Surah announces Allah's pleasure for the companions who had sworn fidelity to the Messenger, under a tree, to lay down their lives for *`Uthmaan* who had been sent to the Makkan chiefs to persuade them to let the Messenger and his companions perform *`umra.* But, when it was rumoured that he had been killed, all the companions had, then, sworn fidelity to the Messenger to be revenged on the *Quraysh* for *`Uthmaan.* The eighteenth verse promises the conquest of *Khaybar* and the twenty-first verse hints at the fall of Makka. From the twenty-second verse to the twenty-sixth verse, the Surah proceeds to criticize the Makkan polytheists' fanaticism of Ignorance in not letting the believers perform *`umra.* Allah, then, prevented a conflict. Had there not been believing men and women in Makka, Allah would have allowed the companions to attack Makka and punish polytheists. But He restrained them and infixed His calm in their hearts and made all of them adhere to fearing Him in order to admit them into His Mercy.

The Surah, finally, proceeds, from the twenty-seventh verse to the twenty-ninth verse, to assure the companions that they shall perform *`umra* next year as given in the fourth article of the Treaty because Allah wants them to perform it peacefully without any resistance. The next two verses praise the companions with the Messenger profusely and liken them to a cornfield rich in growth and abundant in produce, the Messenger being the tiller. The Surah further records that their image has, already, been given in the Torah and the *Injeel.*

SURATULFAT'H

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

1. (O Messenger)! We have, indeed, granted you a clear victory (in the form of the Treaty of *Ḥudaybiya*),

2. So that Allah should forgive any of your faults that have preceded and (any of the faults) that may follow and complete His grace for you and guide you the straight path.

3. And Allah should extend you a powerful help.

4. It is He Who inspired deep calm into the believers' hearts so that they should, further, grow in belief *(eimaan)* along with their (existing) belief and to Allah belong the armies of the heavens and the Earth; and Allah has knowledge, wisdom,

5. So that He should admit believing men and believing women into the gardens under which rivers will be flowing __ they shall abide among them eternally __ and remit their sins off them; and such (an achievement), in Allah's view, is the supreme success

6. And punish hypocritical men and hypocritical women and polytheistic men and polytheistic women, entertaining evil notions about Allah __ upon them may fall a disaster __ and Allah is indignant with them and curses them (deprives them of His mercy) and

سُورَةُ الفَتۡحِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّا فَتَحۡنَا لَكَ فَتۡحٗا مُّبِينٗا ﴿١﴾

لِّيَغۡفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ
وَيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكَ وَيَهۡدِيَكَ صِرَٰطٗا مُّسۡتَقِيمٗا ﴿٢﴾

وَيَنصُرَكَ ٱللَّهُ نَصۡرًا عَزِيزًا ﴿٣﴾

هُوَ ٱلَّذِيٓ أَنزَلَ ٱلسَّكِينَةَ فِي قُلُوبِ ٱلۡمُؤۡمِنِينَ لِيَزۡدَادُوٓاْ
إِيمَٰنٗا مَّعَ إِيمَٰنِهِمۡۗ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ﴿٤﴾

لِّيُدۡخِلَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنۡهُمۡ سَيِّـَٔاتِهِمۡۚ
وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوۡزًا عَظِيمٗا ﴿٥﴾

وَيُعَذِّبَ ٱلۡمُنَٰفِقِينَ وَٱلۡمُنَٰفِقَٰتِ وَٱلۡمُشۡرِكِينَ
وَٱلۡمُشۡرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوۡءِۚ عَلَيۡهِمۡ
دَآئِرَةُ ٱلسَّوۡءِۖ وَغَضِبَ ٱللَّهُ عَلَيۡهِمۡ وَلَعَنَهُمۡ وَأَعَدَّ
لَهُمۡ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرٗا ﴿٦﴾

has prepared the Hell for them and what a bad place of return it is!

وَلِلَّهِ جُنُودُ السَّمَٰوَٰتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾

7. And to Allah belong the armies of the heavens and the Earth and Allah has might, wisdom.

إِنَّا أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

8. (O Messenger)! We have sent you as a witness and as an announcer of good news and as a warner

لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

9. So that, (O people!), you should believe in Allah and His Messenger and support him and hold him in high regard and declare Him free from imperfections morning and evening.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

10. (O Messenger)! Indeed, (those people) who swear fidelity to you, really, swear fidelity to Allah __ Allah's hand is on their hands. But he who breaks (violates the oath of fidelity), only, breaks (it) against himself (he shall suffer the evil consequences of breaking it) and he who lives up to what he obligates himself on oath to Allah, (must know that), as a necessary consequence of it, He shall, soon, give him a supreme reward.

SECTION 2

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ اللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

11. Those people who, among the dwellers of the desert, had been left behind, will (come and) say to you, "Our properties and the members of our families kept us preoccupied and hence, seek forgiveness for us." They say from their tongues what is not in their hearts. Say, "Who, then, possesses any power for (in

defence of) you against Allah, at all, if He wills to harm you or wills to benefit you? But (the fact is that) Allah is cognizant (aware) of what you have been doing.

بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ

12. On the contrary, you had thought that the Messenger and the believers would never return (from Makka) to their families and such (a notion) was adorned to your hearts and you had entertained evil notions and you are a doomed people."

إِلَىٰٓ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ
وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ قَوْمًۢا بُورًا ﴿١٢﴾

13. And hence, We have prepared a flaming fire for the disbelievers who do not believe in Allah and His Messenger.

وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ
أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا ﴿١٣﴾

14. And to Allah belongs the sovereignty of the heavens and the Earth; He will forgive whom He wills and punish whom He wills; and Allah is forgiving, merciful

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ ۚ وَكَانَ ٱللَّهُ غَفُورًا
رَّحِيمًا ﴿١٤﴾

15. When you set out towards *(Khaybar)* to obtain the spoils, those people who had been left behind will say, "Leave us. We will follow you." They intend to change Allah's word (command); say, "You cannot follow us, Allah has, earlier, pronounced such" (a decree after the Messenger's return from *Ḥudaybiya*) and hence, they will say, "Rather, you envy us." On the contrary, they do not understand but little.

سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ
مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ
أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ
قَالَ ٱللَّهُ مِن قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ
بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

16. Say to those people who, among the dwellers of the desert, had been left behind, "You shall, soon, be

قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُو۟لِى
بَأْسٍ شَدِيدٍ تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا۟

called upon (to fight) against a people, possessing great martial power __ you will (either) fight against them or they will submit themselves: if, then, you obey, Allah shall give you a handsome reward and if you turn away as you had, earlier, turned away (proceeding to Makka with the Messenger), He will inflict a grievous punishment on you.

يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِن تَتَوَلَّوْا كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

17. There is neither any objection to a blind man nor any objection to a lame man nor any objection to a man taken ill, (if they do not go to fight) and He shall admit whoever obeys Allah and His Messenger into the gardens under which rivers will be flowing and He shall inflict a grievous punishment on whoever turns away" (rejects the call to fight).

لَّيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۗ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

SECTION 3

18. Allah was pleased with the believers when they were swearing fidelity to you under a tree because He knew what was in their hearts and hence, He conferred deep calm on them and rewarded them with a victory (*Khaybar's* fall) close by

لَّقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

19. And abundant spoils which they would obtain and Allah has might, wisdom.

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾

20. Allah, (further), promises you abundant spoils which you shall obtain and hence, He has expedited this (victory in the form of the Treaty of *Hudaybiya*) for you and restrained a people's (the *Quraysh*) hands from you and (He has done it) so that it should be a proof (of His

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٢٠﴾

help) for the believers and He should guide you to the straight path.

21. And (there is) another (victory __ the fall of Makka) __ you are not equal to (have not the ability or resources for) it. Allah has, already, encompassed it. And Allah possesses absolute power and authority over everything.

وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢١﴾

22. And if (those people) who disbelieve had fought against you (at *Ḥudaybiya*), they would have taken to flight and then, they would neither have found any friend nor helper.

وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾

23. (It is) Allah's practice which has preceded before (since ancient past) and you shall never find any change in Allah's practice.

سُنَّةَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٢٣﴾

24. And it is He Who had restrained their hands from you and your hands from them in the inside (in the valley of) Makka after He had given you the upper hand over them; and Allah was watchful of what you were doing.

وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

25. They are (the people) who disbelieve and prevented you from (going to) the Holy Mosque (for *`umra*) while the sacrificial animals remained withheld from reaching their destination (the place of sacrifice in *Minaa*); and if there had not been believing men and believing women whom you did not know that you would trample them down and hence, a stigma would attach you from them without (your) knowledge, (We would have allowed you to attack Makka but

هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

it was put off) so that Allah should admit whom He willed into His mercy; if they (the believers in Makka) had been separated (from disbelievers), We would have inflicted a grievous punishment on (those people) who disbelieved among them.

26. (Imagine) when (those people) who disbelieved infixed fanaticism __ the fanaticism of Ignorance __ in their hearts, Allah, then, conferred His calm on His Messenger and on the believers and made them adhere to the gospel truth of guarding themselves against His disobedience and they were the most entitled to it and (most) suited to it; and Allah has the knowledge of everything.

إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾

SECTION 4

27. Allah shall, certainly, prove His Messenger's dream to be true factually: you shall enter the Holy Mosque, if Allah wills, peacefully, getting your heads shaved and your hair cut, you shall not fear (anyone's interference): since Allah knows what you do not know, He has, therefore, besides that (before the fulfilment of the dream of performing the *`umra*), granted you a victory close by.

لَقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

28. (It is) He Who has sent His Messenger with the guidance and the true *Deen* (the Islamic way of life) so that He should make it prevail (gain ascendancy) over the *deen* (the un-Islamic way of life) in its entirety; and Allah suffices to be the witness.

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ
رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم
مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ
فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ
فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ
لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ﴿٢٩﴾

29. Muḥammed (s.a.w.s.) is Allah's Messenger; and (those companions) who are with him are firm against disbelievers, merciful among themselves: you will see them bowing down, prostrating themselves (to Allah in prayer), seeking Allah's bounty and pleasure: their distinguishing mark is on their faces from the effect of prostration (in prayer to Allah) __ such is their report in the Torah; and their image in the *Injeel* is (as follows): (they are) like the sowing (of seeds in a field and every seed) puts forth its shoot and then, it strengthens it and then, it thickens and then, it stands erect on its stem, striking the tillers with wonder only to enrage the disbelievers with them (all the beautiful plants): Allah promises forgiveness and a supreme reward to (all those people) who, among them, believe and do good deeds.

SURATULḤUJURAAT (49)

The *Suratulḥujuraat* continues and expands the twenty-ninth verse of the preceding surah where Muḥammed (s.a.w.s) has been called Allah's messenger and his companions have been eulogized. The Surah lays down two injunctions in the first and second verses to make the believers realize the unrivalled position that he occupies among them. The third verse states the ideal behaviour that they must adopt in his presence and they have been promised forgiveness and a supreme reward for it.

The Surah, then, proceeds to criticize the conduct of the new converts to Islam, mentioned from the fourteenth verse to the eighteenth verse, in the fourth and fifth verses. They must act on the injunctions laid down in the first three verses. As Medina was exposed to dangers from all quarters, in the sixth verse, believers have been instructed to inquire into any piece of news brought to them by any scaremonger and submit it to the Messenger for final decision. The seventh and eighth verses eulogize the conduct of the believers as done in the twenty-ninth verse of the preceding surah, along with stressing their hatred of what is contrary to belief, being from Allah's mercy and bounty. But even such believers, merciful as they are, may split into two groups and end up fighting. The rest of the believers, not party to any of the two, must, then, rise to the occasion and make peace between the two in keeping with justice as believers form a universal fraternity.

The Surah, then, proceeds further to lay down certain norms of conduct in pursuance of the seventh verse in which disbelief, transgression, and disobedience have been specified contrary to belief. Such norms are essential for the health of the body politic and ensuring the rule of mercy in it. Hence, the Surah in its eleventh, twelfth, and thirteenth verses prohibits ridiculing, nicknaming, nursing notions, prying into private affairs, and backbiting for all of them militate against The Islamic fraternity, equality, and liberty and jeopardize the moral health and wholeness of the Islamic Community. The Surah lays down the standard norm __ fearing Allah and guarding against evils which is the true measure of honour, while all other divisions of human beings into groups are for the sake of mere recognition.

The Surah, finally, proceeds, from the fourteenth verse to the eighteenth verse, to address itself to the new converts to Islam, the desert dwellers, who were away from Medina and the companions of the Messenger. So, they could not be thoroughly instructed in the Islamic way of life. Hence, the fifteenth verse presents the ideal conduct before them to be followed in letter and spirit. The Surah ends with the declaration that Allah has full knowledge of what they do and hence, they must be true to the way of life they have accepted and learn it for the good of their own souls instead of laying any obligation on Allah and the Messenger.

SURATULḤUJURAAT

سُورَةُ الحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

1. O (the people) who believe! You must not give priority (to your views) before Allah and His Messenger and you must fear disobeying Allah; Allah, certainly, hears (what you say), knows (what you do).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٢﴾

2. O (the people) who believe! You must neither raise your voices above the Prophet's voice nor speak to him loudly as you do loudly to one another lest your actions should be nullified and you do not, even, realize.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

3. (The people) who lower their voices before Allah's Messenger are (the people) whose hearts Allah has purified and singled out for guarding against hellfire __ they shall have forgiveness and a supreme reward.

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

4. Most of (those people) who call you out of the apartments do not exercise their reason.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾

5. If they had been patient till you came out to them, it would have been the best for them; and Allah is forgiving, merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

6. O (the people) who believe! If a scaremonger comes to you with a piece of news, you must inquire into (it critically) lest you should afflict any group of people in ignorance and then, you are left repenting at what you do.

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ

7. And you must know that, among you, there is Allah's Messenger; if

مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ﴿٧﴾

he followed you in most of the matters, you would, certainly, fall into distress: but Allah has made you love the belief *(eimaan)* and adorned it into your hearts and made you hate disbelief and transgression and disobedience __ (the people) such as these are the followers of the right path__

فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

8. As the bounty and the grace on the part of Allah; and Allah has knowledge, wisdom.

وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٩﴾

9. And if two parties of believers end up fighting with each other, you must, then, make peace between the two: but, if one of the two acts wrongfully against the other, you must, then, fight against (the party) which acts wrongfully till it returns to Allah's authority; hence, if it returns (accepts Allah's authority), you must, then, make peace between the two in keeping with justice and you must go by equity: Allah, certainly, loves those who act in keeping with equity (justice, according to natural law or right__ *Webster*).

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

10. (All the) believers are brothers exclusively and hence, you must make peace between both (the parties of) your brothers; and you must fear disobeying Allah so that you are shown mercy.

SECTION 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟

11. O (the people) who believe! No group of men must laugh at another group of men (because) it may be that they are better than those (men who laugh at) and, (similarly), women must not laugh at (other)

بِٱلْأَلْقَٰبِۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾

women (because) it may be that they are better than those (women who laugh at) and you must neither speak ill of anyone in the face nor give one another insulting nicknames: after the belief (*eimaan,* giving anyone) a wicked name is transgressing (the divine law), and (those people) who do not repent (of their misconduct are the people who) are the wrongdoers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

12. O (the people) who believe! You must keep away from most of the notions (for) many of the notions are, certainly, sins and you must neither pry (into others' affairs) nor backbite against one another; does anyone of you like that he should eat his dead brother's flesh? But you will yourselves hate it; and you must fear disobeying Allah; Allah, certainly, turns forgivingly, is merciful.

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

13. O human beings! We have created you from a male and a female and turned you into large tribes / communities and (small) tribes so that you should recognize one another; in fact, the most honourable among you, in Allah's view, is the most fearing and guarding himself from evils among you; Allah, certainly, knows (everything, is) cognizant (aware of everything).

قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ۖ وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

14. The desert dwellers say, "We believe." Say, "You do not believe." But (you should) say, "We submit ourselves," and belief *(eimaan)* has not, yet, entered into your hearts and if you obey Allah and His Messenger, He shall not reduce (the reward of) your actions at all; Allah is, certainly, forgiving, merciful.

15. In fact, believers are, only, (those people) who believe in Allah and His Messenger and then, do not doubt and struggle, with their possessions and persons, for Allah's cause __ such are (the people) who are the truthful.

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾

16. Say, "Do you inform Allah about your obedience, while Allah knows what is throughout the heavens and what is throughout the Earth?" And Allah has the knowledge of everything.

قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٦﴾

17. They lay an obligation on you that they have embraced Islam: say, "Do not lay the obligation of your (embracing) Islam on me: on the contrary, Allah lays the obligation on you that He has guided you to the belief *(eimaan),* if you are truthful."

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ ۖ قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم ۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٧﴾

18. Allah, certainly, knows the unseen of the heavens and the Earth; and Allah is watchful of what you do.

إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

SURAH QAAF (50)

The *Surah Qaaf* starts the sixth group of surahs with the theme of the Resurrection and the Judgement predominant though other subjects have, also, been treated along with them.

The Surah quotes the *Quraan* as the witness, with its sublime subjects, to the Resurrection and the Judgement in the very first verse. The second and third verses, then, cite the Makkan polytheists' wonder at the coming of the Messenger as the warner of the Resurrection. The fourth and fifth verses reply to them and then, the Surah proceeds, from the sixth verse to the eleventh verse, to cite a number of natural phenomena, to prove His omnipotence and providence, with the eleventh verse asserting __ "We vivify a dead land by it (the rain water); so shall be the rising" (of the dead). Resurrection has, therefore, been shown as natural as vegetation. And it stands to reason. If man has a mind, freedom of action, and the entire universe serviceable to him, he must be held accountable. It would be against justice, if he were not. The Surah, then, cites a number of doomed peoples in the twelfth and thirteenth verses. They had, like the Makkan polytheists, repudiated their messengers, who had warned them of the Resurrection for accountability and hence, perished. The fifteenth verse answers their query reported in the third verse.

Asserting in the sixteenth verse that Allah knows everything, the Surah proceeds to specify, in the seventeenth and eighteenth verses, how the record of everybody's actions and utterances is being kept by two keepers and, after death, on the Day promised for accountability, the entire record kept by them shall be presented before Allah. The Surah portrays vividly all the details, from the twentieth verse to the thirty-fifth verse, of what will happen on that day, how polytheists shall be punished violently and the fearing rewarded abundantly because absolute justice shall be dispensed to all on that day.

The Surah, finally, warns the *Quraysh* in the thirty-sixth verse that they shall not find any refuge, if His punishment visits upon them as it had visited upon the doomed peoples of old. Hence, they must heed and learn their lesson from such a warning, tells them the thirty-seventh verse. In the thirty-eighth verse, the Surah asserts Allah's omnipotence. The next two verses console the Messenger and exhort him to have patience and seek strength in prayer. The Surah, from the forty-first verse to the forty-fourth verse, returns to the theme of the Resurrection asserted in the eleventh verse and pictures it vividly in the forty-fourth verse. The forty-fifth verse, again, exhorts the Messenger to continue warning them of the Day as specified in the *Quraan.* But he cannot force anything on the polytheists.

SURAH QAAF

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

1. *Qaaf;* by the glorious *Quraan.*

2. On the contrary, they wonder that a warner has come to them from themselves and hence, the disbelievers say, "This is something astonishing.

3. When we die and turn into dust," (shall we be raised from the dead)? __ "Such a return is beyond" (our comprehension).

4. We, certainly, know what the earth wastes from them (their bodies) and with Us, there is a register preserving (every record).

5. But they belie and deny the truth *(Quraan)* when it has come to them and hence, they are in a state of confusion.

6. Do they not look at the heaven (space) above them how We have made it and adorned it and it does not show any breaches?

7. And (as for) the Earth, We have spread her and rooted (fixed firmly) mountains into her (surface) and grown, on her (surface), every kind of beautiful (vegetation),

8. (Affording) enlightenment and admonition for every servant (rendering exclusive obedience to Allah), turning to Him repentantly.

سُورَةُ قٓ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قٓ ۚ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ

فَقَالَ الْكَافِرُونَ هَٰذَا شَيْءٌ عَجِيبٌ ﴿٢﴾

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا كِتَابٌ

حَفِيظٌ ﴿٤﴾

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا

وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ

وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾

تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾

9. And We send blessed water from the clouds gradually and then, by it, We grow gardens and crops of cereals,

وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَـٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّـٰتٍ وَحَبَّ ٱلْحَصِيدِ ﴿٩﴾

10. And towering date palms which have compact spathes one upon the other,

وَٱلنَّخْلَ بَاسِقَـٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾

11. (Affording) sustenance for human beings and We vivify a dead land by it (the rain water); so shall be the rising (of the dead).

رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ﴿١١﴾

12. Before them (the *Quraysh*), Noah's people and the inhabitants of *Rass* and the *Thamood* had belied and denied (their messengers).

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَـٰبُ ٱلرَّسِّ وَثَمُودُ ﴿١٢﴾

13. And the *`Aad* and Pharaoh and Lot's brethren,

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ﴿١٣﴾

14. And the people of *Ayka* (the area around *Tabook*) and the people of *Tubba'* __ all of them had belied and denied the messengers and hence, My threat had turned out to be true (against them).

وَأَصْحَـٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾

15. Have We, then, wearied of the first creation? On the contrary, they are in doubt about any new creation (the afterworld).

أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ ۚ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

SECTION 2

16. And We have created man and We know what his psyche (soul or mind) prompts him to and We are closer to him than (his) jogular vein.

وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ﴿١٦﴾

17. At the same time, two observers (angels) sitting on the right and on the left join each other (in keeping a record of his actions and utterances).

إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾

18. He does not utter a single word but has a watcher / keeper (on watch) ready (to record it).

مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

19. And the throes / violence and coma of death shall, certainly, come: that is what you cannot turn aside from.

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾

20. And the trumpet shall be sounded; that will be the Day, threatened (with dire punishment).

وَنُفِخَ فِي الصُّورِ ذَٰلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾

21. And everybody shall come, with him a herder and a witness. (The same angels as mentioned in the seventeenth verse.)

وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾

22. (Then, he will be told), "You have been unmindful of it. We have, therefore, taken off you your lid (the veil of sensuality), and hence, your eyesight is, today, very sharp."

لَّقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾

23. And his companion (one of the angels accompanying him through his worldly life) will say, "Here it is what has been with me (his entire record) ready (for his punishment).

وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾

24. (Both the angels will be ordered), Both of you, into the Hell, throw every ungrateful person, one deliberately hostile to the truth.

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

25. Hindering good deeds, exceeding the proper bounds, doubting,

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

26. (One) who used to attribute another deity to Allah and hence, both of you, throw him into the (most) violent punishment."

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

27. (Thereupon), his companion (the devil accompanying him through his worldly life) will say, "O our *Rabb*! I had not prompted him to exceed the proper bounds in doing wrong and committing sins: but he himself had strayed deep into error" (misguidance).

قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٢٧﴾

28. (Allah) will, then, say, "Do not quarrel together in My presence and I had, already, sent, in advance, My threats (of punishment, through My messengers), towards you.

قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ ﴿٢٨﴾

29. With Me, a sentence, (once pronounced), is not changed and I am not, at all, an oppressor of My Own created human beings."

مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٢٩﴾

SECTION 3

30. The Day when We say to the Hell, "Have you been filled?" And it will say, "Are there any more?"

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾

31. And the Paradise shall be brought near for the fearing without being distant. (They will be told),

وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾

32. "This is what had been promised to every repentant, turning (to Him) frequently (and) observing (the guidance),

هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾

33. Who used to fear (Allah), the Most Gracious, without seeing and comes (to the afterworld) with a heart repentant,

مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾

34. (Shall be told), 'Enter it (the Paradise), with peace: such a day is eternal.'"

ٱدْخُلُوهَا بِسَلَٰمٍ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ﴿٣٤﴾

35. They shall have what they wish in it and We have more (to grant them).

لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

36. And how many a community We have, before them, wiped out! They were more violent in seizure than they (the *Quraysh* are) and hence, they travelled through lands seeking refuge, (but could they find) any escape (from punishment)?

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا۟ فِى ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾

37. In such (a warning), there is, certainly, a lesson for whoever has an (appreciative) heart or lends one's ears (to it) and he is heedful to (the guidance).

إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

38. And We created the heavens and the Earth and what is in between both during six days (phases of time) and no weariness, whatsoever, afflicted Us.

وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾

39. Hence, you must be patient with what they say and declare (Him) free from imperfections with glory to your *Rabb* before the sunrise and before the sunset.

فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴿٣٩﴾

40. And you must declare Him free from imperfections during night and, also, at the end of the prostration (obligatory prayers).

وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَٰرَ ٱلسُّجُودِ ﴿٤٠﴾

41. And listen! The Day, when an announcer announces (the coming of the Day) from a place nearby,

وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾

42. On that Day, they shall hear the (trumpet) blast truly (accurately); that will be the Day of the rising (of the dead).

يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ۚ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ ﴿٤٢﴾

إِنَّا نَحْنُ نُحْيِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ﴿٤٣﴾

43. We give life and We cause death and to Us shall be the return (of all).

يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

44. The Day when the Earth is split off them (the dead), they will be hurrying; such a gathering will be easy for Us.

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

45. We know best what they are talking (about it) and you are not going to compel them (to accept Islam) forcibly and hence, you must admonish, whoever fears My threat, with the *Quraan.*

SURATUḌḌAARIYAAT (51)

The *Suratuḍḍaariyaat* treats the same theme as done in the preceding surah but with a difference. In the preceding surah, the *Quraan,* with its sublime subjects, bears witness to the Resurrection and the Judgement. In this Surah, the winds have been quoted as bearing witness to the Day promised for accountability. Wind is "air in more or less rapid natural motion" blowing "from an area of high pressure to one of low pressure" and air is the atmosphere "surrounding the Earth to a height of 1046 km (650 miles) or more. The atmosphere is a mixture of gases consisting mainly of nitrogen (78%), oxygen (21%), and carbon dioxide (0.03%) which are extremely important to human beings, animals, and plants." The first four verses signify and bear witness to the Last Judgement. As the atmosphere is essential to life, similarly, absolute justice is essential to man's existence on the Earth. If there were no atmosphere there would be no life. Similarly, if there were no justice, there would be no life. Man has been gifted with a wonderful mind, unrestricted freedom of action, moral sense, and the entire cosmos has been made serviceable to him. If he were not held accountable for his actions, it would be against justice. Responsibility and accountability go together. It so happens that justice and accountability do not come to pass in this world. Hence, the necessity of absolute justice in the afterworld on the Judgement Day. The sixth verse is, therefore, the consequential affirmation of the oaths sworn in the first four verses. The seventh verse swears by the space possessing orbits of celestial bodies which, says Sir James Jeans in his book, the Mysterious Universe, are "like the total number of grains of sand on all the seashores of the world .... These millions of stars are wandering about in space .... And they travel through a universe so immense that it is a very, very rare event indeed for one star to come anywhere near to another. For the most part each star makes its voyage in complete loneliness like a ship on an empty ocean. In a scale model in which the stars are ships, the average ship will be well over A MILLION MILES from its nearest neighbour." The Mysterious Universe, such a vast space, designed by the Omniscient and Omnipotent Being, bears witness to the Day of Judgement when absolute justice shall be done. But the polytheists are at variance about it, weak-mindedly, deterred, and lost in the excess of their ignorance. Hence, they laugh at it and press for it. The thirteenth and fourteenth verses picture their plight while from the fifteenth verse to the nineteenth verse, the reward of the fearing has been portrayed.

The Surah, then, proceeds to invite them to consider His signs throughout the Earth and in their own persons. The heaven, tells them the twenty-second verse, may rain either their sustenance or their punishment. The twenty-third verse swears by the *Rabb* of the cosmos that Judgement shall come to pass. The cosmos, orderly as it is, presupposes a Maker who will unmake it to establish absolute justice among human beings on an appointed day and it is as natural as they talk.

After inviting their attention to natural phenomena, the Surah quotes historical evidences of reward and punishment from the twenty-fourth verse to the forty-sixth

verse. Abraham and other messengers were rewarded in this very world for their single-minded devotion to duty, while Lot's people, Pharaoh, along with his army, the *`Aad,* the *Thamood,* and Noah's people had been wiped out, all of them by the action of strong winds, storms, or typhoons. All of them had repudiated their messenger's warning like the Makkan polytheists and ridiculed the Judgement.

The Surah, finally, stresses Allah's omnipotence and oneness from the forty-seventh verse to the fifty-third verse to persuade them to believe in Allah Who had been sending warners whom their peoples, like the Makkan polytheists, used to call, in their arrogance, either magicians or insane persons.

The fifty-fourth and fifty-fifth verses, therefore, advise the Messenger to shun the sworn polytheists among the *Quraysh* and concentrate on his companions' purification. The fifty-sixth verse states the purpose of creating human beings and jinn which is submission to Allah and the fifty-seventh and fifty-eighth verses assert that Allah is Himself the Sustainer and does not need anything from anyone, unlike the deities of the polytheists. Their deities are propped up and sustained by them. The Messenger and his companions shall be supported and sustained through their persecution and sufferings by Allah and hence, they must go on with their mission and message. Let the polytheists press for the punishment which they shall have, warns them the fifty-ninth verse, as their counterparts through ages had been meted out. In addition to the punishment in this world, they shall have eternal punishment on the Day of Judgement when accountability takes place.

SURATUḌḌARIYAAT

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

1. By the sweeping winds raising dust.
2. Then, (by the winds) carrying the burden of clouds, laden with moisture.
3. Then, (by the winds) blowing gently.
4. Then, (by the winds) dispensing the divine command of apportioning (rainfall).
5. What you are being threatened with is undoubtedly true.
6. And Judgement (the dispensing of reward and punishment in the afterworld) shall come to pass (occur).
7. By the heaven (space) possessing paths (the orbits of celestial bodies).
8. In fact, you have different views (about the Last Judgement).
9. Whoever is weakened mentally, is deterred from it.
10. Cursed be the liars (those who forge lies against the Messenger)
11. Who are heedlessly lost in the exuberance / excess (of ignorance)!
12. They ask, "When will the Judgement Day come?"

سُورَةُ الذَّارِيَاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالذَّارِيَاتِ ذَرْوًا ﴿١﴾

فَالْحَامِلَاتِ وِقْرًا ﴿٢﴾

فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾

فَالْمُقَسِّمَاتِ أَمْرًا ﴿٤﴾

إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾

وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾

وَالسَّمَاءِ ذَاتِ الْحُبُكِ ﴿٧﴾

إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ ﴿٨﴾

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾

قُتِلَ الْخَرَّاصُونَ ﴿١٠﴾

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾

يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ﴿١٢﴾

13. (It will come on) the Day when they are burnt on the fire.

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾

14. (They will be told), "Taste your punishment (of being burnt) __ this is what you used to press for" (demand insistently and urgently in the world).

ذُوقُوا فِتْنَتَكُمْ هَٰذَا الَّذِي كُنتُم بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾

15. (On the contrary), the fearing shall be in the midst of gardens and springs.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾

16. They will be taking (thankfully) what their *Rabb* will be giving them; they used to be beneficent (doing good, generous, and actively kind) before such (a reward).

آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾

17. They used to sleep at night but a little.

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

18. And at the close of the night a little before the morning, they used to seek forgiveness (of Allah).

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

19. And in their possessions, a person asking for alms and a person deprived of means had a right (a fair claim).

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

20. And throughout the Earth, there are signs (upon signs) for the firmly convinced

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

21. And in your own selves. Do you not, then, perceive them?

وَفِي أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

22. And, your sustenance is in the heaven and, (also), what you have been threatened with.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

23. Hence, by the *Rabb* of the heaven and the Earth! It (the Judgement) is just as true as you speak.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾

SECTION 2

24. Has the story of Abraham's honourable guests reached you?

هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾

25. When they called on him, they said (to him), "Peace" (be on you). He said (to them), "Peace" (be on you, also). (Then he said to himself), "They are a group (of people) unheard-of" (unknown to me).

إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾

26. Then, he stole out to the members of his family and came back with a fat calf (roasted).

فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾

27. Then, he offered it to them, (but, when they did not reach out their hands to eat it), he said, "Why do you not eat?"

فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

28. Thereupon, he had a sensation of fear from them: (but) they said, "Do not fear." And they gave him the good news of a learned son.

فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا۟ لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ ﴿٢٨﴾

29. Then, his wife advanced (towards them) shrieking and then, tapped her face and said, "Old (and that too) barren!"

فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾

30. They said, "So says your *Rabb:* He is, indeed, the Sole Source of wisdom, the Omniscient."

قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٣٠﴾

31. (Abraham) said (to them), "What is, then, your immediate assignment, O (divine) envoys?"

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٣١﴾

32. They said, "We have been sent to a criminal people,

قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾

33. So that we should rain (send down like rain) stones of clay on them,

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾

34. Marked by your *Rabb* for the people exceeding proper bounds."

مُسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾

35. Then, We took out a few believers who were in it.

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾

36. But We did not find, in it, except a single house of those submitting themselves to Allah.

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾

37. And We left, in it, a lesson for (those people) who fear the grievous punishment (of the afterworld).

وَتَرَكْنَا فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

38. And (there is a clear lesson for you) in Moses' (story), when We sent him to Pharaoh with a clear mandate.

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

39. But he (Pharaoh) turned against (Moses) with the power and support of his nobles (aristocracy) and said, (Moses is either) "a magician or a man insane."

فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾

40. At last, We seized him and his troops and then, threw all of them into the sea while he was blameworthy (deserved blame and punishment).

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾

41. And (there is a lesson for you) in (the story of) the *`Aad* when We sent a barren wind against them.

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾

42. It did not leave anything it raged against but left it as decayed (as bones).

مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾

43. And (there is a lesson for you) in (the story of) the *Thamood,* when they were told, "Enjoy yourselves for some time."

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾

44. But they exceeded all the bounds arrogantly against their *Rabb's* command and then, a thunderbolt seized them while they watched (it helplessly).

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ ﴿٤٤﴾

45. Consequently, they could neither stand up nor find any defenders.

فَمَا اسْتَطَاعُوا مِن قِيَامٍ وَمَا كَانُوا مُنتَصِرِينَ ﴿٤٥﴾

46. And (similarly, We had wiped out) Noah's people earlier: they were, also, a transgressing people.

وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

SECTION 3

47. And (as for) the heaven (space), We have made it by (Our) might and We are, certainly, going to expand (it).

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

48. And (as for) the Earth, We have spread her out and hence, how excellently We have smoothed it!

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾

49. And We have created everything in pairs so that you may bear in mind.

وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

50. Hence, you must flee towards Allah: I am, for you, from Him, a warner expounding (the guidance),

فَفِرُّوا إِلَى اللَّهِ ۖ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

51. And you must not associate any other deity with Allah: I am, for you, from Him, a warner expounding (the guidance)

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَٰهًا آخَرَ ۖ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

52. Similarly, no messenger had, ever, come (to the peoples) who had existed before them but they had said, (you are either) "a magician or a man insane."

كَذَٰلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾

53. Have they been enjoining it on one another? But (the fact is that) they are a people exceeding all the

أَتَوَاصَوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

proper bounds in defiance.

54. Hence, (O Messenger)! You must turn your back on (ignore) them because you are not to blame (for their defiance)

فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ ﴿٥٤﴾

55. And admonish for admonition will benefit the believers.

وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾

56. And I have not created the jinn and the human beings but to serve (render exclusive obedience to) Me.

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

57. I do not desire any sustenance from them and I do not desire that they should feed Me.

مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾

58. Indeed, Allah Himself is the Sustainer, possessing force (and) firmness.

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾

59. In fact, (those people) who have been doing wrong shall have a share in (the punishment), like the share their counterparts (the doomed peoples had had before them), and hence, they must not press for (punishment on Me).

فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾

60. Hence, woe betide (those people) who disbelieve owing to their Day which they are being threatened with!

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ ﴿٦٠﴾

SURATUṬṬOOR (52)

The *Suratuṭṭoor* continues the theme of Judgement after the Resurrection of all the human beings. This is fundamental to Islam as Allah is *Al`adl* (the incarnation of justice) and the Day of Judgement shall be the manifestation of absolute justice. The Surah starts with five oaths __ the Mount Sinai, the Book written on a parchment, the House resorted to, the firmament raised high, and the sea swollen __ which bear witness to the occurrence of the Day to manifest His justice. The Mount Sinai is the symbol of the moral law, being the manifestation of the moral sense ingrained in human nature. Since man has been granted freedom of action, this law is infringed with impunity frequently. But, in certain cases, divine justice so abhors its violation that His direct interference becomes absolutely necessary. The appointment of Moses, the deliverance of the children of Israel, and Pharaoh's destruction were decreed here on this mountain which points to the dispensing of justice in this world and the afterworld. Similarly, the Book represents revealed knowledge which enunciates the moral law. If man should only let himself be guided by the Book__ the revealed knowledge __ he shall establish justice in this world. The House (the *Ka'ba*) symbolizes Allah's presence on the Earth __ the materialization of the moral law. Raised up by Abraham, the most illustrious messenger, after Noah, the *Ka'ba* stands as the most prominent incarnation of His mercy, withstanding all the vicissitudes, beckoning man to submit himself to Him, proclaiming peace to all and, above all, acting as the beacon to warn human beings to seek forgiveness of their *Rabb* and succeed or turn away from Him and perish and perish they must if they do not submit themselves to the *Rabb* of this House and acknowledge the Judgement. The firmament and the ocean both up and down reflect their Maker's omnipotence, omniscience, providence, and wisdom. If there were no ocean there would be no rain. If there were no sky, there would be no formation of clouds. Hence both of them co-exist to bring out their Maker's holy plan and providence for His creatures. Will the Maker Who has been so beneficent to man, so lavish in gifts and so generous in grants, let him go scot-free for all his crimes committed in this world? If it were so, it would be sheer injustice. But the Surah asserts in its seventh verse that punishment for them shall come to pass and assures the just in the eighth verse that none can avert it. The Surah, then, proceeds to give an image of the Doomsday in the ninth and tenth verses and portray the plight of the repudiators of the Judgement from the eleventh verse to the sixteenth verse. The reward of the fearing has been portrayed from the seventeenth verse to the twenty-eighth verse.

The Surah, then, proceeds to contradict the Makkan polytheists' allegations that the Messenger is a soothsayer or an insane person or a poet or a forger, from the twenty-ninth verse to the thirty-third verse, and challenges them to produce such a recitation if they are truthful in their claim. From the thirty-fifth verse to the forty-third verse, the Surah proceeds to ask the polytheists nine questions which, if they answer straightforwardly, will expose the falseness of polytheism and lead them to accepting the *Quraan* which asserts the Resurrection and the Judgement.

The Surah, finally, proceeds to assure the Last Messenger that the Makkan polytheists are so blindly lost in the exuberance of ignorance that, if they see punishment falling on them, they will take it to be the cloud bringing rain on them as the *Thamood* had supposed. Hence, the Surah, from the forty-fifth verse to the forty-seventh verse consoles and advises the Messenger to leave them in their ignorance till they confront the Day when they shall be eternally punished besides being punished in this world. The last two verses exhort the Messenger to have patience and seek strength in prayer. The polytheists cannot harm him as he is constantly under His watch.

SURATUṬṬOOR

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

1. By the Mount Sinai,
2. And (by) the Book written
3. On a parchment unfolded.
4. And (by) the House *(Ka'ba)* repaired to,
5. And (by) the roof (firmament) raised high,
6. And (by) the sea swollen,
7. Your *Rabb's* punishment shall come to pass (occur).
8. None can repel it.
9. (It will come about on) the Day when the heaven moves violently to and fro, moving violently,
10. And the mountains, (losing firmness), are in motion, moving (as weightless as wool).
11. Then, woe betide, on that Day, the belying and denying
12. Who sport in idle talk.
13. On the Day when they are shoved towards the fire of the Hell with a forcible push,
14. (They will be told), "This is the fire which you used to belie and deny (in the world).

سُورَةُ الطُّوْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالطُّورِ ﴿١﴾

وَكِتَابٍ مَّسْطُورٍ ﴿٢﴾

فِي رَقٍّ مَّنشُورٍ ﴿٣﴾

وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾

وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾

وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾

مَّا لَهُ مِن دَافِعٍ ﴿٨﴾

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾

وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾

فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١١﴾

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾

يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾

هَٰذِهِ النَّارُ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾

15. Is this, then, magic or do you not see?

أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

16. Go into it, whether you endure (it) or do not endure, makes no difference to you: you are, in fact, being requited for what you used to do" (in the world).

ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾

17. The fearing shall be in the midst of gardens and bliss,

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ ﴿١٧﴾

18. Enjoying what their *Rabb* will give them and their *Rabb* shall save them from the punishment of the blazing fire (of the Hell).

فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ ۖ وَوَقَىٰهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾

19. (They will be told), "Eat and drink enjoying yourselves wholly for (as a reward for) what you used to do" (in the world).

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾

20. They will be reclining (against pillows) on thrones set in rows and We will marry them to beautiful wide and black-eyed houris.

مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٢٠﴾

21. And (as to those people) who believe and their children (who) follow them in believing, We will join their children together with them and We will not reduce anything from their performance; (because) everyone is pledged to what one does (in this world).

وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

22. And We will go on supplying them with fruit and meat that they long for.

وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾

23. Among them (those gardens), they will be contending with one another (playfully in taking) a drinking cup, in which there will neither be any nonsense nor offence.

يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾

24. And young boys will be waiting on them, (exclusively) for them, as if they were pearls, kept hidden carefully.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾

25. And they will turn to one another, enquiring about (their worldly existence),

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

26. They will say, "We used to fear (had anxious concern) for the members of our families before" (in the world).

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

27. "Hence, Allah has bestowed (His) grace on us and saved us from the punishment of the *simoom* (scorching wind of the Hell).

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ ﴿٢٧﴾

28. Indeed, we used to pray to Him before (in the world): He is the Most Benignant, the Most Merciful."

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

SECTION 2

29. Hence, you must admonish (them) because you are neither, by your *Rabb's* grace, a soothsayer nor a man insane.

فَذَكِّرْ فَمَا أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾

30. Do they say? (The Messenger is) "a poet for whom we are awaiting the vicissitudes of time."

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٣٠﴾

31. Say, "Await, then, I am also among those awaiting with you."

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُم مِّنَ الْمُتَرَبِّصِينَ ﴿٣١﴾

32. Do their minds instruct them (to say) this or are they a people exceeding all the proper bounds?

أَمْ تَأْمُرُهُمْ أَحْلَامُهُم بِهَٰذَا ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾

33. Do they say? "He (the Messenger) has forged it" (the *Quraan*). On the contrary, they do not believe in (it).

أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾

34. Let them, then, bring a Word (message) like it (the *Quraan*), if they are truthful (in their claim).

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ ﴿٣٤﴾

35. Have they been created without any creator or they are themselves the creators?

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾

36. Have they created the heavens and the Earth? On the contrary, they are not themselves firmly convinced (of their own claim).

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾

37. Do they have, with them, your *Rabb's* treasures or they are themselves the overseers?

أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾

38. Do they have a ladder by which they (ascend and) listen stealthily to (what goes on in the heavens: if so), let their listener, then, produce (what he has listened) with clear authority.

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

39. To Him (do you allege) daughters and for yourselves do you (appropriate) sons?

أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ﴿٣٩﴾

40. Are you (the Messenger) asking them of any remuneration by the debt / obligation of which they are weighed down?

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾

41. Do they have (the knowledge of) the unseen with them and hence, they write?

أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

42. Do they intend to have designs (on the Messenger? If so), then, (those people) who disbelieve shall themselves fall victims to their designs.

أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾

43. Do they have a deity other than Allah? __ Allah is free from (such) imperfections, being beyond what (associates) they attribute (to Him).

أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

وَإِن يَرَوْا كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟
سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

44. And if they see (broken) fragments falling from the heaven, they will say, "It is a cloud cumulus."

فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ﴿٤٥﴾

45. Hence, (O Messenger)! Leave them (to their fate) till they confront their Day on which they will be put to death.

يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

46. The Day when neither will their designs stand them in good stead in any way nor will they be helped (from any quarter).

وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

47. And (those people) who have been acting wrongfully, shall have a punishment other than such (a punishment), but most of them do not know.

وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ
بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

48. And you must wait patiently for your *Rabb's* judgement because you are under Our eye and you must declare (Him) free from imperfections with glory to your *Rabb,* whenever you get up.

وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾

49. And you must, further, declare Him free from imperfections during night and after the retreat of the stars (at dawn).

SURATUNNAJM (53)

The *Suratunnajm* treats the theme of the Resurrection of all the human beings and their accountability on the Last Day through the Messenger and the *Quraan* which have been treated as an indivisible unity. Both of them coexist. One cannot be separated from the other. What is revealed to the Messenger asserts that Judgement after the Resurrection is the fundamental of Islam. Minus Judgement, Islam collapses. Hence, justice is the soul of Islam. The Surah, therefore, starts with an oath __ the affirmation that when all the stars in the space fall down on the Doomsday, Resurrection and Judgement shall come to pass. It finds mention in the second verses of the other two Makkan surahs __ *Suratuttakweer* and *Suratulinfiṭaar* __ revealed earlier. The Surah, then, proceeds to affirm, from the second verse to the eighteenth verse, that the report of the Judgement after Resurrection given by the Messenger is based on what is revealed to him by Gabriel, specified in the fourth and fifth verses. The Surah, then, gives details of how and where the Messenger had met Gabriel twice in the seventh and fourteenth verses. The seventeenth verse attests to the steadiness of his glance and the eighteenth verse affirms that the Messenger had seen some of His *Rabb's* great signs when he was taken to the seventh heaven to meet Allah. All these details have been given to prove that what the Messenger says is beyond doubt. The *Quraan* does not report like priests or soothsayers. It is directly revealed from Allah through Gabriel to Muḥammed (s.a.w.s.).

The Surah, then, proceeds to debunk their deities from the nineteenth verse to the thirtieth verse. The twenty-third verse exposes their superstition. Polytheists shall not have what they wish. Their supposed deities cannot intercede with Allah for them. Even angels cannot intercede with Him for them. The polytheists call them females whereas they have no knowledge. They follow mere supposition instead of following the *Quraan* and hence, the Messenger has been advised to shun them.

After asserting that the message of the *Quraan* is authentic and polytheists follow mere supposition, the Surah proceeds to assert, in the thirty-first verse, that Allah's very purpose of exercising sovereignty over the cosmos is to punish those who do evil and reward those who do good in the afterworld. The thirty-second verse further explains what doing good extends to. The Surah, then, from the thirty-third verse to the thirty-fifth verse, pictures a polytheist, close-fisted, turning away (rejecting) the guidance and even then, claiming excellent requital in the afterworld. Such polytheists are reminded, from the thirty-sixth verse to the fifty-fifth verse, that the messengers like Moses and Abraham and their books had, also, given the same message which the *Quraan* is giving them. There is no difference between what the Last Messenger says and what other messengers in the past had said. There is a continuity, an unbroken succession, and a logical sequence between what he has brought and what they had brought. The message is timeless. Only characters change. The stage and the script do not change. The quotations from the books of Moses and Abraham more than justify this inference.

The Surah, finally, warns the *Quraysh,* from the fifty-sixth verse to the sixty-second verse, to pay heed to the Messenger and submit themselves to his message. The fifty-sixth verse may be interpreted to mean both, the *Quraan* or the Messenger, whichever interpretation is taken, the continuity is there. The *Quraan* or the Messenger warn them of their accountability approaching fast. They must, therefore, submit themselves to Allah's guidance instead of laughing at it or brushing it aside arrogantly.

SURATUNNAJM

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

1. By the stars when they fall down, (the Doomsday shall set in),
2. Your friend has neither strayed (from the right path) nor fallen into error.
3. And he does not speak from passion.
4. It (what he speaks) is nothing but the revelation revealed (communicated to him).
5. An extremely vigorous (angel__ Gabriel) has taught him,
6. Possessing firmness of intellect. He (appeared before him) and then, straightened up (stood up before him),
7. And he was at the highest horizon (the apparent junction of the Earth and sky).
8. Then, he approached and then, drew closer to (him).
9. Hence, (Gabriel came as close as) the space between two bows or closer. *
10. Then, he revealed (communicated) what he revealed (communicated) to His servant (the Messenger).
11. (The Messenger's) heart did not lie what he saw.

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾

وَمَا يَنطِقُ عَنِ الْهَوَىٰ ﴿٣﴾

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾

ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾

ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾

12. Do you, then, dispute with him about what he sees?

أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾

13. And he, certainly, saw him, once again,

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

14. By the Lote tree__the ultimate point reached by any created being__

عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾

15. By which there is the Garden of Permanent Abode.

عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ﴿١٥﴾

16. At that time, there covered the Lote tree what covered.

إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

17. Neither did (his) eyes stray nor did (they) go beyond control.

مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾

18. And he (the Messenger), certainly, saw some of His *Rabb's* greatest signs.

لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ﴿١٨﴾

19. Have you, ever, considered the *Laat* and the *Uzza,*

أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾

20. And the *Manaat,* the third, secondary in position?

وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾

21. Is the male for you and the female for Him?

أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾

22. It is, then, an unjust apportioning.

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ﴿٢٢﴾

23. They are nothing but names that you and your forefathers have given to them: Allah has not revealed any authority for them; they do not follow but supposition and what (their) selves long for though guidance has, already, come to them from their *Rabb.*

إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ ۖ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾

24. Does man have what he longs?

أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ ﴿٢٤﴾

فَلِلَّهِ ٱلْـَٔاخِرَةُ وَٱلْأُولَىٰ ﴿٢٥﴾

25. But then, to Allah belongs the afterworld and the preceding (the world).

SECTION 2

وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾

26. And, throughout the heavens, there is many an angel whose intercession cannot avail (anyone) at all, except after Allah permits whom He wills and pleases.

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ تَسْمِيَةَ ٱلْأُنثَىٰ ﴿٢٧﴾

27. In fact, (those people) who do not believe in the afterworld give angels female names,

وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾

28. Though they have no knowledge in this regard: they do not follow but supposition and supposition does not, at all, avail (anyone) against the truth.

فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٢٩﴾

29. Hence, you must shun whoever turns his back on Our Book (the *Quraan*) and does not love and strive for but the life of the world__

ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ﴿٣٠﴾

30. Such is their reach (farthest end achieved) of knowledge; your *Rabb,* certainly, knows best who strays from His path and He, (alone), knows best who follows (His path).

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى ﴿٣١﴾

31. And to Allah belong what is throughout the heavens and what is throughout the Earth so that He should requite (those people) who do evil deeds with what they do and requite (those people) who do good (deeds) with excellent (reward) __ (they are)

32. (Those people) who shun heinous crimes and obscenities except common faults; (for such people) your *Rabb* is, certainly, large in forgiveness; He knows you best ever since He created you from the earth and when you were (mere) foetuses in your mothers' wombs and hence, you must not praise yourselves (for being purified): He knows best (those people) who, really, guard themselves against His disobedience.

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۖ فَلَا تُزَكُّوا أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ﴿٣٢﴾

SECTION 3

33. Do you see (the man) who turns away (rejects the guidance),

أَفَرَأَيْتَ الَّذِي تَوَلَّىٰ ﴿٣٣﴾

34. And gives a little and stops giving?

وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰ ﴿٣٤﴾

35. Does he have the knowledge of the unseen and hence, he sees (the reality)?

أَعِندَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَىٰ ﴿٣٥﴾

36. Has he not been informed of what was in the books / scriptures of Moses

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾

37. And Abraham who lived up to (his obligations)?

وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٣٧﴾

38. (They said), "No sin burdened person shall bear any other's burden of sins,

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾

39. And that man shall not have (anything) except what he strives for,

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

40. And that his striving shall, soon, be seen (judged in the afterworld),

وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤٠﴾

41. And then, he shall be requited with his deserts in the fullest measure,

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾

42. And that to your *Rabb* is to be (your) ultimate end.

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ ﴿٤٢﴾

43. And that (it is) He Who makes a man laugh and weep.

وَأَنَّهُۥ هُوَ أَضۡحَكَ وَأَبۡكَىٰ ﴿٤٣﴾

44. And that (it is) He Who makes (a man) die and live.

وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحۡيَا ﴿٤٤﴾

45. And that (it is) He (Who) creates a pair, male and female,

وَأَنَّهُۥ خَلَقَ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰ ﴿٤٥﴾

46. From a spermatozoon (in the semen) when it is ejaculated, (in orgasm, into the womb).

مِن نُّطۡفَةٍ إِذَا تُمۡنَىٰ ﴿٤٦﴾

47. And that on Him is incumbent another creation (the raising of all the dead to life for accountability).

وَأَنَّ عَلَيۡهِ ٱلنَّشۡأَةَ ٱلۡأُخۡرَىٰ ﴿٤٧﴾

48. And that (it is) He (Who) renders a man wealthy and preserves what he acquires.

وَأَنَّهُۥ هُوَ أَغۡنَىٰ وَأَقۡنَىٰ ﴿٤٨﴾

49. And that (it is) He Who is the *Rabb* of the Sirius (a star of the constellation Canis Major that is the brightest star in the heaven).

وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعۡرَىٰ ﴿٤٩﴾

50. And that (it is) He Who had wiped out the *`Aad,* the First,

وَأَنَّهُۥٓ أَهۡلَكَ عَادًا ٱلۡأُولَىٰ ﴿٥٠﴾

51. And the *Thamood* __ (He had wiped them out so completely that) He did not spare anyone __

وَثَمُودَا۟ فَمَآ أَبۡقَىٰ ﴿٥١﴾

52. And Noah's people, earlier: they had been (given to) wrongdoing and exceeding all the proper bounds in committing sins to the worst degree.

وَقَوۡمَ نُوحٍ مِّن قَبۡلُۖ إِنَّهُمۡ كَانُوا۟ هُمۡ أَظۡلَمَ وَأَطۡغَىٰ ﴿٥٢﴾

53. And He had overturned the towns subverted (Sodom and Gomorrah).

وَٱلۡمُؤۡتَفِكَةَ أَهۡوَىٰ ﴿٥٣﴾

54. Hence, submerged them (Sodom and Gomorrah) what submerged (covered with the waters of the Dead Sea).

فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾

55. Which of your *Rabb's* wonders will, you, then, dispute (call in question) / doubt?"

فَبِأَيِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾

56. This *(Quraan)* is a warning, belonging to the warnings (books) of old.

هَٰذَا نَذِيرٌ مِّنَ النُّذُرِ الْأُولَىٰ ﴿٥٦﴾

57. The (suddenly) arriving Day of the Last Judgement is approaching.

أَزِفَتِ الْآزِفَةُ ﴿٥٧﴾

58. There is none, besides Allah to remove it.

لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

59. Do you, then, wonder at this Word (the *Quraan*),

أَفَمِنْ هَٰذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾

60. And laugh at (it) and do not weep,

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

61. And you raise your heads proudly?

وَأَنتُمْ سَامِدُونَ ﴿٦١﴾

62. But (on the contrary), you must prostrate yourselves to Allah and serve (render Him exclusive obedience).

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

* *During the Ignorance when two friends demonstrated their bosom friendship, they brought the taut strings / cords of their bows together, symbolizing their closeness.*

SURATULQAMAR (54)

The *Suratulqamar* carries on the same theme __ the Judgement Day, fast approaching as it is, must be feared. The very first verse of the Surah echoes the fifty-seventh verse of the preceding surah and the splitting of the Moon has been cited as the proof of it. It occurred nearly five years before the Messenger emigrated to Medina. From the second verse to the eighth verse, the Surah, sternly, reproves the polytheists for terming every sign, including the *Quraan,* as magic and following their passions without pondering the warnings. The sixth verse exhorts the Messenger, only to warn the polytheists further, and turn away from them because they are, in fact, awaiting the Resurrection which has been pictured from the sixth verse to the eighth verse.

The Surah, then, proceeds to mention Noah's people who had, like the Makkan polytheists, repudiated their messenger and hence, had been punished. The Surah relates it from the ninth verse to the sixteenth verse. The seventeenth verse, then, asserts that the *Quraan,* in their own language, has been facilitated for them to seek guidance and they must do it. The Surah, then, proceeds to narrate, from the eighteenth verse to the forty-second verse, the punishments of the *`Aad,* the *Thamood,* Lot's people, and Pharaoh's people, in quick succession, with the seventeenth verse recurring in the twenty-second, thirty-second, and fortieth verses to warn them again and again and remind them of paying heed to the *Quraan,* from the forty-third verse to the fifty-first verse.

The Surah, finally, addresses the Makkan polytheists directly, asking them if they are any better than the peoples wiped out mentioned up to the forty-second verse. If they follow them, they shall, also, meet their fate, however strong they may be. The forty-first verse foretells their defeat. They shall, further, be punished in the afterworld as the forty-sixth and forty-eighth verses describe. The next two verses are a suitable reply to their insistence on punishment which they wanted to be expedited. The fifty-first verse reminds them of the fate of their past counterparts. The fifty-second and fifty-third verses warn them that their punishment shall result from the record of their criminal activities in this world. The last verses portray the true honour that shall be granted to the fearing in heaven.

SURATULQAMAR

سُورَةُ القَمَرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴿١﴾

1. The Hour (Doomsday) approaches and the Moon split!

وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾

2. (But ignorance has so blinded them that) although they see (such a great) sign yet they turn away (reject it) and say, "It is magic persisting" (since past).

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾

3. And they belie and deny and follow their passions though every matter is going to settle ultimately.

وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾

4. And there have come to them some of the accounts in which there is (sufficient) deterrence (along with)

حِكْمَةٌ بَالِغَةٌ ۖ فَمَا تُغْنِ النُّذُرُ ﴿٥﴾

5. Far-reaching wisdom, but warnings do not avail (them).

فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ﴿٦﴾

6. Hence, turn your back on (ignore) them: the Day when a summoner summons (calls upon them) to a thing painfully unbearable,

خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾

7. With their eyes downcast, they will come out of (their) graves as if they were locusts dispersed __.

مُّهْطِعِينَ إِلَى الدَّاعِ ۖ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾

8. They will be hurrying along (onward), frightened towards the summoner: the disbelievers will say, "It is a very trying day."

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿٩﴾

9. Noah's people had, before them, belied and denied Our servant (messenger) and they said, "He is insane" and he was scolded,

10. Hence, he prayed to his *Rabb,* "I have been overcome, and hence, inflict vengeance" (on them).

فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾

11. Then, We opened the gates of the heaven (the clouds) with water pouring down.

فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾

12. And We split the earth into springs (giving vent to underground water which, so gushing), met (joined) together with the rain water (to complete) the task already decreed.

وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾

13. And We carried him on (the ark) made of planks and nails.

وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾

14. She was sailing under Our eye (close watch) as a reward to who had been rejected (with contempt and suspicion).

تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾

15. And We left it as a lesson and hence, is there anyone to learn one's lesson?

وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾

16. Hence, how (true and dire) My punishment and My warning proved!

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٦﴾

17. And We have, certainly, facilitated (made easy) the *Quraan* for admonition and hence, is there anyone to learn one's lesson?

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾

18. The *`Aad* belied and denied (their messenger) and hence, how (true and dire) My punishment and My warning proved!

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٨﴾

19. We sent (inflicted) an intensely cold violent wind against them, during an inauspicious day (and it kept raging) continuously (against them).

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾

20. Extirpating the people as if they were the trunks of uprooted date palms.

تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾

21. Hence, how (true and dire) My punishment and My warning proved!

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾

22. And We have, certainly, facilitated (made easy) the *Quraan* for admonition and hence, is there anyone to learn one's lesson?

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾

SECTION 2

23. The *Thamood* belied and denied warners (messengers).

كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ﴿٢٣﴾

24. Hence, they said, "Shall we follow a man from us, (and that too) single? If we do so, we will, in that case, certainly, fall into error and madness.

فَقَالُوٓا۟ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ﴿٢٤﴾

25. (Of all the people) among us, has the (honour of) the book been bestowed on him? But he is an impostor (grown) insolent."

ءَأُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾

26. They shall know tomorrow (in the near future) who the impostor (and) insolent is.

سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ﴿٢٦﴾

27. We are going to send the she camel as a trial for them and hence, wait for them and have patience.

إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ﴿٢٧﴾

28. And tell them that the water is to be divided between them (the disbelievers and the she camel): the time of drinking for everyone shall be by turns.

وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

29. Then, they called upon their chief *(Qidar)* and then, he took (the task) upon himself and then, he hamstrung her.

فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾

30. Hence, how (true and dire) My punishment and My warning proved!

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾

31. We sent a single blast as a (punishment) against them and hence, they were (left dead) like broken and crushed leaves / chaff of a herdsman's pen (enclosure).

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾

32. And We have, certainly, facilitated (made easy) the *Quraan* for admonition and hence, is there anyone to learn one's lesson?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾

33. Lot's people, (also), belied and denied warners (messengers).

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾

34. We sent a strong wind scattering pebbles on all of them except Lot's followers: We saved them at the close of the night just before the morning

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُم بِسَحَرٍ ﴿٣٤﴾

35. As (an act of) grace on Our part; so do We reward whoever thanks.

نِّعْمَةً مِّنْ عِندِنَا كَذَٰلِكَ نَجْزِي مَن شَكَرَ ﴿٣٥﴾

36. Although (Lot) had, already, warned them of Our (overwhelming) seizure, yet they doubted Our warning.

وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾

37. And (when the angels came to Lot disguised as beautiful boys), they (criminals) sought to entice him away from his guests, but We made their eyes lose brightness and hence, taste My punishment and (the sequel of) My warning.

وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٧﴾

38. And a continuing punishment visited upon them early in the morning.

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾

39. Then, taste My punishment and (the sequel of) My warning.

فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾

40. And We have, certainly, facilitated (made easy) the *Quraan* for admonition and hence, is there anyone to learn one's lesson?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾

SECTION 3

41. And warners, (also), came to Pharaoh's followers.

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾

42. (But) they, (too), belied and denied all of Our miracles and hence, We seized them, the seizure (of one) mighty, possessing power.

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

43. Are your (Quraysh) disbelievers better than such (peoples as mentioned above) or do you have any exemption (from accountability) in (any heavenly) books?

أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُولَٰئِكُمْ أَمْ لَكُم بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾

44. Do they say? "We are a (strong) body of people capable of overcoming" (any enemy).

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾

45. Very soon, this (strong) body of people shall be defeated and they shall take flight.

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾

46. But the Hour (of Resurrection) is (the real time of the fulfilment of) the threat against them and the Hour shall be the most disastrous and the bitterest.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾

47. In fact, the criminals are in (a grave) error and sheer madness (extreme folly).

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾

48. (They forget) the Day, when they will be dragged through the fire

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا

مَسَّ سَقَرَ ﴿٤٨﴾

upon their faces: (then, they will be told), "Taste the burning of the fire" (of the Hell).

إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾

49. We have, in fact, created everything according to a measure (dimension, capacity, and amount).

وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾

50. And Our command is nothing but a single, like the twinkling of an eye.

وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ﴿٥١﴾

51. And We have wiped out your counterparts (the doomed peoples / communities of the past) and hence, is there anyone to learn one's lesson?

وَكُلُّ شَيْءٍ فَعَلُوهُ فِى ٱلزُّبُرِ ﴿٥٢﴾

52. And everything they have done is (recorded) in the books.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾

53. And every small and big (matter) has been taken down (by angels).

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَهَرٍ ﴿٥٤﴾

54. The fearing shall be in the midst of gardens and rivers

فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍۢ ﴿٥٥﴾

55. In an excellent sitting place of true honour (the Paradise) by the Sovereign possessing power.

SURATURRAḤMAAN (55)

The *Suraturraḥmaan,* rhythmically the most perfect of all the surahs in the *Quraan,* carries on the theme of reward and punishment on the Judgement Day throughout the *Quraan* which manifests the abundance and profusion of His mercy as the first two verses of the Surah denote. Since the Makkan polytheists used to term it magic, poetry, or forgery without pondering its message, the main thrust of which is the Judgement or Accountability, the *Suratunnajm,* from the second verse to the eighteenth verse, describes, as far as human speech can bear, how the *Quraan* was revealed to the Messenger through Gabriel whom he had seen twice in his shape and size and how he had come in direct contact with his *Rabb's* great signs in heaven. The seventeenth verse of the *Suratulqamar* is repeated thrice to stress the seeking of guidance from the *Quraan.* The opening verses of this surah, therefore, draw and grip the attention of listeners. If His mercy culminates in instructing the Messenger in the *Quraan* and through him such human beings as submit themselves to Him, His creativity culminates in creating man and instructing him in speech. From the fifth verse to the twelfth verse, the Surah proceeds to stress that Allah has so created the Sun and the Moon as both of them follow a calculation while stars above and trees below submit themselves to His law and He has raised the space and put balance __ physical equilibrium, equipoise, and stability __ in it, culminating in justice __ the exercise of authority in the maintenance of right (what is just, good, or proper). Hence, human beings have been prohibited, in the eighth verse, from acting iniquitously in this world and positively commanded, in the ninth verse, to institute a system of weights and measures according to equity and forbidden to infringe it. From the tenth verse to the twelfth verse, the Surah specifies that the entire plant life has been created for all the living beings on the surface of the Earth. And then, comes the thirteenth verse which recurs thirty times throughout the Surah with changing contextual connotations, having been addressed to men and jinn. Up to this verse, the Surah stresses Allah's omnipotence and His providence along with the imperative for justice and equity in this world.

From the fourteenth verse to the twenty-ninth verse, the Surah enumerates, one by one, His omnipotence in this cosmos and providence (protective care) for man in this world with the thirteenth verse recurring though contextually varying in connotations.

Allah has not granted such graces and blessings to man in this world for nothing. If man does not do anything purposelessly, how can he think that Allah, the Almighty, would have created them for him purposelessly? He shall hold him accountable for his conduct in this world and none can escape it. Hence, from the thirty-first verse to the forty-fifth verse, the Surah portrays how criminals shall be brought to book and punished without help reaching them from any quarter. From the forty-sixth verse to the seventy-sixth verse, the Surah proceeds to enumerate, as sensuously as possible, one by one, the rewards of those who fear Allah in this world and mend their ways, with the

thirteenth verse recurring throughout with varying contextual connotions.

The last verse of the Surah is the accentuated recurrence of the twenty-sixth and the twenty-seventh verses. In the world as well as the afterworld, only, Allah's sovereign sway shall last.

SURATUTRRAḤMAAN

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

1. The Most Gracious (Allah)
2. Taught the *Quraan,* (through the Messenger, to man).
3. He created man (and, above all),
4. Taught him speech (the expression of thoughts in spoken words).
5. The Sun and the Moon (orbit) by (according to a grand) calculation.
6. And all the stars and all the trees submit themselves to (His law).
7. And (as for) the heaven, He has raised it high and put balance [*qist*__ equity (justice according to natural law or right) into it],
8. So that you should not exceed the proper bounds in (maintaining) balance (*qist* __equity).
9. And (for this purpose, you must) institute (a system of) weights / measures according to equity and not shorten the measure / make the balance deficient.
10. And (as for) the Earth, He has laid her out for all the living beings.
11. She has (on her surface) fruit and date palms with envelopes,

سُورَةُ الرَّحْمَٰنِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الرَّحْمَٰنُ ﴿١﴾

عَلَّمَ الْقُرْآنَ ﴿٢﴾

خَلَقَ الْإِنسَانَ ﴿٣﴾

عَلَّمَهُ الْبَيَانَ ﴿٤﴾

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ
وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ﴿١٢﴾

12. And cereals with chaff and aromatic plants.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

13. Hence, (O men and jinn)! Which of your *Rabb's* graces (unmerited favours of God) will, both of you, belie and deny?

خَلَقَ ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ كَٱلْفَخَّارِ ﴿١٤﴾

14. He created man from dry, ringing clay like an earthenware

وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾

15. And created the jinn from the pure flame of fire.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

16. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ﴿١٧﴾

17. (He is) the *Rabb* of both the easts and the *Rabb* of both the wests.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

18. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

19. He lets two seas meet together (and yet) remain unconnected.

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾

20. Between both of them, there is a bar which both of them do not infringe.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾

21. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ﴿٢٢﴾

22. Corals and pearls come out of both of them.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

23. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٢٤﴾

24. And to Him belong (under His sway move) the ships with elevated sails on the sea like high mountains.

25. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

SECTION 2

26. Everyone that (exists) on her (the Earth) is to pass away

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

27. And, (only), the face (sovereign sway) of your *Rabb,* possessing sublimity and magnanimity, shall last forever.

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَٰلِ وَالْإِكْرَامِ ﴿٢٧﴾

28. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

29. Whoever (exists) throughout the heavens and the Earth (turns to) Him asking for (help in need); every day He is in a (new) state (mode or condition of being).

يَسْـَٔلُهُۥ مَن فِى السَّمَٰوَٰتِ وَالْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾

30. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

31. We will, soon, devote Ourselves exclusively to you (hold you accountable), O men and jinn!

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾

32. Hence, (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

33. O community of jinn and men! If you can penetrate through the regions of the heavens and the Earth, (try to) penetrate through; (but) you cannot penetrate through (them) except by authority (from Allah).

يَٰمَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ السَّمَٰوَٰتِ وَالْأَرْضِ فَانفُذُوا۟ ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾

34. Hence, (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

35. (If you try to penetrate through them), a pure flame of fire and smoke shall be sent against both of you and then, both of you shall not be able to overcome (and defend against).

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾

36. Hence. (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

37. (What will you, then, do) when the heaven is split and turns red as the red leather?

فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ﴿٣٧﴾

38. Hence, (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

39. On that Day, then, no man or jinn will be asked of his sin.

فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾

40. Hence, (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

41. Criminals shall be recognized by their expression and hence, seized by their forelocks and feet.

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ ﴿٤١﴾

42. Hence, (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

43. This is the Hell which criminals used to belie and deny (in the world).

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ﴿٤٣﴾

44. They will be walking between it (the Hell) and the boiling water.

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾

45. Hence, (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

SECTION 3

46. And whoever fears standing before his *Rabb* (for accountability), shall have two gardens (in the afterworld).

وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾

47. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾

48. Both of them shall have (shady) branches.

ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾

49. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

50. Both of them shall have two springs flowing (copiously).

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

51. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

52. Both of them shall have two kinds of every fruit.

فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾

53. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

54. They will be reclining (against pillows) on carpets the linings of which will be from silken cloth embroidered with gold; and the fruit of both of the gardens will be close by.

مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾

55. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾

فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾

56. In the midst of them (these pleasures), there will be modest houris whom no man or jinn will have touched (married) before them.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾

57. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾

58. As if they were jacinth and pearls.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

59. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾

60. Is the reward of goodness (performance of good deeds) other than goodness (a happy reward)?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

61. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

62. And besides these two (gardens), there will be two (other) gardens.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾

63. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

مُدْهَآمَّتَانِ ﴿٦٤﴾

64. Both of them will be dark green.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾

65. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾

66. Both of them shall have two springs gushing.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

67. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾

68. Both of them shall have fruit and palm trees and pomegranates.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

69. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾

70. In the midst of them, there will be excellent, beautiful (houris),

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

71. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾

72. Houris, confined to tents,

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

73. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾

74. Whom no man or jinn will have touched (married) before them.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

75. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾

76. They will be reclining on green cushions and excellent rich carpets.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

77. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you belie and deny?

تَبَارَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾

78. Sublime and Sanctified is the name of your *Rabb,* possessing sublimity and magnanimity.

SURATULWAAQI`A (56)

The *Suratulwaaqi`a* is the thematic culmination of the entire argument for Resurrection and Judgement beginning with the Surah *Qaaf* through the *Suraturraḥmaan.*

The Surah, in its first six verses, covers the Doomsday, the Resurrection, and the Judgement. The seventh verse divides all men in three classes specified in the eighth, ninth, and tenth verses. The Surah, then, proceeds to give an image of the reward of the excelling from the eleventh verse to the twenty-sixth verse as sensuously as human speech can bear. Similarly, the Surah pictures the reward of the companions of the right __ the fortunate __ from the twenty-seventh verse to the fortieth verse. Then, the Surah proceeds to portray the plight of the companions of the left __ the unfortunate __ from the forty-first verse to the forty-fourth verse. The Surah, then, proceeds, from the forty-fifth verse to the forty-eighth verse, to give reasons why they shall be treated in such a way. From the forty-ninth verse up to the fifty-fifth verse, the Messenger has been told to reply to the Makkan polytheists in plain terms what all of them shall have on the Day appointed for their accountability. The fifty-sixth verse asserts that their first "entertainment" shall be as shown from the fifty-second verse to the fifty-fifth verse.

The Surah, then, from the fifty-seventh verse to the seventy-fourth verse, proceeds to argue for Allah's oneness and His omnipotence to create, cause death, and resurrect human beings when He wills. The Surah takes up four matters of their daily experience and addresses the Makkan polytheists, or for the matter, all the erring human beings __ the semen that they ejaculate into the wombs, the seeds that they sow, the water that they drink, and the fire that they strike. Who is the creator of all of them? Certainly, it is Allah Who is free from all the imperfections which they allege to Him. He shall, then, resurrect and judge all the human beings when He wills. Such is the message that the *Quraan* gives to all. The Surah, then, in the seventy-fifth verse, presents Allah swearing by the orbits of the stars voyaging in space. The seventy-sixth verse terms it a great oath affirming that the *Quraan* is free from all their allegations, being revealed from the *Rabb* of all the worlds in the cosmos. The next two verses further rebuke the polytheists for taking the *Quraan* __ their spiritual sustenance __ lightly and repudiating it. The seventy-fifth verse is similar to the seventh verse of the *Suratuḍḍaariyaat* in that the former affirms that the *Quraan* is Allah's sublime Word while the latter affirms that Resurrection and Judgement shall come to pass. In both the verses, the space and orbits of the stars have been quoted as the evidence of what has been affirmed. The space, with trillions of stars voyaging in it, with each star orbiting in complete loneliness, as pointed out by Sir James Jeans and referred to in the *Suratuḍḍaariyaat* is, indeed, past human comprehension and imagination. In the fifty-seventh verse of the Surah *Ghaafir,* the *Quraan* affirms that creating the cosmos is far harder than creating man. The creation of such a cosmos presupposes the Being with volition, wisdom, omniscience, and omnipotence. The entire cosmos is characterized by submission to a single sovereign authority.

But the cosmos is without volition. It has been so designed as to be serviceable to man who, along with jinn, has been invested with volition. Unlike the cosmos, in his volitional sphere, he is free to choose what he likes. Hence, it is his moral sphere and it must have a moral law which must be objective, characterized by equity, balance, and good faith. Hence, man must be held accountable for his volitional sphere because he does not live by instincts alone. He lives by his mind which must control his instincts judiciously. How far and how much he exercises his mind in his volitional sphere must be determined in the case of all men. The *Quraan* has been revealed to guide man in his volitional sphere so that he may choose aright and prosper in this world. Hence, the *Quraan* asserts that man's volitional sphere shall be judged on the Day of Judgement. If he exercises his will aright, he shall be rewarded. But, if he exercises it wrongly, he shall be punished. It is absolute justice and the ends of such justice shall be met on the Judgement Day. Besides, if man is mortal, how can the cosmos made serviceable to him be not subject to decay and change? Hence the Doomsday shall entirely change the cosmos bringing about the Resurrection in the afterworld, with all the human beings standing before Allah for the accountability of their actions __ the Last Judgement. Heaven or Hell shall, then, be apportioned according to their deserts. The space, the orbits, the stars, conforming to physical laws, testify to the fact that man must, also, conform with the moral law given by their Creator in the *Quraan* for man who, being volitional, must be held accountable for his actions on the Judgement Day.

The Surah, finally, proceeds to assert, from the eighty-third verse to the ninety-fourth verse, that the warning of the *Quraan* and its message of reward and punishment to be apportioned soon after death is beyond doubt. Addressing disbelievers directly, the Surah asserts Allah's omnipotence in causing death and apportioning reward to the excelling in performance and the companions of the right side and punishment to the misguided, belying and denying the *Quraan.* The Surah is rounded off by the forthright assertion that all the above disclosures are certain truth. If the Makkan polytheists do not accept them, they are free to perish. The Messenger shall not be held responsible for their repudiation. He must, therefore, declare Allah free from all the imperfections and continue seeking strength in prayer.

SURATULWAAQI`A

سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

1. When the (inevitable) Event visits,

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

2. There will be no denying of its visiting.

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾

3. It will lower (the high) and raise (the low).

خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾

4. When the Earth is convulsed with a (violent) convulsion,

إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾

5. And mountains are ground into powder,

وَبُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾

6. They will, then, turn into dust scattered (in the atmosphere)

فَكَانَتْ هَبَاءً مُّنۢبَثًّا ﴿٦﴾

7. And all of you (human beings) shall be (divided into) three classes.

وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾

8. Hence, the people blessed __ how (fortunate) the people blessed will be!

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾

9. And the people unfortunate __ how (unfortunate) the people unfortunate will be!

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾

10. And the excelling (the first, the foremost, and the best in performance in the world shall be) the excelling (the first, the foremost, and the highest in rewards in the afterworld).

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

11. Such (people) shall be the close (to Allah),

أُولَٰئِكَ الْمُقَرَّبُونَ ﴿١١﴾

12. Among the gardens of bliss.

فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾

13. A great multitude from the first (ages of all the messengers and prophets).

ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾

14. And a small number from the last (the ages following those of the messengers and prophets __ all of them will be)

وَقَلِيلٌ مِّنَ ٱلْآخِرِينَ ﴿١٤﴾

15. (Sitting) on thrones set with gems.

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

16. Reclining (against pillows) on them, facing one another.

مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَـٰبِلِينَ ﴿١٦﴾

17. Eternal youths shall be waiting on them,

يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾

18. With cups and jugs and goblets filled with flowing wine.

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

19. They will neither have a headache from it nor lose their senses.

لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾

20. And (eternal youths shall wait on them with) fruit from which they will choose (freely).

وَفَـٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾

21. And fowl (the meat of birds) from which (they will take) what they desire.

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾

22. And (they shall have) houris black and wide-eyed,

وَحُورٌ عِينٌ ﴿٢٢﴾

23. Like pearls lying concealed,

كَأَمْثَـٰلِ ٱللُّؤْلُوِ ٱلْمَكْنُونِ ﴿٢٣﴾

24. As a reward for what they have been doing (in the world).

جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾

25. They shall neither hear, in them (those gardens), any idle speech nor any offensive language.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾

26. Except the speech (salutations), "Peace, peace."

إِلَّا قِيلًا سَلَـٰمًا سَلَـٰمًا ﴿٢٦﴾

27. And the people blessed __ how (fortunate) the people blessed (venerated, enjoying the bliss of the heaven), will be!

وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ﴿٢٧﴾

28. (Living) among the thornless lote trees,

فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

29. And banana trees set (planted) in order (one after another),

وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾

30. And shade spreading (far and wide),

وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾

31. And water pouring out (of springs),

وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾

32. And fruit in abundance,

وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾

33. Neither beyond reach nor forbidden,

لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

34. And beds raised high.

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

35. We will create them (their wives) into a new creation,

إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٥﴾

36. And hence, We will turn them into virgins,

فَجَعَلْنَٰهُنَّ أَبْكَارًا ﴿٣٦﴾

37. Loving (their husbands), matching them in ages,

عُرُبًا أَتْرَابًا ﴿٣٧﴾

38. For the people blessed.

لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾

SECTION 2

39. A great multitude from the first ages (of the messengers and prophets).

ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾

40. And a great multitude from the last (the ages following those of the messengers and prophets).

وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ ﴿٤٠﴾

41. And the people unblessed (accursed) __ how (unfortunate) the people unfortunate will be!

وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ﴿٤١﴾

42. (They will be) through *simoom* (a hot dry violent dust laden wind) and boiling water,

فِى سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾

43. And the shade of black smoke,

وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾

44. Neither cool nor kindly (pleasant).

لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾

45. They were, before such (a plight), opulent, luxurious, and led to committing excesses (in the world).

إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾

46. And they used to persist in the terrible sin (polytheism).

وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٦﴾

47. And they used to say, "When we die and turn into dust and (crumbling) bones, shall we be resurrected (raised from the dead)?

وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾

48. And, (also), our forefathers of old?"

أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾

49. (Q Messenger)! Say, "Indeed, (all those) preceding and following (you),

قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ ﴿٤٩﴾

50. All of them (shall be assembled) according to a time-table on an appointed Day (known to Allah alone).

لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

51. Then, all of you __ O the misguided, the belying and denying! __

ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾

52. Are going to eat (the exceedingly bitter fruit) of a tree, *zaqqoom,* (in the Hell).

لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾

53. Hence, you are going to fill your stomachs with it (its fruit).

فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾

54. And then, over and above it, you are going to drink from the boiling water,

فَشَـٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾

55. Going to drink (like) the drinking of camels affected by unquenchable thirst."

فَشَـٰرِبُونَ شُرْبَ ٱلْهِيمِ ﴿٥٥﴾

56. Such will be their "hospitality" on the Day of Judgement.

هَـٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾

57. We have created you and hence, why do you not, accept (the Resurrection and Judgement) as true?

نَحْنُ خَلَقْنَـٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

58. Do you, then, consider (the semen) which you ejaculate (into the wombs)?

أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾

59. Do you create it (a child from one of the spermatozoa in the semen ejaculated into the womb) or We are the Creator?

ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَـٰلِقُونَ ﴿٥٩﴾

60. We have ordained death among you and We cannot be prevented from exercising the upper hand (dominance)

نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

61. Over replacing (you) with (people) like you and resurrecting you into what you do not know (in the afterworld).

عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَـٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾

62. And you, certainly, know (your) first growth, (from birth to progressive development) __ why do you, not, then, bear in mind?

وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

63. Do you, then, consider what you sow?

أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾

64. Do you grow it or We are the grower (of the seeds into plants)?

ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾

65. If We, (so), will, We can turn it into fragments of chaff and then, you will be left repenting / wondering.

لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

66. (You will, then, say), "We have been overburdened with debt.

إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾

67. On the contrary, We have been deprived" (of all production).

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾

68. Do you, then, consider the water that you drink?

أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾

69. Do you bring it down from the clouds or We are the bringer?

ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾

70. If We, (so), will, We can turn it bitter and hence, why do you not thank (Us)?

لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

71. Do you, then, consider the fire that you strike (ignite by rubbing)?

أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾

72. Do you grow its tree or We are the grower?

ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾

73. We have made it (a source of) admonition and (an object of) comfort for the travellers (in the desert).

نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ﴿٧٣﴾

74. Hence, you must declare the name of your *Rabb,* the Supreme Being, free from imperfections.

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾

SECTION 3

75. Hence, no! (What you think is wrong.) I swear by the orbits of the stars.

فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾

76. And it is, certainly, a great oath if only you knew!

وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

77. Indeed, it is the sublime *Quraan*__

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾

78. (Inscribed) in a book kept concealed.

فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾

79. None touches it but the purified (angels)__

لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾

80. A revelation, portion by portion, from the *Rabb* of all the worlds in the cosmos.

تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾

81. Do you, then, disbelieve in this Word (the *Quraan* __ Allah's expressed or manifested mind or will),

أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨١﴾

82. And treat your (spiritual) sustenance (the *Quraan*) in such a way that you belie and deny (it)?

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾

83. Why do you, not, then, (help him) when (life) reaches the throat (of a dying man)?

فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾

84. And, at that time, you (keep) looking (at him helplessly),

وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾

85. Though We are closer to him (the dying man) than you (are), but you do not observe (Us).

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾

86. Hence, why do you not __ if you (think that you) are uncontrolled (by Allah) __

فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

87. Take it (his life) back, if you are truthful?

تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾

88. Hence, as for (a dying man), if he belongs to the close to (Allah, that is, the excelling in performance),

فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾

89. (He shall have) joy and the aroma (of enjoying delicacies) and a garden of bliss.

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

90. And as for (a dying man), if he belongs to the people blessed (venerated, enjoying the bliss of heaven),

وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾

91. Then, (he shall be greeted with words), "Peace be on you (for) you belong to the people blessed."

فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾

92. And as for (a dying man), if he belongs to the belying and denying, the misguided,

وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾

93. He shall, then, have the "hospitality" of the boiling water

فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾

94. And entering into the blazing fire (of the Hell).

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾

95. Indeed, this (all that has been stated above) is certain (indisputable) truth.

إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾

96. Hence, you must declare the name of your *Rabb,* the Supreme Being, free from imperfections.

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

SURATULḤADEED (57)

The *Suratulḥadeed* carries on the theme of reward and punishment on the Judgement Day with respect to spending money, time, and energy for the sake of Allah. Spending for Him is the criterion to judge any person by, especially when the Islamic Community is threatened to be overcome by its enemies.

From the first verse to the sixth verse, the Surah stresses Allah's sovereignty over the entire cosmos, His might, wisdom, knowledge, and finality in all the matters by virtue of His creativity. When the Surah was revealed, the Islamic State of Medina was surrounded by hostile forces antagonistic to Islam. Hence, it called for vigilance and preparedness. Spending and struggling for Allah were, therefore, of prime importance. As for the sincere believers, they did their best. But such believers as had weakness or various shades of hypocrisy, shirked both of them. From the seventh verse to the eleventh verse, the Surah addresses such believers and exhorts them not to sit on the fence but spend as much as they can and participate in fighting against the enemy. The Surah reminds them of their pledge in the eighth verse and urges them to shed their lethargy. They shall have a supreme reward. The Surah, then, from the twelfth verse to the fifteenth verse, proceeds to portray the reward of the sincere believers and the plight of all the hypocritical persons along with the disbelievers in the afterworld. The Surah, then, from the sixteenth verse to the twenty-fourth verse, exhorts them to yield to Allah's Word and not conduct themselves like the Jews, callous and transgressing. The seventeenth verse equates revealed knowledge with rain vivifying a dead land and the eighteenth verse restates what has, already, been stated in the eleventh verse just to rouse them to action. The Surah mentions sincere believers and their reward in the nineteenth verse along with the punishment of disbelievers. The twentieth verse gives an image of wordly possessions being transitory while the afterworld has both __ punishment and forgiveness.

Hence, the twenty-first verse exhorts them to strive for forgiveness in this very world. They must trust in Allah and be neither indifferent to the Messenger's call nor niggardly. If they are so, they will come to grief and lose His bounty as all the misfortunes afflict human beings with His knowledge.

The Surah, finally, proceeds, from the twenty-fifth verse to the twenty-ninth verse, to argue for spending, struggling, and fighting for Allah on the part of the believers and for this purpose, iron has been created. What the Last Messenger is doing is nothing but following in the footprints of his illustrious predecessors, Noah, Abraham, Moses, and Jesus, all of whom had been honoured with the books of guidance, now, culminating in the *Quraan.* Islam means submission to Allah's will and seeking His pleasure. It does not promote monasticism in any way because it gives the message of action and struggling for His cause. The last two verses exhort the people, who have come to believe, to fear Allah and believe in the Messenger in the true sense. He shall

grant them two portions of His mercy in this world and the afterworld and forgive them. If they continue spending and struggling for Him, He shall grant them His bounty because all the bounty is in His control irrespective of what the people of the Book claim.

SURATULHADEED

سُورَةُ الحَدِيدِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. What is throughout the heavens and the Earth declares Allah free from imperfections and He is the Almighty, the Sole Source of wisdom.

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

2. To Him belongs the sovereignty of the heavens and the Earth: He gives life and causes death and He has absolute power and authority over everything.

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾

3. He is the First and the Last and the Exterior and the Interior and He has the knowledge of everything.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

4. It is He Who created the heavens and the Earth in six days (phases) and then, acceded to the throne (started exercising sovereignty over the entire cosmos); He knows what goes into the Earth and what comes out of her and what descends from the heaven and what ascends into it and He is with you wherever you are and Allah watches what you do.

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

5. To Him belongs the sovereignty of the heavens and the Earth; and to Allah are returned all the matters.

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾

6. He merges night in day and merges day in night; and He knows the thoughts hidden in (human) breasts.

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ۖ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

7. (Hence), you must believe in Allah and His Messenger and spend (the possessions) of which He has

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا

appointed you (His) trustees to exercise (His) powers in and hence, (those people) who, among you, believe (in Allah) and spend (what they earn to seek His pleasure) shall have a handsome reward.

لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

8. And what is the matter with you that you do not believe in Allah while the Messenger is calling upon you to believe in your *Rabb* and He has, (already), imposed an obligation on you, if you are, (really), believers?

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

9. It is He Who has been revealing verses, expounding (the guidance), to His servant (the Messenger), portion by portion, so that he should bring you out of darkness upon darkness (and lead you) to the light (of the guidance); and Allah is, certainly, very compassionate, merciful with you.

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٩﴾

10. And what is the matter with you that you do not spend (your possessions) in Allah's cause while to Allah belongs the heritage of the heavens and the Earth? Those among you (who will spend their possessions after the Conquest of Makka) cannot equal (those believers) who will spend (their possessions) before the Conquest and fight (against the enemy); such (believers) shall have higher (more exalted) position than (those believers) who will spend (their possessions) and fight (against the enemy) after (the Conquest); and Allah promises the best outcome to everyone (of you) and Allah is cognizant (aware) of what you do.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

SECTION 2

11. Who is he that will lend Allah a handsome loan so that He should multiply it manifold for him and he shall have a generous reward?

مَن ذَا ٱلَّذِى يُقۡرِضُ ٱللَّهَ قَرۡضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجۡرٞ كَرِيمٞ ﴿١١﴾

12. (Imagine) the Day when you see believing men and believing women, their light moving in front of them and on their right, (they will be told), "There is good news for you, today, (of) gardens under which rivers will be flowing, (you will) abide among them eternally." Such (a reward) is the supreme success.

يَوۡمَ تَرَى ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ يَسۡعَىٰ نُورُهُم بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَٰنِهِم بُشۡرَىٰكُمُ ٱلۡيَوۡمَ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿١٢﴾

13. On that Day, hypocritical men and hypocritical women will say to (those people) who believe, "Await us! Let us have some of your light." (But) they will be told, "Go back to your rear and then, look for (your) light" (elsewhere) and then, between them shall be built a wall that will have a door: inside it, there will be mercy and towards the outside of it, there will be punishment.

يَوۡمَ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلۡمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُواْ ٱنظُرُونَا نَقۡتَبِسۡ مِن نُّورِكُمۡ قِيلَ ٱرۡجِعُواْ وَرَآءَكُمۡ فَٱلۡتَمِسُواْ نُورٗا فَضُرِبَ بَيۡنَهُم بِسُورٖ لَّهُۥ بَابُۢ بَاطِنُهُۥ فِيهِ ٱلرَّحۡمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلۡعَذَابُ ﴿١٣﴾

14. (The hypocrites) will call on them, "Were we not with you" (in the world)? (The believers) will say, "Yes, but you used to subject yourselves to trials and await (our ruin) and keep doubting and wishes had deluded you (into denying Allah's guidance) till Allah's judgement came and (till the last, the charms of) the world had deluded you away from Allah.

يُنَادُونَهُمۡ أَلَمۡ نَكُن مَّعَكُمۡۖ قَالُواْ بَلَىٰ وَلَٰكِنَّكُمۡ فَتَنتُمۡ أَنفُسَكُمۡ وَتَرَبَّصۡتُمۡ وَٱرۡتَبۡتُمۡ وَغَرَّتۡكُمُ ٱلۡأَمَانِيُّ حَتَّىٰ جَآءَ أَمۡرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلۡغَرُورُ ﴿١٤﴾

15. Hence, today, neither any ransom will be taken from you nor from (those people) who had disbelieved;

فَٱلۡيَوۡمَ لَا يُؤۡخَذُ مِنكُمۡ فِدۡيَةٞ وَلَا مِنَ ٱلَّذِينَ كَفَرُواْۚ

مَأْوَىٰكُمُ ٱلنَّارُ هِيَ مَوْلَىٰكُمْ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾

your abode (home) is the fire (of the Hell): it is your patron and what an evil place of return it is!"

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾

16. Has not the time come for (those people) who believe that their hearts should yield to Allah's admonition and what has been revealed (to the Messenger) as the (sole) truth *(Quraan)* and they must not be (conduct themselves) like (those people) who had been given the Book (Torah) earlier? A long time has elapsed over them and hence, their hearts have hardened and most of them are transgressors.

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

17. You must know that Allah, (alone), vivifies the earth after its death; We have made Our arguments clear for you so that you should exercise your reason.

إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

18. Indeed, alms giving men and alms giving women and those who lend Allah a handsome loan (must rest in Allah for) it shall be multiplied manifold for them and they shall have a generous reward (in the afterworld).

وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٩﴾

19. And (those people) who believe in Allah and His messengers are such (people) as are the utmost in truthfulness and the witnesses in your *Rabb's* view: they shall have their reward and their light and (those people) who disbelieve and belie and deny Our verses are such (people as) shall be the inhabitants of the blazing fire (of the Hell).

SECTION 3

20. You must know that the life of the world is sport and amusement and adornment and vying (striving for superiority) for glorying among yourselves and vying for the excess of properties (money power) and children (manpower among yourselves), like an abundant rain the plant life (vegetation born of which) excites the wonder of the farmers and then, it withers and hence, you see it turn yellow and then, it turns into chaff and, in the afterworld, there is, (both), violent punishment and Allah's forgiveness and pleasure; and the life of the world is no more than deluding enjoyment (of fleeting goods).

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ
وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ
كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ
مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ
وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

21. You must race (have a race with other believers) towards your *Rabb's* forgiveness and the Paradise the width (the largeness of extent) of which is like the width of the heaven and the Earth, having been prepared for (those people) who believe in Allah and His messengers; such is Allah's bounty which He grants whom He wills; and Allah is possessed of supreme bounty.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ
آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ
مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

22. Neither any adversity afflicts (human beings anywhere) throughout the Earth nor in your persons but it has, already, been recorded in a register before We bring them into being; such (a record) is very easy for Allah (to keep).

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ
إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا
إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

23. (He has explained it to you) so that you must neither grieve at what you lose nor rejoice in what He gives

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا
آتَاكُمْ وَاللَّهُ لَا يُحِبُّ

you and Allah does not like all conceited, boastful persons

كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

24. Who are themselves miserly and teach (other) human beings to be miserly (by their examples) and whoever turns away (rejects the guidance, shall not harm Him for) Allah is, certainly, the Most Self-sufficient, the Most Praiseworthy.

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ ۗ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ ﴿٢٤﴾

25. We had, certainly, sent Our messengers with clear evidences and revealed the Book and balance (equity) with them in order that human beings must establish equity (justice according to natural law or right) and We have created iron in which there is formidable power and (other) advantages for human beings and (He has created iron) in order that Allah should know who helps Him and His messengers without seeing (Him); Allah is, indeed, strong, mighty.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

SECTION 4

26. And We had, certainly, sent Noah and Abraham (as messengers) and preserved prophethood and the Book among the descendants of both of them and hence, some of them had embraced the guidance and most of them had turned transgressors.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ ۖ فَمِنْهُم مُّهْتَدٍ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٦﴾

27. Then, We had them followed in their footsteps (in their tradition) by Our messengers and We had, (all of them) followed by Jesus, Mary's son, and gave him the *Injeel* and infused (the spirit of) compassion and mercy into the hearts of (those

ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ

إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٧﴾

people) who followed him and (as for) monasticism (is concerned), they had invented it __ We had not made it obligatory on them __ only to seek Allah's pleasure, but they could not show it the regard that it deserved and hence, We gave (those people) who believed, among them, their reward and most of them turned transgressors.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾

28. O the people who believe! You must fear disobeying Allah and believe in His Messenger (truly). He shall give you two portions of His mercy and grant you a light by which you will walk (conduct yourselves in life) and forgive you; and Allah is forgiving, merciful.

لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾

29. (He will grant you such a reward) so that the people of the Book must know that they have no power, at all, over any part of Allah's bounty and that all the bounty is in Allah's hand (control), He gives whom He wills; and Allah is possessed of supreme bounty.

SURATULMUJAADALA (58)

The *Suratulmujaadala* carries on the theme of reward and punishment from the preceding surah. Believers shall be rewarded in this world as well as in the afterworld, while disbelievers and hypocrites shall be punished in this world as well as the afterworld. Anyone who submits oneself to the Messenger is a true believer. But whoever does not submit oneself to the Messenger, opposes him and launches a whispering campaign against him is a hypocrite and he shall be punished in this world as well as the afterworld. Hence, the Surah, from the first verse to the fourth verse, presents such a truly believing lady who brought her hardship to the notice of the Messenger and instantly, Allah, in His infinite mercy, solved her problem to her entire satisfaction and through her, a wicked practice, followed since the days of the Ignorance, was rescinded, of course, with necessary penalty. She was rewarded in this very world and her reward in the afterworld shall be greater.

The Surah, from the fifth verse to the eighth verse, criticizes the conduct of disbelievers and hypocrites who were hostile to the Messenger, insulted him, launched a whispering campaign against him in spite of being warned against it, and conspired against him for they were in collusion with the Jews. Naturally, they shall be punished in this world and the afterworld. Hence, the Surah, in the ninth and tenth verses, prohibits the true believers from doing anything that has, even, the remotest similarity with the hypocrites. Since the hypocrites used to sit in a gang in the presence of the Messenger, whisper together, and even pass insulting remarks against him in veiled words, these instructions became necessary. They apply to any gathering or meeting. These hypocrites used to whisper among themselves against the Messenger as well as with the Messenger against the believers. Many other persons used to follow suit and hence, spoiled much of the precious time of the Messenger. The twelfth verse was, therefore, revealed to discourage this practice and when it was brought home to them, its cancellation, also, followed in a few days. But the hypocrites were, in any case, deterred.

The Surah, again, takes up the conduct of the hypocrites from the fourteenth verse to the twentieth verse. The Surah exposes their false oaths sworn to the Messenger to clear their position and threatens them with the punishment of the fire. The eighteenth verse exposes their habit of compulsive lying and the nineteenth verse includes them in the Devil's party for the Devil had gained his upper hand over them. The Surah, then, proceeds to celebrate the conduct of true believers and includes them in Allah's party, beginning the twenty-first verse with the clear prophecy of their supremacy. The twenty-second verse announces Allah's pleasure for them and promises them the Paradise where they shall stay eternally.

SURATULMUJAADALA

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

1. Allah has, certainly, heard the speech (of the lady) who was arguing with you about her husband and complaining to Allah and Allah has been listening to the discussion of both of you; Allah, indeed, hears (and) sees (everything).

2. (Those people) who, among you, by uttering *ẓihaar* (you are like my mother's back), separate from their wives (must know that) they (their wives) do not become their mothers: their mothers are, only (those women) who have given birth to them; and they, in fact, utter a word outrageous and false; and Allah is, indeed, pardoning, forgiving.

3. And (those people) who separate (sever conjugal ties with) from their wives by uttering *ẓihaar* and then, (would like to) take back what they have uttered, must, then, free a neck (a slave) before both of them touch (enter into conjugal ties with) each other; with such (a command), you are being exhorted (to restrain yourselves from following wicked practices); and Allah is cognizant (aware) of what you do.

4. But whoever cannot find (a slave) must, in that case, undergo fasting for two months uninterruptedly (without break) before both of them touth each other: but whoever cannot do so, must, then, feed sixty

سُورَةُ المُجَادِلَة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي
إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ
تَحَاوُرَكُمَا ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

الَّذِينَ يُظَاهِرُونَ مِنكُم مِّن نِّسَائِهِم مَّا هُنَّ
أُمَّهَاتِهِمْ ۖ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۚ
وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ الْقَوْلِ وَزُورًا ۚ
وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا
فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ
بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ
أَن يَتَمَاسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ
ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۗ

وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

poor persons; such is (the enjoinment) so that you must believe in Allah and His Messenger; and such are Allah's bounds and disbelievers shall have a grievous punishment.

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟ كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَآ ءَايَٰتٍۭ بَيِّنَٰتٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٥﴾

5. (Those people) who oppose and confront Allah and His Messenger shall be humbled and punished as (those people) who preceded them, had been humbled and punished; and We have revealed verses expounding (the guidance); and disbelievers shall have a humiliating punishment.

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٦﴾

6. (Imagine) the Day when Allah resurrects (raises from the dead) all of them and then, He shall make them known what they have been doing (in this world); Allah has enumerated and preserved a record of it and they have forgotten it; and Allah is a witness to everything.

SECTION 2

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٧﴾

7. Do you not consider that Allah knows what is throughout the heavens and what is throughout the Earth? There is neither any whispering (in which secrets are confided) of the three, but He is the fourth of them nor of the five, but He is the sixth of them and neither fewer than such (a number) nor more, but He is with them wherever they are and then, He shall make them known what they have been doing (in this world) on the Day of Resurrection; indeed, Allah has the knowledge of everything.

8. Do you not see (those people) who were forbidden (commanded against) whispering (conspiratorial conversation) and even then, they have, repeatedly, been doing what they were forbidden and they have been whispering of sin and exceeding (Allah's bounds) and disobeying the Messenger and when they come to you, they salute you with what Allah has not saluted you with and they say to themselves, "Why has Allah not punished us for what we have been saying?" The Hell is enough for them: they shall go into it: hence, what an evil place of return it is!

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا
عَنْهُ وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ
الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ
وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ ۚ
حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ الْمَصِيرُ ﴿٨﴾

9. O the (people) who believe! When you whisper to each other, you must not whisper to each other of sin and exceeding (Allah's bounds) and disobeying the Messenger and whisper to each other of obedience and guarding yourselves against disobeying Him and you must fear Allah to Whom all of you shall be gathered up (raised from the dead for accountability).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ ۖ
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

10. In fact, whispering (conspiratorial conversation comes), from the Devil in order to grieve (those people) who believe though he cannot harm them, at all, except by Allah's permission; and in Allah, (alone), must, then, the believers trust.

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا
وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

11. O the (people) who believe! When you are told to make room for (others) in (your) gatherings, you must, then, make room (for them), Allah will make room for you and when you are told to stand up, you must, then, stand up, Allah will elevate the positions of (those

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا
فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۖ
وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ
آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ

وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

people) who believe among you and of (those people) who have been granted knowledge; and Allah is cognizant (aware) of what you do.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

12. O the (people) who believe! When you hold a whispering (secret conversation) with the Messenger, you should, then, give, before your secret conversation, (some) alms; such (a practice) is the best and the purest for you; but, if you do not find (anything), Allah is forgiving, merciful.

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا۟ وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٣﴾

13. Are you afraid that you will have to give alms before your whispering (secret conversation with the Messenger)? So, when you could not do it __ and Allah has turned forgivingly to you __ you must, then, keep performing the obligatory prayer and paying *zakaat* and obeying Allah and His Messenger; and Allah is cognizant (aware) of what you do.

SECTION 3

أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

14. Do you not see (observe those people) who make friends with such a group (of people) with whom Allah is indignant? They are neither with you nor with them and they swear oaths on falsehood though they know (it).

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٥﴾

15. Allah has prepared a violent punishment for them: how evil is, indeed, what they are doing!

ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾

16. They have made their oaths a shield and hence, they prevent (the people) from Allah's way and

hence, they shall have a humiliating punishment (in the afterworld).

17. Neither will their properties (money power) nor their children (man-power) avail (help) them against Allah at all; such (people) are the inhabitants of the fire (of the Hell): they shall abide in it eternally.

لَن تُغْنِيَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٧﴾

18. The Day when Allah raises all of them from the dead, they will, then, swear to Him as they have been swearing to you and think that they are on something (on a firm footing safe from accountability). (But) listen! They are themselves liars.

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ ﴿١٨﴾

19. The Devil has gained the upper hand over them and hence, made them neglect remembering Allah; such (people comprise) the Devil's party; listen! Indeed, (those in) the Devil's party are the losers (misled and ruined).

ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ ﴿١٩﴾

20. In fact, (those people) who oppose and confront Allah and His Messenger are such (people as are) among the vilest.

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ فِى ٱلْأَذَلِّينَ ﴿٢٠﴾

21. Allah has destined (preordained) __ I and My messengers shall, certainly, achieve supremacy; indeed, Allah is strong, mighty.

كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾

22. You will never find such people as believe in Allah and the Last Day, being friendly with (those people) who oppose and confront Allah and His Messenger, even if they are their fathers or their sons or their brothers or their relatives. Such are (the people) in whose hearts

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ

ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ
رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ
أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾

(Allah) has ingrained belief *(eimaan)* and supported them with mercy* on His Own part and He will admit them into the gardens under which rivers will be flowing, abiding among them eternally, Allah pleased with them and they, pleased with Him; such (people comprise) Allah's party; listen! Indeed, (those in) Allah's party are going to be the prosperous (marked by success).

* *Ibn-i-Katheer interprets* (رُوْحٌ) ***rooḥun*** *to connote* (قُوَّةٌ) ***quwwatun*** *(power) and* (تَائِيْدٌ) ***taaeedun*** *(support).*

SURATULḤASHR (59)

The *Suratulḥashr* continues the same theme as has been treated in the preceding surah in which hypocrites have been threatened to be punished in this world as well as in the afterworld. The hypocrites were, in fact, the clients of the Jews who used to instigate them against the Messenger. There were three Jewish tribes in and around Medina. The *Banu Qaynuqaa'* were inside the town and they were expelled from there soon after the Battle of *Badr* for their breaking the agreement. The *Suratulḥashr,* from the first verse to the fourth verse records how the *Banu Nadheer* were expelled after the Battle of the *Uḥud.* Their habitations lay to the south-east of *Quba* while the habitations of the *Banu Qurayẓa* lay to the south-east of Medina. The *Banu Nadheer* were expelled from their fortified habitations after they conspired to kill the Messenger with whom they had an agreement. Hence, they were served with a notice to vacate the town or be killed. On their refusal to do so, their fortresses were besieged and they were forced out within a few days without being helped from any quarters __ the *Quraysh* or the *Banu Qurayẓa.* The Surah portrays their expulsion from their strongholds up to the fourth verse and proceeds to reply to an objection raised by the Jews in the fifth verse and another objection raised by the hypocrites in the sixth verse. The Surah, then, from the seventh verse to the tenth verse, details how the properties and possessions, returned to the Messenger, as *fay'an* were to be distributed and whom they were to be given because they were not the spoils of war as the sixth verse clarifies.

After the ignominious expulsion of the *Banu Nadheer,* the only Jewish tribe, *Banu Qurayẓa,* was left in Medina. The hypocrites were in collusion with them. Hence, their role as the fifth column within the Islamic State has been exposed from the eleventh verse to the seventeenth verse which, in fact, announces their punishment.

The Surah, finally, proceeds, from the eighteenth verse to the twenty-fourth verse, to admonish the believers as well as the hypocrites to fear Allah and not follow the Jews, the transgressors, who are going to be the inhabitants of the fire of the Hell. On the contrary, they must be with the believers, the inhabitants of the Paradise, and follow the *Quraan* which, if it had been revealed to a mountain, it would have been humbled and split by His dread. The last three verses, then, lay down the attributes of Allah Who has revealed the *Quraan* in His infinite mercy.

SURATULḤASHR

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

1. What is throughout the heavens and what is throughout the Earth declare Allah free from imperfections and He is the Almighty, the Sole Source of wisdom.

2. (It was) He Who exiled (those people) who disbelieved, belonging to the people of the Book, from their houses at the very first offensive (gathering for attack); you did not think that they would leave and they had thought that their strongholds would protect them from Allah, but Allah came upon them from where they had not even imagined and cast terror into their hearts; they were themselves pulling down their houses by their own hands and (having them pulled down) by the hands of the believers and hence, take a lesson, O the people possessing insight!

3. And if Allah had not ordained exile against them, He would, certainly, have punished them in this very world and they shall have the punishment of the fire (of the Hell) in the afterworld.

4. Such (punishment shall visit upon them) because they have been opposed to Allah and His Messenger and whoever opposes Allah, Allah is, then, violent in the infliction of punishment.

سُورَةُ الحَشْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
مِن دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا ۖ
وَظَنُّوا أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ اللَّهِ
فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۖ وَقَذَفَ
فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ
وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ ﴿٢﴾

وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ
فِي الدُّنْيَا ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۖ وَمَن يُشَاقِّ اللَّهَ
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً
عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَـٰسِقِينَ ﴿٥﴾

5. Whatever palm trees you felled or left standing on their roots (were done) by Allah's command and (He did it) in order to disgrace the transgressors.

وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ
مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَـٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ
عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾

6. And what Allah has returned as *fa'yan* (the spoils without waging war) to His Messenger from them (the *Banu Nadheer*), you (the companions of the Messenger) neither rushed any horses nor any camels for it, but Allah sets His messengers on whom He wills and Allah possesses absolute power and authority over everything.

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ
كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ
ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟
ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾

7. What Allah has returned to His Messenger from the people of the towns as *fa'yan* (spoils without waging a war) belongs to Allah and to the Messenger and to (his) relatives and the orphans and the poor and the wayfarers / travellers so that the circulation (of wealth) must not remain, exclusively, confined among the rich of you (your society); and you must take what the Messenger gives you and cease what he restrains you from; and you must fear disobeying Allah: Allah is, indeed, violent in the infliction of punishment.

لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ
وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا
وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ ﴿٨﴾

8. (It, also), belongs to the needy emigres who have been exiled from their homes and properties__ they seek Allah's bounty and pleasure and help Allah and His Messenger __ (the people) such (as these) are the truthful.

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ

9. And (it, also), belongs to (those people) who had, before them, settled down in (Medina) and (fortified their) belief *(eimaan)* __

حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾

they love whoever emigrates to them and do not find, in their hearts, the need of what they (the emigres) are given and they prefer (others) to themselves even if they are in want (grave and extreme poverty) and (the people) who are protected (kept safe) from the greed / avarice of their selves are such (people) as are going to be the prosperous (successful).

وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾

10. And (it, also, belongs to those people) who came after them, saying, "O our *Rabb*! Forgive us and our brothers who have preceded us in (embracing) belief *(eimaan)* and do not let us have any rancour (bitter, deep-seated ill will) in our hearts against (those people) who believe. O our *Rabb*! You are, certainly, compassionate (and) merciful."

SECTION 2

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُوا۟ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١١﴾

11. Do you not see (those people) who have been playing the hypocrite? They say to their brothers who disbelieve belonging to the people of the Book, "If you are expelled, we will, also, go out of (Medina) with you and never follow anyone about you and if you are fought against, we will help you." And Allah bears witness that they are, certainly, liars.

لَئِنْ أُخْرِجُوا۟ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا۟ لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ ٱلْأَدْبَٰرَ ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾

12. If they (the *Banu Qurayẓa*) are expelled, they will not go out with them and if they are fought against, they will not help them and even if they help them, they shall take to flight and then, they shall not be helped (from any quarter).

13. You are, certainly, more dreadful in their hearts than Allah; such is (the case) because they are a group (of people) who are not endowed with penetration.

لَأَنتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِم مِّنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٣﴾

14. They will never fight against you collectively (in an open field) except in a fortified town or behind walls; their own conflict (of interests) among them is intense; you take them to be together (united) while their hearts are wide apart (divided); such (is their state) because they are a group (of people) who do not exercise their reason (good judgement).

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَاءِ جُدُرٍ ۚ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿١٤﴾

15. (They are) like (those people — *Banu Nadheer*) who had, recently, before them, tasted the evil outcome of their conduct and they shall have a grievous punishment (in the afterworld).

كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

16. (They are) like the Devil because he tells a man to disbelieve, but when he disbelieves, (the Devil) says, "I am exempt from you, I fear Allah, the *Rabb* of all the worlds in the cosmos."

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

17. Hence, the (ultimate) end of both of them is to be that both of them shall go into the fire (of the Hell), abiding in it eternally; and such is the requital of all the wrongdoers.

فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

SECTION 3

18. O the people who believe! You must fear disobeying Allah and everybody must consider what he is doing for the morrow (Last Day) and you must fear disobeying Allah; Allah is, indeed, congnizant (aware) of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

19. And you must not be like (those people) who neglect Allah because He makes them neglect themselves; (the people) such (as these) are the transgressors.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۚ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

20. The inhabitants of the fire (of the Hell) and the inhabitants of the Paradise cannot be equal; the inhabitants of the Paradise are going to be the successful ones.

لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

21. If We had revealed this *Quraan* to a mountain, you would, certainly, have seen it humbled (and) split by Allah's dread; and We give these arguments (coherent series of statements) to human beings so that they should reflect (think quietly and calmly what course to adopt in life).

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿٢٢﴾

22. He is Allah (the unimaginably Supreme Being besides and above) Whom there is no god (worth obeying) other than Him: He has the knowledge of the unseen (the invisible and the immaterial) and the seen (the visible and the material): He is the Most Gracious, the Most Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

23. He is Allah (the unimaginably Supreme Being besides and above) Whom there is no god (worth obeying) other than Him __ the Sovereign, the Most Sanctified, the Eternally Unblemished, the Conferrer of security, the Watcher (witnessing and sustaining all), the Almighty, the Subduer, the Possessor of supremacy; Allah is free from the imperfections, being beyond the associates which they attribute.

هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

24. He is Allah, the Creator, the Maker, the Shaper __ to Him belong all the excellent (attributive) names; what is throughout the heavens and the Earth declares Him free from imperfections and He is the Almighty, the Sole Source of wisdom.

SURATULMUMTAḤINA (60)

The *Suratulmumtaḥina* prohibits weak believers from being friendly with the Makkan polytheists or making advances to them with friendship as they had exiled the Messenger and the believers from Makka simply because of believing in their *Rabb.* The Surah, in its second verse, frightens them into obeying it by citing the fear of the Resurrection and Judgement. In the preceding surahs, the role of the hypocrites, as the fifth column, has been exposed and the Jews were crushed as they were antagonistic to the Islamic Community. In this surah, all the believers have been commanded to have no truck with the polytheists, the purpose being to develop Islamic identity, Islamic culture, and Islamic civilization. Their negative influences militated against Islam. Hence, the fourth, fifth, and sixth verses mention Abraham worthy of being emulated as he, too, had emigrated from his native land for the sake of Allah and severed his relationship from polytheists for the sake of raising up Allah's House at Makka. They must, therefore, follow Abraham. The seventh verse, however, announces the good news that the polytheists may accept Islam in spite of their enmity. The eighth and ninth verses, further, clarify that it is aggressive and antagonistic people who must not be kept friends with. The believers may, however, do good and act equitably to such people as have neither been antagonistic nor aggressive unlike the Makkan polytheists. The tenth and eleventh verses advance the theme of developing and fortifying Islamic identity further by enjoining the Islamic State in regard to women emigrating from Makka. On inquiry, if it transpires that they are sincere in their claim to Islam, they must not be returned. The Surah gives necessary details in the tenth verse. The mode of the payment of bride moneys has also been dealt with equitably in the eleventh verse.

The twelfth verse enjoins the Prophet to accept the swearing of fidelity of believing women and the last verse, again, prohibits the believers from making friends with the Jews and other disbelievers to preserve their identity. It echoes the first verse and reiterates the true Islamic position. If they do so, they shall be rewarded in this world and the afterworld. But, if they do not, they shall be punished here as well as there.

SURATULMUMTAḤINA

سُورَةُ الْمُمْتَحَنَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُم مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

1. O the people who believe! You must not make friends with My enemy and your enemy __ you make advances to them with friendship though they reject (disbelieve in) what has come to you as the truth: they have exiled the Messenger and you, also, because you believe in Allah, your *Rabb,* __ if you go out (of your homes) to struggle for My cause and seek My pleasure; you confide to them in friendliness though I know best what you hide and what you disclose; and whoever, among you, does so, shall lose the straight path.

إِن يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾

2. If they get the better of you, they will be your enemies and extend their hands (with aggressive intent) towards you and (use) their tongues with evil (intent) and they wish that you would disbelieve!

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

3. Neither will your uterine bonds (relatives) nor your children benefit you; on the Day of Resurrection, He will sever (all relationships) among you; and Allah watches what you do.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ ۚ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ

4. There is, for you, an excellent ideal in Abraham and (those people) who were with him, when they said to their people, "We are exempt from (free from any obligation to) you and whom you worship besides Allah: we renounce you and (open) enmity and vehement hatred have

appeared between us and you for ever till you, (also), believe in Allah, the One." But Abraham's word to his father, "I will, certainly, seek forgiveness for you though I do not have any power (to gain) anything from Allah for you" (was owing to filial bond). O our *Rabb*! In You do we trust and to You do we turn repentantly and to You is to be (our) return.

لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾

5. "O our *Rabb*! Do not subject us to the persecution of (those people) who disbelieve and forgive us, O our *Rabb,* You are, indeed, the Almighty, the Sole Source of wisdom."

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ وَٱغْفِرْ لَنَا رَبَّنَآ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٥﴾

6. Certainly, there is, for you, in them, an excellent ideal for whoever dreads Allah and the Last Day; and whoever turns away (rejects the guidance, must remember that) Allah is, in that case, the Most Self-sufficient, the Most Praiseworthy.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٦﴾

SECTION 2

7. It may be that Allah creates friendship between you and (those people) with whom you are on terms of enmity; and Allah possesses absolute power and authority; and Allah is forgiving, merciful.

عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

8. Allah does not restrain you from doing good and acting equitably to (those people) who have neither fought against you regarding the *Deen* (submission to Allah's authority) nor exiled you from your homes; Allah, certainly, loves those

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾

who go by equity (justice according to natural law or right).

إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ
وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ
أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩﴾

9. What Allah, in fact, restrains you from is making friends with (those people) who have fought against you regarding the *Deen* (submission to Allah's authority) and exiled you from your homes and collaborated (with the enemy) in exiling you; and (those people) who make friends with them are (the people, then, who) are wrongdoers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ
فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ
فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ
وَءَاتُوهُم مَّآ أَنفَقُوا۟ ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ
إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ
وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ۚ ذَٰلِكُمْ حُكْمُ ٱللَّهِ ۖ
يَحْكُمُ بَيْنَكُمْ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

10. O (the people) who believe! When believing women come to you emigrating from (the enemy region), you must examine them (inquire into their circumstances carefully): Allah knows best about their belief *(eimaan):* hence, if you come to know them to be (truly) believing women, you must not, then, return them to the disbelievers: neither they (believing women) are lawful for them (disbelievers) nor they (disbelievers) are lawful for them (the believing women) and you must pay them back what they have spent; and it will not be held a sin against you if you marry them when you have paid them their bride moneys; and you must not hold back disbelieving women in the bonds of marriage and you must demand what you have spent (on them) and they must demand what they have spent; such is Allah's law (the body of divine commandments enjoining or prohibiting action); He judges among you; and Allah has knowledge, wisdom.

وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ

11. And if you lose (fail to obtain) any of your wives' (bride moneys) to the disbelievers and then, you take

فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾

your turn, you must pay back those (husbands) whose wives have gone equivalent to (equal in amount or value) what they have spent; and you must fear disobeying Allah in Whom you (have come to) believe.

يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَـٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَـٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَـٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ ۙ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

12. O Prophet! When believing women come to you to swear fidelity to you on (condition) that they will neither attribute any associate to Allah nor steal nor commit illegal sexual intercourse nor kill their children nor bring a calumny forged between *their hands and their legs nor disobey you in what is known to be good universally, you must, then, accept their swearing of fidelity (to you) and seek Allah's forgiveness (for them): Allah is, indeed, forgiving, merciful.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ ٱلْـَٔاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَـٰبِ ٱلْقُبُورِ ﴿١٣﴾

13. O (the people) who believe! You must not make friends with the people with whom Allah is indignant (because) they have despaired of (any good in) the afterworld as the disbelievers are despaired of those people who lie buried in their graves.

* *Idiomatic expression connoting that they (wives) shall not impute, to their husbands, a child or children born to them from any other man.*

SURATUṢṢAFF (61)

As the entire cosmos ___ an orderly harmonious systematic universe __ reflects His oneness, being free from any imperfections, similarly Allah wants the same oneness, the same identity between the words and deeds of every believer. Only such a conduct can guarantee vigilance and fighting against the forces of evil in battle array as a lead compacted wall to preserve the Islamic identity, the Islamic state, and the Islamic Community and it is dearer to Allah than anything. The *Suratuṣṣaff* sets such a goal before everyone who accepts Allah and the Messenger as his guide from the first verse to the fourth verse. But the Surah points out, in the fifth and sixth verses, the mental and moral perversion of the peoples of Moses and Jesus. Hence, both of them repudiated their messengers for no other reason but defiance and arrogance. Hence, they were punished. Believers have, therefore, been warned not to tread in their footsteps for both of them have lost their revealed books __ the Torah and the *Injeel* __ and when the Last Messenger, prophesied by Jesus, has come with the *Quraan,* the children of Israel repudiate him, also, in collusion with the Makkan polytheists and want to blow out Allah's light. But, since Allah has sent His Messenger with the guidance, He shall make it prevail, however they may dislike it and it did prevail.

From the tenth verse, the Surah proceeds to the thirteenth verse, to guide the believers the true course that they must adopt to be rewarded in the world and the afterworld. If they do so, the conquest (the Conquest of Makka) shall come with His help to delight them, so tells them the thirteenth verse explicitly. The next verse presents, before them, the conduct of the disciples of Jesus Christ worth emulating by them. If they follow them, Allah shall help them also as he had helped the believers in the past.

SURATUṢṢAFF

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

1. What is throughout the heavens and what is throughout the Earth declare Allah free from imperfections and He is the Almighty, the Sole Source of wisdom.

2. O (the people) who believe! Why do you say what you do not do?

3. Exceedingly abhorrent in Allah's view is that you should say what you do not do.

4. Indeed, Allah loves (those people) who fight (against the enemy in battle) array, in His cause, as if they were a lead compacted wall.

5. And (remember) when Moses said to his people,"O my people! Why do you hurt me though you know well that I am Allah's messenger towards you?" But (they did not listen to him and) when they deviated (from the right path), Allah, (also), perverted their hearts; and Allah does not guide any transgressing people.

6. And (remember) when Jesus, Mary's son said, "O children of Israel! I am Allah's messenger towards you, substantiating what (had been prophesied) before me by the Torah (revealed to Moses) and announcing the good news of a messenger, coming after me, his name being Aḥmed (s. a. w. s.)"* But, when he came to them with

سُورَةُ الصَّفِّ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾

كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنْيَانٌ مَّرْصُوصٌ ﴿٤﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُم بِالْبَيِّنَاتِ قَالُوا هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾

clear evidences, they said, "It is clear magic."

7. And who is a worse wrongdoer than he who forges falsehood against Allah though he has been invited to Islam (submission to Allah); and Allah does not guide any wrong-doing people.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾

8. They intend to blow out Allah's light by their mouths and Allah is going to bring His light to the full even if the disbelievers dislike (it).

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

9. It is He Who has sent His messenger with the guidance and the true *Deen* (the Islamic way of life) so that He should make it prevail (gain ascendancy) over the *deen* (the un-Islamic way of life) in its entirety, even if the polytheists hate (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

SECTION 2

10. O the people who believe! Shall I lead you to the transaction that will save you from a grievous punishment?

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

11. You must believe in Allah and His Messenger and struggle for Allah's cause with your properties and your persons __ such (a conduct) is the best for you if you know.

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾

12. He shall forgive your sins and admit you into the gardens under which rivers will be flowing and (grant you) excellent houses in eternal gardens; such is the supreme success.

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ
وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٣﴾

13. And (there is) one more (thing) that you love __ Allah's help and the conquest close by and announce good news to the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى
ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ
نَحْنُ أَنصَارُ اللَّهِ ۖ فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ
وَكَفَرَت طَّائِفَةٌ ۖ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ
فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

14. O (the people) who believe! You must be Allah's supporters as Jesus, Mary's son, said to the disciples, "Who is my supporter (in my strivings) towards Allah?" The disciples said, "We are Allah's supporters." Then, a section of the children of Israel believed in (him) and (another) section disbelieved in (him) and then, We backed up (those people) who believed (in him) against their enemies and hence, they came to prevail (triumph over them).

**Most frequent in giving glory (abiding praise and thanksgiving) to Allah*

SURATULJUMU`A (62)

The entire cosmos, asserts the *Suratuljumu`a* in the first verse, is declaring Allah, the Sole Sovereign, free from imperfections. He, in His infinite wisdom, has sent the Last Messenger as prophesied by Jesus Christ in the sixth verse of the *Suratuṣṣaf* to fulfil the prayer of Abraham recorded in the one hundred and twenty-ninth verse of the *Suratulbaqara* to purify and educate the unlettered in the first instance and all those people who have not yet joined them. The Last Messenger's coming has been necessitated by the mutilation, interpolation, alteration, and distortion of the message brought by Moses and Jesus Christ in the Torah and the *Injeel.* But the Jews, who have been imaged in the fifth verse, have been the first among the people of the Book to oppose him. Such an opposition manifests their defiance and arrogance which they have been displaying for centuries. Hence, they shall be punished on the Judgement Day. By giving their example, the *Quraan* forewarns the believers not to stoop to their malpractices to entitle their treatment in this world and the afterworld.

The Surah, finally, from the ninth verse to the eleventh verse, proceeds to criticize the undignified conduct of weak believers and stresses the importance of the congregational prayer on Fridays.

SURATULJUMU`A

سُورَةُ الجُمُعَةِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. What is throughout the heavens and what is throughout the Earth are declaring Allah __ the Sovereign, the Most Sanctified, the Almighty, the Sole Source of wisdom __ free from imperfections.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

2. It is He Who has sent, among the unlettered, from themselves, a messenger (who) recites His verses before them and purifies them and teaches them the Book and wisdom though, before (he was sent), they were (steeped) in clear misguidance (error).

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾

3. And (the Messenger has, also, been sent to warn) the others of those (people who) have not, yet, joined them; and He is the Almighty, the Sole Source of wisdom.

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

4. Such is Allah's bounty which He grants whom He wills; and Allah is possessed of supreme bounty.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾

5. The image of (those people) who had been entrusted to bear (the message of) the Torah but could not bear it is like the case an ass that bears (the burden of) books; what a bad image of the people who belie and deny Allah's verses it is! And Allah does not guide any wrongdoing people.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾

6. Say, "O the people who have Judaised! If you claim that you are Allah's darlings, excluding any other people, you must, then, wish

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ

for death, if you are truthful" (in your claim).

إِن كُنتُمْ صَٰدِقِينَ ﴿٦﴾

7. But they will never wish for him (death) for (as the penalty of) what their hands have committed; and Allah knows the wrongdoers (fully).

وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾

8. Say, "In fact, death from which you are running away is going to confront you and then, you shall be returned to (Allah Who) has the knowledge of the unseen (the invisible and the immaterial) and the seen (the visible and the material) and then, He shall make you known what you have been doing" (in this world).

قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

SECTION 2

9. O (the people) who believe! When the call to the obligatory congregational prayer is given on the Friday, you must, then, go promptly to Allah's remembrance and give up buying and selling — such (a course) is the best for you, if you know (the wisdom in it).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

10. When the prayer is concluded, you may, then, disperse in the land and seek Allah's bounty and you must remember Allah frequently so that you should prosper (thrive).

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

11. And when they see merchandise or amusement, they flock towards it and leave you standing (in prayer); say, "What is with Allah is better than any amusement or merchandise, and Allah is the Best Sustainer."

وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾

SURATULMUNAAFIQOON (63)

The *Suratulmunaafiqoon* complements the *Suratuljumu'a.* In the latter, the last three verses criticize the weak believers. In the former throughout, hypocrites have been criticized. In the very first verse Allah bears witness against their claim to believe in the Messenger. They have been called liars. The second and third verses further debunk their claim to believe in the Messenger. The fourth verse pictures them as corpulent, opulent, unfeeling, insensitive, and wooden, given to talking extravagantly. The fifth verse portrays their arrogance and the sixth verse closes the door to forgiveness to any of them. The Surah, then, proceeds to expose them further and confirm what *Zayd,* the son of *Arqam,* had reported to the Messenger about *`Abdullah,* the son of *Ubaiyyi,* the arch-hypocrite, cited in the seventh and eighth verses with necessary comments. The hypocrites, as the nineteenth verse of the *Suratulmujaadala* asserts, belong to the Devil's party and the *Suratulmunaafiqoon* proves it.

In the last three verses believers have been warned not to follow suit, swayed by the love of wealth and children, into giving up remembering Allah, but go on spending what they can afford otherwise they shall meet their fate without being given any respite and the accountability of their conduct, on the Judgement Day, shall be held on the basis of their present performance.

SURATULMUNAAFIQOON

سُورَةُ الْمُنَافِقُونَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۘ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ ۗ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

1. When the hypocrites come to you, they say, "We bear witness that you are, certainly, Allah's messenger" and Allah knows that you are, truly, His messenger and Allah bears witness that the hypocrites are, certainly, liars.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

2. They make their oaths a shield and hence, they prevent (themselves) from (following) Allah's path; how evil is what they are doing!

ذَٰلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

3. Such is (their practice) because (at first) they believed and then, they disbelieved and hence, their hearts have been sealed and they, therefore, do not understand (anything).

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ قَاتَلَهُمُ اللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾

4. And when you see them, their bodies strike you with wonder and if they talk, you will listen to their (pleasing) words (with rapt attention): (they are) as if they were (logs of) wood resting (against a wall): they take every shout against them; they are the enemies and hence, you must beware of them! May Allah curse them! Where are they, weak-mindedly, being deterred from (the guidance)?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾

5. And when they are told, "Come (to him), Allah's Messenger will seek forgiveness for you", they jerk their heads in disdain and you see them

shunning (the Messenger) while they display arrogance.

6. It makes no difference to them whether you seek forgiveness for them or do not seek forgiveness for them, Allah shall never forgive them; Allah does not guide any transgressing people.

سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٦﴾

7. They are the people who say, "Do not spend (anything) on (those people) who are with Allah's Messenger till they disperse," though to Allah belong the treasures of the heavens and the Earth, but the hypocrites do not understand.

هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟ ۗ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

8. They say, "If we go back to Medina, the mightier shall, certainly, drive out of it (the town) the weaker," though all the might and dominance belongs to Allah and His Messenger and the believers, but the hypocrites do not know (lack comprehension).

يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

SECTION 2

9. O the people who believe! Neither your properties (money power) nor your children (manpower) must draw your attention away from remembering Allah; and (those people) who do so are then, (the people who) are the losers (misled and ruined).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٩﴾

10. And you must spend some of whatever sustenance We provide you with before death comes to anyone of you and then, he says,

وَأَنفِقُوا۟ مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ

فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّٰلِحِينَ ﴿١٠﴾

"O my *Rabb*! Why do you not grant me a delay up to a term nearby so that I should give alms and be among the righteous."

وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

11. And Allah never grants any delay to anyone when the time fixed for one's death comes, and Allah is cognizant (aware) of what you do.

SURATUTTAGHAABUN (64)

Taghaabun __ ultimate loss and ultimate gain __ is not only the name of the Surah but also its theme. *Yaumuttaghaabun* is another name of the Judgement Day and it occurs exactly in the middle of the Surah. From the first verse to the eighth verse, the Surah, ascends to this climactic declaration in the ninth verse and from the point of its declaration, the Surah proceeds to the last verse to show how ultimate loss can be averted and ultimate gain acquired in this very world.

The Surah, to begin with, in the first verse, asserts Allah's sovereignty and His power and authority over the entire cosmos which declares Him without any imperfection, that is, His law being flawless. Such a sovereign Being has created human beings who, either, turn believers or disbelievers, depending upon whether they exercise their reason or not. The third verse stresses the purposiveness of the cosmos. Man has been gifted with a beautiful shape both external and internal, including, of course, his mind. He shall, finally, return to Him for accountability. The fourth verse stresses His omniscience. Can man with such gifts be left to his instincts and mind without being regulated? Certainly not. Hence as the sixth verse shows messengers with books have been coming to guide man's mind and discipline his instincts. Allah, has further appointed the Day of Resurrection for Judgement. After all, man must be held accountable for the gifts he has been given and the service he takes from the cosmos made subservient to him. Hence, the Surah, in the eighth verse calls on all the human beings to believe in Allah, the Last Messenger, and the *Quraan,* being the culmination of all the books preceding it. The ninth verse, therefore, announces the inescapability of the Last Judgement to apportion reward and punishment for all the human beings divided, in the second verse, into believers and disbelievers. If this were not so, the purpose of creating the cosmos would not come out.

The Surah, then, proceeds to console those believers who are persecuted for believing in Allah. Allah shall fortify their hearts for His knowledge is eternal. In the eleventh verse, the Surah calls on all human beings to obey Allah and obey His Messenger for ultimate gain. Believers must rest in Him and, like the ninth and tenth verses of the preceding Surah, it warns them that they must be on guard lest their own wives and children should turn out to be their enemies. They are, in any case, a trial of their steadfastness in Islam. Hence, they, must go by pardon and forgiveness.

The last three verses guide them the way to ultimate gain in order to escape from ultimate loss. And since, Allah is acknowledging and rewarding, forbearing, possessed of knowledge, might and wisdom, they must strive to uphold Islam fearlessly, courageously, and sincerely leaving the result to Him.

SURATUTTAGHAABUN

سُورَةُ التَّغَابُنِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. What is throughout the heavens and what is throughout the Earth are declaring Allah free from imperfections: to Him belongs the sovereignty (of the cosmos) and to Him the glory (abiding praise and thanksgiving) and He possesses absolute power and authority over everything.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

2. It is He Who has created you and hence, some of you are disbelievers and some of you are believers; and Allah watches what you do.

هُوَ الَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾

3. He has created the heavens and the Earth with an end (a sublime purpose and a limit) and shaped you and hence, beautified your shapes and to Him shall be the return (of all the human beings).

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾

4. He knows what is throughout the heavens and the Earth and He knows what you hide and what you disclose; and Allah knows the thoughts hidden in human breasts.

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾

5. Has not the account of (those people) who had disbelieved, earlier, reached you? Hence, they tasted the evil outcome of their conduct (in this world) and they shall have a grievous punishment (in the afterworld).

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِن قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾

6. Such was (their punishment) because messengers used to come

ذَٰلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا

to them with clear evidences, but they would say, "Will a human being guide us?" And hence, they disbelieved and turned away (rejected the guidance); and (then), Allah dispensed with (them__ left them to their fate); and Allah is self-sufficient, praiseworthy.

أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا۟ وَتَوَلَّوا۟ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِىٌّ حَمِيدٌ ﴿٦﴾

7. (Those people) who disbelieve assert that they will not be resurrected (raised from the dead); say, "Yes, by my *Rabb*! You shall, certainly, be resurrected and then, you shall, certainly, be informed of what you have been doing (in this world) and such (resurrection and accountability) are easy for Allah."

زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾

8. Hence, you must believe in Allah and His Messenger and the light *(Quraan)* that We have revealed, and Allah is cognizant (aware) of what you do.

فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

9. (Remember) the Day when He assembles all of you on the Day of the assembly __ such (a day) will be the Day of ultimate loss (failure) and ultimate gain (success) and He shall remit the sins of whoever believes in Allah and acts righteously and admit him into the gardens under which rivers will be flowing __ they shall abide among them eternally; such is the supreme success.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ۖ ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾

10. And (those people) who disbelieve and belie and deny Our verses are (the people who) shall be the inhabitants of the fire (of the Hell), abiding in it eternally and what a bad place of return it is!

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَا ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٠﴾

SECTION 2

11. No adversity afflicts (anyone) except by Allah's leave (permission) and He guides the heart of whoever believes in Allah and Allah knows everything (fully).

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١﴾

12. And you must obey Allah and obey the Messenger; but, if you turn away (refuse to accept the obedience, you must know that) what is, in fact, obligatory on Our Messenger is the clear communication (of the message).

وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٢﴾

13. Allah, other than Whom, there is no god, is (worth obeying); and hence, in Allah, (alone), must the believers trust.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٣﴾

14. O (the people) who believe! Some of your wives and children are your enemies and hence, you must beware of them and if you pardon (them) and condone (their faults) and forgive (them), Allah is, then, certainly, forgiving, merciful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ۚ وَإِن تَعْفُوا۟ وَتَصْفَحُوا۟ وَتَغْفِرُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

15. Indeed, your properties and your children are a trial (a test of faith, patience, and stamina by suffering and temptation); and Allah has, with Him, a supreme reward.

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾

16. Hence, you must fear disobeying Allah as much as you can and listen and obey and spend __ it is the best for your own selves and (those people) who are protected (kept safe) from the avarice of their selves are the (people) who are going to prosper (in this world and the afterworld).

فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُوا۟ وَأَطِيعُوا۟ وَأَنفِقُوا۟ خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٦﴾

إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ
وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾

17. If you lend Allah a handsome loan, He shall multiply it manifold for you and forgive you; and Allah is acknowledging and rewarding, forbearing,

عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾

18. The knower of the unseen (the invisible and the immaterial) and the seen (the visible and the material and is) the Almighty, the Sole Source of wisdom.

SURATUṬṬALAAQ (65)

The *Suratulṭṭalaaq* lays stress on the sanctity of a good home. Divorce, though permitted, must not be resorted to without restraints. The Surah expounds such restraints. Reward and punishment shall be awarded on the Judgement Day on the basis of such restraints as have been called Allah's bounds which, if not kept, shatter a home thereby creating disorder in the polity. A husband driven to hatred may divorce his wife. If such an eventuality arises, however loathsome it may be, the *Suratuṭṭalaaq,* from the first verse to the seventh verse, proceeds to lay down clear rules of conduct for both, a husband and a wife. The rules have been called Allah's bounds and they must not be violated. The Surah, in its second verse, stresses believing in Allah, the Last Day, and fearing Him. The third verse is, in its entirety, a piece of exhortation and warning. The fifth verse further reinforces the sanctity of the rules and promises reward and forgiveness to those who fear in regard to the implementation of the rules set down in detail up to the seventh verse. They are justiciable and hence, must be implemented by law courts.

The Surah, then, from the eighth verse to the eleventh verse, proceeds to cite the example of many transgressing peoples that had been punished for violating Allah's commands. It is a warning to all the believers. They are, further, exhorted to act on the Book revealed to them along with obeying the Messenger who recites and explains its verses for their benefit, the purpose being to take them out of the darkness of Ignorance into the light of Islam (submission to Allah's will). The last part of the eleventh verse specifies their reward. The last two verses show Allah's creative power and His omnipotence in creating worlds beyond worlds where His command continues to be revealed gradually. His omnipotence and omniscience have been mentioned to make the believers submit themselves to His bounds in dread of His punishment on the Judgement Day.

SURATUṬṬALAAQ

سُورَةُ الطَّلَاقِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ
لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ
لَا تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلَا يَخْرُجْنَ
إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ
وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي
لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾

1. O Prophet! (Inform the believers.) When you divorce women, you must divorce them, (at the start of the purification from menstruation without going to bed with them), by the *idda* (the prescribed period of waiting during which a woman cannot marry) and keep a reckoning of the *idda;* and you must fear disobeying Allah, your *Rabb*: (during the *idda*), you must not turn them out of their houses and they (the women, too), must not leave (the houses) except when they commit a clear obscenity; and such are Allah's bounds; and whoever goes beyond Allah's bounds shall, in that case, wrong himself; you do not know that Allah may give rise to, after that, a new situation (a way out for reconciliation).

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ
بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا
الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَل
لَّهُ مَخْرَجًا ﴿٢﴾

2. Hence, when they (women) approach the end of their term (waiting period), you must, either, keep them in the bond of marriage in all fairness or part with them in all fairness and call upon two just men as witnesses from your own (people). And (O witnesses)! You must establish (put beyond doubt) your testimony for the sake of Allah; with such (enjoinments) whoever believes in Allah and the Last Day is being exhorted; and He shall make a way out (of the impasse) for whoever fears disobeying Allah

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ

3. And grant him sustenance from where he does not, (even), think;

فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾

and He is sufficient for whoever trusts in Allah; indeed, Allah shall attain His ends; Allah has, in fact, determined the value (worth and character) of everything.

وَٱلَّٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ وَٱلَّٰٓـِٔى لَمْ يَحِضْنَ ۚ وَأُو۟لَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ﴿٤﴾

4. And those of your women who have despaired of menstruation __ if you doubt __ (must complete) their waiting period for three months and (it, also, applies to) those (women) who have not menstruated; and the term (period of waiting) of pregnant women is that they give birth to their children; and whoever fears disobeying Allah (must know that) He shall ease his concern for him.

ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا ﴿٥﴾

5. Such is Allah's command which He has revealed to all of you; and He shall remit his sins off him and enhance his reward for whoever fears Allah.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا۟ عَلَيْهِنَّ ۚ وَإِن كُنَّ أُو۟لَٰتِ حَمْلٍ فَأَنفِقُوا۟ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا۟ بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ﴿٦﴾

6. You must lodge them, (during the *idda,* in houses) where you live according to your means and you must not harm them in order to harass them; and if they are pregnant, you must spend (the requisite) on them till they give birth to their children; but, if they suckle (your infants) for you, you must pay them their (just) remuneration and you must consult among yourselves (to settle it) fairly and if you disagree with each other, another woman should, then, suckle it (the infant).

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

7. An affluent man must spend according to his means and one whose sustenance has been straitened for him must spend (what he can afford) from what Allah has given him; Allah does not impose a difficult task on anyone except what He gives him; Allah shall bring about ease (prosperity) after unease (trying circumstances).

SECTION 2

8. And there have been many towns (organised human societies) that had, arrogantly, exceeded their *Rabb's* commandments and His messengers and hence, We held them accountable (for their misconduct) very severely and awarded them an exceedingly disgraceful and terrible punishment.

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا ﴿٨﴾

9. So, they tasted the evil outcome of their misconduct and the (ultimate) end of their misconduct was (grievous) loss (physical, mental, moral, and social ruin).

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾

10. Allah has prepared, for them, a violent punishment. Hence, you must fear disobeying Allah, O (the people) __ possessing reason purified of passions __ who have come to believe! Allah has, already, revealed a book (the *Quraan*) to you (and, along with it, sent)

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ ۚ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

11. A messenger who recites Allah's verses expounding (the guidance), before you so that he should bring (those people) who believe and do good deeds out of the darkness (upon darkness and lead them) towards the light (of the guidance); and He shall admit whoever believes in Allah and acts righteously, into the gardens under which rivers will be flowing (and) they shall abide among them eternally. Allah has, already, garnished (an excellent) sustenance for them.

رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ﴿١١﴾

ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۙ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا ﴿١٢﴾

12. It is Allah Who has created the seven heavens and the Earth* similar to them (seven heavens); (Allah's) commandments come down gradually among them so that you should know that Allah, undoubtedly, possesses absolute power and authority over everything and that Allah has, encompassed everything (within the range of His) knowledge.

*`*Abdullah, the son of Abbaas, interprets it to mean that, like the seven heavens, there are seven Earths.*

*Anglicized from **(ardhun)**, Earth or earth has no plural in English. In 'Arabic, though **ardhun** has many plurals, nowhere throughout the **Quraan,** anyone of them has been used except the singular. In the 'Arabic Literature, there is a tradition of using singular to denote plural and in this context **(minalardhi)** may have been used plurally.*

SURATUTTAḤREEM (66)

The *Suratuttaḥreem* treats the same theme with a difference. If hatred drives a husband to divorce and violate Allah's bounds, love may, also, drive him to declare unlawful what is lawful for him whereas it is not, at all, permitted to anyone, least of all, to the Last Messenger, to violate His bounds. Hence, the Messenger who had sworn not to eat honey just to please his wives has, in the second verse, been commanded to annul his oath and all the believers must do so, if they happen to swear an oath violating any of Allah's bounds. The Surah, then, from the third verse to the fifth verse alludes to the incident obliquely and warns the two wives __ *`Aayisha* and *Hafṣa* __ in particular and all the wives in general not to do so in future otherwise the Messenger shall be driven to divorce them. This warning was necessary because they were, as the Messenger's wives and all the believers' mothers, models of obedience and guarding themselves against His disobedience and their image as such must continue. The sixth verse warns the believers in general because transgression of His bounds, if once permitted, shall become the prevalent practice only to threaten the cohesion of the Islamic Community by shattering homes. The seventh verse gives an image of transgressors and disbelievers on the Day of Judgement. The eighth verse exhorts the believers to repent and be with the Messenger to earn the Paradise and their light in the afterworld with belief in this world. The ninth verse enjoins the Messenger to strive against disbelievers and hypocrites and not spare them. The ninth and tenth verses cite the fate of two disbelieving wives __ Noah's wife and Lot's wife __ whom their husbands, despite being messengers, could not protect from the fire. The last two verses cite the examples of Pharaoh's wife and Mary, the mother of Jesus Christ __ the two ladies singled out by Allah to be emulated by all the believing women.

SURATUTTAḤREEM

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

1. O Prophet! Why do you, (by an oath), hold unlawful what Allah holds lawful for you, (only), to seek the pleasure of your wives? And Allah is forgiving, merciful.

2. Allah has made obligatory on all of you the annulment of your oaths; and Allah is your protector and He is the Omniscient, the Sole Source of wisdom.

3. And (it is worth mentioning) when the Prophet confided a secret to one of his wives but, when she made it known and Allah disclosed it to him, he (the Messenger) apprised (her) some of it and evaded (did not mention) the rest: but, when he (the Messenger) informed her about it, she said (to him), "Who has told you this?" He said (to her), "The Omniscient, the Most Cognizant has told me."

4. (O the two wives of the Messenger)! If both of you turn in repentance to Allah, (it is, only, proper for you) because the hearts of both of you have, already, inclined (towards repentance) and if both of you help one another against him (the Messenger), then, (you must know that) Allah is his protector and, after such a (protection), Gabriel and righteous believers and angels are his supporters.

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ
أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۖ
وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ
وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَن بَعْضٍ ۖ
فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ هَٰذَا ۖ
قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِن تَظَاهَرَا
عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۖ
وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا ﴿٥﴾

5. It may be that his *Rabb,* if he divorces all of you, gives him in place of (in return for you), wives better than all of you __ women (truly) submitting, believing, obeying, repenting, serving (Allah), fasting, deflowered, (separated or divorced) and virginal.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

6. O (the people) who believe! You must guard yourselves and the members of your families / and kinsfolk against a fire the fuel of which will be human beings (who disbelieve) and the stones (idols): there (stand guard) on it stern and firm angels who do not disobey Allah in what He commands them and do (execute) what they are commanded.

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾

7. (On the Judgement Day disbelievers shall be told), "O (the people) who had disbelieved! Do not make excuses today: you are being requited, only, for what you had been doing" (in the world).

SECTION 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٨﴾

8. O (the people) who believe! You must turn to Allah in repentance, repenting sincerely: it may be that your *Rabb* remits your sins and admits you into the gardens under which rivers will be flowing on the Day when Allah will not disgrace the Prophet and (those people) who believe with him: their light will be moving before them and on their right sides: they will be saying, "O our *Rabb*! Bring our light, for us, to the full and forgive us: You, certainly, possess absolute power and authority over everything."

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ
وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ
وَبِئْسَ ٱلْمَصِيرُ ﴿٩﴾

9. O Prophet! You must struggle against the disbelievers and the hypocrites and treat them ruthlessly; and their resting place (home) is the Gehenna (Hell) and what a bad place of arrival it is!

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ
وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ
شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾

10. Allah gives an example for (those people) who disbelieve __ Noah's wife and Lot's wife __ both of them were under two of our righteous servants (messengers), but both of them betrayed them, and hence, both (the messengers) were, at all, of no avail to both (the wives) against Allah and both of them were told, "Enter the fire (of the Hell) along with those entering" (going into it).

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ
فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا
فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى
مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١١﴾

11. And Allah gives (another) example for (those people) who believe, (that of) Pharaoh's wife, when she said, "O my *Rabb*! Build a house for me with You in the Paradise and deliver me from Pharaoh and his misdeeds and deliver me from the wrongdoing people."

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا
فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا
وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾

12. And (He gives yet another example of) Mary, *Imraan's* daughter, who used to guard her chastity and hence, We breathed some of Our spirit into it (her womb) and she accepted her *Rabb's* words (promises) and His books as true and belonged to the obedient.

SURATULMULK (67)

Pursuant to *Ameen Ahson Islahi's* division of the *Quraan* into seven groups of surahs given in the *Tadabbur-i-Quraan,* acknowledged in the Preface of my translation of the Holy *Quraan,* the *Suratulmulk* starts the last of the seven groups. It covers all the surahs up to the *Suratunnaas.* While the fundamentals of the *Quraanic* message __ the unity of the Godhead, the office of bearing His message, and the afterworld __ occur and recur, the main thrust of this group is warning the people against the Doomsday, the Resurrection, and the Judgement and their portrayal through images, arresting, hair-raising, as well as sensuous. Through such a portrayal, as far as human speech can bear, the surahs in this group depict the punishment or reward, as the case may be, to the first people addressed __ the *Quraysh* __ to warn them of the consequences of repudiating the message and the Messenger or promise them prosperity and bliss in this world and the world to come, if they accept the message and the Messenger. Arguments for the oneness of Allah, His omnipotence and providence, His innumerable blessings, natural phenomena, and historical evidences of doomed peoples along with the picturesque presentation of the Heaven and the Hell occur and recur to admonish or persuade them to believe in what will augur well for them.

Hence, the theme of the *Suratulmulk* is warning the people of the inevitability of the punishment in the afterworld, if the people warned persist in repudiating the message and the Messenger. The Surah, from the first verse to the fifth verse, asserts Allah's sovereignty over the entire cosmos, His sublimity, His sanctity, His omnipotence in creating life and death to test who, among men, act excellently, His creation of the cosmos without any asymmetry, and His adornment of the heaven close by human beings with luminous stars. Such is the Being Who has created life and death to test who, among men, act excellently. Naturally, those who do not act so and repudiate their *Rabb* must be punished. Hence, the Surah proceeds, from the sixth verse to the eleventh verse, to portray their punishment and the twelfth verse shows the reward of those people who act excellently in this world. The next two verses clarify that this reward and punishment shall be meted out because Allah is omniscient and nothing is hidden from Him. The fifteenth verse shows Allah's blessings and providence for man and hence, the Resurrection, to hold him accountable for His sustenance and blessings. The sixteenth and seventeenth verses remind the polytheists or, for the matter, all the human beings, of His sway and the eighteenth verse warns them of punishment in the world, if they persist in repudiating the Messenger as the doomed peoples had done in the past.

The Surah, then, from the nineteenth verse to the twenty-second verse asks them four questions which cannot but be answered as it does in the same verses __ no one holds them up but Allah, no one but Allah can help them or no one but Allah can provide them with sustenance or he who walks straight on a level path __ only to bring home to them that, as specified in the twenty-third and twenty-fourth verses, their sense organs and mind have been granted to them to enable them to exercise their reason so that, on the Judgement Day, they should not have to say, "Had we but listened or exercised our

reason, we would not have been among the inhabitants of the flaming fire" as given above in the tenth verse because the very purpose of multiplying human beings throughout the Earth is to assemble them for accountability. If it were not so, it would be against justice.

The Surah, then, proceeds to report the Makkan polytheists' query, absurd as it is, about the Resurrection and the Judgement when they will be punished. The Messenger, as a warner, is told to reply to them, in the next two verses, that when the Last Judgement comes to pass, their faces shall be tortured in distress. They are, therefore, advised to exercise reason and think of how to rescue themselves from the grievous punishment, disregarding the fate of the Messenger and his companions. The twenty-ninth verse records the Messenger's forthright belief and trust in Allah, the Most Gracious and the thirtieth verse gives them a jolt by asking them who, other than Allah, can bring them water flowing from its source on the surface if He were to stop it.

SURATULMULK

سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

1. Sublime and Sanctified is He Who has, in His hand (control), the sovereignty (of the entire cosmos) and He has absolute power and authority over everything,

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

2. Who created death and life so as to test you which of you is the best at action; and He is the Almighty, the Most Forgiving,

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍ ۖ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾

3. Who created the seven heavens layer on layer: you do not see any asymmetry in the creation of (Allah), the Most Gracious and hence, turn your eye. Do you see any splits?

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

4. Then, turn your eye again and again, your eye will return to you tired and it will be weakened.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

5. And, indeed, We have adorned the heaven close (by you) with stars and made them missiles for (driving away) the devils and prepared the punishment of the flaming fire for them.

وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ ﴿٦﴾

6. And (those people) who disbelieve in their *Rabb,* shall have the punishment of the Hell and what a bad place of return it is!

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾

7. When they are thrown into it, they will hear it emitting hideous sounds terribly and it will be on the boil,

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

8. About to burst from rage: whenever a troop (a multitude of the sinners) is thrown into it, its keepers will ask them, "Had no warner (messenger) come to you" (from Allah in the world)?

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

9. They will say, "Yes, there had come to us a warner, but we had belied and denied (him) and said (to him), 'Allah has not revealed anything (any message): you are nothing but in a grave error.'"

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

10. And they will (further) say "Had we been but listening (to him) or exercising our reason, we would not have been among the inhabitants of the flaming fire."

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ ﴿١١﴾

11. Hence, they will confess their crime (not using their faculties) and then, far from Allah's mercy will be the inhabitants of the flaming fire.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

12. Indeed, (those people) who fear their *Rabb,* without seeing, shall have forgiveness and a handsome reward.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾

13. And whether you speak in words low or loud, He knows well the thoughts (hidden) in human breasts.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

14. (After all), will He, Who creates, not know, while He is the Most Subtle, the Most Cognizant?

SECTION 2

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۖ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

15. It is He Who has made the Earth yield to you, (like a female riding camel) and hence, walk in her tracks and passes and make use of

His sustenance and to Him is to be the Resurrection (rising from the dead for accountability).

16. Are you safe (not exposed to danger) from (Allah) Who is in heaven, (exercising absolute sovereignty), that He will bury you in the Earth while she starts moving violently to and fro?

ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

17. Are you safe from (Allah) Who is in the heaven that He will send a violent storm scattering stones against you? Then, you shall know how (terrible) My warning is.

أَمْ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

18. And before them, there have been (peoples) who had belied and denied (messengers) and hence, how (disastrous proved to them) the negation (of My message)!

وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

19. Do they not look at the birds above them spreading and folding (their wings)? None holds them up but (Allah), the Most Gracious; indeed, He watches over everything.

أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾

20. (After all), who is he that (will act as) an army for you to help you against (Allah), the Most Gracious? The disbelievers are nothing but in (sheer) delusion.

أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ﴿٢٠﴾

21. Who is he that will provide you with sustenance, if He withholds His sustenance? But, (in fact), they persist in arrogance and aversion (to the guidance).

أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

22. Is he, then, who walks, with his face cast down to the ground, better guided or he who walks straight with his head high on a level (straight) path?

أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾

23. Say, "It is He Who has created you and granted you (the organs of) hearing and sight and hearts (for your use: but) little do you thank" (Allah).

قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

24. Say, "It is He Who increases you rapidly in numbers throughout the Earth and to Him you shall be gathered up" (for accountability).

قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

25. And they say, "When will this threat (be put into effect), if you are truthful?"

وَيَقُولُونَ مَتَىٰ هَـٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَـٰدِقِينَ ﴿٢٥﴾

26. Say, "Indeed (its) knowledge is, only, with Allah and I am, as a matter of fact, only, a warner expounding the guidance."

قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

27. Hence, when they see it (the Hour) approaching, the faces of (those people) who disbelieve (in this Word) will be tortured (with deep distress) and it will be said, "This is what you used to demand."

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَـٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾

28. Say, "Do you see (imagine as a possibility), if Allah puts me to death and (those companions) who are with me or has mercy on us, who will rescue the disbelievers from a grievous punishment?"

قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَـٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾

29. Say, "He is (Allah), the Most Gracious, we believe in Him and in Him do we trust and hence, you shall, soon, come to know who is in clear error" (clearly astray).

قُلْ هُوَ ٱلرَّحْمَـٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٢٩﴾

30. Say, "Do you see if the waters (of your wells and springs) come to sink into the earth, who will, then, bring flowing water back to you" (from its source)?

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ ﴿٣٠﴾

SURATULQALAM (68)

The *Suratulqalam* warns the *Quraysh* of the punishment in this world as well as of a greater punishment in the world to come as the thirty-third verse of the Surah specifies. The Surah starts with the oath of the pen, that is, the pen, as the symbol of knowledge, bears witness that the *Quraan,* being written with it, has sublime subjects not as alleged by the polytheists who, deliberately, used to allege melancholia verging on insanity to the Messenger as a piece of political propaganda. They knew that if their system of exploitation gave way, their prosperity and authority would also cease under the new leadership. Hence, the Surah contradicts it and assures the Messenger that he shall have an uninterrupted reward as he possesses a sublime moral character. This prophecy came true literally and even now the Prophet's Mosque is visited accordingly by millions from every nook and corner of the world every day. The fifth and sixth verses threaten them and the seventh verse stresses His omniscience. Allah shall deal with everyone as one deserves. The Messenger has, therefore, been told not to have any truck with their leaders whose character has been portrayed from the ninth verse to the fifteenth verse. How can such leaders guide any people except to damnation? The sixteenth verse, therefore, targets their arrogance.

The Surah, then, from the seventeenth verse to the thirty-third verse narrates the story of such godless owners of a garden that was visited upon by a visitation. The owners were thankless to Allah, being exploiters, and had exceeded all the bounds in doing wrong like the leaders of the Makkan polytheists imaged above. Hence, the Surah threatens them of such a punishment not only in the world but also in the world to come. On the contrary, it promises, in the thirty-fourth verse that the fearing shall have the gardens of bliss in the world to come. The Surah, then, from the thirty-fifth verse to the thirty-ninth verse, addresses them directly and debunks their claim that they shall have what they choose for themselves and that their prosperity and power shall go on unabated. The Surah, then, through the Messenger, asks them who can guarantee them all that. Will their associates do it? On the contrary, their plight has been depicted vividly in the forty-second and forty-third verses. The forty-fourth and forty-fifth verses, again, warn them of impending doom. The forty-sixth and forty-seventh verses rebuke them for not listening to the Messenger and pondering his message. They have been addressed to the Messenger to show His indignation with the polytheists. Hence, the forty-seventh verse asks him if they have the knowledge of the unseen guaranteeing their continued power, prestige, and prosperity.

Between the lines the Surah implies that their arrogance has reached the point where their system of exploitation is going to give way. It is only a matter of time. Hence the Messenger has been advised in the forty-eighth verse to go by patience unlike Jonah whose impatience had cost him dear. The fifty-first verse, again, portrays their self-excruciating anger with regard to the Messenger's recitation of the *Quraan* in public to guide them and their response __ "he is, certainly, insane." The Surah contradicts it forcefully and declares, to their great dismay, that the *Quraan* is the book to guide all the human beings of the world.

SURATULQALAM

سُورَةُ الْقَلَمِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. *Noon;* by the pen and (by) what they (scribes) write (the *Quraan*).

نٓ ۚ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

2. You are not, by your *Rabb's* grace, insane.

مَا أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

3. And you shall, certainly, have a reward, uninterrupted.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

4. And you, certainly, possess a sublime moral character.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

5. Hence, you shall, soon, see and they shall, also, see

فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

6. Which of you (the two parties) has been led astray from the right path.

بِأَيِّيكُمُ الْمَفْتُونُ ﴿٦﴾

7. In fact, your *Rabb,* (alone), knows best who has strayed from His path and He, also, knows best those who are the guided.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

8. Hence, you must not follow the belying and denying.

فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾

9. They wish that if you yield (to them) they should, (also), yield (to you).

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

10. And you must not follow anyone used to swearing, (hence) despised (in society),

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

11. Backbiting (and) going about reporting tales from people to people to stir up dissensions,

هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ﴿١١﴾

12. Preventing acts of goodness, exceeding proper bounds, committing crimes.

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

13. Very rough-hewn, besides, ignoble (low-born),

عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾

14. Since he possesses wealth and sons,

أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

15. When Our verses are recited before him, he says, (They are) "the legends of the ancients" (peoples of old).

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

16. We will, soon, brand his snout (as a mark of disgrace).

سَنَسِمُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾

17. Indeed, We have tried them out as We had tried out the owners of the garden, when they swore that they would pluck and gather its fruit by the morning,

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾

18. And not except (leave out of the whole anything for the poor).

وَلَا يَسْتَثْنُونَ ﴿١٨﴾

19. But, a visitation from your *Rabb* visited upon it while they were asleep.

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

20. Consequently, it (the garden) turned into a field reaped (and ravaged).

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

21. Then, they called out to one another at dawn,

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

22. "Go to your field (tilth and garden) early in the morning if you want to pluck and gather" (its fruit).

أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَارِمِينَ ﴿٢٢﴾

23. So, they started off (towards the garden) and they were whispering (speaking softly) to one another,

فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ ﴿٢٣﴾

أَن لَّا يَدۡخُلَنَّهَا ٱلۡيَوۡمَ عَلَيۡكُم مِّسۡكِينٞ ٢٤

24. "Let no poor man enter it (the garden) today (and come) to you" (asking for charity).

وَغَدَوۡاْ عَلَىٰ حَرۡدٖ قَٰدِرِينَ ٢٥

25. And they went early in the morning (thinking that) they were capable of preventing (the poor).

فَلَمَّا رَأَوۡهَا قَالُوٓاْ إِنَّا لَضَآلُّونَ ٢٦

26. But, when they saw it (the garden), they said, "We have, certainly, lost our way."

بَلۡ نَحۡنُ مَحۡرُومُونَ ٢٧

27. "But (then, they realized what had befallen the garden) we have been deprived." (of its fruit).

قَالَ أَوۡسَطُهُمۡ أَلَمۡ أَقُل لَّكُمۡ لَوۡلَا تُسَبِّحُونَ ٢٨

28. (Thereupon), said the best of them, "Did I not say to you why you did not declare (Allah) free from imperfections?"

قَالُواْ سُبۡحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ٢٩

29. (Then), they said, "We declare our *Rabb* free from imperfections. We have, certainly, been wrongdoers."

فَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَلَٰوَمُونَ ٣٠

30. Then, they turned to one another (and started) blaming (the misfortune) on one another.

قَالُواْ يَٰوَيۡلَنَآ إِنَّا كُنَّا طَٰغِينَ ٣١

31. They said, "Woe to us! We had, certainly, exceeded the bounds in doing wrong and committing sins / defiance.

عَسَىٰ رَبُّنَآ أَن يُبۡدِلَنَا خَيۡرٗا مِّنۡهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ٣٢

32. We hope that our *Rabb* will give us, in return, a garden better than this (one). Indeed, we supplicate (ask humbly and earnestly) to our *Rabb*" (in repentance).

كَذَٰلِكَ ٱلۡعَذَابُۖ وَلَعَذَابُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ٣٣

33. Such is the punishment (in this world) and the punishment of the afterworld is the worst if only they knew!

SECTION 2

34. The fearing shall, certainly, have, with their *Rabb,* the gardens of bliss.

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٣٤﴾

35. Shall We, then, treat those submitting themselves to (Us) like the criminals?

أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾

36. What is the matter with you? How do you judge?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

37. Do you have, with you, a (heavenly) book in which you read

أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

38. That, in it, you shall, certainly, have what you choose (for yourselves)?

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾

39. Do you have, with you, any oaths binding on Us (Allah) till the Day of Resurrection, that you shall have what you judge (decide to be the best) for yourselves?

أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾

40. Ask them which of them can guarantee such a (fortune).

سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾

41. Do they have associates (to Allah to do it? If so), let them, then, produce their associates if they are truthful.

أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾

42. The Day when the shank is uncovered (the calamity befalls on the Doomsday), and they are called out to prostrate themselves (to Allah), they will not, then, be able (to do so).

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ
فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

43. Their eyes will be downcast, dishonour shall overcome them and they used to be called out to prostrate themselves to (Allah in this world) while they were sound. (But they did not prostrate themselves to Him.)

خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا۟ يُدْعَوْنَ إِلَى ٱلسُّجُودِ
وَهُمْ سَٰلِمُونَ ﴿٤٣﴾

فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

44. Hence, leave Me and all (those people) who belie and deny this Word (the *Quraan*): We will, soon, by degrees, seize them in punishment from where they shall not come to know.

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾

45. And I am giving them free rein to enjoy life; My design is, indeed, very strong (effective).

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾

46. Are you asking them of any reward by the debt / obligation of which they are weighed down?

أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾

47. Do they have (the knowledge of) the unseen and hence, they write?

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾

48. Hence, you must wait for your *Rabb's* judgement patiently and you must not be like the prey to the whale, (Jonah), when he called on (Allah), while he was oppressed (crushed) with grief.

لَّوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾

49. Had his *Rabb's* grace not caught up with (reach ahead of) him, he would have been cast off on an arid barren land while he was blameworthy.

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

50. Then, his *Rabb* chose him and included him among the righteous.

وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

51. And (those people) who disbelieve would, almost, cause you to slip (fall into error in reciting) by their looks (angry and fierce stare), when they hear the Book (*Quraan* being recited) and they say (that) he is, certainly, insane,

وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٥٢﴾

52. While it (the *Quraan*) is nothing but a book (with a message) for all the human beings.

SURATULḤAAQQA (69)

The *Suratulḥaaqqa,* in the first three verses, like the *Suratulqaari`a,* asserts that the inevitable happening __ the Doomsday followed by the Resurrection and the Judgement __ shall come to pass on the Last Day. Whoever does not accept it as true shall perish as the *`Aad,* the *Thamood,* Pharaoh's people, Lot's people, and Noah's people had perished. The Surah portrays how they had perished up to the twelfth verse in vivid images.

The Surah, then, proceeds to give a horrible image of the Doomsday from the thirteenth verse, with the sounding of the first trumpet, to the sixteenth verse and that of the Resurrection and the Judgement from the seventeenth verse to the thirty-seventh verse, portraying both, the recipients of reward and the recipients of punishment.

The Surah, finally, swears by what they see and what they do not see, that is, what comes within the range of man's experience and what does not come within the range of man's experience, all of them bear out that Allah Who has created this cosmos and made it serviceable and subservient to man whom He has gifted a wonderful mind and moral sense cannot leave him groping in the dark. He must send some guidance and hence, He has sent it to the Last Messenger in the form of the *Quraan* through Gabriel. The *Quraan* is neither any devil's word nor any poet's word nor any soothsayer's word but the revelation from the *Rabb* of all the worlds in the cosmos to guide humankind. The Messenger has no power or authority to alter it or forge anything. If he did, he would be caught and punished and none can prevent it. As the preceding surah asserts that the *Quraan* is the message for all the human beings of the world, similarly, this surah asserts in the forty-eighth verse that the *Quraan,* though a message for all, can guide only the fearing __ those who have innate fear of Allah and would like to cultivate it. The *Quraan,* claims the fifty-first verse, is absolute certainty and the disbelievers who do not accept it in this world shall have nothing but anguish on the Judgement Day. Hence, the Messenger, the first recipient of the *Quraan* and through him all the recipients, must declare their *Rabb* free from imperfections for His infinite mercy has revealed it for them.

SURATULḤAAQQA

سُورَةُ الحَاقَّةِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. The inevitable (happening).

الْحَاقَّةُ ﴿١﴾

2. What is the inevitable (happening)?

مَا الْحَاقَّةُ ﴿٢﴾

3. And what do you know what the inevitable (happening) is? (It is the Doomsday.)

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾

4. The *Thamood* and the *`Aad* belied and denied the disaster (the Doomsday).

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾

5. Hence, as for the *Thamood,* they were wiped out, (stricken) with an exceedingly (violent punishment resulting from) their excess in doing wrong and committing sins and disbelieving in (their messenger).

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾

6. And as for the *`Aad,* they were wiped out, (stricken) with an intensely cold wind raging vehemently.

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾

7. (Allah) made it rage against them for seven nights and eight days, uninterruptedly, cutting off all good from them and hence, (if you had been there), you (would have) seen the people sprawl (lying on the ground with arms and limbs spread out) in it (their land) as if they were trunks of date palms uprooted and fallen.

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾

8. Consequently, do you see (find) anyone of them surviving (the disaster)?

فَهَلْ تَرَىٰ لَهُم مِّن بَاقِيَةٍ ﴿٨﴾

9. And Pharaoh and those (who had existed) before him and the people

وَجَاءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ﴿٩﴾

of the towns overturned had, (also), committed (the same) sin.

10. So, they disobeyed their *Rabb's* messenger, and hence, He (Allah) seized them so hard as seizing them exceeded all the past seizures in violence.

فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾

11. When the waters (of the Flood) rose exceedingly high, We carried you (then, all the human beings following Noah) in the ark,

إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾

12. So that We should make it (this event) an instructive example for you and attentive ears (listeners) must retain it (its memory).

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾

13. So, when the trumpet is sounded for the first time,

فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ ﴿١٣﴾

14. And the Earth and the mountains are lifted up and then, both of them are crushed with a single crush,

وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴿١٤﴾

15. Then, on that Day, the (inevitable) visitation (the Doomsday) shall visit (come upon them).

فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾

16. And the heaven shall split and hence, it will, on that Day, lose firmness and be frail, threatening to fall.

وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾

17. And the angels shall be on its borders; and eight (angels) shall, on that Day, bear high, above them, your *Rabb's* throne.

وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ﴿١٧﴾

18. On that Day, when you (all the human beings) are presented (before Allah for accountability), no secret (word said or action done) by you, shall remain hidden.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾

19. Hence, as for (the person) who is given his record of (worldly actions) in his right hand, will, then, say, "Take it! Read my record.

فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾

20. I was certain that I would be appearing for my accountability."

إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ ﴿٢٠﴾

21. Hence, he shall be through a pleasing state of life,

فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾

22. In a garden on high.

فِى جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

23. Its bunches of (fruit) will be hanging within reach.

قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

24. (Enjoy) "Eating and drinking freely for what you had done during the days past" (in the world. They will be told),

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾

25. And as for (the person) who is given his record of (worldly actions) in his left hand, will, then, say, "Would that I had not been given my record!

وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ ﴿٢٥﴾

26. And I had not known what my accountability is!

وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾

27. Would that he (death) had been the end (of life)!

يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ﴿٢٧﴾

28. Of no avail (use) has been to me my wealth!

مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ﴿٢٨﴾

29. Gone is, from me, my authority" (power and prestige).

هَلَكَ عَنِّى سُلْطَٰنِيَهْ ﴿٢٩﴾

30. (The angels will be commanded), "Seize him and then, shackle him,

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾

31. And then, throw him into the blazing fire (of the Hell),

ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ﴿٣١﴾

32. And then, fasten him in a chain the length of which is seventy cubits.

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾

33. Neither did he believe in Allah, the Supreme Being,

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾

34. Nor did he urge (anyone) on feeding a poor person.

وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣٤﴾

35. Hence, he will have, here, today, neither any friend,

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ﴿٣٥﴾

36. Nor any food except some of what flows from the bodies of the damned.

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾

37. None shall eat it except the sinners."

لَّا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾

SECTION 2

38. So, no (what you think is wrong). I swear by what you see,

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾

39. And what you do not see.

وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾

40. Indeed, it (the *Quraan*) is the Word of (brought by) a noble messenger, (Gabriel).

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾

41. And it is, neither, a poet's word (expressed and manifested mind) __ little do you believe (in Allah's power to send messages) __

وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾

42. Nor a soothsayer's word (foretelling of future events); little do you bear in mind.

وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

43. (On the contrary, it is) the revelation, portion by portion, from the *Rabb* of all the worlds in the cosmos.

تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾

44. And if he had forged any words against Us,

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾

45. We, would, certainly, have seized him with might and main.

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾

46. Then, We would have cut his aorta.

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

47. Then, none of you could have prevented (Us) from him.

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

48. And, indeed, it is (the only true) message for the fearing.

وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾

49. And, We, certainly, know that, among you, there are those who belie and deny (the *Quraan*).

وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾

50. And, it (the *Quraan*) shall, certainly, be, a cause of regret for disbelievers.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. And, indeed, it (the *Quraan*) is absolute certainty.

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

52. Hence, you must declare the name of your *Rabb,* the Supreme Being, free from imperfections.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

SURATULMA`AARIJ (70)

The *Suratulma`aarij,* again, warns the *Quraysh* __ the Makkan polytheists __ of the impending doom. But, since they used to press for it, the Surah, in its fourth verse, gives them the measure of a divine day equal to our fifty thousand years during which Gabriel and angels reach Him. Hence, they must not press for it. It shall come according to schedule fixed by Allah. The Messenger, distressed by their repudiation, has been advised to bear with them gracefully in the fifth verse and further consoled in the seventh and eighth verses that, however they may repudiate it, to Allah it is hard by as according to Him, as given in the *Suratulḥajj,* "one day, with your Rabb, is like a thousand years according as you reckon." In the light of His calculation the entire history of human civilization comes to shrink to hardly ten days.

The Surah, then, proceeds, to portray the Day and the plight of disbelievers from the eighth verse to the eighteenth verse. The Surah, with reference to these disbelievers, from the nineteenth verse to the twenty-first verse, exposes the character of thorough materialists, greedy of power and pelf and then, proceeds, from the twenty-second verse to the thirty-fifth verse, to praise the character of such prayers as have the qualities specified up to the thirty-fourth verse. They shall be entertained generously and honourably in the gardens of the Heaven.

The Surah, in the next four verses, mirrors the angry reaction of the Makkan polytheists enraged at the recitation of such verses by the Messenger. The nineteenth verse clarifies that genetically all men are equal. What makes them excel one another is the moral action or conduct.

The Surah proceeds further to the fortieth verse in which Allah swears by His Own sustainability and maintainability of the easts and the wests, that is, the entire cosmos manifesting His omnipotence, knowledge, and wisdom that He is capable of replacing these polytheists with better people. But He is simply forbearing and giving them a respite to ponder and mend. If they do not, they shall, suggests the Surah, meet the fate of the doomed peoples.

The Surah, finally, consoles the Messenger in his distress and tells him to let them indulge in idle talk and disport till they encounter the Day being threatened to them. On that Day, with their eyes downcast, dishonour overcoming them, they will be hastening, after being resurrected, towards the place of their accountability and then, they shall come to know, though in vain, what they are, now, being warned of by the Last Messenger.

SURATULMA`AARIJ

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

1. An enquirer has pressed for the punishment that is going to visit on
2. The disbelievers __ none can repel it __
3. By Allah, the Possessor of the stairways.
4. The angels and Gabriel climb up to Him in a day the measure of which is fifty thousand years.
5. Hence, you must be patient bearing with gracefully.
6. They see it (the punishment) very far off,
7. And We see it hard by.
8. On That Day, the heaven shall be like molten copper.
9. And the mountains shall be like dyed wool.
10. And no friend shall ask after (another) friend,
11. (Though) they shall be made to see one another; a criminal would like to ransom himself from the punishment, on that Day, by his sons,
12. And his wife and his brother,

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾

مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾

وَنَرَاهُ قَرِيبًا ﴿٧﴾

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾

يُبَصَّرُونَهُمْ ۚ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾

وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾

13. And his family that sheltered him (in the world),

وَفَصِيلَتِهِ ٱلَّتِي تُـٔۡوِيهِ ﴿١٣﴾

14. And all (the people) who (live) throughout the Earth, and then, it should rescue him (from the punishment).

وَمَن فِي ٱلۡأَرۡضِ جَمِيعٗا ثُمَّ يُنجِيهِ ﴿١٤﴾

15. Not at all, (it will not deliver him from the punishment): it (the Hell) is blazing fiercely (for)

كَلَّآۖ إِنَّهَا لَظَىٰ ﴿١٥﴾

16. It is going to strip the skin,

نَزَّاعَةٗ لِّلشَّوَىٰ ﴿١٦﴾

17. Call everyone who turns his back on and turns away (Allah and His messenger)

تَدۡعُواْ مَنۡ أَدۡبَرَ وَتَوَلَّىٰ ﴿١٧﴾

18. And accumulates (wealth) and then, he is niggardly.

وَجَمَعَ فَأَوۡعَىٰٓ ﴿١٨﴾

19. Indeed, man has been created greedy (of possessions).

إِنَّ ٱلۡإِنسَٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾

20. When adversity afflicts him, he gives a violent outburst of impatience.

إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعٗا ﴿٢٠﴾

21. And when prosperity reaches him, he is extremely close-fisted.

وَإِذَا مَسَّهُ ٱلۡخَيۡرُ مَنُوعًا ﴿٢١﴾

22. Except the prayers

إِلَّا ٱلۡمُصَلِّينَ ﴿٢٢﴾

23. Who are constant to performing their obligatory prayer.

ٱلَّذِينَ هُمۡ عَلَىٰ صَلَاتِهِمۡ دَآئِمُونَ ﴿٢٣﴾

24. And (those believers) in whose possessions, there is a right (fair claim) fixed,

وَٱلَّذِينَ فِيٓ أَمۡوَٰلِهِمۡ حَقّٞ مَّعۡلُومٞ ﴿٢٤﴾

25. For the one asking for alms and the one deprived of means.

لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ ﴿٢٥﴾

26. And (those believers) who accept the Day of Judgement as true

وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ﴿٢٦﴾

27. And (those believers) who are on guard against their *Rabb's* punishment __

وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾

28. Indeed, their *Rabb's* punishment is without being secure against __

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾

29. And (those believers) who protect their private parts,

وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٢٩﴾

30. Except from their wives or what their right hands possess (for), in that case, they are without being blamed.

إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

31. But (those people) who seek (to go) beyond such (enjoinments as mentioned above) are (the people who) exceed the proper bounds.

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾

32. And (those believers) who keep (are faithful to) their trusts and their obligations (commitments / undertakings),

وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٣٢﴾

33. And (those believers) who stand firm by their testimonies,

وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ﴿٣٣﴾

34. And (those believers) who persevere at their obligatory prayer.

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

35. (The people) such (as mentioned above) shall be (entertained generously and) honourably in the gardens (of the Heaven).

أُو۟لَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ ﴿٣٥﴾

SECTION 2

36. What is the matter, then, with (those people) who disbelieve that they are hurrying along (with advancing motion) running towards you?

فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾

37. From the right and from the left in groups?

عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ﴿٣٧﴾

38. Does everyone of them hope that he will be admitted into the garden of bliss?

أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

39. Not at all: indeed, We have created them from what they know (well).

كَلَّآ ۖ إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ ﴿٣٩﴾

40. Hence, no, (what they think is wrong). I swear by the *Rabb* of the easts and the wests that We, certainly, possess power

فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾

41. Over replacing (them with people) better than they (are) and We cannot be surpassed (in any way).

عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾

42. Hence, leave them, let them indulge in idle talk and be at play till they confront their Day which they have been threatened with,

فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٤٢﴾

43. The Day when they come out of their graves, (they will be) hastening as if they were hurrying towards stone alters for sacrifice,

يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾

44. With their eyes downcast, dishonour overcoming them __ such will be the Day which they are being threatened with.

خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿٤٤﴾

SURAH NOOḤ (71)

The entire Surah *Nooḥ* is, thematically, of a piece with the preceding surahs. The whole story has been narrated to warn the *Quraysh* and persuade them to turn to Allah repentantly, give up their arrogance, and submit themselves to the discipline of the *Quraan* __ the Last Message revealed to the Last Messenger. If they do not, as a result of their repudiation, they shall, like Noah's people, be punished in this world as well as the world to come. The Surah, in its first two verses, assigns the role of a warner to Noah who warns them of the impending doom. Hence, they must fear Allah and follow him, says the third verse in a nutshell. Such has been the message of every prophet and messenger. Such was the message delivered to the Makkan polytheists by the Last Messenger in the initial stage of his call to humankind to turn to Allah. But Noah's people were arrogant and their leaders, like the leaders of the Makkan polytheists, feared that they would lose leadership and hence, their system based on exploitation of man by man would give way and their people would be emancipated from ignorance, inequality, and exploitation. Hence, they stood up for the status quo and opposed Noah tooth and nail for nine hundred and fifty years as the fourteenth verse of the *Suratul`ankaboot* records. Hence, Noah was constrained to pray to Allah complaining of their arrogance and repudiation of the message from the fifth verse to the fourteenth verse and then, from the twenty-first verse to the twenty-fourth verse and, finally, from the twenty-sixth verse to the twenty-eighth verse. From the fifteenth verse to the twentieth verse and the twenty-fifth verse of the Surah are Allah's utterance. Noah's prayer was heard and his people, except the believers with him in the ark, were, not only, drowned in the Flood, but also, sent to the Hell as reported by the twenty-fifth verse. The Makkan polytheists along with their arrogant leaders were, by implication, threatened to be punished similarly.

SURAH NOOḤ

سُورَةُ نُوحٍ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. We sent Noah to his people (and commanded him), "Warn your people (of their defiance) before a grievous punishment visits upon them."

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

2. He said (to them), "O My people! I am a warner to you, expounding (the guidance).

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾

3. Serve (render exclusive obedience to) Allah and fear Him and obey me.

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾

4. He will forgive some of your sins (preceding sins) and grant you a respite till an appointed term; indeed, Allah's (decreed) time (of the end of a community), when it comes, cannot be delayed, if only you knew" (it)!

يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾

5. He said, "O my *Rabb*! I called upon my people (to cease defiance) night and day.

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

6. But my call did not but add to (increase__ intensify) them into fleeing (from the guidance).

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾

7. And whenever I called upon them so that You (Allah) should forgive them, they put their fingers into their ears and covered themselves with their clothes and persisted (in their disobedience) and displayed arrogance, displaying it (inordinately).

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾

8. Then, I called upon them publicly.

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾

ثُمَّ إِنِّيٓ أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ لَهُمۡ إِسۡرَارٗا ٩

9. Then, I addressed them openly and spoke to them secretly.

فَقُلۡتُ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ إِنَّهُۥ كَانَ غَفَّارٗا ١٠

10. Then, I said to them, 'Ask forgiveness of your *Rabb,* He is, indeed, very forgiving.

يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم مِّدۡرَارٗا ١١

11. He shall send clouds raining copiously on you,

وَيُمۡدِدۡكُم بِأَمۡوَٰلٖ وَبَنِينَ وَيَجۡعَل لَّكُمۡ جَنَّٰتٖ وَيَجۡعَل لَّكُمۡ أَنۡهَٰرٗا ١٢

12. And support you with possessions and sons (manpower) and grow gardens for you and cause rivers to flow for you.

مَّا لَكُمۡ لَا تَرۡجُونَ لِلَّهِ وَقَارٗا ١٣

13. What is the matter with you that you do not fear Allah's forbearance and supremacy,

وَقَدۡ خَلَقَكُمۡ أَطۡوَارًا ١٤

14. Though He has created you variously, (in different moulds, shapes and states)?'"

أَلَمۡ تَرَوۡاْ كَيۡفَ خَلَقَ ٱللَّهُ سَبۡعَ سَمَٰوَٰتٖ طِبَاقٗا ١٥

15. Do you not see how Allah has created the seven heavens layer upon layer.

وَجَعَلَ ٱلۡقَمَرَ فِيهِنَّ نُورٗا وَجَعَلَ ٱلشَّمۡسَ سِرَاجٗا ١٦

16. And made the Moon a light among them and lighted the Sun as a lamp?

وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتٗا ١٧

17. And Allah has grown you from the earth (into a wonderful) growth.

ثُمَّ يُعِيدُكُمۡ فِيهَا وَيُخۡرِجُكُمۡ إِخۡرَاجٗا ١٨

18. Then, He shall take you back into it and, (at the Resurrection), take you out (of the earth) raising (you from the dead).

وَٱللَّهُ جَعَلَ لَكُمُ ٱلۡأَرۡضَ بِسَاطٗا ١٩

19. And Allah has spread the Earth as an expanse for you

لِّتَسۡلُكُواْ مِنۡهَا سُبُلٗا فِجَاجٗا ٢٠

20. So that you may travel through her (the Earth) along paths through passes,

SECTION 2

21. Noah said (to Allah), "O my *Rabb,* they have disobeyed me and followed (those materialists) whose wealth and sons (manpower) have not added to them but their loss (moral, mental, and social ruin).

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾

22. And they have conspired (against me and your guidance), conspiring in a big way.

وَمَكَرُوا مَكْرًا كُبَّارًا ﴿٢٢﴾

23. And they say (to their people), 'You must neither give up your gods nor give up (worshipping) *Wadd* nor *Suwa'* nor *Yaghooth* nor *Ya'ooq* nor *Nasr.*'

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

24. And they have, (already), misguided (led astray the people) in large numbers and (O Allah)! Do not add to these wrongdoers but misguidance."

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾

25. On account of their sins, they were drowned (in the Flood waters) and hence, made to enter the fire (of the Hell) and then, they did not find any helpers for themselves against Allah.

مِّمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُم مِّن دُونِ اللَّهِ أَنصَارًا ﴿٢٥﴾

26. And Noah said, "O my *Rabb*! Do not leave any of the disbelievers as an inhabitant on the Earth.

وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾

27. If You spare them, they will, (only), misguide Your Own created human beings and beget none but evildoers, thankless persons.

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾

28. O my *Rabb*! Forgive me and my parents and whoever enters my house as a believer and believing men and believing women and do not add to the wrongdoers but ruin."

رَّبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

SURATULJINN (72)

In the preceding surah the Makkan polytheists have been likened to Noah's people in their arrogance and repudiation of the *Quraan.* The *Suratuljinn* gives them the message that even the jinn who are not directly concerned with the Messenger, when they come to listen to the *Quraan,* even casually, believe in it, give up associating anyone with Allah, and start fearing the Resurrection for accountability. But the Makkan polytheists are so callous, so hardened in polytheism, and so swayed by vested interest that they do not listen to reason and respond to the Messenger favourably. The speech of the jinn continues from the first verse to the fifteenth verse.

The next four verses of the Surah are a warning to the Makkan polytheists against their deviation from the straight path shown to them by Abraham who had raised up the Ka'ba for Allah and their repudiation of the *Quraan.* If they had followed the straight path, Allah would have given them abundant water. But, since they have turned away from it and repudiated the *Quraan,* He shall thrust them into a painful punishment. The Ka'ba and mosques are for Allah, but, when His Messenger stands in prayer in it, they, unlike the jinn, press closely on him only to hinder him. Hence, the Surah, from the twentieth verse to the twenty-fourth verse, in the words of the Messenger, tells them plainly that he shall not associate anyone with Him and continue communicating the *Quraan* till they confront the Judgement and then, they shall know how strong they are. In the next two verses the Messenger has been told to tell the polytheists plainly that he is the warner of the Day threatened, not the bringer. Allah does not disclose His secret plan to anyone. The messengers who are singled out for the communication of His messages, says the twenty-seventh verse, are guarded by angels to ensure that they communicate His messages in letter and spirit as the last verse clarifies and He keeps a strict watch over them and encompasses and counts everything around them lest they should err.

SURATULJINN

سُورَةُ الْجِنِّ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. Say (that) it has been revealed to me that a party of jinn listened (to the *Quraan*) and then, they said, "Indeed, we have heard a marvellous recitation.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾

2. It guides (all) to righteousness and hence, we have come to believe in it and we will never attribute any associate to our *Rabb.*

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾

3. And that sublime is the majesty of our *Rabb* Who has neither a wife nor children.

وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾

4. And that our ignorant (chief) has been uttering, what is beyond the truth, against Allah.

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾

5. And that we thought that human beings and jinn would never utter a (single) lie against Allah.

وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾

6. And that there are many persons among the human beings who seek the protection of some persons among the jinn and hence, they, add to (increase) their promptness to evil.

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

7. And that they think, as you think, that Allah will never raise anyone (from the dead for accountability).

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

8. And that we came in contact with the heaven, we found it was filled with close watch and flaming meteors.

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ
ٱلْآنَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾

9. And that we used to sit at certain sitting places of it to gain information: but, now, whoever (tries) to listen, finds a flaming meteor lying in wait (ambush) for him.

وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾

10. And that we do not, in fact, know whether punishment is willed for (the human beings) who are throughout the Earth or their *Rabb* wills guidance (to guide them aright).

وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ
قِدَدًا ﴿١١﴾

11. And that, among us, there are the righteous and, there are, among us, others without such (an attribute): we follow diverse ways.

وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ
وَلَن نُّعْجِزَهُۥ هَرَبًا ﴿١٢﴾

12. And that we believe that we can neither frustrate Allah throughout the Earth nor can we defeat Him by fleeing (throughout the heaven).

وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ
فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾

13. And that when we heard the guidance, we came to believe in it because whoever believes in his *Rabb* will neither fear any wrong nor iniquity.

وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ
فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾

14. And that, in fact, among us, there are those who submit themselves (to Allah) and, among us, there are those who deviate from the truth: but (those people) who submit themselves (to Allah) are (the people who) choose the guidance freely.

وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

15. And as for those deviating from the truth, they shall be the fuel for the Hell."

وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم
مَّآءً غَدَقًا ﴿١٦﴾

16. And (it has, further, been revealed to me, [the Messenger] by Allah) that, if they (the *Quraysh*) had adhered to the (straight) path, We would, certainly, have given them water to drink abundantly

17. In order to test them through it; and He shall thrust, whoever turns away from his *Rabb's* book (the *Quraan*), into a painful punishment.

لِنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾

18. And, indeed, the mosques are for (the sake of) Allah (alone) and hence, you must not pray to anyone else along with Allah.

وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾

19. And that when Allah's servant (the Messenger of Islam) stood praying to Him, they (the jinn), almost, pressed round closely on him.

وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾

SECTION 2

20. Say, "I pray, only, to my *Rabb* and do not attribute any associate to Him."

قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾

21. Say, "I do not possess any power, to cause you any harm (or gain) and (similarly, I do not possess any power of) guidance" (or misguidance).

قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

22. Say, "No one can protect me against Allah and I cannot find any shelter against Him," (if I disobey Him)

قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾

23. "Except that (I must) communicate (what reaches me) from Allah and His messages." And whoever disobeys Allah and His Messenger, shall have (to go into) the fire of the Hell in which he shall abide eternally.

إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾

24. Till, when they see (are confronted with) what they are being threatened with, they shall, then, know who is the weakest in helpers and the fewest in numbers.

حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

قُلْ إِنْ أَدْرِيٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ
لَهُۥ رَبِّيٓ أَمَدًا ﴿٢٥﴾

25. Say, "I do not know whether (the punishment) which you are being threatened with is (drawing) near or my *Rabb* will appoint a distant time for it.

عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾

26. He knows the unseen and does not disclose His unseen to anyone,

إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ
يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾

27. Except (the man) whom He chooses as a messenger (to deliver His messages) and then, He sets (angels on guard) in front of him and behind him to keep watch (over him),

لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ
بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا ﴿٢٨﴾

28. So that He should know that they (messengers) have, really, communicated their *Rabb's* messages and He encompasses what is with them (the conditions they are in) and counts and records everything numerically."

SURATULMUZZAMMIL (73)

The *Suratulmuzzammil* continues the theme of warning the Makkan polytheists from the preceding surah. At that time, the Messenger had a very few followers. Hence, in this Surah, the Messenger has been affectionately addressed as the *Muzzammil* in the first verse and enjoined to seek strength and steadfastness in prayer at night and recite the *Quraan* as directed in the fourth verse for he is going to be entrusted with a weighty Word as given in the fifth verse. It shall prepare him for the hard task ahead. He must trust in Allah patiently, leaving the opulent, hostile, and powerful leaders of the polytheists to Him. He shall deal with them and all of them were dealt with as they deserved in the not too remote future. The Surah warns them of a grievous punishment from the eleventh verse to the thirteenth verse. From the fifteenth verse to the eighteenth verse, the Surah addresses them directly and equates them with Pharaoh's people. If they repudiate the Last Messenger as Pharaoh and his followers had done, they shall, like them, be punished in this world as well as the world to come. The sixteenth and the seventeenth verses reflect the intensity of the punishment which can be prevented only if they submit themselves to Allah and let themselves be disciplined by the *Quraan.* The nineteenth verse leaves the matter to their free choice.

The last verse of the Surah was revealed after about ten years in Medina but since, thematically, it is related to the first part of the Surah, it has been, without the least flaw in its continuity, added in the end of the Surah. As circumstances had changed and the Messenger, as the Supreme Head and Commander of the State of Medina, had been entrusted by Allah with heavy duties and responsibilities, it lightened his obligatory burden after commending him and his companions and announced the well-deserved relief to all such persons as needed it while enjoining obligatory prayer and the seeking of forgiveness on all of them with the promise of the best reward.

SURATULMUZZAMMIL

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

1. O (the one) wrapped (in a covering)!
2. You must stand (in prayer) at night except a little,
3. Half of it (the night) or you may decrease a little from it
4. Or add to it and you must recite the *Quraan* slowly, deliberately, clearly, and lowering the voice.
5. We will, soon, entrust you with a weighty Word (a momentous message __ Our expressed or manifested mind and will).
6. Indeed, rising at night (to pray to Allah) is the most steadying of feet / the most impressive as mind and utterance agree with each other and the most conducive to reciting (the *Quraan*).
7. Indeed, you have, during the day, long engagements in the occupations of the world.
8. And you must remember your *Rabb's* name and, detaching yourself from the rest, devote yourself exclusively to Him,
9. The *Rabb* of the east and the west other than Whom there is no god and hence, you must repose (your) trust in Him
10. And bear patiently what they say and break with them gracefully

سُورَةُ الْمُزَّمِّلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا الْمُزَّمِّلُ ﴿١﴾

قُمِ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾

نِّصْفَهُ أَوِ انقُصْ مِنْهُ قَلِيلًا ﴿٣﴾

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ﴿٦﴾

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾

11. And leave Me and the belying and denying, possessing prosperity (to deal with) and show them forbearance a little.

إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ﴿١٢﴾

12. Indeed, We have heavy fetters and a fiercely burning fire (of the Hell) with Us

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾

13. And food choking throats and grievous punishment (which shall afflict the disbelievers)

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾

14. On the Day, when the Earth and the mountains quake violently and the mountains turn into (shifting) sand dunes.

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

15. Indeed, We have sent, to you (the *Quraysh*), a messenger (who will bear) witness against you (on the Day of Judgement), as We had sent a messenger to Pharaoh.

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾

16. But Pharaoh disobeyed the messenger (Moses) and hence, We seized him (with a) violent seizure.

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾

17. How will you, then, guard yourselves, if you disbelieve, against the Day that will turn, (even), children old.

السَّمَاءُ مُنفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾

18. By (the violence) of which the heaven will be splitting; His threat shall take effect.

إِنَّ هَٰذِهِ تَذْكِرَةٌ ۖ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾

19. Indeed, this *(Quraan)* is (a profound) admonition and hence whoever wishes may take (choose) a path to his *Rabb.*

SECTION 2

20. (O Messenger)! Your *Rabb,* certainly, knows that you stand (in prayer) for about two thirds of the night and, (sometimes), half of it and, (sometimes), one third of it and, also, a group of (the companions) who are with you; and Allah, (alone), measures (regulates) night and day. He knows that you will not be able to reckon it (the time accurately) and hence, He has, turned forgivingly to all of you and hence, you may recite, from the *Quraan,* as much as you can, easily, do; He knows that there will be, among you, sick persons and there are others who travel seeking Allah's bounty and (there are yet) others who fight in Allah's cause and hence, you may recite what you can, easily, do from it; and you must perform the obligatory prayer and pay *zakaat* and lend a handsome loan to Allah; and, whatever good you will do for yourselves, you shall find it with Allah. He is the best and the greatest in reward and you must (keep) seeking forgiveness of Allah: Allah is, indeed, forgiving, merciful.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ
وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ
وَٱلنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَٱقْرَءُوا۟
مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ
وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ
ٱللَّهِ ۙ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ فَٱقْرَءُوا۟
مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ
وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم
مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ
وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾

SURATULMUDDATHTHIR (74)

The *Suratulmuddaththir* complements the preceding surah and continues its theme of warning the Makkan polytheists and their arrogant leaders more prominently and effectively. The Messenger, in the very first verse of the Surah, has, affectionately, been called the *Muddaththir* and enjoined to warn all and sundry, declare his *Rabb's* message patiently, shun all the impurities external as well as internal, and never consider his efforts too great in any way. If Makkan polytheists and their leaders persist in their arrogance, the Surah, then, proceeds, in the eighth, ninth, and tenth verses, to warn them and all the disbelievers of punishment on the Day appointed for the Judgement. The Surah, then, proceeds to give an image of the leadership the polytheists had, from the eleventh verse to the twenty-fifth verse. It is the image of arrogance, greed, obstinacy, hostility, and possessions to the exclusion of the needy. Without pondering the *Quraan,* this leadership used to term it magic or man's word. Hence, it must be punished in the Hell an image of which has been given from the twenty-sixth verse to the thirty-first verse which is parenthetical to the account of the Hell where these leaders shall be punished. This verse counters their ridicule of the Hell and the number of the angels appointed as keepers over it.

The Surah then, proceeds, from the thirty-second verse to the thirty-eighth verse, to affirm that the Hell, though hidden from man, is one of the greatest phenomena, like the Moon, day, and night, to warn man to exercise his choice aright or perish because everyone shall be judged by what one does. Those who exercise their choice aright __ the people blessed __ shall be among the gardens of bliss as given in the thirty-ninth and fortieth verses. From their gardens, they will talk to those in the Hell __ the criminals. The forty-second verse reports their question and the criminals' reply has been reported from the forty-third verse to the forty-seventh verse and the judgement on them has been reported in the forty-eighth verse.

The rest of the Surah exposes these leaders' aggressiveness born of inferiority complex. They could not find any fault in the Messenger or the message except their fear that their leadership and the system of exploitation of which they were the products shall give way. Hence, they have been called asses, mindless, and gluttonous, but arrogant, as the fifty-second verse unearths their vanity. The root of their repudiation lies in their fearlessness of the accountability in the afterworld. But the Messenger is no overseer. They are free to accept or reject the *Quraan.* Those who accept it shall, alone, deserve fearing Allah and guarding themselves against evils and forgiveness.

SURATULMUDDATHTHIR

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

1. O (the one lying) wrapped up in a blanket!
2. Stand up and warn (your people)
3. And proclaim your *Rabb's* greatness
4. And clean your clothes, (of dirt and impurities).
5. And keep away from the filth (of idolatory),
6. And you must not break (warning the people), thinking it to be excessive (more than necessary).
7. And for the sake of your *Rabb,* you must be patient (bearing pains and trials calmly).
8. So, when the trumpet is sounded,
9. That Day will, then, be a very trying (hard to endure) Day.
10. For the disbelievers not, at all, easy.
11. Leave Me and whom I have created alone,
12. And given him wealth abundantly,
13. And sons ever present (with him),
14. And smoothed (life) for him (with all the facilities).

سُورَةُ الْمُدَّثِّرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾

قُمْ فَأَنذِرْ ﴿٢﴾

وَرَبَّكَ فَكَبِّرْ ﴿٣﴾

وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾

وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

وَلَا تَمْنُن تَسْتَكْثِرُ ﴿٦﴾

وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾

فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ﴿١٢﴾

وَبَنِينَ شُهُودًا ﴿١٣﴾

وَمَهَّدتُّ لَهُ تَمْهِيدًا ﴿١٤﴾

15. Even then, he covets that I should add (further) to (his wealth and manpower).

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

16. Not at all: he has been obstinately opposed to Our verses.

كَلَّآ ۖ إِنَّهُۥ كَانَ لِـَٔايَٰتِنَا عَنِيدًا ﴿١٦﴾

17. I will, soon, impose a painful toil on him.

سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾

18. He thought and pondered.

إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾

19. Hence, cursed be he *(Waleed)* how he pondered (a plot to frustrate the Messenger)!

فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾

20. Again, cursed be he how he pondered (it)!

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾

21. Then, he looked (at the audience).

ثُمَّ نَظَرَ ﴿٢١﴾

22. Then, he frowned and scowled (contracted his brow to express his displeasure).

ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

23. Then, he turned back and displayed arrogance.

ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾

24. Then, he said, "This *(Quraan)* is nothing but magic transmitted (from the distant past).

فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾

25. This *(Quraan)* is nothing but man's word."

إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ﴿٢٥﴾

26. I will, soon, hurl him into (the scorching fire of) the Hell.

سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

27. And what do you know what the Hell is?

وَمَآ أَدْرَىٰكَ مَا سَقَرُ ﴿٢٧﴾

28. It will neither commiserate with nor spare (him)

لَا تُبْقِى وَلَا تَذَرُ ﴿٢٨﴾

29. (But, it is) going to scorch the skins.

لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

30. Over it (there are) nineteen (angels as keepers).

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا ۙ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۙ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾

31. And We have not made the keepers of the fire (of the Hell) but angels and We have not made their number but a trial for (those people) who disbelieve so that (those people) who were given the Book should believe firmly (hold it undoubtedly true) and (those people) who believe should rise in (the fervour and intensity of their) belief and (those people) who were given the Book and the believers must not doubt and so that (those people) who have a disease in their hearts and the disbelievers should say, "What does Allah will by this (strange) argument?" In this way, does Allah misguide whom He wills and guide whom He wills; and none knows your *Rabb's* armies but He Himself; and it (the above account of the Hell) is nothing but (a profound) admonition for man.

SECTION 2

كَلَّا وَالْقَمَرِ ﴿٣٢﴾

32. Not at all, by the Moon.

وَاللَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾

33. By the night when it withdraws.

وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٤﴾

34. By the morning when it brightens.

إِنَّهَا لَإِحْدَى الْكُبَرِ ﴿٣٥﴾

35. Indeed it (the Hell) is one of the greatest (phenomena),

نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾

36. A warning to man,

لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾

37. (A warning) to whoever, among you, would like to move forward (to the guidance) or fall back (from the guidance).

38. Everyone is held in pledge for what one does (what actions one performs in this world)	كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾
39. Except the people blessed.	إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾
40. They will be among the gardens, asking one another	فِى جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾
41. About the criminals. (They will ask them),	عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾
42. "What took you into the (scorching fire of) the Hell?"	مَا سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾
43. They will say, "We were not among those who used to perform the obligatory prayer	قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾
44. And we did not feed the poor.	وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾
45. And we used to indulge in small talk with (light and glib) talkers.	وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾
46. And we used to belie and deny the Day of Judgement	وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾
47. Till certainty (death) came to us" (suddenly).	حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ﴿٤٧﴾
48. Hence, no intercession of any intercessor shall benefit them.	فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾
49. Then, what is the matter with them that they turn a deaf ear to the admonition *(Quraan)*?	فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾
50. As if they were asses scared,	كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾
51. Running away from a lion.	فَرَّتْ مِن قَسْوَرَةٍۭ ﴿٥١﴾
52. But (the fact is that) every man, among them, intends that he should be given scriptures unfolded.	بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾

كَلَّا بَل لَّا يَخَافُونَ ٱلْآخِرَةَ ﴿٥٣﴾

53. Not at all: on the contrary, they do not fear (the punishment in) the afterworld.

كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾

54. Not at all, it (the *Quraan*) is (a profound) admonition.

فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾

55. Hence, whoever wishes may bear it in mind.

وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾

56. And they will not bear in mind except that Allah so wills; he (who bears in mind) is deserving of fearing Allah and guarding himself from evils and deserving of forgiveness.

SURATULQIYAAMA (75)

The *Suratulqiyaama* culminates the theme of warning to its highest. After contradicting polytheists' ridiculous effusions about the Resurrection and the Judgement, Allah swears by the Day of Resurrection in the first verse and by the self (conscience) reproaching man in the second verse. Both of them bear witness that the Last Judgement shall come to pass. Why Allah swears by them is that the former shall culminate in the manifestation of absolute justice done to all the human beings while the latter has the moral sense i.e. the ability to distinguish right and wrong. Justice means "the exercise of authority in the maintenance of right." Since moral sense is innate, the mind of man prefers right to wrong. But, in the world, it so happens that, swayed by passions, reason in man is blurred and it leads to the weakening of the moral sense. When it happens, wrong preponderates right and injustice becomes the order of the day. Justice suffers whereas it must not suffer. But, since it suffers in this world, the Creator of this cosmos, omnipotent and omniscient as He is, must compensate it and He shall do so on the Judgement Day. Hence, the absolute necessity of the Judgement Day. If it were not so, it would be unjust on the part of the Almighty Allah.

The Surah, then, proceeds to criticize and contradict polytheists and disbelievers' incredulousness of the Resurrection in the third verse. The fourth verse asserts that Allah has such power as to piece together the tips of their fingers not to speak of assembling their bones at the Resurrection. On the contrary, why they doubt of it is that they should be scot-free to do what they like. The Surah, from the sixth verse to the thirteenth verse, portrays the entire process of the Doomsday, the Resurrection, and the Judgement, when every man shall be told what he has been doing in this world. On that Day, his moral sense which he blurs and puts down in this world shall be free from all the restraints and compulsions and hence, it shall bear witness against him however excuses he may have advanced in this world to justify himself.

The verses from the sixteenth to the nineteenth are parenthetical. Since they were revealed to the Messenger in the early stage of his prophethood, his extraordinary eagerness for it has been restrained and he has been assured that the revelation of the *Quraan* is, entirely, Allah's responsibility. The Messenger must not hasten but follow His recitation patiently. As for the explanation of what is being revealed to him, that, too, is His responsibility. And in this way, his worry and burden were eased off.

The Surah, then, reverts to the fifteenth verse to pick up the thread of the argument and in its twentieth and twenty-first verses points out the root of man's error of judgement __ his love of the transient which so fully absorbs him that he does not care a fig for the afterworld __ the ultimate reality, the everlasting abode, and the eternal home. Hence, an image of the afterworld has been given in the next four verses. The twenty-second and twenty-third verses portray the joy of the righteous while the twenty-fourth and twenty-fifth verses depict the grief of the unrighteous. All the human beings shall divide, on the Judgement Day, into two categories __ the rewarded and the punished.

The Surah, then, contradicts disbelievers' notion that man, after his death, will end his life's journey with nothing beyond. From the twenty-sixth verse to the thirtieth verse, the Surah gives the image of a disbeliever who, as the thirtieth verse specifies, shall go to his *Rabb* for accountability. From the thirty-first verse to the thirty-third verse the conduct of such a disbeliever has been portrayed and the next two verses pronounce curse against such a disbeliever. The Surah, finally, from the thirty-fifth verse to the fortieth verse, asks every disbeliever whether it stands to reason that, man, after being given such a wonderful mind, moral sense, the power of speech, and supremacy in the cosmos, will go scot-free and not be held accountable for what he does and why he does though Allah creates and develops him from a mere spermatozoon into a thinking and acting being. The Eternal Who causes such a growth shall, certainly, resurrect man and hold him accountable for his actions.

SURATULQIYAAMA

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

1. No, (what disbelievers think is wrong). I swear by the Day of Resurrection (the rising again to life of all the human dead before the Last Judgement).
2. And no, I swear by the self (conscience) reproaching (blaming and criticizing man).
3. Does man (a disbeliever) think that We shall not assemble his bones (on his rising again to life)?
4. Yes, (why not)? We possess absolute power over piecing together the tips of his fingers.
5. On the contrary, man wants to belie and deny (the Resurrection and the Judgement coming) before him.
6. He asks, "When will the Day of Resurrection come to pass?"
7. (It will come to pass) when eyes are dazzled,
8. And the Moon loses her shine,
9. And the Sun and the Moon are collected (brought together).
10. Man will say, on that Day, "Where shall I flee" (seek safety by fleeing)?
11. Not at all, there will be no refuge (for him).

سُورَةُ القِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

أَيَحْسَبُ الْإِنسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ ﴿٣﴾

بَلَىٰ قَادِرِينَ عَلَىٰ أَن نُّسَوِّيَ بَنَانَهُ ﴿٤﴾

بَلْ يُرِيدُ الْإِنسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ﴿٦﴾

فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

وَخَسَفَ الْقَمَرُ ﴿٨﴾

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ﴿١٠﴾

كَلَّا لَا وَزَرَ ﴿١١﴾

12. To your *Rabb,* on that Day, shall be the halt (a temporary stop for accountability),

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾

13. Man will be told, on that Day, what (actions) he does and delays (doing).

يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

14. On the contrary, man is a witness against himself,

بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾

15. Though, however (false) excuses he may advance (to justify himself).

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾

16. (Before the revelation ends, O Messenger)! You must not move your tongue with it (the recitation of the *Quraan*) in order to hasten with it (in learning it).

لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾

17. Indeed, on Us is binding its collection (its retention in your heart) and its recitation.

إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾

18. Hence, when We recite it, you must follow its recitation.

فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾

19. Then, on Us is binding its explanation.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

20. Not at all, on the contrary, you love the transitory world,

كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾

21. And leave (abandon) the afterworld.

وَتَذَرُونَ ٱلْءَاخِرَةَ ﴿٢١﴾

22. (There will be) faces, on that Day, blooming and bright (with joy),

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾

23. Looking at their *Rabb.*

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

24. And (there will be) faces, on that Day, wearing a scowl.

وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ ﴿٢٤﴾

25. They will be convinced that the disaster, breaking their backbone, shall be inflicted on them.

تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

26. Not at all, when (life) reaches his collarbone,

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾

27. And it is said, "Is there any charmer?"

وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾

28. And he (the dying man) believes that it is (the time of his) parting (from this world).

وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾

29. And his one leg is joined with the other leg.

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

30. To your *Rabb,* on that Day, will be the departure.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

SECTION 2

31. So, neither does he accept (the Judgement) as true nor does he perform the obligatory prayer.

فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾

32. But he belies and denies (it) and turns away.

وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾

33. Then, he goes back home (the members of his family) conceitedly.

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ﴿٣٣﴾

34. Woe to you and then, woe to (such a man)!

أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾

35. Again, woe to you and then, woe to (such a man)!

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٥﴾

36. Does man think that he will be left scot-free* (without accountability after being resurrected)?

أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾

37. Is he not a (mere) spermatozoon of the semen ejaculated into (the womb)?

38. Then, it turns into an embryo, and then, He develops (him), and then, He composes (him proportionately and harmoniously).

39. Then, He makes, from it, a pair — male and female.

40. Does such (omnipotence not prove that) He possesses power over resurrecting the dead? (Yes, it does because Allah is free from all the imperfections.)

* ***Scot-free*** *connotes 'without punishment or harm / completely free from obligation, harm, or penalty'*

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾

أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

SURATULINSAAN (76)

The *Suratulinsaan* or the *Suratuddahr* is the thematic expansion or elucidation of the preceding surah which ends after asking three questions to a disbelieving man, the last being if Allah is not powerful to resurrect the dead which is about the future. The *Suratulinsaan* picks up the theme and in the very first verse asks him if there has not come about a period of infinite time on man when he was not anything worth mentioning and it is related to his past. In between the two, human life or human civilization is a matter of duration which cannot be determined by anyone except Allah Who creates man with all His omnipotence, omniscience, and infinite wisdom with a mind, moral sense, and the five senses from a spermatozoon as given in the second and third verses to see how he uses his faculties and powers, whether he is grateful to Allah for the grant of those faculties and uses them aright and does good or he is ungrateful to Him and makes a wrong use of those faculties and does evil, giving rise to exploitation of man by man ending in universal disorder, wrong, and corruption. Naturally, both of them, justice demands, must not have the same treatment. Hence, the third verse warns all the ungrateful of punishment and the fourth verse starts announcing the reward of the grateful and continues up to the twenty-third verse. The narration is as sensuously pleasing as human speech can bear and it is an image of the Heaven.

The Surah, finally, proceeds to console the Messenger and exhort him to adhere to his *Rabb's* judgement and not listen to polytheists, from the twenty-fourth verse to the thirty-first verse. He is enjoined to remember his *Rabb* and seek strength in prayer at night. The *Quraan* is the admonition. Whoever seeks guidance may seek it freely from it. Their besetting sin, the love of the world, however, prevents them from taking notice of the Day when absolute justice shall be dispensed to all after being resurrected.

SURATULINSAAN

سُورَةُ الْإِنسَٰنِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

هَلْ أَتَىٰ عَلَى الْإِنسَٰنِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾

1. Has there passed a period of (infinite) time on man when he was not anything worth being mentioned? (Yes, there has.)

إِنَّا خَلَقْنَا الْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا ﴿٢﴾

2. Indeed, We create man from a (mere) spermatozoon (male gamete) coalescing with (a female gamete or ovum) so as to test him and hence (for this purpose), We make him (capable of) hearing and seeing. (We grant him senses to enable him to reach intelligent conclusions.)

إِنَّا هَدَيْنَٰهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

3. We guide him to the (right) path (giving him free choice) whether he is thankful (obeys Allah) or thankless (disobeys Allah).

إِنَّا أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۠ وَأَغْلَٰلًا وَسَعِيرًا ﴿٤﴾

4. Indeed, We have, (already), prepared, for disbelievers, chains and shackles and a blazing fire.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

5. The virtuous and obedient shall drink, from such a wine as will have a blending of the Camphor __

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

6. A spring from which Allah's servants (rendering him exclusive obedience) shall drink. They will make it (its waters) gush into such watercourses (as they please).

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿٧﴾

7. (In this world) they redeem (their) vows and fear the Day the evil effects of which will be widespread.

8. And they serve food, for His love / in spite of its love, to a poor person and an orphan and a prisoner. (When they do so, they say),

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

9. "Indeed, we feed you for the sake of Allah, seeking neither any reward nor thank from you.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾

10. We fear, from our *Rabb,* the Day, grim (fierce, stern, and ghastly) and inauspicious" (distressingly unfavourable).

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾

11. Hence, Allah will save them from the evil effects of such a day and grant them freshness and joy

فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾

12. And reward them a garden and silken clothes because they have been suffering patiently (in the world).

وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ﴿١٢﴾

13. They will be reclining in it (against pillows) on thrones: they will neither see (experience), in it, (the scorching heat of) the sun nor the biting cold (of the winter).

مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾

14. And its shades (the shades of trees) will be bending over them closely and its bunches of grapes (and other fruit) will be hanging low (over-head) drooping downwardly.

وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾

15. And among them shall be passed round, vessels made of silver and cups that will be of crystal glass,

وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ﴿١٥﴾

16. Crystal glass made of silver __ they (waiters) will have filled them to measure (an adequate or due portion).

قَوَارِيرَا۠ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾

17. And in it (the garden) they shall be given to drink such a wine as shall have a blend of ginger,

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾

18. A spring in it (the garden), called the Salsabeel.

عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾

19. And eternal youths shall wait on them: when you see them, you will take them for pearls scattered.

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾

20. And when you see over there, you will see (everywhere) heavenly bliss and great dominion.

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

21. On them will be (put) clothes of green fine silk brocade and silken garments embroidered with gold and they will be adorned with bracelets made of (transparent) silver and their *Rabb* will give them to drink a purified wine.

عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

22. (They will be told), "This (bliss) is, certainly, for you as a reward and your endeavour has been acknowledged."

إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾

SECTION 2

23. Indeed, We have revealed the *Quraan* to you, revealing it portion by portion.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا ﴿٢٣﴾

24. Hence, you must resolutely adhere to your *Rabb's* judgement and not listen to any criminal or any disbeliever among them.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾

25. And you must mention your *Rabb's* name in the morning and in the evening.

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

26. And you must prostrate yourself to Him during a part of the night and declare Him free from imperfections nightly for a long time.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾

إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾

27. Indeed, they love the transitory world and disregard a hard (difficult to endure) day (coming) ahead of them.

نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴿٢٨﴾

28. We have created them and made their frame strong and whenever We will, We can replace (them) with (other people) like them.

إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٢٩﴾

29. Indeed, this *(Quraan)* is (a profound) admonition and hence, whoever wills (chooses) may take (choose), a path to his *Rabb*.

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾

30. And you cannot will (anything) unless Allah wills; Allah has, indeed, knowledge, wisdom.

يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

31. He admits whom He wills into His mercy; and (as for) the wrongdoers, He has prepared a grievous punishment for them.

SURATULMURSALAAT (77)

The *Suratulmursalaat* resembles the *Suratuḍḍariyaat* in its oaths, the *Suraturraḥmaan* and the *Suratulqamar* in the repetition of a core verse for admonition and warning, and the preceding surahs in summing up their theme to warn the Makkan polytheists and their arrogant leaders who would not listen to reason.

The Surah, from the first verse to the sixth verse, swears by the winds and, in the seventh verse, affirms, as a warning, that what they are being threatened __ the Judgement Day __ shall come to pass and it shall bring nothing but woe to all the people who belie and deny it as reported in the fifteenth verse. Between the seventh verse and the fifteenth verse, the Surah gives an image of the Doomsday from the eighth verse to the fourteenth verse, when stars, billions and billions as they are, lose brightness, the space, vast as it is, splits up, and the mountains are smashed up. Hence, the present cosmos shall cease to exist and then, the afterworld shall come into existence. All the human beings shall be resurrected for accountability and all the prophets and messengers shall stand as witnesses before Allah. Judgement __ absolute justice __ shall, then, be pronounced among all of them. Reward __ Heaven, punishment __ Hell, shall be apportioned according to their deserts.

As for the winds, their vital importance has, already, been shown in the presentation of the theme of the *Suratuḍḍariyaat.* Winds may develop into storms, cyclones, hurricanes, and typhoons of differing velocities. The *Quraan* is not a treatise on science. It is the book of guidance. But the natural phenomena, mentioned throughout the *Quraan,* are in accord with the proven facts of science. Nevertheless, the winds were employed by Allah as the instrument of punishment to wipe out Noah's people as given in the fourteenth verse of the *Suratul `ankaboot* ..... "a typhoon seized them." The eleventh and twelfth verses of the *Suratulqamar* explain it further. Similarly, Lot's people were wiped out as given in the thirty-fourth verse of the *Suratulqamar.* "We sent a strong wind scattering pebbles against them." The `Aad, Hood's people were, also, wiped out similarly as given in the nineteenth verse of the *Suratulqamar.* "We sent an intensely cold violent wind against them." Pharaoh's people were also punished in the same way as the one hundred and thirty-third verse of the *Suratula `raaf* says, "We sent a typhoon against them." Hence, the *Quraan* mentions them to draw the attention of its listeners to the moral law operating in the cosmos along with the physical law that binds it. The winds are a manifestation of the atmosphere enveloping the Earth. If they did not exist, there would be no clouds, no rain, no vegetation, and no life. The Omnipotent, the Omniscient, the Almighty Allah Who has created man with a mind, moral sense, the power of speech and the five senses, and made the entire cosmos serviceable for him, must have some moral law for man besides the physical law. If man has moral sense i.e. the ability to distinguish right and wrong, it must find expression into moral law, the law that the authority of an individual as well as a society must be exercised to maintain right and put down wrong. It is justice and justice is the law that Allah wants man to promote in individual and social life. But man's moral sense is, most often, blurred and, instead of right prevailing, wrong prevails in this world. Tyrants flourish, exploiters prosper, murderers go unpunished, and persecutors thrive. If this world were the ultimate reality

with nothing beyond, it means that tyranny, exploitation, persecution, and injustices of all kinds can and must be indulged in with impunity for there is no restraint on man. The *Quraan,* on the contrary, asserts that the Judgement Day shall come to hold all men accountable for their actions. Hence, if justice is not dispensed in this world, it shall be done in the world to come. Those who do wrong shall be punished. Those who do right shall be rewarded. The more this principle of reward and punishment is inculcated in the individual and the society as the most inescapable reality, the more justice shall flourish and injustice decline. The winds bear witness that their Maker shall hold man accountable for having benefited from them fully but not submitted himself to Him to be guided by the moral law. The messengers and prophets who have, through the ages past, been instructing man to submit himself to Him in all the spheres of life to bring heaven upon earth, shall, also, bear witness on the Judgement Day that they had communicated what they had been entrusted with as reported in the eleventh verse.

All those peoples who had been belying and denying the Judgement Day were wiped out for such is the criminals' punishment in this world. The fifteenth verse occurs in the Surah ten times to stress the punishment in the world to come on the Judgement Day. Its recurrence has a rhythmic pattern and stylistically, the repetition of the verse fills the hearts of the listeners of the Surah with the fear of retribution to chasten them into submission and eventual discipline.

The Surah, from the twentieth verse to the twenty-third verse stresses Allah's providence for man who must, as a necessary consequence of his birth from a mere spermatozoon in the semen, __ contemptible water __ growth and maturity, be thankful to Him and submit himself to Him. But whoever does not do so must, then, be punished. In fact, the twenty-fourth verse threatens him to do so. Here, the Surah turns, thematically, to the second and third verses of the *Suratulinsaan* and the thirty-seventh, thirty-eighth, and thirty-ninth verses of the *Suratulqiaama.*

The Surah, then, proceeds, from the twenty-fifth verse to the twenty-seventh verse, to stress Allah's providence for man on the Earth which is his womb as well as his grave. All men spring from her and die in her. Hence, they shall, on the Judgement Day, rise from her (the Earth) for accountability. While they are alive they benefit from mountains, rivers, lakes, plains, minerals, plants, cereals, and animals. Will the Omnipotent and the Omniscient Allah, the Almighty, not ask them whether they had benefited from her rightly or wrongly? If He did not, would the righteous and the wrongdoers in this world, be treated alike? If it happened, it would be against all canons of justice. Hence, the Surah asserts that the belying and denying __ wrongdoers __ shall, on the Judgement Day, be woeful and woebegone.

The Surah, therefore, from the twenty-ninth verse to the fortieth verse, portrays the plight of all the belying and denying from the ages past till the Doomsday. They shall be herded into the Hell after the Judgement. On the contrary, the fearing shall be

among the shades and springs enjoying themselves as portrayed from the forty-first verse to the forty-fourth verse of the Surah. The lot of the belying and denying, shall, on the contrary, be the Vayl __ a valley in the Hell. They have, finally, in the forty-sixth verse, been threatened as criminals and, in the forty-seventh verse, again, told of their habitation as such because when they are told to bow down before Allah, they refuse to do so. Hence, they must be punished for it in the Hell. The last verse, ironically, asks the Messenger, only to console him in his distress, in which message other than the *Quraan* they will, then, believe.

SURATULMURSALAAT

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

1. By the winds sent to confer benefits (rain).
2. Then, (by) the winds blowing in gales.
3. And (by) the winds scattering (clouds).
4. Then, (by) the winds parting (clouds).
5. Then, (by) the winds casting admonition into (the hearts of human beings)
6. Either of seeking pardon or taking a warning.
7. Indeed, what you are being threatened with shall come to pass.
8. Hence, when the stars are rendered lustreless,
9. And when the heaven is split up,
10. And when the mountains are smashed to pieces,
11. And when the messengers are assigned a time (to assemble for witness, Judgement shall take place).
12. For which day is it being postponed?
13. For the Judgement Day.
14. And what do you know what the Judgement Day is?

سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾

فَالْعَاصِفَاتِ عَصْفًا ﴿٢﴾

وَالنَّاشِرَاتِ نَشْرًا ﴿٣﴾

فَالْفَارِقَاتِ فَرْقًا ﴿٤﴾

فَالْمُلْقِيَاتِ ذِكْرًا ﴿٥﴾

عُذْرًا أَوْ نُذْرًا ﴿٦﴾

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ﴿٧﴾

فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾

وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾

وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾

وَإِذَا الرُّسُلُ أُقِّتَتْ ﴿١١﴾

لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

لِيَوْمِ الْفَصْلِ ﴿١٣﴾

وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ﴿١٤﴾

15. Woe (ruinous trouble, misfortune, and affliction) betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٥﴾

16. Have We not wiped out the peoples of old?

أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾

17. And then, made the peoples succeeding (them) follow them?

ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ ﴿١٧﴾

18. So do We do by the criminals.

كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾

19. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٩﴾

20. Do We not create you from contemptible water (a spermatozoon in the semen)?

أَلَمْ نَخْلُقكُّم مِّن مَّاءٍ مَّهِينٍ ﴿٢٠﴾

21. Then, We keep it (a spermatozoon) in a strong receptacle (womb)

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾

22. Till the term (of pregnancy) appointed (by Us).

إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾

23. Hence, We determine (the term) and how excellent determinator We are!

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾

24. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾

25. Have We not made the Earth a receptacle (sufficient to contain)

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾

26. The living (on the surface) and the dead (under the surface)?

أَحْيَاءً وَأَمْوَاتًا ﴿٢٦﴾

27. And We have rooted lofty mountains into her (surface) and given you to drink sweet water.

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُم مَّاءً فُرَاتًا ﴿٢٧﴾

28. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾

29. Go towards what you used to belie and deny.

انطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾

30. Go towards the three branched shade (of the dense smoke coming from the Hell),

انطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ﴿٣٠﴾

31. (Affording) neither any shady (place) nor availing against the flames (of the Hell).

لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾

32. It will be casting sparks like castles,

إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾

33. As if they were tawny camels (running rapidly)

كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾

34. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾

35. This is the Day, when they will neither speak,

هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾

36. Nor shall they be permitted to apologize (for their worldly crimes).

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾

37. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٧﴾

38. This is the Judgement Day: We have assembled you and all (the peoples) preceding (you).

هَٰذَا يَوْمُ ٱلْفَصْلِ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ﴿٣٨﴾

39. Hence, if you have any device, you may, then, devise (your escape from the punishment).

فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾

40. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٠﴾

SECTION 2

41. The fearing shall be among (cool) shades and springs

إِنَّ ٱلْمُتَّقِينَ فِى ظِلَٰلٍ وَعُيُونٍ ﴿٤١﴾

42. And the fruit from which they will long for. (They will be told),

وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾

43. "Eat and drink freely enjoying (wholesome foods as a reward) for what you used to do" (in the world),

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

44. So do We reward the beneficent.

إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٤٤﴾

45. Woe betide, on that Day, the belying and denying! (They are, then, warned),

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾

46. "Eat and enjoy yourselves a little, you are, certainly, criminals."

كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾

47. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾

48. And when they are told to bow down (to Allah in prayer), they do not bow down.

وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ ﴿٤٨﴾

49. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾

50. Hence, in which (other) Word after it (the *Quraan*) will they believe?

فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾

SURATUNNABAA' (78)

The *Suratunnabaa'* complements and elucidates the *Suratulmursalaat.* The Surah forthrightly affirms, in the seventeenth verse, that the Judgement Day, mentioned in the *Suratulmursalaat,* has, already, been appointed. The Surah dismisses all the doubts and misgivings of the then Makkan disbelievers as unfounded. It calls the Resurrection as the great news and threatens them in the fourth and fifth verses. From the sixth verse to the seventeenth verse, the Surah presents ten natural phenomena to convince them that Allah Who can create such tangibles can also create what appears to them intangible. And then, comes the seventeenth verse to set at rest all their vague questionings. To accentuate it, the Surah proceeds, from the eighteenth verse to the twenty-eighth verse, to give them an image of the Day with all its horrors. The twenty-ninth verse warns them of recording their words and deeds and the thirtieth verse, further, warns them of continuing addition to their punishment in the Gehenna (Hell) which lies in wait for them.

The Surah, then, proceeds, from the thirty-first verse to the thirty-sixth verse, to give an image of how the fearing will be rewarded by Allah. The Surah, finally, proceeds, from the thirty-seventh verse to the fortieth verse, to give yet another image of the Judgement itself, when angels, standing in array along with Gabriel, will not intercede for anyone with Allah, the *Rabb* of the cosmos. The fortieth verse accentuates the warning all the more as the Day of their punishment has drawn near and hence, on that Day, every disbeliever shall repent of his belying and denying the Day but in vain.

SURATUNNABAA'

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

1. What are they questioning one another about?
2. About the great (momentous) information?
3. About which they disagree among themselves?
4. Not at all, they shall, soon, come to know (that they are wrong).
5. Again, not at all, they shall, soon, come to know (that the Judgement Day shall come).
6. Have we not made the Earth a smooth resting place?
7. And, (have we not made) the mountains, stakes?
8. And We have created you in pairs,
9. And made your sleep a rest for the body,
10. And made the night a screen (hiding everything),
11. And made the day, affording time to earn a living,
12. And built, above you, seven firm (securely and solidly fixed heavens),
13. And made (the Sun) an incandescent (hot and bright) lamp.

سُورَةُ النَّبَإِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

عَنِ النَّبَإِ الْعَظِيمِ ﴿٢﴾

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ﴿٦﴾

وَالْجِبَالَ أَوْتَادًا ﴿٧﴾

وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

14. And We send, from the clouds, water falling copiously,

وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾

15. So that We should bring forth, by it, grain and vegetation,

لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾

16. And luxuriant gardens.

وَجَنَّٰتٍ أَلْفَافًا ﴿١٦﴾

17. Indeed, the Day of Judgement has, already, been appointed __

إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ﴿١٧﴾

18. The Day when the trumpet is sounded, all of you shall come (out of your graves) by troops.

يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾

19. And the heaven shall be opened and hence, it will be gates (upon gates).

وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾

20. And the mountains shall be moved and hence, they shall turn into mirages.

وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

21. In fact, the Hell lies in ambush,

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

22. As a place of return for those exceeding in doing wrong and committing sins. (They shall)

لِّلطَّٰغِينَ مَـَٔابًا ﴿٢٢﴾

23. Remain in it for a long stretch of time,

لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾

24. Tasting neither any coolness nor any drink in it

لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

25. Except boiling water and purulent matter (pus).

إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾

26. (Hence, they will have) a suitable requital (because)

جَزَآءً وِفَاقًا ﴿٢٦﴾

27. They do not fear the accountability (of their actions)

إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

28. And belie and deny Our verses, belying and denying (them wholly),

وَكَذَّبُوا۟ بِـَٔايَٰتِنَا كِذَّابًا ﴿٢٨﴾

29. Though We count and preserve everything (what they say and do in the world) as a record.

وَكُلَّ شَيْءٍ أَحْصَيْنَٰهُ كِتَٰبًا ﴿٢٩﴾

30. (On entering the Hell, they will be told), "Hence, taste (the fruits of your misdeeds) because We will not add to you but punishment."

فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

SECTION 2

31. The fearing shall have success,

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

32. Walled gardens and grapes,

حَدَآئِقَ وَأَعْنَٰبًا ﴿٣٢﴾

33. And full-bosomed virgins matching in ages,

وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾

34. And cups brimming with wine.

وَكَأْسًا دِهَاقًا ﴿٣٤﴾

35. They will neither hear any nonsense nor any falsehood in them (gardens)

لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾

36. As a reward on the part of your *Rabb* __ a gift granted generously__

جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾

37. The *Rabb* of the heavens and the Earth and what is between both (of them), the Most Gracious (Allah) Whom they shall not dare address

رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ ۖ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

38. On the Day, when Gabriel and the angels stand in array, they (human beings) shall not speak except whom the Most Gracious (Allah) permits and he says (what is) right.

يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾

39. Such a day is a certainty and hence, whoever wishes may take, on returning (to the afterworld), an abode (an eternal home) with his *Rabb.*

ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾

إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ
مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

40. Indeed, We warn you against a punishment drawing near: on that Day, a man will perceive what both of his hands do (in the world) and a disbeliever will say, "Would that I were (as insensate as) the earth!"

SURATUNNAAZI`AAT (79)

The *Suratunnaazi`aat* continues the theme of warning the Makkan polytheists of the great catastrophe mentioned in the thirty-fourth verse. In the preceding Surah, an image of the angels, standing in array along with Gabriel on the Judgement Day, has been given to contradict polytheists' mistaken view that they will intercede for them with Allah if they are, at all, faced with any eventuality and hence, they used to worship them as His daughters. In this Surah, the angels have been shown as His functionaries rather than daughters strictly obeying Him in the execution of His commands. Hence, in the first five verses of the *Suratunnaazi`aat* Allah swears by the angels who execute His commands throughout the cosmos now but they shall, instead of interceding for anyone with Him, execute His commands to bring about the Resurrection for accountability of all the human beings born till the Doomsday. Hence, the Surah, from the sixth verse to the ninth verse, presents an image of the two blasts of the trumpets and the attendant circumstances for the disbelievers who, as shown from the tenth to the twelfth verses, question its occurrence. The thirteenth and fourteenth verses reply to them that it shall happen in a twinkle.

The Surah, then, proceeds, from the fifteenth verse to the twenty-sixth verse, to warn the Makkan polytheists by narrating the story of Pharaoh who had, in his arrogance, refused, like them, to submit himself to Allah and obey His messenger. Hence, Pharaoh and his followers were punished in this world and they shall, further, be punished in the world to come. There is a lesson for them in such a story.

The Surah, then, addresses the Makkan polytheists directly from the twenty-seventh verse to the thirty-third verse to stress His omnipotence and providence for them in this world.

The Surah, again, picks up the thread of the argument for the Resurrection for accountability that shall come about in a twinkle given in the fourteenth verse and asserts in the thirty-fourth verse that when the catastrophe befalls, they shall realize what they have been striving for. From the thirty-sixth verse to the forty-first verse, the Surah portrays the punishment of disbelievers in the Hell and the reward of believers in the Paradise.

The Surah, finally, replies to disbelievers' query regarding the time of the Hour of Resurrection through the Messenger from the forty-second verse to the forty-sixth verse. The Messenger is, not only, consoled in his distress for the Makkan polytheists, but also, told that he is a warner like Moses and as Pharaoh did not listen to him and perished, similarly these polytheists shall meet Pharaoh's fate if they do not listen to him. The twenty-sixth and the forty-fifth verses have the same ring and the same message. The last verse gives them an image of the briefness of the worldly life to suggest to them that for such a brief existence, they are bent on sacrificing eternal life.

SURATUNNAAZI`AAT

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

وَالنَّازِعَاتِ غَرْقًا ﴿١﴾

1. By (the angels) who take out the lives of the wicked violently.

وَالنَّاشِطَاتِ نَشْطًا ﴿٢﴾

2. By (the angels) who draw out the souls of the blessed gently.

وَالسَّابِحَاتِ سَبْحًا ﴿٣﴾

3. By (the angels) who swim (through the cosmos) gliding.

فَالسَّابِقَاتِ سَبْقًا ﴿٤﴾

4. Then, they run on, racing (in obedience to Allah's call).

فَالْمُدَبِّرَاتِ أَمْرًا ﴿٥﴾

5. Then, they execute (Allah's) command.

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾

6. (You must fear) the Day (when the explosion at) the first sounding of the trumpet quakes (the Earth violently destroying all and)

تَتْبَعُهَا الرَّادِفَةُ ﴿٧﴾

7. The second sounding of the trumpet follows it (with another violent quake raising all the dead).

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾

8. (There will be persons whose) hearts, on that Day, will be throbbing violently.

أَبْصَارُهَا خَاشِعَةٌ ﴿٩﴾

9. Their eyes (will be) downcast.

يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾

10. (Now) they say, "Shall we, really, be brought back to our former states" (brought to life again for accountability)?

أَإِذَا كُنَّا عِظَامًا نَّخِرَةً ﴿١١﴾

11. (Will it happen to us), "when we have wasted and decayed into crumbling bones?"

12. (On being told that it would happen), they said, "This return (coming to life again) will, then, (result in) a great loss."

قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾

13. So, it will, only, be a single blast (at the second sounding of the trumpet).

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

14. And then, all of a sudden, they (all the human beings) will find themselves upon the plane surface (of the Earth).

فَإِذَا هُم بِالسَّاهِرَةِ ﴿١٤﴾

15. Has Moses' story reached you,

هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿١٥﴾

16. When his *Rabb* called for (ordered) him in the sacred Valley, *Tuwa?*

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

17. (He said), "Go to Pharaoh (for) he has exceeded his authority in doing wrong and committing sins.

اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾

18. Then, tell him, 'Would you like to be purified?

فَقُلْ هَل لَّكَ إِلَىٰ أَن تَزَكَّىٰ ﴿١٨﴾

19. And shall I guide you to your *Rabb* so that you fear.'" (Allah)?

وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾

20. Then, he (Moses) showed him the greatest miracle (of his staff).

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾

21. But he (Pharaoh) denied and belied (Moses) and disobeyed (him).

فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾

22. Then, he (Pharaoh) turned his back, striving (against him).

ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾

23. Then, he gathered up (his people) and proclaimed (proudly),

فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾

24. Saying, "I am your highest *Rabb*."

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾

25. Then, Allah seized him in an exemplary punishment of the afterworld and the preceding (this world).

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾

26. Indeed, there is a lesson in such (a story) for whoever fears (Allah).

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾

SECTION 2

27. Are you harder (more difficult) to create or the heaven? (Allah) has made it.

ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا ﴿٢٧﴾

28. He raised up its roof and then, composed it (proportionately and harmoniously).

رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾

29. And He darkened its night and took out its daylight.

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾

30. And (as for) the Earth, He levelled her afterwards.

وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾

31. He took out of her (the Earth) her water and her pasture (vegetation).

أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾

32. And the mountains, He rooted (fixed) them (firmly).

وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾

33. Provisions for you and for your cattle (grazing livestock).

مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾

34. Hence, when the greatest catastrophe visits,

فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ﴿٣٤﴾

35. On that Day, man shall remember what he strives for (in this world).

يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾

36. And the blazing fire of (the Hell) shall be exposed (opened to view) for (those people) who shall see (experience it).

وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾

37. Then, as for (the man) who exceeds the proper bounds,

فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾

38. And prefers the life of this world,

وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾

39. Shall, consequently, have the blazing fire of (the Hell) as the abode (eternal home).

فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾

40. And as for (the man), who fears standing before his *Rabb* and restrains (his) self from passions (base desires),

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾

41. Shall, consequently, have the Paradise as the abode (the eternal home).

فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾

42. They ask you about the Hour of Resurrection when it will come to pass.

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾

43. What have you (to do) with mentioning (the time of) its (occurrence)?

فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾

44. Towards your *Rabb* turns its end (the determination and the knowledge of its occurrence).

إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾

45. You are, only, a warner to whoever fears it.

إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾

46. The Day when they see it, (they will think) as if they had not stayed (in this world) but for an evening (the end part of the day) or its morning (the early part of the day).

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

SURAH `ABASA (80)

The Surah *`Abasa* continues the theme of warning the Makkan polytheists in pursuance of the forty-fifth verse of the preceding Surah and, in the first instance, warns the warner himself for a minor lapse in that the Messenger must not discriminate between the high and the low. The Surah opens with Allah reproving the Messenger at his disregard shown to *`Abdullah,* the son of *Maktoom,* one of his blind companions, from the first verse to the tenth verse and guides him aright. At that time, the Messenger was busy with some influential Makkan leaders and the poor man, unwittingly, happened to interrupt him. The Messenger was visibly annoyed at it as the very first verse portrays. It occasioned Allah's reproof which the Messenger accepted gracefully and did not feel shy of transmitting it. It is in itself a proof, loud and clear, how honest and truthful the Messenger was. But, between the lines, the warning has been directed towards the leaders of the Makkan polytheists for, in their arrogance, they looked down upon the poor and the weak and claimed more of his attention without believing in the message of Islam __ fraternity, equality, and liberation from the exploitation of man by man.

The Surah, then, proceeds, from the eleventh verse to the sixteenth verse, to state the nature of the *Quraan* which angels, mentioned from the first verse to the fifth verse of the *Suratunnazi'aat,* as His functionaries, guard, and preserve. The sixteenth verse qualifies them further.

The Surah, then, proceeds, from the seventeenth verse to the twenty-third verse, firstly, to point out a disbelieving man's ingratitude in not acknowledging such a sublime book and abiding by it to raise himself to sublimity while Allah has, from a mere spermatozoon out of a billion spermatozoa, developed him into full manhood with innumerable facilities and opportunities and, secondly, tell him that he shall be raised after his death to be held accountable for all the facilities and opportunities that he has been provided with before death. The twenty-third verse follows naturally. When man is thankless and forgets accountability, he does not do what Allah commands him and hence, he chooses his own perdition.

The Surah, then, calls man's attention, from the twenty-fourth verse to the thirty-second verse, to His providence __ protective care __ for him. Why has Allah given him such blessings? Is it in vain? Will He not hold him accountable for them? Will his death be the end of his life's journey? The Surah, from the thirty-third verse to the forty-second verse, portrays the world to come when everyone shall, individually, be held accountable for his actions. His freedom of action in this world shall be evaluated, his actions thoroughly examined, and reward and punishment apportioned to him according to his deserts. The thirty-eighth and thirty-ninth verses present an image of joy and success and, from the fortieth verse to the forty-second verse, the Surah presents an image of utter failure. Such is the warning to disbelievers and evildoers.

SURAH `ABASA

سُورَةُ عَبَسَ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. (The Messenger) frowned (on him) and turned to face (in another direction)

عَبَسَ وَتَوَلَّىٰ ﴿١﴾

2. That (because) there came to him a blind man.

أَن جَاءَهُ الْأَعْمَىٰ ﴿٢﴾

3. And what do you know he may grow in purity?

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ ﴿٣﴾

4. Or he may receive admonition and hence, (such) admonition may benefit him.

أَوْ يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَىٰ ﴿٤﴾

5. As for one who dispenses (with the guidance),

أَمَّا مَنِ اسْتَغْنَىٰ ﴿٥﴾

6. To him you pay attention,

فَأَنتَ لَهُ تَصَدَّىٰ ﴿٦﴾

7. Though there is no blame on you that he does not cleanse himself (of sins).

وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾

8. And as for one who comes to you running (to seek guidance)

وَأَمَّا مَن جَاءَكَ يَسْعَىٰ ﴿٨﴾

9. And he fears (Allah),

وَهُوَ يَخْشَىٰ ﴿٩﴾

10. You turn your attention away from him.

فَأَنتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾

11. Not at all, it (the *Quraan*) is, indeed, a (profound) admonition.

كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾

12. Whoever wishes may, then, bear it in mind (and let himself be admonished).

فَمَن شَاءَ ذَكَرَهُ ﴿١٢﴾

13. (The *Quraan* is contained) in scriptures, exalted

فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾

14. Sublime, purified.
15. In the hands of writers (angels),
16. Honourable and dutiful.
17. Cursed be man! How thankless he is!
18. (Does he realize) what thing He creates him from?
19. He creates him from a sperma-tozoon (in the semen) and, then, determines him (his value, worth and nature).
20. Then, He facilitates the course (of his life) for him.
21. Then, He makes him die and then, He makes him go into his grave.
22. Then, whenever He wills, He shall raise him from the dead (bring him to life again).
23. Not at all, he does not carry out what He commands him.
24. Hence, let man look at (consider) his food.
25. We pour down water with a downpour.
26. Then, We cleave the earth (with an astonishing) cleft.
27. Then, We cause grains to grow in it (throughout the Earth)
28. And grape (vines) and vegetables,

مَّرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾
بِأَيْدِي سَفَرَةٍ ﴿١٥﴾
كِرَامٍ بَرَرَةٍ ﴿١٦﴾
قُتِلَ الْإِنسَانُ مَا أَكْفَرَهُ ﴿١٧﴾
مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾
مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ﴿١٩﴾
ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾
ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾
ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾
كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾
فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾
أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾
ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾
فَأَنبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾
وَعِنَبًا وَقَضْبًا ﴿٢٨﴾

29. And olive trees and date palms,
30. And walled gardens thick with trees,
31. And fruit and fodder,
32. Provisions for you and for your cattle (grazing livestock).
33. Hence, when the deafening clamour (at the second sounding of the trumpet) comes (is raised),
34. On that Day, man will flee from his brother
35. And his mother and his father
36. And his wife and his sons.
37. Each person, among them, will, on that Day, be in such a plight as will distance him (from others).
38. (There will be) faces, on that Day, shining (bright with joy).
39. Laughing (with a broad grin), rejoicing (at their success).
40. And (there will be) faces on (which there will be) dust (a state of despondency) on that Day.
41. Gloom will overcome them.
42. Such (people) will be (those who are) disbelievers (in Allah and) evildoers (in the world).

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾
وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾
مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾
فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾
يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾
وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾
وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾
لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾
وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾
ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾
وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾
تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾
أُو۟لَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾

SURATUTTAKWEER (81)

The *Suratuttakweer* continues the theme of warning the Makkan polytheists of the Doomsday, the Resurrection, and the Judgement. The Surah opens with a horrifying account of what will happen on the Doomsday from the first verse to the thirteenth verse. After the Resurrection, all the human beings shall know their actions performed by them in the world. The fourteenth verse draws everyone's attention to this fact __ the accountability of every man's conduct and consequential judgement which is absolutely necessary for absolute justice to prevail.

The Surah, then, proceeds to contradict polytheists' repudiation of the *Quraan* allegedly to have been inspired or dictated by devils or jinn and swears by the stars, the night, and the morning to affirm that it has been brought by Gabriel, Allah's message bearer. The stars, the night, and the morning bear witness to the fact that they are the manifestations of their Creator's physical law prevailing in the cosmos. As they testify to the physical law, their existence testifies that there must be a moral law in the cosmos for man has moral sense, the ability to distinguish between right and wrong. The *Quraan* is the incarnation of the moral law, distinguishing between right and wrong, truth and falsehood and hence, it guides man for "moral processes are ingrained in human nature" as Carl Jung asserts.

In the thirty-eighth verse of the *Suratunnabaa,* Gabriel and angels have been mentioned standing in array to execute Allah's command on the Judgement Day. In the *Suratunnaazi`aat,* angels have been shown as His functionaries to testify to the Resurrection for accountability. As the angels are invisible, but they exist, similarly, the Resurrection and the Judgement, though invisible, shall come to pass. In the Surah *`Abasa,* the fifteenth and sixteenth verses, again, specify the role of angels as the keepers of the Book. In the *Suratuttakweer,* Gabriel has been specifically mentioned from the nineteenth verse to the twenty-first verse as the transmitter of the *Quraan* from Allah to the Messenger who has seen him at the clear horizon as specified in its twenty-third verse and the seventh verse of the *Suratunnajm.*

Up to the twenty-eighth verse, the Surah, addressing the Makkan polytheists or, for the matter, any disbeliever, affirms that the *Quraan* is not the utterance of any devil but Allah's Word __ His manifested mind and message. Hence, they must seek guidance from it and submit themselves to its discipline.

SURATUTTAKWEER

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

1. When the Sun is rolled (into extinction),
2. And when stars fall dissipated (separated into parts and scattered),
3. And when mountains are set in motion,
4. And when she camels with young (pregnant) of ten months are left unprotected,
5. And when wild beasts are gathered together,
6. And when oceans are swelled up (and fired),
7. And when bodies and souls are coupled (joined into life),
8. And when a daughter buried alive is asked
9. For what sin she was killed (put to death),
10. And when the records (of human actions in this world) are unfolded (opened to view),
11. And when the heaven (space) is skinned (stripped of gravitation).
12. And when the blazing fire (of the Hell) is kindled (further),
13. And when the Paradise is brought near,

سُورَةُ التَّكْوِيرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

وَإِذَا النُّجُومُ انكَدَرَتْ ﴿٢﴾

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾

بِأَيِّ ذَنبٍ قُتِلَتْ ﴿٩﴾

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾

وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾

وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾

14. Everybody shall know what (actions) one has brought along with oneself.

عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ﴿١٤﴾

15. So no, (what you think is wrong). I swear by the stars (that) recede (from their forward positions),

فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾

16. (And) the stars (that) hide themselves),

ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾

17. And the night when it darkens,

وَٱلَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾

18. And the morning when it shines.

وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

19. It is, indeed, the word of (the message brought by) a noble messenger (Gabriel),

إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

20. Endowed with great vigour, holding high position with the Possessor of the throne (Allah Who exercises exclusive sovereignty over the entire cosmos).

ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾

21. There (in the heaven), he is obeyed and held trustworthy.

مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

22. And your friend is not insane.

وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾

23. And he has, undoubtedly, seen him (Gabriel) at the clear horizon.

وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾

24. And he is not close-fisted over (transmitting the knowledge of) the unseen.

وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

25. And it (the *Quraan*) is not the word of any devil cursed.

وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾

26. Where do you, then, go?

فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٢٧﴾

27. It is nothing but a (profound) Book (with a message) for all the inhabitants of the world,

لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾

28. For whoever, among you, wishes to straighten out (become straight).

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾

29. And, all of you cannot will (anything) unless Allah, the *Rabb* of all the worlds in the cosmos, wills (determines it so).

SURATULINFIṬAAR (82)

The *Suratulinfiṭaar* propounds the theme of warning the Makkan polytheists of the Doomsday, the Resurrection, and the Judgement as the exact counterpart of the *Suratuttakweer,* being its twin. When the Doomsday is heralded with the sounding of the first trumpet, as the first four verses of the Surah specify, the space shall split, billions and billions of stars, losing gravitational force, shall fall scattered, oceans shall be cleft into burning for oxygen and hydrogen shall be separated. After this holocaust, the Resurrection of all the human dead shall come to pass. The fifth verse of the Surah is thematically the same as the fourteenth verse of the preceding Surah -- Judgement, among all the human beings shall be pronounced in strict conformity with all the canons of justice.

In the preceding surah, the *Quraan* has been affirmed as the sole incarnation of guidance. In this surah, those people who belie and deny the Judgement, have been addressed directly and told of Allah's omnipotence in creating and His providence in shaping, constructing, balancing, and equilibriating man. If Allah can do it, and He does it, He can, also, resurrect him and hold him accountable for His innumerable gifts to man in this world. The Surah, therefore, in its tenth, eleventh, and twelfth verses warns man that angels watch over every man and record what he does to be the basis of his accountability on the Judgement Day.

Hence, evildoers shall go into the Hell and the virtuous / obedient shall, naturally, be in bliss. The repetition of the Judgement Day in the eighteenth verse intensifies the horror of the Day for the belying and denying in this world and the last verse stresses Allah's supremacy on that Day and excludes all intercessors.

SURATULINFIṬAAR

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

1. When the heaven (space) is split,
2. And when the stars fall scattered,
3. And when the oceans are cleft (into burning by the separation of oxygen and hydrogen),
4. And when the graves are turned upside down,
5. Everybody shall know what (actions) he does and delays (doing).
6. Oh, man! What deludes you away from your *Rabb,* the Most Generous,
7. Who creates you and then, composes you (proportionately and harmoniously) and then, equilibriates you (adjusts all the parts of your body)?
8. In whatever form / shape He wills, He constructs you.
9. Not at all, but (the fact is that) you belie and deny the Judgement,
10. Though there are angels watching over you,
11. Honourable writers.
12. They know what you do.

سُورَةُ الانفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انفَطَرَتْ ﴿١﴾

وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾

وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ﴿٩﴾

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾

كِرَامًا كَاتِبِينَ ﴿١١﴾

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

13. Indeed, the dutiful / obedient shall be in bliss (a state of joy and blessedness)

إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿١٣﴾

14. And the evildoers shall be in the blazing fire of (the Hell).

وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ﴿١٤﴾

15. They shall enter (go into) it on the Judgement Day.

يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ﴿١٥﴾

16. And they shall not disappear from it.

وَمَا هُمْ عَنْهَا بِغَآئِبِينَ ﴿١٦﴾

17. And what do you know what the Judgement Day is?

وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٧﴾

18. Again, what do you know what the Judgement Day is?

ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٨﴾

19. It is the Day when nobody shall have any power to help anybody else in the least and supreme power (to judge) shall, on that Day, belong to Allah.

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾

SURATULMUṬAFFIFEEN (83)

The *Suratulmuṭaffifeen* continues the theme of warning, complements the preceding surah, and elucidates its fourteenth and fifteenth verses with reference to those who deal short measure and deficient balance. The Surah opens with the condemnation of this universally practised social evil __ measuring and weighing short while giving anything to others but taking full measure or weight while receiving from them. This double-dealing or double standard is practised in all such societies as disregard its consequences in the world to come. The *Quraan* condemns it at many places. In the eighty-fifth verse of the *Suratula'raaf, Shu`ayb* warns his people..... "you must give full measure and hold the pair of scales even and you must neither deprive the people of their goods (little by little) nor cause wrong, corruption, and disorder in the land after its being reformed." The Surah *Bani Israeel* in its thirty-fifth verse enjoins, "And you must give full measure, when you measure and weigh with an even balance." Hence, it is such a monstrous social evil that *Shu`ayb's* people were wiped out when they did not reform themselves. The *Suratulmuṭaffifeen,* therefore, includes those who indulge in it among the wicked. They deprive the people of their right which is against justice. Hence, they have been threatened in the fourth, fifth, and sixth verses and then, included among the wicked who have been portrayed from the seventh verse to the seventeenth verse. They shall be punished in the blazing fire of the Hell. The virtuous / obedient, on the contrary, have been portrayed from the eighteenth verse to the twenty-eighth verse enjoying themselves in the Heaven. The twenty-second verse of the Surah is exactly the same as the thirteenth verse of the preceding surah.

The Surah, finally, proceeds to justify why the evildoers and the dutiful / obedient shall be so punished and so rewarded. The Surah depicts the wicked as criminals in the twenty-ninth, thirtieth, thirty-first, and thirty-second verses. They used to ridicule, jeer at, and persecute weak and helpless believers who had the moral courage to suffer. These criminals enjoyed doing so cruelly and callously. Hence, enjoying themselves in the Paradise, these believers shall laugh at their persecutors who shall, when absolute justice is dispensed, be being punished in the Hell.

In the preceding surah, the tenth, eleventh, and twelfth verses mention the records of the actions of all the human beings being maintained in this world. The *Suratulmuṭaffifeen,* in its seventh, eighth, and ninth verses and then, in the eighteenth nineteenth, twentieth, and twenty-first verses elucidates the three verses. Such record shall form the basis of judgement on the Day of Judgement as a result of which all the human beings shall divide into the wicked and the dutiful / obedient.

SURATULMUṬAFFIFEEN

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

1. Woe betide those dealing short measure and deficient balance!
2. (Those people) who, when they take by measure from the people, exact the whole.
3. And when they measure or weigh (anything) to them, they make the balance deficient (or the measure short).
4. Do such (people) not believe that they are going to be resurrected (raised from the dead),
5. On a terrible Day,
6. The Day when all the human beings shall stand (for accountability) before the *Rabb* of all the worlds in the cosmos?
7. Not at all, indeed, the record of the evildoers is, certainly, (being kept) in the *Sijjeen.*
8. And what do you know what the *Sijjeen* is?
9. (It is) a register (well) written.
10. Woe betide, on that Day, the belying and denying
11. Who belie and deny the Judgement Day.

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ ﴿٤﴾

لِيَوْمٍ عَظِيمٍ ﴿٥﴾

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٧﴾

وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾

كِتَابٌ مَّرْقُومٌ ﴿٩﴾

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾

12. And none belies and denies it except everyone exceeding the proper bounds, guilty (of sinning against the divine law).

وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

13. When Our verses are recited before him, he says, (They are) "the legends of the ancients" (the peoples of old).

إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٣﴾

14. Not at all, but what they have been committing has possessed their hearts.

كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾

15. Not at all, they shall be precluded from (meeting) their *Rabb,* on that Day.

كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾

16. Then, they shall fall into the blazing fire (of the Hell).

ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾

17. Then, they shall be told, "This is what you used to belie and deny."

ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾

18. Not at all, indeed, the record of the dutiful / obedient is, certainly, (being kept) in the *`Illiyeena.*

كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ﴿١٨﴾

19. And what do you know what the *`Illiyoona* is?

وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾

20. (It is) a register (well) written.

كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾

21. The (angels) close (to Allah) watch over it.

يَشْهَدُهُ ٱلْمُقَرَّبُونَ ﴿٢١﴾

22. Indeed, the dutiful / obedient shall be in bliss (a state of joy and blessedness).

إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾

23. (Seated) on thrones, they will be watching (beautiful sights).

عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾

24. You will perceive, in their faces, the freshness, brightness, and bloom of bliss.

تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾

25. They will be given to drink from an exquisite wine, sealed.

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾

26. Its seal (will be of) musk; and for such (a reward) should vie with one another all those who want to vie (strive for superiority).

خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾

27. And (it will have) a blend of (the waters of) the *Tasneem,*

وَمِزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾

28. A spring by which the close (to Allah) shall drink.

عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾

29. Indeed, those who used to commit crimes (in this world) used to laugh at (those people) who believed (in the Messenger and the *Quraan*).

إِنَّ ٱلَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾

30. And when they used to pass by them, they used to wink at one another (teasingly).

وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

31. And when they used to return home (the members of their family), they used to return jolly (in high spirits, enjoying their success in ridiculing the believers).

وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾

32. And when they used to see them, they used to say, "In fact, they are the people gone astray,"

وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾

33. Though they had not been sent as overseers on them.

وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾

34. Hence, today (the Judgement Day), (those people) who used to believe (in the Messenger and the *Quraan*) are laughing at the disbelievers.

فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

35. (Sitting) on the thrones, they are watching (them).

عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾

36. Have the disbelievers been requited (in the afterworld) for what they had been doing (in this world)?

هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾

SURATULINSHIQAAQ (84)

The *Suratulinshiqaaq* recapitulates and sums up the entire theme of warning treated in the preceding three surahs __ the warning that the Doomsday, the Resurrection, and the Judgement of humankind shall come to pass. It will materialize, when the space splits in obedience to its *Rabb's* call and all the human beings stand up on a level plain for accountability __ a fact which man disregards only to corrupt himself and his society. Hence, the sixth verse warns everybody, whether he acknowledges it or does not acknowledge it, he is, compulsively, toiling along the path of life towards his accountability before his *Rabb* and he had better heed it now in this very world before it is too late.

The Surah, then, from the seventh verse to the fifteenth verse, portrays what will happen after the judgement of humankind. All the human beings shall divide into two groups __ those people who receive the records of their worldly actions in their right hands and those people who are given their records of worldly actions behind their backs. The former shall be in bliss and the latter in agony.

The Surah, finally, proceeds to contradict what polytheists used to say about the Resurrection for accountability and, from the sixteenth verse to the eighteenth verse, presents three oaths sworn by Allah, those of the twilight the night, and the Moon which, besides being natural phenomena, follow His law. The twilight gradually merges in the full night after its prime, the night gradually deepens, wraps everything and then, gradually declines to merge in the day, and the Moon reaches the full gradually and then, she also starts waning. Nevertheless, they reappear and will continue to do so in conformity with the law as long as Allah wills. One day, they will, no more, exist. As they wax and wane, similarly man travels from one state to another till death which is not the end of his journey. It is the transition to another world, the world of absolute justice, finding expression into eternal reward, and eternal punishment. The *Quraan* affirms it and hence, the Surah, finally, from the twentieth verse to the twenty-fifth verse, after wondering at the Makkan polytheists' response given in the twentieth and twenty-first verses, categorizes human beings into two __ those who believe in the *Quraan* and submit themselves to its discipline and those who belie and deny it. Naturally, they shall be differently requited in the world to come.

SURATULINSHIQAAQ

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

1. When the heaven (space) bursts,
2. And it listens to (obeys the commands of) its *Rabb* and is obliged (to do so).
3. And when the Earth is flattened (levelled into a flat plane),
4. And she casts out what is within her and empties (her contents),
5. And she listens to (obeys the command of) her *Rabb* and is obliged (to do so).
6. O, Man! You are toiling on to your *Rabb,* toiling painfully and then, you shall meet Him (appear before Him for accountability).
7. Consequently, as for (the man) who is given the record (of his worldly actions) in his right hand,
8. Shall be required to account for (answer for his conduct) with an easy accountability,
9. And return to his people rejoicing.
10. And as for (the man) who is given the record (of his worldly actions) behind his back,
11. Shall, consequently, call for perishing (death),
12. And fall into a flaming fire.

سُورَةُ الانشِقَاق

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾

يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾

وَيَنقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾

فَسَوْفَ يَدْعُو ثُبُورًا ﴿١١﴾

وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾

13. Indeed, (in this world) he rejoices among his people (the members of his family or kinship).

إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ﴿١٣﴾

14. Indeed, he presumes that he will never return (to the afterworld).

إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾

15. Yes, (why not)? In fact, his *Rabb* is observing him closely.

بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾

16. But no! I swear by the twilight,

فَلَآ أُقْسِمُ بِٱلشَّفَقِ ﴿١٦﴾

17. And the night and what it wraps up (in darkness),

وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

18. And the Moon when she is full,

وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾

19. You shall pass on state after state (successively).

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾

20. What is, then, the matter with them that they do not believe (in the hereafter)?

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

21. And when the *Quraan* is read out before them, they do not prostrate themselves (to Allah)?۩

وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ۩ ﴿٢١﴾

22. On the contrary, those who disbelieve (in the hereafter persist in) belying and denying (the *Quraan*),

بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ ﴿٢٢﴾

23. Though Allah knows best what they are accumulating to (their record).

وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

24. Hence, give them "the good news" of a grievous punishment.

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

25. But those (people) who believe (in the *Quraan*) and do good deeds shall have a reward uninterrupted.

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

SURATULBUROOJ (85)

The *Suratulburooj* carries on the theme of warning the leaders of the Makkan polytheists who were persecuting the Messenger and his pious companions for no reason other than believing in the *Quraan.*

The Surah opens with three oaths in the first three verses (i) the space studded with billions and billions of stars (ii) the Day of Judgement promised by Allah through the *Quraan* (iii) the Last Messenger and all the messengers, prophets, and their peoples. As for the first oath, the space with billions and billions of stars obeying a single law must have been designed by an Omnipotent and Omniscient Being. If there is a law in the cosmos, there must, also, be a law in the human world and it is the moral law, the law that right must be rewarded and wrong must be punished. It is justice which signifies the exercise of authority in the maintenance of right. But, in the human world, it is not done. Hence, it testifies to the indispensability of absolute justice. The second oath is about the Day promised when Judgement __ absolute justice __ shall be dispensed to all the human beings. The third oath is about the Messenger and all the messengers and prophets who, on the Day of Judgement, shall stand as witnesses before Allah along with the witnessed __ their peoples and communities __ whom they had been sent as guides. The eleventh verse of the *Suratulmursalaat* specifies, "And when the messengers are assigned a time" (to assemble for witness, Judgement shall take place). The eighth verse of the *Suratulfat'ḥ* pinpoints the role of the Messenger __ "We have sent you as a witness and as an announcer of good news and as a warner." As the Last Messenger was a witness, so all the messengers and prophets were witnesses and all of them shall stand as such before Allah to testify that they had communicated His message to the peoples and communities whom they had been sent to guide and then, Allah shall pronounce His judgement among all the human beings. This interpretation is supported by the one hundred and third verse of the Surah *Hood.* Hence, all the oaths bear witness to absolute justice to be dispensed on the Judgement Day. These oaths have been occasioned as a stern warning to the leaders of the Makkan polytheists whose persecution of the Messenger and his companions had exceeded all the bounds. Hence, the Surah cites the persecution of the *mu'mineen* (Christians) in AD 523 at *Najran,* South `Arabia, by *Ḍoo Nawaas,* a *Himyerite* Jew king of *Yemen,* from the fourth verse to the tenth verse. He attacked *Najran,* then a stronghold of Christians, and had, about twenty thousand men, women, and children, put to death. Some of them, on refusing to adopt Judaism, were thrown into a long pit of fire as the Surah portrays from the fourth verse to the eighth verse. Since Allah was a witness to this persecution, its perpetrators shall have the punishment of being burnt in the fire as threatened in the tenth verse. The believers shall, on the contrary, have what the eleventh verse promises them.

The Surah, then, proceeds to warn all the persecutors in the twelfth verse and reminds them of His omnipotence. In the thirteenth verse, the persecuted, wherever they may be, have been consoled for Allah hates persecution.

The Surah, finally, from the seventeenth verse to the twentieth verse, threatens all the persecutors belying and denying their messengers, especially the leaders of the Makkan polytheists to mend their ways or perish like the armies of Pharaoh and the *Thamood.* Such is the message of the *Quraan* __ JUSTICE must be dispensed in this world __ the Book which is inscribed in a tablet well preserved by the angels. But, if persecution and exploitation continue in this world, absolute justice shall be dispensed in the afterworld for, in the eyes of Allah, persecutors and the persecuted are not equal. No persecutor, however great and mighty, shall escape punishment and the persecuted shall be rewarded. Hence, ultimate justice is the soul of the system running through the cosmos and Allah cannot do otherwise. When Pharaoh and the *Thamood* were not spared, how can anyone else go scot-free?

*** *witnessed*** *(pg 1087) In this context,* ***Mash'hoodun*** *includes all the prophets and messengers as witnesses and all the peoples/communities whom they had been sent as guides as in 11:103 and 85:3.*

SURATULBUROOJ

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

1. By the heaven (space) studded (adorned and covered) with stars and planets.
2. By the Day promised (for Judgement).
3. By the witness and the witnessed.*
4. Cursed be the makers of the long pit!
5. (With) fire well-fuelled.
6. When they were sitting by it (the pit).
7. And they were themselves witnesses against what they were doing by the believers.
8. And they did not inflict punishment on them but because they (the believers) believed in Allah, the Almighty, the Most Praiseworthy,
9. To Whom belongs the sovereignty of the heavens and the Earth; and Allah is the witness to everything.
10. Indeed, (those people) who persecute believing men and believing women and then, do not repent of (their sins) shall, necessarily, have the punishment of the Hell and, (in particular), they shall have the punishment of being burnt (in the fire of the Hell).

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾

وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾

وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾

قُتِلَ أَصْحَابُ الْأُخْدُودِ ﴿٤﴾

النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾

إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ
الْعَزِيزِ الْحَمِيدِ ﴿٨﴾

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا
فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

11. Indeed, (those people) who believe in (Allah) and do good deeds shall have the gardens with rivers flowing under them; such is the great success.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ ﴿١١﴾

12. Indeed, your *Rabb's* seizure is extremely strong.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

13. Indeed, He originates (creation) and will restore (bring back all the human beings to life at the Resurrection).

إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾

14. And He is the Most Forgiving, the Most Loving.

وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾

15. The (Sole) Possessor of the throne (exercises exclusive sovereignty over the entire cosmos), the Most Glorious.

ذُو ٱلْعَرْشِ ٱلْمَجِيدُ ﴿١٥﴾

16. (He) does (executes fully) what He wills.

فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾

17. Has the report of the armies reached you,

هَلْ أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ ﴿١٧﴾

18. (Those of) Pharaoh and the *Thamood?*

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾

19. But (those people) who disbelieve, (shall persist) in belying and denying (the Holy *Quraan*),

بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى تَكْذِيبٍ ﴿١٩﴾

20. Though Allah has encompassed them from all the sides.

وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ ﴿٢٠﴾

21. On the contrary, (their repudiation is beside the point for) it is the *Quraan,* the glorious.

بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾

22. (Inscribed) in a tablet well preserved (by angels).

فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾

SURATUṬṬAARIQ (86)

The *Suratuṭṭaariq* is an exact counterpart, a twin, and a closely related pair of the *Suratulburooj* like which it, also, opens with an oath of the space with its billions and billions of stars shining at night as given in the third verse of the Surah. As they follow a physical law in the cosmos __ a well-ordered universe __ designed by the Omnipotent and the Omniscient Who has created it purposefully and purposively, they bear witness that a moral law of right and wrong, reward and punishment must, also, exist in the human world which, without it, degenerates into a jungle. But, since it is not implemented fully in the human world, Allah has, to meet the ends of absolute justice, appointed, as already mentioned from the tenth verse to the twelfth verse of the *Suratulinfiṭaar,* recording angels watching over all the human beings in order to produce their records on the Judgement Day for accountability.

The Surah, then, proceeds, from the fifth verse to the seventh verse, to call man's attention to the miracle of his own creation, from a spermatozoon out of billions and billions of the spermatozoa, into a thinking, feeling, and acting being. It does not happen blindly or in vain. The Omnipotent, the Omniscient Who does it follows His Own plan little understood by man. But what can, safely, be inferred is that He possesses power to bring him back to life after his death and He shall do so on the Judgement Day as threatened in the ninth and tenth verses. Even his secrets and motives shall be examined on the Judgement Day.

The Surah, then, proceeds further to the eleventh and twelfth verses, to call man's attention to rainfall and the splitting of the earth at the sprouting of the vegetation. Allah swears by both of them to affirm that the *Quraan* is His Word __ expressed or manifested mind or will __ and no joke. As for the rainfall and the splitting of the earth at the sprouting of the vegetation are concerned, both of them obey a natural law __ vapours rising from water, condensing in the atmosphere, borne by winds and finally, falling in separate drops of water to vivify the earth __ dry land. This recurrent cycle follows a law fixed by the Omnipotent and the Omniscient. If there is a law in such natural phenomena, why can man, who is a feeling, perceiving, thinking, willing, and reasoning being with a moral sense and the entire cosmos serviceable to him, be without a law? Why should he be left unrewarded and unpunished for what he does in this world? Hence, they testify that man must be held accountable for his actions and the *Quraan* affirms it as the fundamental fact of human existence to chasten him into being responsible in this world. The fifteenth verse exposes the Makkan polytheists who were afoot with their evil designs and the sixteenth verse threatens them resulting in the consolation of the Messenger and his persecuted companions. The last verse grants them some respite to ponder the message.

SURATUṬṬAARIQ

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

1. By the heaven (space) and what come out at night.
2. And what do you know what come out at night?
3. (They are) the shining stars.
4. There is no human being but has an angel (watching) over him.
5. Then, let man consider what he has been created from.
6. He has been created from water (semen), ejecting vehemently (in orgasm),
7. Originating from (what is) between the spine and the ribs.
8. He, certainly, possesses power over bringing him back to life.
9. The Day when the secrets (in his heart) are (out and) examined,
10. At that time, he will have neither any strength nor helper.
11. By the heaven (the cloud) bringing rain after rain.
12. By the earth that splits (at the sprouting of the vegetation).
13. Indeed, it (the *Quraan*) is the Word distinguishing between the truth and falsehood.

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾

النَّجْمُ الثَّاقِبُ ﴿٣﴾

إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ ﴿٥﴾

خُلِقَ مِن مَّاءٍ دَافِقٍ ﴿٦﴾

يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ﴿٨﴾

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾

فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾

وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾

إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾

14. And it is no joke.

15. Indeed, they are hatching up a plot / conspiracy (to neutralize the message of the *Quraan*).

16. And I am planning to punish them (for their evil designs from where they do not know).

17. Hence, grant the disbelievers a respite, treating them gently (in dealing with them) for a while.

وَمَا هُوَ بِٱلْهَزْلِ ﴿١٤﴾

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

وَأَكِيدُ كَيْدًا ﴿١٦﴾

فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾

SURATULA`LAA (87)

The *Suratula`laa* picks up the thread of argument from the sixteenth and seventeenth verses of the preceding surah and, consolingly, enjoins the Messenger to declare his *Rabb* free from imperfections for it is He Who does what the Surah specifies, from the second verse to the fourth verse, to prove His omnipotence and providence for human beings. It will comfort him and afford him necessary peace of mind, the purpose being to prepare him to receive the weighty Word specified in the fifth verse of the *Suratulmuzzammil* and, in this surah, from the sixth verse to the eighth verse and in the *Suratulqiyaama,* from the sixteenth verse to the nineteenth verse. The revelation shall fortify him to face the mad hostility of the Makkan polytheists. Hence, the Messenger has been exhorted, in the ninth verse, to go on with his admonition regardless of consequences. The Surah, then, from the tenth verse to the fifteenth verse, shows the result of his sincere admonition. Those who accept his message shall purify themselves and prosper and those who reject it shall burn in the Hell. The sixteenth verse exposes the conduct of materialists, worldly-wise people as well as the Makkan polytheists and then, the Surah asserts, in the seventeenth verse, for their guidance, that the afterworld is the best and most lasting. Hence, the Surah, finally, asserts in the last two verses that such has been the message of all the past scriptures whether of Moses or Abraham, the Patriarch of the *Quraysh,* and the Last Messenger is only following in their Patriarch's footsteps.

SURATULA`LAA

سُورَةُ الْأَعْلَىٰ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾

1. You must declare, free from imperfections, the name of your *Rabb,* the Most High,

الَّذِي خَلَقَ فَسَوَّىٰ ﴿٢﴾

2. Who creates and then, composes (all the creation proportionately and harmoniously),

وَالَّذِي قَدَّرَ فَهَدَىٰ ﴿٣﴾

3. And Who determines (the value, worth, and nature of what He creates) and then, guides

وَالَّذِي أَخْرَجَ الْمَرْعَىٰ ﴿٤﴾

4. And Who brings forth herbage (vegetation),

فَجَعَلَهُ غُثَاءً أَحْوَىٰ ﴿٥﴾

5. And then, turns it lush, dark green.

سَنُقْرِئُكَ فَلَا تَنسَىٰ ﴿٦﴾

6. We will cause you to read (the *Quraan*) and hence, you shall not forget (it),

إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ ﴿٧﴾

7. Except what Allah wills; indeed, He knows the manifest and what is hidden.

وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾

8. And We will facilitate you (your course of life) to ease (a state of freedom from pains, sufferings, and disquiets).

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ﴿٩﴾

9. Hence, you must admonish (them) if admonition benefits (them).

سَيَذَّكَّرُ مَن يَخْشَىٰ ﴿١٠﴾

10. Whoever fears (Allah) shall accept (your) admonition

وَيَتَجَنَّبُهَا الْأَشْقَى ﴿١١﴾

11. And shun it, (only), the most wretched

الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ ﴿١٢﴾

12. Who shall go into the fiercest fire,

13. And then, he shall neither die in it nor live (in it).

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾

14. Indeed, prospers he who, (consciously), cleanses (himself physically, morally, and spiritually of sins),

قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾

15. And remembers his *Rabb's* name (and, as a consequence), offers the obligatory prayers.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴿١٥﴾

16. On the contrary, you prefer the life of (this) world,

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾

17. Though the afterworld is the best and the most lasting.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾

18. Indeed, such was (the message) in the scriptures (holy writings) preceding (the *Quraan*),

إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾

19. The scriptures of Abraham and Moses.

صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾

SURATULGHAASHIA (88)

The *Suratulghaashia,* then, to warn the *Quraysh* of the Judgement, expands on the tenth, eleventh, and the seventeenth verses of the preceding Surah. Man must not disregard the calamitous day __ the Doomsday __ after which judgement shall be pronounced detrimental to disbelievers. Hence, the Surah portrays two types of people, disbelievers, from the second verse to the seventh verse and believers from the eighth verse to the sixteenth verse. Such shall be man's destiny according to his deserts.

The Surah, then, calls the polytheists' attention to their environment to induce them to consider how the camel __ the ship of the desert __has been made for them, how the space has been made serviceable to them in the form of rain, sunshine, alternation of day and night and stars which guide them at night, how mountains have been fixed firmly for them, and how the earth has been levelled for their habitation, cultivation, and journeys. All of them demonstrate His omnipotence and providence for them. Has he granted them such benefits and facilities in vain? Will He not hold them accountable for their conduct in making use of them? Will they go scot-free after all their enormities, excesses, and exploitation? If they think so, let them think. The Messenger, as the twenty-first verse enjoins him, must go on with his admonition. It links the Surah to the preceding surah for, in its ninth verse, too, the Messenger has been enjoined to go on with his admonition without fear or favour undeterred by their irrational hostility. If they turn away his message, consoles him the twenty-second verse, he is no overseer. Allah shall punish them. The twenty-fourth verse of this surah and the twelfth verse of the proceeding surah are identical. Th last two verses threaten them to be held accountable by Allah on the Judgement Day after being resurrected (raised from the dead). And then, they shall have nothing but regret and repentance.

SURATULGHAASHIA

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

1. Has the information of the calamity overwhelming (all and sundry at the crack of doom) reached you?
2. (There will be) faces (of persons), on that Day, showing great submission of spirit,
3. Toiling painfully, exhausted (by distress).
4. They shall fall into a vehemently hot fire.
5. They shall be given to drink (water) from a boiling spring.
6. They shall have no food (to eat) except a thorny dry bushy grass
7. (Which) shall neither nourish (them) nor avail against hunger.
8. (There will be) faces (of persons), on that Day, beaming with joy,
9. Well pleased with their strivings (in this world).
10. (They shall be) in a garden on high.
11. They shall not hear any idle words in it.
12. In it, there shall be springs flowing fast.
13. In it, there shall be elevated thrones,

سُورَةُ الغَاشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾

وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾

عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾

تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾

تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ ﴿٥﴾

لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ﴿٦﴾

لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ﴿٧﴾

وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾

لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾

فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

لَّا تَسْمَعُ فِيهَا لَاغِيَةً ﴿١١﴾

فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾

14. And cups, laid (set in order),
15. And cushions, set in rows,
16. And rich carpets, spread out.
17. Do they not, then, look at the camels how they have been created?
18. And, at the heaven, how it has been raised?
19. And, at the mountains, how they have been rooted (fixed firmly)?
20. And, at the Earth, how she has been levelled?
21. Hence, you must admonish (them for) you are, indeed, one (whose only duty is) to admonish.
22. You are not an overseer on them.
23. But, (if) anyone turns away and disbelieves,
24. Allah shall, then, award him the worst punishment.
25. Indeed, to Us is to be their return,
26. And then, on Us is incumbent their accountability.

وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾
وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾
وَزَرَابِيُّ مَبْثُوثَةٌ ﴿١٦﴾
أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾
وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾
وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾
وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ﴿٢١﴾
لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾
إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾
فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾
إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾
ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

SURATULFAJR (89)

The *Suratulfajr* opens with four oaths in the first four verses and the fifth verse asks every listener whether there is a solemn attestation for a man of sense in the above assertions. As for the fajr, the dawn, it bears witness that every day night passes away and a new beginning originates from it. Every dawn announces a big change, a change certain and predetermined. Such will be the change of the world into the afterworld. It is also certain and predetermined. As everything has an end, this world, nay, this cosmos shall, also, have an end. The ten nights sworn by in the second verse point to and culminate in the gathering of the *Ḥajj* pilgrims on the plains of the *`Arafaat* and the *Muzdalifa* symbolizing a similar gathering of human beings on the Day of Judgement. The even and odd numbers bear witness that the entire creation exists in pairs of opposites. Every pair, even number, has two odd numbers. The forty-ninth verse of the *Suratuḍḍariyaat* asserts, "We have created everything in pairs so that you may bear in mind." If creation consists of pairs and the contraries, this world must, also, have its pair and its opposite and it is the aferworld. The fourth oath sworn by the night passing affirms that soon, very soon, the dawn, the end of darkness, shall come bringing in a change, a new phenomenon, the contrary, the opposite, and the contrast of darkness and hence, it is related to the first oath.

The fifth verse asks every man of sense to exercise his good judgement and ponder them. The regularity with which the dawn appears and the night departs points to His omnipotence and His providence for man. If they were not, life would not exist. Similarly, the entire creation, existing in pairs of opposites, proves the existence of the Creator Who brings about congruence between the contraries, male and female negative and positive, which coexist in nature. If they did not exist, life would not exist. What it proves is the omniscience, the omnipotence, and the providence of the Creator Who, in his infinite wisdom, creates them for a feeling, thinking, perceiving, willing, and reasoning being, man whom He has invested with full powers to make use of the entire creation for his good in submission to their Creator. It is, therefore, natural that He must hold man accountable for his actions. Hence, the Resurrection and the Judgement are inescapable from man's life.

The Surah originates in the leaders of the Makkan polytheists' repudiation of the Resurrection and the Judgement and hence, these oaths. The Surah then, proceeds to warn them, from the sixth verse to the fourteenth verse, of the consequence of their repudiation by quoting the fate of the *`Aad,* the *Thamood,* and Pharaoh from history. They were punished for their repudiation though they were far more powerful than the *Quraysh.* The fifteenth and sixteenth verses debunk their materialistic view of life and then, the Surah addresses them directly from the seventeenth verse to the twentieth verse and exposes their greed, exploitation, money grabbing, and wrongdoing. After criticizing them, the Surah, from the twenty-first verse to the thirtieth verse gives them an image of what will happen to them if they persist in their repudiation, arrogance, and wrongdoing. Believers and disbelievers shall have their rewards and punishments according to their deserts.

SURATULFAJR

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

1. By the dawn.
2. By the (first) ten nights (of the *Ḍilḥijja*).
3. By the even and the odd (numbers).
4. By the night while it is passing.
5. Is there, in such (assertions), any oath (a solemn attestation of the truth of what follows) for a man of sense?
6. Do you not consider how your *Rabb* did by the *`Aad,*
7. (That is, the people of) *Irum,* possessing lofty columns (in their architecture),
8. The like of whom no (other people) had been created in the lands (of the world)
9. And the *Thamood* who had carved the rocks (into buildings) in the valley *(Alqura)*
10. And Pharaoh, with the stakes,
11. Who had exceeded the proper bounds in doing wrong and committing sins in (their respective) lands?
12. Hence, they had multiplied wrong, corruption, and disorder in them (their respective lands).

سُورَةُ الفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾

وَلَيَالٍ عَشْرٍ ﴿٢﴾

وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾

وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾

هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾

إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾

وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾

الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾

فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾

13. Hence, your *Rabb* poured the scourge of punishment over them.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

14. Indeed, your *Rabb* lies in ambush.

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

15. Hence, as for (a thankless) man, when his *Rabb* puts him to the test and hence, He honours him and blesses (confers prosperity upon) him, he is, then, (elated and) says, "My *Rabb* honours me."

فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾

16. And, on the other hand, when He puts him to the test and hence, straitens his sustenance for him, he, then, says (in despair), "My *Rabb* dishonours me."

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

17. Not at all, on the contrary, (you invite your punishment because) you do not honour an orphan.

كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾

18. And you do not urge one another on feeding a poor person,

وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾

19. And eat up inheritance greedily, eating up the whole of it,

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾

20. And love wealth loving (its) abundance inordinately.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

21. Not at all, (keep in mind the Day), when the Earth is crushed into a levelled plain by frequent jolts,

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

22. And come your *Rabb* and the angels (lined up in) array upon array.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

23. And, on that Day, the Hell shall be brought (close); on that Day, man will realize, and what will (his) realization avail him?

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾

24. He will say, "Would that I had provided, in advance, for my life" (the afterlife)!

يَقُولُ يَٰلَيۡتَنِي قَدَّمۡتُ لِحَيَاتِي ﴿٢٤﴾

25. Consequently, on that Day, no one will (be able to) punish (equal to) His punishment

فَيَوۡمَئِذٖ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٞ ﴿٢٥﴾

26. And no one will (be able to) fasten (equal to) His fastening (making fast with a shackle).

وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٞ ﴿٢٦﴾

27. O the soul tranquil, (of a believer)!

يَٰٓأَيَّتُهَا ٱلنَّفۡسُ ٱلۡمُطۡمَئِنَّةُ ﴿٢٧﴾

28. Return to your *Rabb* well pleased (with Him), He, well pleased (with you).

ٱرۡجِعِيٓ إِلَىٰ رَبِّكِ رَاضِيَةٗ مَّرۡضِيَّةٗ ﴿٢٨﴾

29. Hence, enter into (the fold of) My servants (rendering exclusive obedience to Me).

فَٱدۡخُلِي فِي عِبَٰدِي ﴿٢٩﴾

30. And enter My Paradise.

وَٱدۡخُلِي جَنَّتِي ﴿٣٠﴾

SURATULBALAD (90)

The *Suratulbalad* carries on the theme of warning the Makkan polytheists of punishment on the Judgement Day. The Surah, firstly, contradicts their view that there will be no accountability after death. The Surah opens with two oaths __ Allah swears by the holy city, Makka and father and what he begets. The second verse between the two oaths is parenthetical to console the Messenger who resides in it, fulfilling what Abraham had prayed for. Why Allah swears by Makka and father is that both of them testify to the fact, as the thirty-fifth, thirty-sixth, and thirty-seventh verses of the Surah *Ibraaheem* make clear, that it was Abraham who, firstly, came to Bakka (ninety-sixth verse of the Surah *Aal-i-`Imraan*) and raised up the structure of the Ka'ba. It was he who settled his wife, Hagar and his eldest son, Ishmael, close by it. Hence, Abraham was the Patriarch of the *Quraysh* who had deviated from his way of life. Father, though general, may be interpreted to mean Abraham in this context and the *Quraysh,* also, prided on being his descendants, and that is why they were the keepers of the Holy Ka'ba. Both the oaths affirm that Allah has created man in affliction __ persistent pain and distress. Throughout his life he strives, exerts himself and endeavours to achieve his goals in life. In this regard, the fortieth verse of the *Suratunnajm* rules that "And that his striving shall, soon, be seen" (judged in the afterworld). Hence, there shall come the Day of Judgement when reward and punishment shall be awarded. The Surah, then, proceeds, from the fifth verse to the sixteenth verse, to ask them a few questions pertaining to His providence for man and then, expose and warn the arrogant, exploitative, and opulent leadership of the Makkan polytheists and call on them to come back to Abraham's way, being shown to them by the Last Messenger. The seventeenth verse guides them the only option left for them. If they refuse to follow this path, damnation awaits them inescapably. It is for them, or for the matter, any human being, to choose or reject it.

SURATULBALAD

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

1. No, (what you think is wrong). I swear by this (holy) city (Makka)__
2. And you (the Messenger) are a resident in this city __
3. By father and what he begets.
4. In fact, We create man in affliction (trouble and suffering).
5. Does he think that none has power over him?
6. He says, "I have squandered wealth abundantly."
7. Does he think that none observes him?
8. Have We not given him two eyes
9. And a tongue and two lips
10. And guided him to both the paths (of good and evil)?
11. But he dares not go up the ascending slope (to rise above the greed of wealth).
12. And what do you know what the ascending slope is?
13. (It is) freeing a neck (a slave from slavery),
14. Or feeding, during a day, when hunger is widespread,

سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لَا أُقْسِمُ بِهَٰذَا الْبَلَدِ ﴿١﴾

وَأَنتَ حِلٌّ بِهَٰذَا الْبَلَدِ ﴿٢﴾

وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي كَبَدٍ ﴿٤﴾

أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾

يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ﴿٦﴾

أَيَحْسَبُ أَن لَّمْ يَرَهُ أَحَدٌ ﴿٧﴾

أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ ﴿٨﴾

وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

فَكُّ رَقَبَةٍ ﴿١٣﴾

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾

15. An orphan, closely related,

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

16. Or a poor person, clinging to the earth (reduced to poverty).

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

17. And then, he must belong to those who believe (in Allah) and enjoin patience to one another and enjoin (treating human beings with) mercy.

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

18. Such (people) are the people blessed.

أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

19. And those people who reject (disbelieve in) Our verses/signs are the people unfortunate.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

20. Upon them, fire will be closed in, from all the sides.

عَلَيْهِمْ نَارٌ مُؤْصَدَةٌ ﴿٢٠﴾

SURATUSHSHAMS (91)

The *Suratushshams* expands on the tenth verse of the preceding surah and warns the Makkan leadership to mend its ways or perish like the *Thamood.*

The Surah, in its first seven verses, presents seven oaths __ of the Sun, the Moon, the day, the night, the space, the Earth, and man's soul. All of them are natural phenomena and they follow a physical law from which they do not deviate. They do not do so because they have not been granted any choice, any responsibility and any freedom to act otherwise. Hence, they follow the law without the least deviation from the courses they have been ordained, man's soul being the sole exception in the cosmos. As for man's body, it obeys the physical law. But, as for man's soul, it possesses both __ as the eighth verse succinctly states __ the capacity to do evil and the capacity to do good with freedom to choose either of the two. It is moral sense __ the ability to distinguish right from wrong. Since moral processes, asserts Carl Jung, are ingrained in human nature, it manifests itself in the moral law to bind, integrate, and regulate human society. As the physical law operates among the physical phenomena, similarly, the moral law must operate among human beings. But man has been gifted both reason and passions which often so blind him that he cannot perceive the course of reason. If moral law operated, justice would triumph in the human world for justice means the exercise of authority in the maintenance of right. But man is what he is. Justice does not rule society. Hence, the need of messengers and heavenly books which have culminated in the *Quraan* to guide humankind to keep to justice otherwise disorder and chaos shall result in human society.

The Surah, then, in its ninth and tenth verses states the moral courses open to man. Both the paths, both the choices and both the courses of action are open to him in this world. It is for him to choose Allah's path __ purifying himself (of sins) __ and mould his conduct accordingly. It is for him to reject Allah's path __ corrupt his soul with evils __ and mould his conduct accordingly.

The Surah, finally, warns the Makkan leadership very sternly to mend its ways and not play with fire in opposing the Last Messenger. *Qidar,* who was leading the *Thamood,* had similarly acted in defiance of *Ṣaaliḥ,* warn it the eleventh and twelfth verses, and led them astray. Consequently, his misguided people prevailed on him to kill the she camel in spite of the warning of *Ṣaaliḥ,* Allah's messenger, not to touch her and let her drink water. But, drunk with power as he was, he hamstrung her as the thirteenth and fourteenth verses record the event for all times to come as a warning to evildoers. The *Thamood* were, then, wiped out for their defiance and arrogance. And Allah did it to uphold the moral law, to enforce His judgement on an erring people and warn future evildoers. On the Judgement Day, they shall have eternal punishment.

SURATUSHSHAMS

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

1. By the Sun and his sunlight.
2. By the Moon when she follows him.
3. By the day when it manifests him (the Sun).
4. By the night when it veils him (the Sun).
5. By the heaven and what He Who has made it!
6. By the Earth and what He Who has spread her out!
7. By the body (enclosing the soul of man) and what He Who has composed it (proportionately and harmoniously)!
8. Hence He (Allah) inspires it (man's soul) with both, deviation from rectitude and guarding itself from sins / evils.
9. Indeed, prospers he who cleanses it (his body enclosing the soul, of sins).
10. And, indeed, fails (does not succeed) he who corrupts it (with evils).
11. The *Thamood* belied and denied (their messenger) with their excess in defiance (open disobedience),

سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾

وَالنَّهَارِ إِذَا جَلَّاهَا ﴿٣﴾

وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾

وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾

وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

إِذِ ٱنۢبَعَثَ أَشۡقَىٰهَا ﴿١٢﴾

12. When the most wretched among them rose (in defiance of the messenger).

فَقَالَ لَهُمۡ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقۡيَٰهَا ﴿١٣﴾

13. Then, Allah's messenger said to them, (Beware of) "Allah's she camel and her drinking" (the water in her turn).

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمۡدَمَ عَلَيۡهِمۡ رَبُّهُم بِذَنۢبِهِمۡ فَسَوَّىٰهَا ﴿١٤﴾

14. In consequence of their defiance they belied and denied him and then, hamstrung her and hence, their *Rabb* wiped them out for (as the penalty of) their sin and razed them to the ground.

وَلَا يَخَافُ عُقۡبَٰهَا ﴿١٥﴾

15. And (Allah) did not fear its consequence.

SURATULLAYL (92)

The *Suratullayl* follows the *Suratushshams* as the exact counterpart to expand its ninth and tenth verses. The Surah swears by night and by day in the first two verses. They are natural phenomena as well as a pair of opposites, manifesting the law which they follow. Both the verses, then, as a natural corollary, merge with the third verse which swears by the Being Who creates male and female which, too, form a pair of the contraries, are, irresistibly, drawn to each other, coalesce, cohabit, coexist, and procreate. These oaths testify, as the fourth verse affirms, that the strivings of human beings remain scattered and disordered unless they have a goal, an objective, and an end towards which they move. The Surah, then, portrays two types of strivings __ the positive striving from the fifth verse to the seventh verse and the negative striving from the eighth verse to the tenth verse. The former is self promoting while the latter is self ruining. The people of both the types have necessary freedom of action in this world. They can choose whichever striving they like. As for Allah is concerned, He has done what was to be done __ guidance through messengers and books has been sent as the twelfth verse affirms and the thirteenth verse states what must be obvious to everyone because He is the Creator of this world as well as the world to come. The Surah, finally, divides human beings into two classes __ the most wretched who are the arrogant disbelievers, the evildoers, the close-fisted and the opulent exceeding proper bounds and the most fortunate who are the fearing, the humble, the beneficent, and the givers of money for Allah. Naturally, both of them shall receive different treatments in the afterworld as the Surah depicts from the fourteenth verse to the twenty-first verse.

SURATULLAYL

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

1. By night when it darkens.
2. By day when it shines.
3. And what He creates, male and female.
4. Indeed, your strivings are scattered (and disordered).
5. But, as for one who gives (generously of his possessions for Allah) and guards himself against (evils),
6. And accepts goodness (Islam) as true,
7. We will, consequently, facilitate (the course of his life) to ease (a state of freedom from pains, sufferings and disquiets).
8. And as for one who is stingy and dispenses with (Allah's guidance),
9. And belies and denies goodness (Islam),
10. We will, consequently, facilitate (the course of his life) to unease (afflict him with distress).
11. And his wealth shall not avail him when (all of a sudden) he falls (into the Hell).
12. Indeed, guidance is binding on Us.

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾

وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾

إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾

وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾

فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾

وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾

فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾

إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾

13. And indeed, to Us belong the afterworld and the preceding (the present world).

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾

14. Hence, I warn you of the blazing fire.

فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾

15. Into it, will not fall, but the most wretched (one)

لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾

16. Who denies and belies (the *Quraan*) and turns away (rejects it).

الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾

17. And from it, shall be kept away the most fearing (one)

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾

18. Who gives his wealth (in this world) only to be cleansed (of sins),

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾

19. Though he does not owe any favour to be returned to anyone.

وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ﴿١٩﴾

20. (He does it), only, to seek the pleasure of his *Rabb,* the Most High

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾

21. And He shall be pleased (with him).

وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

SURATUDHDHUḤA (93)

The *Suratudhdhuḥa* turns thematically to and expands on the eighth verse of the *Suratula'laa* in which the Messenger has been consoled from the sixth verse to the eighth verse and then, exhorted in the ninth verse to go on with the communication of the message of the *Quraan* regardless of the mad hostility of the leaders of the Makkan polytheists who, in the same surah, from the eleventh verse to the thirteenth verse, have been threatened to be punished in the great fire of the Hell and it has been thematically expanded through all the surahs following it up to the *Suratullayl.* The *Suratudhdhuḥa,* therefore, occupies its logical place after the *Suratullayl.*

The Surah opens with two oaths __ by the broad daylight and the night prevailing calmly __ which bear witness to the fact that as such contraries coexist as complementary phenomena in the cosmos, similarly ease and unease, joy and sorrow coexist in life. Since in his deep distress arising from the hostility of the Makkan polytheists, *waḥyi* (revelation) was the only source of fortifying him, any delay made him uneasy and filled him with grief. The affirmation of the two oaths __ the third verse __ occurs in this context. The fourth and fifth verses go further and promise that great success is in store for him in this world as well as the world to come. It predicted a bright future to the Messenger when his following was limited to a few persons, mostly his near and dear ones. The fifth verse freed him from all the worries and made him concentrate his whole attention on declaring His *Rabb's* grace to his people.

The Surah proceeds to remind him of his past as an orphan in the sixth verse and contrasts it with his present and the resplendent future ahead. In the seventh and eighth verses, the Surah reminds him of the spiritual gifts, blessings, and graces being showered on him. Hence, while consoling him, the Surah does not lose sight of his social obligations of helping the helpless, the destitute, and the needy in the ninth and tenth verses. The Surah is rounded off by the enjoinment that he must proclaim His *Rabb's* grace __ the prophethood and the *Quraan* __ to his people without any fear or favour.

SURATUDHDHUḤA

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

1. By the (broad) daylight.
2. By the night when it prevails calmly.
3. Your *Rabb* has neither left you (in the lurch __ in an unsupportable and vulnerable position) __ nor does He hate you.
4. And, the life to come (or the afterlife) shall be better, for you, than that preceding (the life in this world).
5. And your *Rabb* shall grant you (so fully) that you shall be pleased (satisfied completely).
6. Did He not find you an orphan and then, shelter you?
7. And He found you off (the path of the *Shari`ah* __ the divine law) and hence, He guided (you).
8. And He found you in want (grave and extreme poverty) and then, He enriched (you).
9. Hence, as for an orphan, you must not oppress (treat harshly or with cruel injustice) him.
10. And as for one asking for relief, you must not turn him away with angry words.
11. And as for your *Rabb's* grace (prophethood/the *Quraan*), you must proclaim (it to all).

سُورَةُ الضُّحَىٰ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالضُّحَىٰ ﴿١﴾

وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

SURATUSHSHARḤ (94)

The *Suratushsharḥ* follows the *Suratudhdhuḥa* as its counterpart with the same theme __ consoling the Messenger __ throughout. The Surah opens with a question put to the Messenger whom it seeks to comfort in his distress. The Messenger was deeply distressed to see the mental and moral chaos of his people. When Allah inspired him, he was enabled to bear it with courage and fortitude. Hence, in Him he found his mainstay which carried him through his long and arduous struggle in raising, disciplining, and revolutionising his people within twenty-three years. The first verse refers to such an enlightenment for breast is the seat of nourishment __ intellectual and emotional sustenance or enrichment which fortified the Messenger against the antagonism that he encountered in communicating His message. The burden mentioned in the second verse was the distress __ a persistent and painful awareness of his people's degradation __ which was removed by the *Quraan* which gave him a way out, a charter of reforms and a panacea of all their ills and hence, he dedicated himself to such a task with all the powers of his body, mind, and soul. The result was that, not only, was his burden off but his glory also, rose high as Allah assures him in the fourth verse. It is a fact of history that no single man has, ever, been so deeply venerated, revered, adored, and loved as the Last Messenger of Islam. He is declared twice as Allah's Messenger in the five calls for prayer daily, not to speak of the prayers in which he is honourably mentioned. Besides, his name is recited in sermons and invocations of blessings and peace on him almost every minute throughout the world. Hence, he is the most remembered man on the Earth and has been rated as the most successful man in history as a revolutionary, as a statesman, as a general, as a reformer and, above all, as an excellent and unique teacher of the highest calibre. The fifth verse which has been repeated as the sixth verse, not only, consoled him but also fortified him to meet new challenges posed by the Makkan polytheists, the Jews, and the hypocrites. Hence, the seventh and eighth verses enjoin him to seek strength in prayer after he is free from his commitments and obligations and he did it as no other man has, ever, done. The result was that all the adverse circumstances did change and it goes to prove the truth of the Great *Quraan.*

SURATUSHSHARḤ

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

1. Have We not opened (enlightened) your breast for your sake?
2. And We have removed, from you, your burden
3. That was breaking your back,
4. And raised high your glory (resplendent majesty or magnificence) for your sake.
5. Hence, (Allah assures the Holy Messenger that), indeed, with every hardship there is ease.
6. Indeed, with every hardship, there is ease (freedom from pains, sufferings, and disquiets).
7. Hence, when you are free from (commitments and obligations), you must, then, exert yourself
8. And turn to your *Rabb* humbly in prayer.

سُورَةُ الشَّرۡحِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَلَمۡ نَشۡرَحۡ لَكَ صَدۡرَكَ ﴿١﴾

وَوَضَعۡنَا عَنكَ وِزۡرَكَ ﴿٢﴾

ٱلَّذِيٓ أَنقَضَ ظَهۡرَكَ ﴿٣﴾

وَرَفَعۡنَا لَكَ ذِكۡرَكَ ﴿٤﴾

فَإِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرًا ﴿٥﴾

إِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرًا ﴿٦﴾

فَإِذَا فَرَغۡتَ فَٱنصَبۡ ﴿٧﴾

وَإِلَىٰ رَبِّكَ فَٱرۡغَب ﴿٨﴾

SURATUTTEEN (95)

The *Suratutteen* pithily and succinctly states what has, already, been stated lucidly in the second and third verses of the *Suratul'alaa* and the seventh and eighth verses of the *Suratulinfiṭaar.* The Surah is, therefore, recapitulatory in nature occurring after the Messenger has been consoled and assured of his success in the two preceding surahs. It, then, picks up the theme of warning the Makkan polytheists, or for the matter, all the human beings by affirming the excellence of man's creation in the fourth verse. Man is neither fallen nor tainted by the original sin. On the contrary, he is on trial in this world with the gifts of his mind, the five senses, and the moral sense to distinguish between right and wrong. Over and above it, the affirmation in the fourth verse precedes four oaths which occur in the first three verses. They symbolise guidance and bear witness to its continuity through ages. The Mount *Teen* is the Mount *Juodiyyi* as mentioned in the forty-fourth verse of the Surah Hood. It symbolizes guidance. Noah's ark had anchored on it as all the then believers had alighted from the ark on it to seek refuge there. The Mount Olive was associated, as mentioned in the Gospel, with Jesus Christ who used to pray and preach there. The Mount Sinai, associated with Moses, symbolizes guidance. Similarly, "this safe city" refers to Bakka, now called, Makka, being the site of the Holy House raised up by Abraham whose true descendant and follower, the Last Messenger, was at pains to exhort the *Quraysh* to follow their Patriarch, Abraham, and shun polytheism. Thus, guidance precedes the creation of man as the *Suraturraḥmaan* in its first four verses indicates. The first man, Adam, was a prophet. Hence, the oaths testify that the guidance brought by messengers and prophets agrees fully with man's excellent make (his mind, moral sense, and the five senses) and furnishes him with all that he needs to meet the challenge of existence and prepares him to account for how and what for he has been making use of his powers in the world, on the Judgement Day. But, if he does not profit from the guidance and his excellent make, he degrades himself to be the vilest of the creatures as the fifth verse asserts. On the contrary, the Surah, in its sixth verse, promises that those who accept the guidance and make use of their powers excellently shall have an uninterrupted reward guaranteed by Allah in this world as well as the world to come. The seventh verse has been couched in a question about the Judgement only to heighten and accentuate its significance and the inescapability of its occurrence.

The last verse, too, asks a related question. How can Allah, the justest judge, equate evildoers with the doers of good? If man has been given the moral sense, how can, Allah Who has ingrained the moral sense and the moral law in man's mind, being *Al`adl,* the incarnation of justice, act otherwise on the Judgement Day?

SURATUTTEEN

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

1. By the Mount *Teen* and the Mount Olive, *
2. And the Mount Sinai,
3. And this safe city (Makka).
4. Indeed, We create man in the best make (mental, moral, and physical structure or composition).
5. Then, We degrade him to the vilest of the vile (morally base, depraved).
6. But, (those people) who believe (in the guidance) and do good deeds shall, consequently, have a reward, uninterrupted.
7. What / who can, then, after (the guidance of the *Quraan*), belie and deny you (your assertion) about the Judgement?
8. Is Allah not the justest judge?

* اَلتِّيْنُ ***(Atteenu)*** *The* ***Teen,*** *situated in Syria, is the name of the Mount* ***Joodiyyi*** *(11:44) on which Noah's Ark had anchored. The* ***Lisaanul`arab,*** *also, confirms that it is a mountain in Syria.* ***Ḥameeduddeen Farahi,*** *a noted scholar of the* ***Quraan,*** *holds that the* ***Teen*** *is the name of the Mount* ***Joodiyyi.*** *(95:1)*
The Mount Olive, situated in Jerusalem was the site of Jesus Christ's preaching and exhortations mentioned even in the present mutilated bibles.

سُوْرَةُ التِّيْنِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالتِّيْنِ وَالزَّيْتُوْنِ ﴿١﴾

وَطُوْرِ سِيْنِيْنَ ﴿٢﴾

وَهٰذَا الْبَلَدِ الْاَمِيْنِ ﴿٣﴾

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ﴿٤﴾

ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ﴿٥﴾

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ﴿٦﴾

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ﴿٧﴾

اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ﴿٨﴾

SURATUL`ALAQ (96)

The *Suratul`alaq,* being a subsidiary of and forming a complement to the *Suratutteen,* expands on its fifth verse. Man rises with guidance and knowledge and falls without them. The *Suratutteen* stresses guidance and the *Suratul'alaq* stresses knowledge from the first verse to the fifth verse. The Surah stresses the acquisition of knowledge by reading and writing __ reading in the name of Allah, the Creator, the Most Generous, Who imparts all knowledge to man by the pen. It is the Magna Carta of free and universal dissemination of knowledge and education for all and the declaration of the sanctity of the pen. Guidance coupled with knowledge raises man mentally and morally. Without them, he declines mentally and morally and exceeds all the proper bounds as the sixth verse shows and then, he dispenses with the guidance. If he acquired knowledge aright, it would lead him to guidance. But he does not do so. Hence, he goes on degenerating. Short of knowledge and guidance, he stoops to bestiality, cruelty, crime, and persecution. He has no regard for guidance and fearing Him to guard himself against evils. He is blind to them. Such a character has been portrayed from the eighth verse to the thirteenth verse and it is the image of the leadership of the Makkan polytheists. Such a man disregards the Resurrection pointed out in the eighth verse and swayed by arrogance, does not even realize that Allah is watching him, as mentioned in the fourteenth verse. The Surah, finally, threatens him from the fifteenth verse to the eighteenth verse and exhorts the Messenger to disregard him and continue praying to Allah, prostrating himself to Him and drawing closer to Him.

SURATUL`ALAQ

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

1. Read in the name of your *Rabb* Who creates,
2. Creates man from an embryo.
3. Read and your *Rabb,* the Most Magnanimous,
4. Who teaches, by the pen,
5. Teaches man what he does not know.
6. Not at all, man, certainly, exceeds the proper bounds in sinning
7. Because he looks on himself as self-sufficient.
8. Indeed, to your *Rabb* is to be the return (of all of you).
9. Do you see (the man) who hinders
10. A servant (the Messenger), when he prays (to Allah)?
11. What do you think if he (the Messenger) is following the guidance
12. Or he enjoins fearing Him / guarding against evils?
13. What do you think if he (the person hindering) belies and denies (the guidance) and turns away (rejects it)?
14. Does he not know that Allah is watching (him)?

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ﴿٢﴾

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ﴿٦﴾

أَن رَّآهُ اسْتَغْنَىٰ ﴿٧﴾

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾

أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾

عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾

أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ﴿١١﴾

أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾

15. Not at all, If he does not cease, We will drag him by the tresses of his forehead,

كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾

16. A forehead, lying, sinning.

نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

17. Let him, then, call the group of his supporters (for help).

فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾

18. We will, soon, call (summon) the angels of punishment.

سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾

19. Not at all, do not listen to him and keep prostrating yourself (to Allah) and drawing (further) close (to Him).۩

كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ﴿١٩﴾

SURATULQADR (97)

Since the *Quraan* incarnates guidance as well as knowledge, the *Suratulqadr* succeeds the *Suratul`alaq* and the *Suratutteen* following the logic of coherence. The first verse asserts that the *Quraan* was revealed during the night of divine decrees. It has further been expounded in the *Suratuddukhaan* from the third verse to the fifth verse. The second verse asks a question only to stress its significance and the third verse explains its significance and the fourth verse links this night with the descent of Gabriel and angels from the heaven to celebrate its anniversary every year during the last nine or ten days of the month of *Ramadhaan.* The purpose of their descent is to decide such affairs as require wisdom and they do so with their *Rabb's* sanction. The last verse asserts that this night is all peace until the dawn.

Hence, the Surah affirms, in unmistakable terms, the divine origin and source of the *Quraan.* It is neither the brainchild of the Messenger nor inspired by any jinn or devil. It is, entirely, purely, and exclusively Allah's Word transmitted to him by Gabriel during twenty-three years. It dismisses all charges of human participation out of hand. The fact is that no book on the Earth has been so uniquely preserved as the *Quraan.* Even a single letter of it has neither been altered nor changed in any way since the revelation closed. It is a miracle past human ingenuity.

Throughout the Surah, neither the word *'Quraan'* nor the word 'Messenger' finds any mention, though it has been revealed to him. It has been left for the succeeding surah to amplify the indivisibility of the *Quraan* and the Messenger.

SURATULQADR

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

1. Indeed, We have revealed it (the *Quraan*) during the night of divine decrees.

2. And what do you know what the night of divine decrees is?

3. The night of divine decrees is better than a thousand months.

4. Angels and Gabriel descend during it (this night) by their *Rabb's* sanction with every command.

5. It (this night) is (all) peace till the appearance of the dawn.

سُورَةُ القَدْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

SURATULBAIYINA (98)

The *Suratulbaiyina* succeeds the *Suratulqadr* quite logically for it amplifies and expands on the latter. Besides, the Surah fixes the purpose of the *Quraan* and the Messenger in clear terms. The first three verses specify the *baiyina* __ Allah's messenger reciting holy scriptures containing true scripts and enjoinments __ the Messenger and the *Quraan* existing in an indivisible unity, the purpose being to meet the persistent demand of the polytheists and the disbelievers among the people of the Book. But, when he came with the *Quraan,* he was rejected by both. The fourth verse specifies the conduct of the people of the Book __ they had fallen into discord only after their messengers and books had come to them enjoining, as the fifth verse specifies, to serve Allah, purifying their obedience for Him, wholly dedicated to Him, and perform the obligatory prayer, and pay *zakaat* __ the quintessence of Islam.

The Surah, therefore, divides them into two __ the worst creatures portrayed in the sixth verse and the best creatures portrayed in the seventh and eighth verses.

SURATULBAIYINA

سُورَةُ الْبَيِّنَةِ

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. (Those people) who disbelieved in (the *Quraan*) from (belonging to) the people of the Book and the polytheists, were not going to be dissociated (from their disbelief in Islam) till clear evidence reached them,

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

2. (That is) a messenger from Allah, reciting/reading out holy scriptures,

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾

3. (Containing), in them, straight scripts, distinguishing the truth from falsehood.

فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾

4. And (the people) who had been given the Book did not fall into discord except after clear evidence reached them,

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ ﴿٤﴾

5. Though they were not commanded but to serve (render exclusive obedience to) Allah, purifying (their) obedience for Him, wholly dedicated (to Him), and perform the obligatory prayer and pay *zakaat;* and such is the way of life of the straight community (regulated with justice and equity).

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

6. Indeed, (those people) who disbelieve in (the *Quraan*) from the people of the Book and the polytheists shall be in the Hellfire, abiding in it eternally __ such (people) are the worst creatures.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

7. Indeed, (those people) who believe and do good deeds are such (people as) are the best creatures.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ
ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُۥ ﴿٨﴾

8. Their reward is (assured) with their *Rabb* __ eternal gardens under which rivers will be flowing: they shall abide among them eternally, Allah, pleased with them and they, pleased with Allah __ such (a reward) belongs to whoever fears his *Rabb*.

SURATUZZILZAAL (99)

The *Suratuzzilzaal* succeeds the *Suratulbaiyina* as a warning to the worst creatures __ disbelievers, polytheists, and hypocrites without naming anyone. Their actions performed in this world shall themselves bespeak their punishment in the world to come.

The Surah covers the Doomsday, the Resurrection, and the Judgement in a single sweep __ from the sudden violent quaking of the Earth, imaged in the first verse, to all the human beings watching their actions imaged in the sixth verse. On the basis of those actions reward and punishment will be reckoned on the Judgement Day. In between these two events, as the Surah records, from the second verse to the fifth verse, resurrection of all the human beings will have taken place and the Earth will have unburdened herself of what is being buried within her and narrated all the tales and given all the information to be the evidence for the accountability of all the human beings, individually as well as collectively. They shall be presented before Allah, the *Al`adl* (the Incarnation of Justice), Who will judge all the human beings. The seventh and eighth verses image the reward of the good people and the punishment of the wicked people. The Great *Quraan* presents it as the greatest fact of life to chasten human beings into realizing that man must submit himself to Allah in this world with the consciousness of accountability before Him in the world to come.

SURATUZZILZAAL

In The Name of ALLAH, the Most Gracious, the Most Merciful

1. When the Earth is quaked with her (violent) quaking,
2. And the Earth expels her burdens,
3. And, (when he sees all these happenings), man will say, "What is the matter with her?"
4. On that Day, she will tell (narrate all) her stories (accounts of facts and events),
5. For, your *Rabb* shall enjoin her (to do so).
6. On that Day, human beings shall proceed scattered so that they are shown their actions.
7. Hence, whoever does any good worth the weight of an atom (in this world) shall see it.
8. And whoever does any evil worth the weight of an atom (in this world) shall see it.

سُورَةُ الزَّلزَلَة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

وَقَالَ الْإِنسَانُ مَا لَهَا ﴿٣﴾

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا
لِّيُرَوْا أَعْمَالَهُمْ ﴿٦﴾

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

SURATUL`AADIYAAT (100)

The *Suratul`aadiyaat* continues the theme of warning all the ungrateful disbelievers of punishment on the Judgement Day. The Surah opens with an oath which Allah swears by the chargers who, by their faithfulness, submission, and readiness to sacrifice themselves for their masters, bear witness to man's defiance, treachery, and faithlessness to his master __ Allah. The first five verses of the Surah portray how chargers conduct themselves during a charge on the enemy. Their unwaveringly faithful conduct presents a contrast to man's thankless conduct. The sixth verse affirms it only to warn him because, as the seventh verse asserts, he is himself a witness against his conduct __ the moral sense ingrained in his nature does tell him why he values his chargers. They submit themselves to him faithfully and readily without any hesitation. Man, on the contrary, does not submit himself to his Master. Rather, he defies Him arrogantly, uses His gifts and powers wrongly and even then, as the eighth verse points out, loves wealth very passionately only to exploit his fellow beings without giving any thought to the Day of Judgement. Hence, the Surah threatens such an exploiter with the Day when his accountability shall come to pass after he is resurrected and his secrets, motives, impulses, and intentions, hidden from others in the world, are examined as all the records shall be available before Allah for his conviction or otherwise.

The Surah seeks to chasten man into discarding inordinate love of wealth and lust for power which give rise to exploitation of man by man in this world.

SURATUL`AADIYAAT

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

1. By the chargers that run snorting.
2. Then, they strike sparks (by their shod hoofs).
3. Then, they raid in the morning.
4. Hence, they raise dust with it (while running and charging).
5. Then, they penetrate an enemy formation with it (with their dust).
6. Indeed, man is highly thankless to his *Rabb*.
7. And he is himself a witness against such (an attitude of mind).
8. And he is, indeed, very passionate for the love of wealth.
9. Does he, then, not know (the time) when whatever (lies buried) within the graves shall be turned out
10. And taken out (to be examined) what is (hidden) within (human) breasts?
11. Indeed, their *Rabb* shall, certainly, be cognizant of them, on that Day.

سُورَةُ الْعَادِيَاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾

فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾

فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾

فَأَثَرْنَ بِهِ نَقْعًا ﴿٤﴾

فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾

إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

SURATULQAARI`A (101)

The *Suratulqaari`a* carries on the theme of warning more terrifyingly than the preceding surahs. The first three verses jolt the listener into realizing what he is being warned of. When his attention is gained, he is told what will happen on the Last Day from the fourth verse to the eleventh verse.

The Surah is one of the most vivid images of what will happen on the Doomsday imaged by the first five verses. It will be followed by the Resurrection and Judgement imaged from the sixth verse to the eleventh verse. In this world, matter has weight. In the world to come, matter shall cease to have weight. Mountains, the most material, shall be light like wool and human beings, too, shall lose their weight, substance, and power. They will be like moths with no strength to control themselves. On the contrary, human actions, invisible and weightless in this world, shall be visible and weighty. They shall be weighed in scales as the sixth and eighth verses affirm. Paradise and Hell shall be requited with to everyone on its basis. Weighty actions shall ensure eternal joy. Weightless actions shall bring eternal sorrow. ABSOLUTE JUSTICE shall be done to all on the basis of actions regardless of colour, country, and language.

SURATULQAARI`A

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

1. The disaster striking (terror)!
2. What is the disaster striking (terror)?
3. And what do you know what the disaster striking (terror) is? (It is the Doomsday.)
4. On that Day, human beings will be like the moths, scattered.
5. And the mountains will be like the dyed wool, teased.
6. Hence, as for one whose scales are heavy
7. Shall be through a pleasing (state of) life.
8. And as for one whose scales are light
9. Shall have his mother (abiding place) an abyss (the lowest part of the Hell).
10. And what do you know what it is?
11. (It is) a fire blazing ferociously.

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْقَارِعَةُ ﴿١﴾

مَا الْقَارِعَةُ ﴿٢﴾

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ﴿٥﴾

فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾

فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾

وَمَا أَدْرَاكَ مَا هِيَهْ ﴿١٠﴾

نَارٌ حَامِيَةٌ ﴿١١﴾

SURATUTTAKAATHUR (102)

The *Suratuttakaathur* warns all money and power grabbers of the blazing fire. The Surah is the hardest indictment on monstrous vying for excess with one another whether it takes the form of striving to accumulate wealth ending in a capitalistic society dominated by ruthless competition or struggling to gain power through numbers i.e. numerical preponderance, leading to the concentration of power, curbing liberties. In both the cases man is exploited by man. Hence, the Surah, in its first two verses, sums up (states succinctly) the brevity of their happiness in accumulating wealth and power in sheer disregard of the accountability of their actions. They do so only to confront fire as the third and fourth verses threaten them into realization in this very world. The fifth verse, against all their denials, impresses the realization on them. The sixth verse thrusts the realization on them only to jolt them into being chastened. The seventh verse presents it as an established fact. And then, comes the final threat __ all the grabbers of money and power in this world may do what they like, exploit as they like, and violate their moral sense and moral law as they like because they have a short duration of freedom of choice. Its brevity has, already, been pointed out. When this period ends, they shall be questioned why they had disregarded the moral law, exploited human beings by wealth and power, and exceeded all the proper bounds in perpetrating wrong and perpetuating themselves arrogantly for their selfish ends.

SURATUTTAKAATHUR

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

1. (Monstrous) vying for excess (striving for superiority in wealth and numbers) draws your attention away from (being held accountable to Allah).
2. Till you visit (go into your) graves/ graveyards (for a short stay).
3. Not at all, you shall, soon, know.
4. Again, not at all, you shall, soon, know.
5. Not at all, if only you knew, with certain knowledge, (that)
6. You shall, certainly, confront the blazing fire (the Hell),
7. *Thereupon, you shall, undoubtedly, see it with the eye of certainty,
8. And then, you shall, on that Day, be certainly, questioned about the blessings (things promoting happiness or welfare in this world, you would be wary).

** It means 'in consequence of that' or 'immediately after that.'*

سُورَةُ التَّكَاثُرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلْهَاكُمُ التَّكَاثُرُ ﴿١﴾

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

SURATUL`AṢR (103)

The *Suratul`aṣr* carries on the theme of warning those vying for excess (striving for superiority in wealth and power) regardless of accountability of their conduct in the world to come. The Surah opens with the oath by time. The *Quraan* uses the word *al`asr'* which is, here, synonymous with human history because *al`asr'* has been related to man's loss (ruin) specified in the second verse. Hence, the Surah, in its first verse, quotes the entire human history as the witness to the fact that man has been suffering loss (ruin) through ages past for not acting on the bases outlined in the third verse. The *Lisaanul`arab* means by *'Khusr'* to be misled and ruined and to support this meaning, the eleventh verse of the *Suratulḥajj* has been quoted, "He loses both, the world and the afterworld"__ such (a loss) is the clear loss (ruin in the world and damnation in the afterworld). Human history proves the assertion in the second verse that peoples, communities, and societies have been wiped out for their sin of going astray arrogantly and defiantly. The *Quraan* quotes many examples of such societies as were ruined, when they defied their messengers arrogantly.

The third verse specifies four bases __ whoever conforms with them shall prosper, as given below:-

(I) *Eimaan,* belief in Allah, His angels, His messengers, His scriptures revealed from time to time culminating in the *Quraan* and the afterworld where the Last Judgement shall be pronounced among all the human beings resurrected for this purpose. (II) Doing good __ the word used is *`ṣaliḥaaṭ'* derived from *`ṣaluḥa'* which is the opposite of *`fasuda'*. The former means to be good, right, or proper while the latter means to be evil, wrong, and rotten. Hence, *`saaliḥaaṭ'* comprehend not only all the virtues, all the forms of good, and all the acts of guarding oneself against evils but also imply putting down all the acts of wrong, all the forms of evil, and all the social vices. (III) *Tawaṣaubilḥaqq* __ enjoining, admonishing, recommending, or counselling one another to live by the truth which, in this context, after the first basis __ *Eimaan,* __ signifies nothing but the *Quraan. Ḥaqq* has been used to mean the *Quraan* in the ninety-fourth verse of the Surah *Yoonus,* the forty-eighth verse of the *Suratulqaṣaṣ,* the sixty-eighth verse of the *Suratul`ankaboot,* the seventh verse of the *Suratulaḥqaaf,* the third verse of the Surah *Muḥammed* and the sixteenth verse of the *Suratulḥadeed.* (IV) *Tawaṣubiṣṣabr* __ enjoining, admonishing, recommending, or counselling one another to practise and live by patience, forbearance, and constancy through sufferings, pains, trials, and distress. Such are the enjoinments of the Islamic way of life. Hence, the Surah lays down, in words terse and cogent, the positive, the policy __ a definite course or method of action in life __ and the quintessence of Islam which means submission to Allah, peace within and peace without.

The entire Surah is in the plural number which presupposes a polity, as, without a polity, Islam can neither be lived nor implemented. Polity and plurality are essential, cardinal, and fundamental to Islam. It cannot be realized and established without a well-knit polity. Islam is not a personal matter. It founds a Community.

SURATUL`AṢR

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

1. By time! (Human history is the witness of the fact that)

2. Man (human beings in general) has, certainly, been in (grievous) loss (physical, mental, moral, and social ruin),

3. Except (those people) who believe in (Allah) and do good deeds and enjoin one another (to live by) the truth *(Quraan)* and enjoin one another (to practise) patience (through pains, trials, and sufferings while striving for His cause).

سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾

إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ﴿٢﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

SURATULHUMAZA (104)

The *Suratulhumaza* carries on the theme of warning the people indulging in the accumulation of wealth. Vying for the excess of wealth and numbers, regardless of accountability, has been dealt with in the *Suratuttakaathur. Takaathur* means vying for wealth or numbers i.e. numerical preponderance, to impose the upper hand of the few over the many. Wealth and numerical preponderance, without obeying the moral law, turn exploitative. Hence, the *Suratul`asr* quotes human history as the witness to the operation of the moral law. The societies that do not obey the moral law are wiped out. Accumulation or concentration of wealth in a few hands is, entirely, repugnant to Islam. The *Suratulḥashr,* in its seventh verse, rules that wealth must be, equitably, distributed "so that it (the circulation of wealth) must not remain, exclusively, confined among the rich of you" (your society). The *Quraan* shows in the *Suratulhumaza* that the accumulation of wealth, accompanied with social evils like slandering and backbiting as it is, leads to Allah's fire. In an acquisitive society where money counts, selfishness reigns supreme and, naturally, it gives rise to self-seeking which results in hating others and promoting oneself at the cost of others. Sympathy vanishes from such a society and money grabbing becomes the order of the day. Hence, the Surah threatens such acquisitive people in the very first verse for their self-deception mentioned in the third verse. The fourth verse actualizes the threat and the fifth verse intensifies it. The Surah, from the sixth verse to the ninth verse, shows the result of the greed which leads them to accumulate wealth regardless of moral considerations __ Allah's fire shall reach their hearts where greed flourishes and close in on them among columns outspread.

SURATULHUMAZA

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

1. Woe to every backbiter and one who speaks ill of anyone in the face!
2. Who makes a fortune (greedily) and keeps it counting.
3. He thinks that his fortune will eternize him.
4. Not at all, he shall be hurled into the crushing vehement fire.
5. And what do you know what the crushing vehement fire is?
6. (It is) Allah's fire, kindled (into blazing),
7. Which will get to the hearts and possess them.
8. It will be closed in on them from all sides
9. Among columns outspread.

سُورَةُ الْهُمَزَة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾

كَلَّا لَيُنۢبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾

نَارُ اللَّهِ الْمُوقَدَةُ ﴿٦﴾

الَّتِي تَطَّلِعُ عَلَى الْأَفْـِٔدَةِ ﴿٧﴾

إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾

فِي عَمَدٍ مُّمَدَّدَةٍ ﴿٩﴾

SURATULFEEL (105)

The *Suratulfeel,* also, continues the theme of warning those vying for excess. The *Suratulhumaza* condemns vying for excess in accumulating wealth for the exploitation of human beings. The *Suratulfeel* condemns those vying for power to perpetuate wrong. Hence, both the surahs portray both the aspects of vying for excess, wealth and power, separately to bring home to everyone that wealth or power, acquired in sheer disregard of the moral law and used for the exploitation of man and perpetuating wrong, ends in fiasco.

Hence, the Surah addresses the leaders of the Makkan polytheists directly in the first verse and warns them that as the *Rabb* of the Holy House had broken *Abraha's* power, similarly, their power shall be broken if they persist in opposing the Last Messenger, by using their power for perpetrating crimes and exploiting it to perpetuate their hold on the people for their vested interest. The second verse asks them if Allah had not nipped *Abraha's* conspiracy to demolish the Holy House in the bud. The verse suggests to them that, similarly, their conspiracy against the Messenger shall be nipped in the bud and history bears witness to it. All the Makkan leaders, except *Aboo Sufyaan,* were either killed or defeated in battles. The fourth verse tells them that, since "To Allah belong the armies of the heavens and the Earth and Allah is mighty, wise" (the seventh verse of the *Suratulfat'ḥ),* He sent flights of birds to wipe them out in toto as the Surah portrays, from the third verse to the fifth verse, how the whole army was wiped out.

The Surah depicts, in vivid images, how a potentate, drunk with power, came from *Yemen,* where he had usurped the throne, to demolish the Holy House at Makka during Muḥarram, AD 571, after the *Ḥajj* pilgrimage was over. He was accompanied with a sixty thousand strong army and thirteen elephants. At that time, the *Quraysh,* led by their chief, *`Abdulmuṭṭalib,* used to guard the Holy House. They were too weak to face the army. But, before Abraha could reach Makka to give effect to his evil designs, flights of birds coming from the direction of the Red Sea, each with small stones, (one in the beak and two in their claws) attacked his army, hitting it with those stones at *Muḥassir,* a valley near *Muzdalifa,* on way to *Minaa.* The entire army was wiped out and none could reach *Yemen* to report the disaster. The Surah shows that numbers i.e. numerical preponderance cannot do everything if it is used to do wrong.

SURATULFEEL

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

1. Did you not see how your *Rabb* did by *(Abraha's)* soldiers accompanying the elephant (invading the Ka'ba to demolish it under him)?

2. Did He not nip their conspiracy (their designs on the Ka'ba) in the bud (neutralized it before fulfilment)?

3. And He sent flights of birds against them,

4. (Charging and) hitting them with small stones of baked clay.*

5. Consequently, He made them like (turned them into) chaff chewed (by animals).

*سِجِّيل ***(sijjeelun)*** *has been 'Arabicised from the* سنگ گل *(sang-i-gill) in Persian, meaning stone of hardened clay.*

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

SURAH QURAYSH (106)

The Surah *Quraysh* is the subsidiary of and complementary to the *Suratulfeel.* The Surah, after the preceding surah has warned their leaders, reminds the *Quraysh,* the guardians of the Holy House, how Allah has been showering His blessings on them on account of the Holy House raised up by Abraham only for His prayer as the Surah *Ibraaheem* shows clearly in its verses from the thirty-fifth to the thirty-seventh. They enjoy free flow of trade and commerce during winter as well as during summer. Hence, they have protection against hunger. They enjoy peace as a result of the Holy House whose *Rabb* they must, therefore, serve (render exclusive obedience to) and submit themselves to, so as to ensure the continuity of peace, protection, prosperity, and their leadership in `Arabia.

When this surah was revealed, many of the *Quraysh* who had witnessed *Abraha's* army being wiped out were still alive and they knew that it was an act of Allah, the Omnipotent. As the guardians of the Holy House, their honour and prestige had touched a new high in the wake of this miracle and all the tribes of *Hijaaz* were convinced that the Holy House was the source of their power and prestige and the *Rabb* of the House was at their back.

In this context, the Surah appeals to the *Quraysh* to give up polytheism and submit themselves to the *Rabb* of the Holy House so as to revert to their Patriarch, Abraham, spiritually, along with the Last Messenger.

SURAH QURAYSH

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

1. Since the Quraysh are accustomed,
2. Accustomed to travelling during winter and summer,
3. They must, therefore, serve (render exclusive obedience to) the *Rabb* of this House, (that is, Allah)
4. Who feeds them against hunger and protects them from fear.

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾

إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ﴿٢﴾

فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾

ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۢ ﴿٤﴾

SURATULMAA`OON (107)

The *Suratulmaa`oon* succeeds the Surah *Quraysh* quite logically. Both the preceding surahs warn and then, appeal to the *Quraysh* and their leadership to give up polytheism, submit themselves to the *Rabb* of the Holy House, and revert to Abraham's way of life being fully shown to them by the Messenger and His *Quraan.* But the headstrong, intractable, and close-fisted leadership of the *Quraysh,* being unimaginative, greedy, and thoroughly materialistic, repudiated the Messenger and His message. Hence, the *Suratulmaa`oon* gives an image of such a leadership as was the guardian of the Holy House which had been turned into a temple of idol worship, a centre of polytheism, and the exclusive property of this leadership. *Aboo Lahab,* being the most prominent, exercised exclusive control over the Holy House. This leadership disbelieved in the Resurrection and the Judgement which are fundamental to Islam. Hence, the first verse of the Surah draws its listener's attention to such a trait in *Aboo Lahab,* or for the matter, the entire leadership. Such a man turns greedy, cruel, and callous. The second and third verses expose these aspects of his character. Abraham had raised up the Holy House for the prayer to Allah and the service of the poor. After his descendants deviated from his way of life, these objectives had been abandoned. Hence, their prayer has been imaged in the thirty fifth verse of the *Suratulanfaal,* "And their prayer by the House is nothing but whistling and clapping." It was a false semblance of prayer, not prayer in itself, as enjoined by Abraham and Ishmael to their descendants. The seventh verse of the Surah is an image of meanness, greed, and selfishness of the society whose leaders they were. Hence, in this Surah, the Makkan polytheistic leaders stand condemned as criminals deserving punishment.

SURATULMAA`OON

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

1. Do you see one who belies and denies the Judgement?
2. Such is he who rebuffs an orphan,
3. And does not urge (anyone) on feeding a poor person.
4. Hence, woe to the prayers
5. Who are unmindful of their prayer (Abraham's prayer taught to them)
6. Who make a show (a false semblance of their prayers) *
7. And refuse (even) small things of daily use (to those who need them)!

* prayers - *refer to 8:35*

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾

فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾

ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾

وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

SURATULKAUTHAR (108)

The *Suratulkauthar* succeeds the *Suratulmaa`oon* after the complete condemnation of the *Quraysh* and their leadership which was in immoral and illegal occupation of the Holy House and deserved punishment. The theme of the Surahs, from the *Suratuttakaathur* to the *Suratulfeel,* has been their condemnation for vying for excess in wealth and numbers i.e. numerical preponderance, which shall lead them to the Hell. The Surah *Quraysh* appeals to the people in general to submit themselves to the *Rabb* of the Holy House but in vain. Hence, the *Suratulmaa`oon* debunks the leadership for it was morally, spiritually, and mentally hollow and hence, incapable of leading the people. Hence, the Messenger and his companions must assume leadership as they are armed with the truth *(Quraan)* and all necessary mental, moral, and spiritual attributes of leadership. The *Suratulkauthar* is, therefore, the announcement of good tidings to him __ Allah grants him the *'Kauthar'* which is, also, from *'Kathura'* like *'takaathur.'* But, while the leaders of the *Quraysh* were given *takaathur* to lead them to the Hell, the leader of Islam has been granted the *"Kauthar"* which has been interpreted variously __ a reservoir on the Day of Resurrection, a river in the Paradise, the *Quraan,* prophethood, Islam, the triumph of Islam, Allah's help, intercession for his Ummah, and the infinite abundance of His blessings. If it means triumph of Islam, it also means the Conquest of Makka and the dislodgement of the leaders of the *Quraysh* from the guardianship of the Holy House __ the hub and centre of Islam. *Ḥameeduddin Farahi* prefers *Kauthar* to connote the Ka'ba in this world and the river *Kauthar* in the afterworld. But there is no need to restrict its interpretation, merely, to the Holy House or the river *Kauthar.* It may be extended to the Messenger's 'triumph' in this world as well as the afterworld where he shall be given the river the waters of which shall be whiter than milk and sweeter than honey. In any case, the first verse is the announcement of his complete success, the triumph of Islam. Hence, the Messenger has been enjoined in the second verse to pray to Him for His sake only, contrary to the polytheists' prayer which was for the sake of show, and sacrifice cattle as a mark of his devoutness which he did as nobody has ever done. The third verse announces, as a corollary to the first verse, the utter cutting off of his enemy __ the leadership of the *Quraysh.* All of them were either killed or humbled except *Aboo Sufyaan* who accepted Islam on the eve of the Conquest of Makka. Polytheism was cut off and Islam flourished. The polytheists used to say that the Messenger had no male issue and, after being separated from his people in Makka, he would be cut off. But, contrary to their expectation, the Messenger rose to the pinnacle of glory after reaching Medina within a few years and his enemies went down and down and, at last, fell into oblivion.

SURATULKAUTHAR

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

1. Indeed, We grant you the *Alkauthar*/infinite abundance of excellence.

2. Hence, you must pray and sacrifice for the sake of your *Rabb.*

3. Indeed, it is your enemy who (has been) cut off (without any offspring and any prospects of success and survival in future).

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

SURATULKAAFIROON (109)

The *Suratulkaafiroon* succeeds the *Suratulkauthar* as the logic of the thematic sequence. The third verse of the preceding surah pronounces doom on the Messenger's enemies __ the leaders of the Makkan polytheists __ who had so utterly repudiated the Messenger and the *Quraan* that there was no hope left that they would, ever, abandon polytheism and embrace Islam. When the Messenger was so fully disappointed in them, he had, as a logical corollary, to leave them to their fate and emigrate to Medina. Hence, the leaders of Makkan polytheists have been addressed in the Surah as disbelievers, declaring Allah and His Messenger's intent to have no compromise with them on principles. Such is the message of the first verse. The Surah amplifies the intent in the second verse contrary to polytheists' wish "if you yield (to them), they should, also, yield to you" according to the ninth verse of the *Suratulqalam.* However they may persecute the Messenger and his companions, there will be no yielding, no softening, and no compromise on the principle of submitting to Allah and rendering Him exclusive obedience. The third verse states their obstinacy in sticking to their deities irrationally. The fourth verse, consequently, declares the Messenger's intent not to yield to them. The fourth verse, besides, refers to their worship of deities in the past as the second verse refers to their worship in the present. Conversely, the first part of the second verse refers to the Messenger's future conduct while the fourth verse reflects his rejection from the past to the present. The fifth verse is, literally, the repetition of the third verse. But contextually it means that in the past, also, they had not been serving whom the Messenger had been serving as he does in the present. Hence, there is nothing in common between the Messenger and the disbelivers. The sixth verse, therefore, closes the door to any compromise between the two. Hence, a state of conflict and tension. Hence, his emigration to Medina. On the part of Allah, it is the final warning to the *Quraysh.*

SURATULKAAFIROON

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

1. Say, "O you disbelievers!
2. I will not worship (the idols) which you worship.
3. Neither you are going to serve (Allah) Whom I serve (render exclusive obedience to).
4. Nor I am going to worship (the idols) which you have been worshipping.
5. Nor you are going to serve Whom I have been serving.
6. For you, your *deen* (way of life) and for me, my *Deen"* (The Islamic way of life).

سُورَةُ الكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

SURATUNNAṢR (110)

The *Suratunnaṣr* succeeds the *Suratulkaafiroon* as the logic of declaring war against polytheism and its advocates, with emigration following it as the necessary consequence.

The Messenger and the companions started struggling, without cease, to regain the Holy House which Abraham had raised up for His prayer, but where idol worship was being indulged in with impunity. Medina became the hub and centre of the Islamic struggle against the usurpers of the Holy House.

It lasted for ten years, after the emigration and then, the help and victory concretized into the Conquest of Makka and the dislodgement of the usurpers.

Allah's help and victory, promised to the Messenger and his companions, occur, firstly, in clear terms in the thirteenth verse of the *Suratuṣṣaff,* "And (there is) one more (thing) that you love __ Allah's help and the conquest close by; and announce good news to the believers." It was, also hinted at in the tenth verse of the *Suratulḥadeed.* But its clear promise finds mention, only, in the *Suratunnaṣr* revealed to the Messenger before the Conquest of Makka and the end of polytheism.

The Surah is a forthright declaration of Allah's help for the Messenger and the consequent Conquest of Makka. Hence, the Surah is in the nature of glad tidings and fulfilment. The Messenger has, therefore, been enjoined in the Surah which is a single sentence, to declare his *Rabb* free from imperfections with His glory and seek His forgiveness for He turns forgivingly to whoever turns to Him seeking forgiveness. The Holy House was, consequently, liberated, Abraham's mission fulfilled, the obligatory prayer re-established, and polytheism came to an end for good. Last but not the least, when the greedy and exploitative leadership of the Makkan polytheists was dislodged, people from all the tribes started embracing Islam by troops as the Surah asserts.

SURATUNNAṢR

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

1. When Allah's help and victory come

2. And you see the people entering into (the folds of) Allah's *Deen* (way of life) in troops,

3. You must, then, declare (Him) free from imperfections with glory (abiding praise and thanksgiving) to your *Rabb* and seek His forgiveness; He, certainly, turns forgivingly.

سُورَةُ النَّصۡرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ﴿١﴾

وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا ﴿٢﴾

فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ﴿٣﴾

SURATULMASAD (111)

The *Suratulmasad* succeeds the *Suratunnaṣr* logically. When the latter announces Allah's help and victory, the former must follow to foretell the doom of the Messenger's enemies as, already, mentioned in the last verse of the *Suratulkauthar.* This surah pinpoints *Aboo Lahab* for being the fiercest enemy of Islam and the Messenger. Hence, the Surah foredooms him and his wife to eternal punishment. The first verse prophesies his death and destruction. The second verse points out that his wealth and what he has been earning __ mad hostility to the Messenger, niggardliness, exploitation of the poor as the finance manager of the Holy House __ shall not stand him in good stead and ignominious death awaits him. The third verse foredooms him to the Hell. The fourth and fifth verses of the Surah picture his wife, *Umm-i-Jameel,* her dishonour in the Hell where she will be fuelling her own fire with a well twisted cord of fibres round her neck instead of a chain or string of precious stones that she used to wear as a mark of honour and opulence.

Aboo Lahab, an unimaginative materialist, believing in the power of men and money, failed to rise above his vested interest and appreciate the true sublimity of the Messenger and His message. History bears witness to the truth of the Surah, *Aboo Lahab* and his likes perished and Islam and the Last Messenger of Islam flourished beyond their expectations.

SURATULMASAD

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

1. *Aboo Lahab* shall lose both hands (his possessions and power) and perish (miserably).

2.. His wealth and what he commits shall not stand him in good stead.

3. He shall, soon, fall into a fire flaming (fiercely),

4. And, (also), his wife, the carrier of firewood (to fuel it),

5. With a cord of fibres well twisted, (being the band of a bondwoman), round her neck.

سُورَةُ المَسَدِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

SURATULIKHLAAṢ (112)

The *Suratulikhlaaṣ* succeeds the *Suratulmasad* as day follows night. After the prophecy of the triumph of Islam, the *Suratulmasad* prophesies the fall of the enemy of Islam and the liberation of the Holy House from his usurpation for *Aboo Lahab* was not only hostile to Islam but also the upholder of idol worship __ polytheism __ and the Holy House continued to be profaned and desecrated under his illegal control. The Holy House, since Abraham raised it up, has been the symbol of Allah's oneness. Hence, the *Suratulikhlaaṣ,* after the fall of polytheism, in words simple and succinct, affirms Allah's oneness __ Islamic monotheism.

The Messenger has been enjoined, in the first verse, to declare that Allah is Unique. When it is affirmed that He is Unique, all that follows from it is a logical corollary. Since Allah is Unique, it, naturally, follows from it that He must not, like human beings, be mortal. Hence, the second verse affirms that Allah is the Eternal __ immortal and everlasting __ looking after the needs of all mortals. Since He is Unique, it follows from it that neither does He beget any mortal nor has He been begotten of any mortal. And then, succeeds the last verse of the Surah. Since He is Unique, it follows from it the only inevitable corollary __ He is peerless. And He is peerless in fact and essence. There is neither anyone like Him nor equal to Him as He is the Beginning and the End of all that exists. The Surah is a blend of fact and logic. It is fact at its highest and logic at its best. The fusion of fact and logic shapes it. It is, indeed, the Word inspired.

SURATULIKHLAAṢ

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

1. Say, "He is Allah, the Unique (only One).
2. Allah is the Eternal __ above want, needing none, needed by everyone.
3. Neither does He beget nor has He been begotten.
4. Nor is there anyone equal to (or like) Him."

سُورَةُ الإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

اللَّهُ الصَّمَدُ ﴿٢﴾

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

SURATULFALAQ (113)

The *Suratulfalaq* instructs everyone to seek the protection of the *Rabb* of the dawn and the entire creation against (i) the evil of what He has created, (ii) the evil of the darkness of the night, (iii) the evil of sorcerers and sorceresses and (iv) the evil of an envious person.

Since Allah is the Creator, only His protection, not that of any deities, can be sought. The first verse, therefore, strikes at the root of polytheism and affirms Islamic monotheism as expounded in the *Suratulikhlaaṣ*. The Surah mentions specifically the evil of what He creates or has created. What He creates or has created is for the good of man. But any of His creation may have evil effects, for example, rainfall, wind, vegetation, animals, and matter, in general, may, in their excess or otherwise, result in evil for man. It is Allah, alone, not any deities, Who can ward it off. The third verse mentions the darkness of the night which affords cessation of all the activities, peace and repose for man. But under the cover of darkness, crimes are, also, committed. Allah, alone, can ward off its evil and ensure safety for man. The fourth verse mentions magic powers used by magicians to cause harm or bring misfortune to man. Allah, alone, can ward them off. The fifth verse mentions envy __ a discontented or resentful longing aroused by another's possessions joined with the desire to possess it __ as evil because it proceeds from the lack of trust in Allah and has its root in greed and selfishness. It is evil because it is not right and just to possess anything that does not belong to you. A society where envy flourishes is brought to ruin. All the evils against which protection has been instructed to be sought proceed from without, the outside and the person, subjected to them, cannot ward them off except with Allah's help. Hence, the seeking of His protection against them.

SURATULFALAQ

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

1. Say, "I seek the protection of the *Rabb* of the daybreak / the entire creation,
2. Against the evil (effects) of what He creates,
3. And against the evil (effects) of the darkness of the night when it (intensifies and) spreads over (all the things and hides them),
4. And against the evil (effects) of sorceresses who blow on knots,
5. And against the evil (effects) of an envious person when he envies."

سُورَةُ الفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

مِن شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

SURATUNNAAS (114)

The *Suratunnaas* is complementary to the *Suratulfalaq.* The Surah instructs everyone, in the first three verses, to seek the protection of the *Rabb* of all the human beings, the Sovereign of all the human beings and God of all the human beings __ that is, Allah Who exercises supreme sway (power and authority) over the cosmos __ from the evil of such prompters as tempt and arouse passions, retreating stealthily, when Allah is mentioned. They prompt or instil evil suggestions into the hearts of all the human beings. The last verse specifies that these devils, being the Devil's disciples, belong to the human beings as well as the jinn. The Messenger is, also, reported to have told *Aboo Ḍarr,* one of his companions, to seek Allah's protection from the devils of the human beings and the jinn.

SURATUNNAAS

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

1. Say, "I seek the protection of the *Rabb* of humankind,
2. The *Malik* (Sovereign) of humankind,
3. The *Ilaah* (God) of humankind,
4. Against the evil of the prompter, (tempting and arousing passions), retreating stealthily,
5. Who prompts (evil suggestions) into the hearts of human beings.
6. (He) belongs to (both), the jinn and the human beings."

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

مَلِكِ النَّاسِ ﴿٢﴾

إِلَٰهِ النَّاسِ ﴿٣﴾

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

دُعَا

اَللّٰهُمَّ اٰنِسْ وَحْشَتِیْ فِیْ قَبْرِیْ ط
اَللّٰهُمَّ ارْحَمْنِیْ بِالْقُرْاٰنِ الْعَظِیْمِ وَاجْعَلْهُ
لِّیْ اِمَامًا وَّنُوْرًا وَّهُدًی وَّرَحْمَةً ط اَللّٰهُمَّ
ذَكِّرْنِیْ مِنْهُ مَانَسِیْتُ وَعَلِّمْنِیْ مِنْهُ
مَاجَهِلْتُ وَارْزُقْنِیْ تِلَاوَتَهٗ اٰنَآءَ الَّیْلِ
وَاٰنَآءَ النَّهَارِ وَاجْعَلْهُ لِیْ حُجَّةً یَّارَبَّ الْعٰلَمِیْنَ
(اٰمِیْنَ)

O Allah! Accustom (me) to my loneliness in my grave. O Allah! Have mercy on me with the Great Quraan and make it my guide and light and (a source of) guidance and mercy (for me). O Allah! Remind me of what I forget from it and teach me what I am ignorant of it and bless me with its perusal day and night and O *Rabb*! of all the worlds in th cosmos! Make it a plea for me. (Aameen)

WORD MEANINGS

- **Aaron**: n – Prophet Haroon (P.B.U.H)
- **Abatement**: n – To put an end to
- **Abject**: adj. – miserable, wretched
- **Abominable**: adj. – Detestable; loathsome; morally reprehensible
- **Abrogate**: v – To repeal, annul or abolish a law or custom
- **Absolve**: v – To set or pronounce free from blame or obligation; pardon or give absolution for (a sin)
- **Accede**: v – Take office esp. become monarch
- **Acquisitive**: adj. – Keen to acquire things
- **Adversity**: n – A condition of suffering, destitution or affliction; a calamitous or disastrous experience
- **Alight**: v – To come down from a vehicle
- **Amass**: v – Gather or heap together; accumulate (esp. riches)
- **Ambush**: n & v – The surprise attack by persons (e.g. troops) in a concealed position
- **Amenable**: adj. – Responsive; tractable; Responsible to law; subject or liable
- **Anvil**: n – A block (usu. of iron) with a flat top
- **Aping**: v – To imitate or mimic
- **Appendages**: n – Something attached; an addition
- **Apprised**: v – To inform of; to be aware of
- **Arable**: adj. – (of land) Ploughed, or suitable for ploughing and crop production
- **Arbiter**: n – A judge; an authority
- **Ark**: n- Prophet Noah's ark; archaic a chest or box
- **Arrayed**: v – An ordered arrangement
- **Asymmetry**: n – Lack of symmetry
- **Augment**: v & n – Make or become greater; increase
- **Augur**: n & v – Suggest a specified outcome
- **Avaricious**: adj. – Extreme greed for money or gain
- **Awning**: n – A sheet of canvas or similar material stretched on a frame and used to shade a shop window, doorway, ship's deck, or other area from the sun or rain
- **Babylon**: n – An ancient city and kingdom in Mesopotamia
- **Beatitude**: adj. & n - Blessedness; bliss
- **Belied**: v– Give a false notion of; falsify
- **Benignant**: adj. – Kind
- **Benjamin**: n – Prophet Yoosuf's brother
- **Besieged**: v – Lay siege to; crowd round oppressively
- **Bespeak**: v – Suggest; be evidence of
- **Bestiality**: n – Bestial behaviour or an instance of this
- **Betide**: v– Happen to
- **Bondwoman**: n – A female slave
- **Boons**: n – An advantage; a blessing; archaic a thing asked for; a request; a gift; a favour
- **Brevity**: n – Economy of expression; conciseness
- **Bum**: n – With no settled residence or means of support
- **Calumniating**: v – Slander
- **Camphor**: n – A white translucent crystalline volatile substance with aromatic smell and bitter taste, used to make celluloid and in medicine
- **Canis Major**: n – A small constellation (the Little Dog), said

to represent one of the dogs following Orion. It contains the brightest star, Sirius.

- **Capitation**: n – A tax or fee at a set rate per person
- **Capitulatory**: adj. – Surrender especially on stated conditions
- **Carcass**: n – The dead body of an animal
- **Cavalcade**: n – A procession or formal company of riders, motor vehicles etc.
- **Censure**: v & n – Criticize harshly; reprove
- **Cerecloth**: n – Waxed cloth used as a waterproof covering
- **Chagrin**: n & v – Acute vexation or mortification
- **Charter**: n - A contract
- **Climactic**: adj. – Of or forming a climax
- **Coalescing**: v – Come together and form one whole
- **Coerced**: v – Persuade or restrain (an unwilling person) by force
- **Cogent**: adj. – Convincing; compelling
- **Coherence**: v – (of parts or a whole) stick together; remain united
- **Cohesion**: n – The act or condition of sticking together
- **Commemorative**: adj. – Celebrate in speech or writing; preserve in memory by some celebration
- **Commiseration**: n – The act of expressing or feeling pity
- **Concede**: v – Admit (a defeat etc.) to be true
- **Condone**: v – To forgive or overlook (an offence or wrongdoing)
- **Confluence**: n – A place where two rivers meet; a coming together
- **Congruence**: n – Agreement; consistency
- **Consecrated**: v – Make or declare sacred; dedicate formally to a religious or divine purpose
- **Contiguous**: adj. – Touching, esp. along a line; in contact
- **Contrite**: adj. – Completely penitent; feeling remorse or penitence; affected by guilt
- **Corollary**: n – A natural consequence or result (often foll. by of)
- **Corpulent**: adj. – Bulky in body; fat
- **Corroborative**: adj. – Confirm or give support to (a statement or belief, or the person holding it)
- **Covenant**: n & v – An agreement; a contract
- **Covet**: v – Desire greatly (esp. something belonging to another person)
- **Credence**: n – Belief
- **Cubits**: n – An ancient measure of length approximately equal to the length of a forearm
- **Cumulonimbus**: n – A cloud like cumulus but formed in towering masses, as in thunderstorms
- **Cumulus**: n – A cloud formation as round masses heaped on each other above a flat base at fairly low altitude
- **Cyrus**: n – King of Persia
- **De jure**: adj. & adv. – Rightful; rightfully
- **Debauchery**: n – Excessive sensual indulgence; moral corruption
- **Debunks**: v – Expose the falseness of (a claim etc.)
- **Decree**: n & v – An official order issued by a legal authority
- **Deflect**: v – Bend or turn aside from a straight course or intended purpose; cause to deviate

- **Deflowered**: v – Deprive esp. a woman of virginity
- **Derisively**: adv. – Scoffing; ironical; scornful
- **Descent**: n – A downward movement; downward slope; family origin; lineage
- **Desecrated**: v – Violate (a sacred place or thing) with violence, profanity etc.
- **Desist**: v – Abstain; cease
- **Desolating**: adj. – Left alone; solitary
- **Destitution**: n – Without food, shelter etc.; completely impoverished
- **Detrimental**: adj. – Harmful; causing loss
- **Diametrically**: adv. – Complete, like that between opposite ends of a diameter
- **Dint**: n& v – by means of
- **Dire**: adj. - Dreadful; terrible
- **Discernment**: The quality of being able to grasp and comprehend what is obscure; the ability to judge well
- **Dismember**: v – Tear or cut the limbs from
- **Dispense**: v – Deal out
- **Disport**: v & n – Enjoy oneself; relaxation, a pastime
- **Disquiet**: v & n – Deprive of peace; worry; anxiety; unrest
- **Dissemination**: n – To scatter about, spread (ideas esp.) widely
- **Dissensions**: n – Disagreement giving rise to discord
- **Dissociated**: v – Disconnect; separate
- **Divination**: n – Unusual insight; intuitive perception
- **Dotage**: n – Feeble minded senility
- **Dregs**: n – Sediment; grounds; a worthless part
- **Dross**: n – Rubbish; refuse; the scum separated from metals in melting
- **Dulkifl**: n – A Prophet
- **Earthenware**: n & adj. – Pottery, vessels etc. made of clay
- **Edifice**: n – Building, esp. a large imposing one
- **Effeminate**: adj. – (of a man) feminine in appearance or manner; unmasculine
- **Effusion**: n – An unrestrained flow of speech or writing
- **Elijah**: n – Prophet Illiyas (P.B.U.H)
- **Emanation**: n – The act or process of emitting; sending forth
- **Embolden**: n – Make bold; encourage
- **Emulated**: n & v – Imitate zealously
- **Ensnared**: v – Catch in or as in a snare; entrap
- **Entreat**: v – Ask (a person) earnestly; ask earnestly for (a thing)
- **Ephemeral**: adj. – Lasting or of use for only a short time; transitory; lasting only a day
- **Epithet**: n – An adjective or other descriptive word expressing a quality or attribute esp. used with or as a name
- **Equanimity**: n – With even mind; evenness of mind esp. under stress; right disposition; balance
- **Equipoise**: n & v – A balanced state; equilibrium, a counterbalancing thing
- **Espaliered**: n & v – A lattice or frame along which the branches of a tree or shrub are trained to grow flat against a wall etc.
- **Eulogized**: v – Praise in speech or writing
- **Ewe**: n – A female sheep
- **Exhort**: v – Urge or advise strongly or earnestly

length or in detail

- **Expiation**: n – The act of paying the penalty for (wrongdoing); make amends for
- **Expound**: v – Set out in detail (a doctrine etc.); explain or interpret (esp. Scripture)
- **Extirpate**: v – Destroy completely; root out
- **Extolled**: v – Praise enthusiastically
- **Exult**: v – Be greatly joyful
- **Faining**: adj. & adv. - Willing under the circumstances to; left with no alternative but to; gladly
- **Fait accompli**: n - French: Accomplished fact (a thing that has been done and is past arguing against or altering)
- **Fanaticism**: n – A person filled with excessive and often misguided enthusiasm for something
- **Felicity**: n – Intense happiness; being happy
- **Felled**: v – Cut down (esp. a tree)
- **Feluccas**: n – A small Mediterranean coasting vessel with oars or lateen sails or both
- **Fettered**: n & v – A shackle for holding a prisoner by the ankles; any shackles or bond
- **Filial**: adj. – Of or due from a son or daughter; bearing the relation of offspring
- **Firebrand**: n – A piece of burning wood
- **Firmament**: n – The sky regarded as a vault or arch
- **Flanks**: n & v – The side of the body between the ribs and the hip; the side of an animal carved as meat (flank of beef); the side of a mountain, building, etc.; the right or left side of an army or other body of persons
- **Forbearance**: n – Patient self-control
- **Foredooms**: v – Doom or condemn beforehand
- **Fortitude**: n – Courage in pain or adversity
- **Fowl**: n – The domestic cock or hen; Any other domesticated bird kept for it's flesh or eggs
- **Fratricide**: n – The killing of one's brother or sister
- **Frittered**: v – Waste (money, time, energy etc.)
- **Furrows**: n & v – A narrow trench made in the ground by a plough; a ship's track
- **Gale**: n – A very strong wind
- **Gamete**: n – A mature germ cell able to unite with another in reproduction
- **Gehenna**: n – (in Judaism and the New Testament) a name for hell as a place of fiery torment for the wicked
- **Glib**: adj. – (of a speaker, speech etc.) fluent and voluble but insincere and shallow
- **Gluttonous**: adj. – An excessively greedy eater
- **Goatherd**: n – A person who tends goats
- **Goliath**: n – The name of a giant slain traditionally by David
- **Gomorrah**: n – A city of ancient Palestine in the plain of Jordan river
- **Gospel**: n – A thing regarded as absolutely true
- **Haamaan**: n - A lord/minister of Pharaoh
- **Hale**: adj. – Strong and healthy
- **Hamstrung**: n & v – Cripple by cutting the hamstrings of (a person or animal)
- **Harbinger**: n – A person or thing that announces the signal or approach of another

- **Heifer**: n – A female domestic bovine animal that has not borne a calf
- **Hemmed**: n & v – Turn down and sew in the edge of (piece of cloth); confine; restrict the movement of
- **Heraclius**: n – Byzantine emperor (575-641 BC)
- **Herbage**: n – Of or relating to, or having the characteristic of a herb; grassy
- **Himyerite**: n – Belonging to the Himyer tribe in Yemen
- **Holocaust**: n – A case of large-scale destruction, esp. by fire or nuclear war; the mass murder of the Jews by the Nazis 1941-45
- **Hoopoe**: n – A salmon-pink bird with black and white wings and tail, a large erectile crest, and a long decurved bill
- **Hornet**: n – A large wasp; with a yellow and brown striped body, and capable of inflicting a severe sting
- **Hubbub**: n – A confused din esp. from a crowd or people
- **Hubris**: n – Arrogant pride or presumption
- **Idolatry**: n – The worship of idols
- **Ignoble**: adj. – Dishonourable; mean; base
- **Ignoramuses**: n – An ignorant person
- **Imperative**: adj. & n – Urgent; obligatory, commanding
- **Importunately**: adv. – Making persistent or pressing requests; (of affairs) urgent
- **Impunity**: n – Exemption from punishment or from the injurious consequences of an action
- **Imputation**: v – Ascribe guilt to (a person) by virtue of a similar quality in another
- **Incandescent**: adj. – Glowing with heat; shining brightly
- **Incumbent**: adj. & n – Resting as a duty; obligatory upon
- **Indictment**: n – A document containing a charge
- **Indignation**: n – Anger aroused by something unjust, unworthy, or mean
- **Infernal**: adj. – Of health or the underworld; hellish; fiendish; detestable; tiresome
- **Infringe**: v – Act contrary to; violate (a law, an oath etc.)
- **Iniquitously**: n – Wickedness; unrighteousness; gross injustice
- **Inordinate**: adj. – Immoderate; excessive; disorderly
- **Insensate**: adj. – Without physical sensation; unconscious
- **Insolent**: adj. – Offensively contemptuous or insulting
- **Insurrection**: n – Inner uprising; a rising in open resistance to established authority
- **Integument**: n – A natural something that covers or encloses; an enveloping layer (as a skin, membrane or husk) of an organism or one of its parts
- **Intercession**: n – The act of interceding, especially by a prayer; a prayer on behalf of another
- **Intercessor**: n – A person who intercedes esp. by prayer; a person who prays on behalf of another
- **Interpolation**: n – Inserting (words) in a book etc., esp. to give false impressions as to its date etc.
- **Interspersed**: v – Scatter; place here and there
- **Inundation**: n - Flood
- **Invocation**: n – The act or an instance of invoking, esp. in prayer ; an appeal to a supernatural being or beings
- **Jacinth**: n – A reddish-orange variety of zircon used as a gem

- **John**: n – Prophet Yuhanna (P.B.U.H)
- **Jonah**: n – Prophet Yoonus (P.B.U.H)
- **Joodiyyi**: n – Prophet Noah's ark had landed on this mountain
- **Judaized**: v – Convert to Judaism
- **Judicious**: adj. – Sensible, prudent; sound in discernment and judgment
- **Jugular**: n – Any of several large veins of the neck which carry blood from the head
- **Laat**: n – The name of a Goddess
- **Larynges**: n – (plural of larynx) the voice box
- **Lineal**: adj. – In the direct line of descent or ancestry
- **Locust**: n – Any of various African and Asian grasshoppers of the family Acrididae, migrating in swarms and destroying vegetation
- **Loin**: n – The part of the body on both sides of the spine between the false ribs and the hip bones; the source of reproductive power
- **Loll**: v – Hang loosely; stand, sit or recline in a lazy attitude
- **Lowing**: v – A sound made by cattle
- **Machination**: n – Lay plots; intrigue
- **Magi**: n – A member of a priestly cast of ancient Persia; a sorcerer
- **Magna Carta**: n – A charter of liberty and political rights obtained from King John of England in 1215
- **Magnanimous**: adj. – Nobly generous; not petty in feelings or conduct
- **Mainstay**: n – A chief support
- **Manaat**: The name of yet another Goddess
- **Mar**: v – Impair the perfection of; spoil; disfigure
- **Marshal**: v – Arrange (soldiers, facts, one's thoughts etc.) in due order
- **Martial**: adj. – Of or appropriate to warfare; warlike
- **Melancholia**: n – A mental illness marked by depression and ill-founded fears
- **Mete**: n – A boundary or boundary stone
- **Meted out**: v – Literary apportion or allot (a punishment or reward)
- **Meteor**: n – A small body of matter from outer space that becomes incandescent as a result of friction with the earth's atmosphere and is visible as a streak of light
- **Milieu**: n – One's environment or social surroundings
- **Militate**: v – Engage in warfare; to have weight or effect
- **Mirages**: n – An optical illusion caused by atmospheric condition, esp. the appearance of a sheet of water in a desert or on a hot road from the reflection of light
- **Misnomer**: n – A name or term used wrongly
- **Mitigated**: v – Make milder or less intense or severe; moderate
- **Monasticism**: n – A religious community, esp. of monks living in seclusion
- **Monotheism**: n – The doctrine that there is only one God
- **Morrow**: n – Tomorrow
- **Multitude**: n – A great number; A large gathering of people; a crowd
- **Nascent**: adj. – Just beginning to be; not yet mature
- **Nazarenes**: n - Early follower of Jesus Christ
- **Nebuchadnezzar**: n – Name of a king of Babylon (605-656 BC)

- **Obduracy**: n – The quality or state of being hardened; stubbornly persistent in wrongdoing; resistant to persuasion or softening influences; unyielding; inflexible
- **Obscured**: v & adj. – Make obscure, dark, indistinct, or unintelligible
- **Ostensibly**: adv. – Apparent but not necessarily real
esp. workers
- **Overweening**: adj. – Arrogant; presumptuous; conceited; self-confident
- **Ovum**: n – A mature reproductive cell of female animals, produced by the ovary
- **Pagan**: N & adj. – A person not subscribing to any of the main religions of the world esp. formerly regarded by Christians as unenlightened or heathen
- **Panacea**: n – A universal remedy
- **Parchment**: n – An animal skin, esp. that of a sheep or goat, prepared as a writing or painting surface
- **Parenthetically**: adv. – An amplifying or explanatory word
- **Parlance**: n – A particular way of speaking, esp. as regards choice of words, idioms etc.
- **Passion**: n – Strong barely controllable emotion
- **Pelf**: n – Money; wealth
- **Percepts**: n – A command; a rule of conduct
- **Perdition**: n – Eternal death; damnation
- **Peremtorily**: adv. – (Of a statement or command) admitting no denial or refusal; (of a person, a person's manner) dogmatic; imperious; dictatorial
- **Perjure**: v – Willfully tell an untruth when on oath
- **Perpetrated**: v – To commit or perform a crime, blunder or something outrageous
- **Peruse**: v – Read or study, esp. thoroughly or carefully
- **Perversely**: adj. - Departing from what is reasonable or proper
- **Pithily**: adv. – (of style, speech) condensed; terse; having substance and point
- **Pliancy**: n – bending easily
- **Plurality**: n – The state of being plural; a large or the greater number
- **Polity**: n – An organized society
- **Portents**: n – An omen, a sign of something to come; a prodigy; a marvelous thing
- **Posterity**: n – All succeeding generations; the descendants of a person
- **Potentate**: n – A monarch or ruler
- **Preponderates**: v – Be greater in influence, quantity, or number
- **Procreation**: n – Bring (offspring) into existence by the natural process of reproduction
- **Proliferate**: v – Increase rapidly in numbers
- **Propitious**: adj. - (of an omen etc.) favourable (of the weather, an occasion); suitable; well disposed
- **Prowess**: n – Valour; military valour and skill; distinguished bravery
- **Psalm**: n – The book of the Old Testament containing the psalms; a sacred song or hymn in Prophet David's book, Zuboor
- **Purporting**: v - Meaning conveyed; professed; implied
- **Overseer**: n – A person who supervises others,
- **Pursuant**: adj. & adv. – pursuing; conforming to or in accordance with
- **Purulent**: adj. – Consisting of or containing pus; discharging pus

- **Qidar**: n – Leader of the Thamood
- **Quadruped**: n – A four-footed animal esp. a four-footed mammal
- **Quash**: v – Annul; reject as not valid; esp. by a legal procedure
- **Querulous**: adj. – Habitually complaining; fretful; whining
- **Raceme**: n – A flower cluster with the separate flowers attached by short equal stalks at equal distances along a central stem
- **Rancour**: n – Inveterate bitterness; malignant hate; spitefulness
- **Rank**: adj. – Luxuriantly or excessively vigorous in growth
- **Rapt**: adj. – Fully absorbed
- **Ratification**: v – Confirm a treaty
- **Razed**: v – Completely destroy; tear down (esp. to the ground)
- **Recapitulate**: v – Go over the main points or headings of
- **Receptacle**: n – One that receives and contains
- **Recompense**: v & n – Make amends to (a person) or for (a loss etc.)
- **Rectitude**: n – Moral uprightness
- **Redeem**: v – To buy back
- **Refractory**: adj. & n – Stubborn, unmanageable; rebellious
- **Reiterate**: v – Say or do again or repeatedly
- **Remiss**: adj. – Careless of duty; lax; negligent
- **Remission**: n – The reduction of a prison sentence on account of good behaviour; the remitting of a debt or penalty
- **Renege**: v – Deny, renounce, abandon (a person, faith etc.)
- **Repose**: v – Place (trust etc.) in
- **Repudiation**: n – The act of rejecting, denying, or refusing to recognize or obey (authority or a treaty)
- **Repugnant**: adj. – Contradictory
- **Requite**: v –Make return to (a person)
- **Rescinded**: v – Abrogate, revoke, cancel
- **Resurrection**: n – The act or an instance of rising from the dead; the rising of the dead at the Last Judgment
- **Retribution**: n – The dispensing or receiving of reward or punishment esp. in the hereafter
- **Revile**: v – Abuse, criticize abusively; talk abusively; rail
- **Ruminant**: n – An animal that chews the cud regurgitated from its rumen
- **Sabbath**: n – A day of rest and religious observance kept by Jews on Saturday
- **Sabians**: n & adj. – A religious group mentioned in the Quraan
- **Sanctify**: v – Consecrate
- **Scepticism**: n – A person who doubts the truth of Christianity and other religions
- **Scoff**: v & n – Speak derisively esp. of serious subjects; mock; be scornful; mocking words; a taunt
- **Scot-free**: adv. – Unharmed; unpunished
- **Scourge**: n & v – A whip used for punishment, esp. of people; a person or thing seen or regarded as an agent of punishment, esp. on a large scale; afflict
- **Scribes**: n & v – A person who writes out documents esp. an ancient or medieval copyist of manuscripts
- **Scum**: n & v – A layer of dirt, froth, or impurities etc. forming at the top of liquids; the most worthless part of something; extraneous matter or impurities risen to or formed on the surface of a liquid often as a foul filmy covering; the scoria of metals

solid or gelatinous object

- **Semblance**: n – The outward or superficial appearance of something
- **Servile**: adj. – Of or being or like a slave or slaves
- **Shank**: n – The leg; the lower part of the leg; the leg from knee to ankle; the shin bone
- **Simoom**: n – A hot dry dust-laden wind blowing at intervals esp. in the Arabian desert
- **Sine qua non**: n – An absolutely indispensable or essential thing
- **Slander**: n & v – A malicious, false, and injurious statement spoken about a person
- **Smites**: v – Strike or hit; Chastise
- **Snout**: n- The projecting nose and mouth of an animal
- **Sodom**: n – A wicked or depraved place (a city in ancient Palestine, destroyed for its wickedness)
- **Sorcerers**: n – A person who claims to know magic powers
- **Spathe**: n – A large bract or pair of bracts enveloping a spadix or flower cluster
- **Spurious**: adj. – Not genuine; not being what it purports to be
- **Squander**: v – Spend (money, time etc.) wastefully
- **Staff**: n & v – A stick or pole for use in walking or climbing or as a weapon
- **Straitened**: v – Restrict in range or scope (esp. of circumstances) characterized by poverty
- **Stratagem**: n – a cunning plan or scheme, esp. for deceiving an enemy; trickery
- **Subversive**: adj. & n – (of a person, organization, activity) seeking to overturn, overthrow or upset (especially a govt.)
- **Subverted**: v – Overturn, overthrow or upset (religion, government, monarchy morality etc.)
- **Succour**: n & v – Aid; assistance, esp. in time of need
- **Supercilious**: adj. – Assuming an air of contemptuous indifference or superiority
- **Supplicate**: v – to ask humbly and earnestly
- **Swarms**: n – A large number of animate or inanimate things massed together and usu. in motion
- **Tablet**: n – A flat slab of stone or wood, esp. for display or an inscription
- **Tamarisk**: n – Any shrub of the genus Tamarix, usu. with long slender branches and small pink or white flowers, that thrives by the sea
- **Taut**: adj. – (of a rope, muscle etc.) tight; not slack, (of nerves) tense
- **Throes**: n – A violent pang esp. of childbirth or death
- **Thunks**: n & v – Thud
- **Tidings**: n – News; information
- **Tillage**: n – The preparation of land for crop-bearing
- **Tiller**: n – A person who prepares and cultivates (land) for crops
- **Tilth**: n – Tillage; cultivation
- **Titus**: n – An early Christian convert who assisted Paul in his missionary work; a letter written on the subject of pastoral care in the early church and included as a book in the capital New Testament
- **Toiling**: n & v – Work laboriously or incessantly
- **Toto**: n – Completely
- **Tract**: n – A region or area of land; A short treatise in pamphlet form esp. on a religious subject
- **Tractable**: adj. – (of material etc.)

- **Transgressor**: n – The person who violates or infringes a commandment or law
- **Transient**: adj. – Of short duration; momentary, passing
- **Traverse**: v & n – Travel or lie across
- **Trellised**: v – Having or furnished with a frame of latticework used as a screen or as a support for climbing plants
- **Typhoon**: n – A tropical storm in the western Pacific
- **Unlettered**: v & n – illiterate [It has been used for Prophet Muhammed (P.B.U.H), the last messenger, who was not taught by any human being but archangel Gabriel (R.A)]
- **Upbraid**: v – Chide or reproach a person
- **Usurpation**: n – Seize or assume (a throne or power etc.) wrongfully
- **Uterine**: adj. – Of or relating to the uterus; born of the same mother but not the same father
- **Uzza**: n – The name of another Goddess
- **Venerated**: v – Regard with deep respect; revere on account of sanctity
- **Vicissitude**: n – A change of circumstances esp. variation of fortune
- **Vineries**: n – An area of building where vines are grown
- **Vivifies**: v – To endue with life or renewed life
- **Volition**: n – The exercise of the will
- **Vying**: v – Compete; strive for superiority
- **Wane**: v & n – (of the moon) decrease in apparent size after the full moon; decrease in apparent size after the full moon; a decrease in power, vigour, importance, brilliance, size, etc.; decline
- **Wax**: v – (of the moon between new and full) have a progressively larger part of its visible surface illuminated, increasing in apparent size; become larger or stronger; pass into a specified state or mood
- **Whit**: n – A particle; a least possible amount
- **Wielding**: v – Exert or command (power or authority etc.)
- **Wiliness**: n – Full of wiles; crafty, cunning
- **Wrath**: n – Strong vengeful anger or indignation; divine chastisement
- **Yathrib**: n – Old name of Medina

INDEX

A

Aaron (a.s.) - 2:24, 4:163, 6:84, 7:122, 7:142, 10:75, 19:28, 19:53, 20:30, 20:70, 20:92, 21:48, 23:45, 25:35, 26:13, 26:48, 28:34, 37:120

Aayatalkursi - 2:255

Aazar - 6:74

Abraham (a.s.) - 2:124, 2:126, 2:130, 2:136, 2:140, 2:258, 2:260, 3:33, 3:65, 3:84, 3:95, 4:54, 4:125, 4:163, 6:74, 6:83, 6:161, 9:70, 9:114, 11:69, 11:73, 11:74, 11:75, 11:76, 12:6, 12:38, 14:35, 15:51, 15:52, 15:54, 16:120, 16:123, 19:41, 19:46, 19:47, 19:58, 21:51, 21:60, 21:62, 21:69, 22:26, 22:43, 22:78, 26:69, 29:16, 29:26, 29:31, 33:7, 37:83, 37:103, 37:104, 37:109, 38:45, 42:13, 43:26, 51:24, 53:37, 57:26, 60:4, 87:19

Accountability, man's - 11:103, 34:26, 36:51, 36:53, 36:65, 39:67, 45:26, 77:38

Adam (a.s.) - 2:33, 2:35, 2:37, 3:33, 5:27, 7:11, 7:19, 7:26, 7:27, 7:31, 7:35, 7:172, 17:61, 17:70, 18:50, 19:58, 20:115, 20:116, 20:117, 20:121, 36:60

Ahmed **(s.a.w.s.)** - 61:6

Ahzaab - 11:17, 13:36, 33:20, 38:11, 38:13, 40:5, 40:30, 43:65

Al'ilm **(the revealed knowledge)** - 2:120, 2:145, 3:19, 3:61, 4:162, 10:93, 13:37, 16:27, 17:85, 17:107, 18:5, 19:43, 22:3, 22:54, 22:71, 27:42, 28:80, 29:8, 29:49, 30:29, 30:56, 31:6, 31:20, 34:6, 42:14, 45:17, 58:11

Alkitaab **(the Book from Allah)** - 2:2, 2:44, 2:53, 2:78, 2:85, 2:87, 2:101, 2:121, 2:129, 2:144, 2:151, 2:159, 2:174, 2:176, 2:177, 2:213, 2:231, 3:7, 3:48, 3:78, 3:79, 3:110, 3:113, 3:119, 3:164, 3:186, 3:187, 3:199, 4:44, 4:47, 4:51, 4:54, 4:105, 4:113, 4:123, 4:127, 4:131, 4:136, 4:140, 5:15, 5:19, 5:48, 5:110, 6:20, 6:89, 6:91, 6:92, 6:114, 6:155, 6:156, 6:157, 7:169, 7:170, 7:196, 9:29, 10:1, 10:37, 10:94, 11:110, 12:1, 13:1, 13:36, 13:43, 15:1, 16:89, 17:2, 17:4, 18:1, 19:16, 19:30, 19:41, 19:51, 19:54, 19:56, 23:49, 25:35, 26:2, 27:40, 28:2, 28:43, 28:52, 28:86, 29:27, 29:45, 29:46, 29:47, 29:51, 31:2, 32:2, 32:23, 33:6, 35:31, 35:32, 37:117, 39:1, 39:2, 39:41, 40:2, 40:53, 40:70, 41:45, 42:14, 42:17, 42:52, 43:2, 44:2, 45:2, 45:16, 46:2, 57:16, 57:25, 57:26, 62:2, 74:31, 98:1, 98:4, 98:6

Anfaal **(spoils)** - 8:1

Arrows, headless and featherless, for divination - 5:90

A'raaf - 7:46, 7:48

Ayka - 15:78, 26:176, 38:13, 50:14

'Aad - 7:65, 7:74, 9:70, 11:50, 11:59, 14:9, 25:38, 26:123, 29:38, 38:12, 40:31, 41:13, 41:15, 46:21, 50:13, 51:41, 53:50, 54:18, 69:4, 69:6, 89:6

'Arafaat - 2:198

B

Badr - 3:123

Bakka - 3:96

Basmala - 27:30

C

Community, The Muslims - 2:128, 2:141, 2:143, 3:104, 3:110, 21:92

Consultation - 2:233, 3:159, 42:38

Compacts (*al' hdu*) - 8:56, 8:58, 9:4, 9:8, 9:12,

Compacts (*al'uqoodi*) - 5:1

Cosmos, excellence in the creation of - 23:14, 32:7, 64:3, 95:4

Cosmos, creations serviceable to man - 14:32,14:33,16:12, 16:14, 22:65, 31:20, 31:29, 35:12, 35:13, 39:5, 45:12, 45:13

Cosmos, purposive creation of the - 6:73, 14:19, 15:85, 16:3, 29:44, 30:8, 39:5, 44:38, 44:39, 45:22

D

David(a.s.) - 2:251, 4:163, 5:78, 6:84, 17:55, 21:78, 21:79, 27:15, 27:16, 34:10, 34:13, 38:17, 38:22, 38:24, 38:26, 38:30

Deen - 1:4, 2:132, 2:193, 2:217, 2:256, 3:19, 3:24, 3:73, 3:83, 3:85, 4:46, 4:125, 4:146, 4:171, 5:3, 5:54, 5:57, 5:77, 6:70, 6:137, 6:159, 6:161, 7:29, 7:51, 8:39, 8:49, 8:72, 9:12, 9:29, 9:33, 9:36, 9:122

Devil - 2:36, 2:168, 2:208, 2:268, 2:275, 3:36, 3:155, 3:175, 4:38, 4:60, 4:76, 4:83, 4:117, 4:119, 4:120, 5:90, 5:91, 6:43, 6:68, 6:142, 7:16, 7:20, 7:22, 7:27, 7:30, 7:175, 7:200, 7:201, 8:11, 8:48, 12:5, 12:42, 12:100, 14:22, 16:63, 16:98, 17:27, 17:53, 17:64, 18:63, 19:44, 20:117, 20:120, 22:52, 22:53, 24:21, 25:29, 27:24, 27:25, 28:15, 29:38, 31:21, 35:5, 35:6, 36:60, 38:41, 41:36, 43:62, 47:25, 58:10, 58:19, 59:16

Divorce - 2:227, 2:228, 2:229, 2:230, 2:231, 2:232, 2:233, 2:236, 2:237, 2:241, 65:1

Dulqarnayn - 18:83, 18:94

***Dulkifl* (a.s.)** - 21:85, 38:48

***Dunnoon* (a.s.)** - 21:87

E

***Eimaan*, the base of** - 2:62, 2:177, 2:285, 4:135, 4:136, 4:137, 5:69

Elijah (a.s.) - 6:85, 37:123

Elisha (a.s.) - 38:48, 6:86

Equity (*qist*) - 2:282, 3:18, 3:21, 4:3, 4:127, 4:135, 5:8, 5:42, 6:152, 7:29, 10:4, 10:47, 10:54, 11:85, 21:47, 33:5, 55:9, 57:25, 60:8

Evil - the obligation of prohibiting - 3:104, 3:110, 3:114, 5:79, 7:157, 7:165, 9:71, 9:112, 22:41, 31:17

F

***Fasaad*, the punishment of** - 5:32, 5:33

Fasting, obligatory of Ramadhaan - 2:183, 2:184, 2:185, 2:186, 2:187

G

Gabriel (a.s.) - 2:97, 2:98
Gambling - 2:219, 5:90, 5:91
Good, the obligation of enjoining - 3:104, 3:110, 3:114, 7:157, 7:199, 9:71, 9:112, 22:41, 31:17
Gog - 18:94, 21:96

H

Hajj - 2:158, 2:189, 2:196, 2:197, 2:198, 2:199, 2:200, 3:97 9:3, 22:27
***Halaal* (Legally permitted)** - 2:168, 2:229, 2:230, 2:275, 3:50, 3:93, 4:19, 4:24, 4:160, 5:01, 5:04, 5:05, 5:87, 5:88, 5:96, 7:157, 8:69, 9:37 16:114, 16:116, 22:30, 33:50, 33:52, 60:10
Haamaan - 28:06, 28:08, 29:39, 40:24, 40:36
***Haraam* (legally prohibited)** - 2:173, 2:229, 2:230, 2:275, 3:50, 3:93, 4:23, 4:160, 5:1, 5:3, 5:26, 5:87, 5:96, 6:119, 6:143, 6:144, 6:145, 6:146, 6:148, 6:150, 6:151, 6:152, 7:32, 7:33, 7:157, 16:115, 16:116, 16:118, 66:1
Haaroot - 2:102
Hijr - 15:80
Hood (a. s.) - 7:65, 11:50, 11:53, 11:58, 11:60, 11:89, 26:124, 46:21
House, the Holy (the Ka'ba) - 2:125, 2:127, 2:158, 3:96, 3:97, 5:2, 5:97, 8:35, 22:26, 22:33, 28:57
Hunayn - 9:25
Hypocrisy & Hypocrites - 3:167, 4:61, 4:88, 4:138, 4:145, 8:49, 9:64, 9:67, 9:68, 9:73, 9:77, 9:97, 9:101, 29:11, 33:01, 33:12, 33:24, 33:48, 33:60, 33:73, 48:6, 57:13, 59:11, 63:1, 63:8, 66:9

I

***Iblees* (Despairer)** - 2:34, 7:11, 15:31, 15:32, 17:61, 18:50, 20.116, 26:95, 34:20, 38:74, 38:75
***Ilyaseen* (a.s.)** - 37:130
Imraan - 3:33, 3:35, 66:12
***Infaaq fi sabeelillah* (Spending for Allah)** - 2:3, 2:215, 2:195, 2:219, 2:254, 2:261, 2:262, 2:264, 2:265, 2:267, 2:270, 2:272, 2:273, 2:274, 3:17, 3:92, 3:134, 8:3, 8:60, 9:34, 9:91, 9:92, 9:98, 9:99, 13:22, 14:31, 22:35, 25:67, 28:54, 32:16, 35:29, 42:38, 47:38, 57:7, 57:10, 63:10, 65:7
Inheritance, the law of - 4:07, 4:09, 4:11, 4:12, 4:176
Injeel - 3:03, 3:48, 3:65, 5:46, 5:47, 5:66, 5:68, 5:110, 7:157, 9:111, 48:29, 57:27
Ishmael (a.s.) - 2:125, 2:133, 2:136, 2:140, 3:84, 4:163, 6:86, 14:39 19:54, 21:85, 38:48
Islam - 2:208, 3:19, 3:85, 5:03, 6:125, 9:74, 39:22, 49:17, 61:7
Israel - 2:240, 2:47, 2:83, 2:122, 2:211, 2:246, 3:49, 3:93, 5:12, 5:32, 5:70, 5:72, 5:78, 5:110, 7:105, 7:134, 7:137, 7:138, 10:90, 10:93, 17:2, 17:4, 17:101, 17:104, 19:58, 20:47, 20:80, 20:94, 26:17, 26:22, 26:59, 26:197, 27:76, 32:23, 40:53, 43:59, 44:30, 45:16, 46:10, 61:06, 61:14
Issac (a.s.) - 2:133, 2:136, 2:140, 3:84, 4:163, 6:84, 11:71, 12:06, 12:38, 14:39, 19:49, 21:72, 29:27, 37:112, 37:113, 38:45

J

Jacob (a.s.) - 2:132, 2:133, 2:136, 2:140, 3:84, 4:163, 6:84, 11:71, 12:06, 12:38, 12:68, 19:06, 19:49, 21:72, 29:27, 38:45

Jesus - (a. s.) - 2:87, 2:136, 2:253, 3:45, 3:52, 3:55, 3:59, 3:84, 4:157, 4:163, 4:171, 5:46, 5:78, 5:110, 5:112, 5:114, 5:116, 6:85, 19:34, 33:7, 42:13, 43:63, 57:27, 61:6, 61:14

Jihaad (struggle – an act of strongly motivated striving for Allah), enjoinment, sanction and sanctity of) - 2:218, 3:152, 4:95, 5:35, 5:54, 8:72, 8:74, 8:75, 9:16, 9:19, 9:20, 9:24, 9:41, 9:44, 9:73, 9:81, 9:86, 9:88, 16:110, 22:78, 25:52, 29:69, 47:31, 49:15, 60:1, 61:11, 66:09

Jinn - 6:110, 6:112, 6:128, 6:130, 7:38, 7:179, 15:27, 17:88, 18:50, 27:17, 27:39, 32:13, 34:12, 34:14, 34:41, 37:158, 41:25, 41:29, 46:18, 46:29, 51:56, 55:15, 55:33, 55:39, 55:56, 55:74, 72:1, 72:5, 114:6

Job (a.s.) - 4:163, 6:84, 21:83, 38:41

John (a.s.) - 3:39, 6:85, 19:7, 19:12, 21:90

Jonah (a.s.) - 4:163, 6:86, 10:98, 37:139

Joseph (a.s.) - 6:84, 12:4, 12:7, 12:8, 12:9, 12:10, 12:11, 12:17, 12:21, 12:29, 12:46, 12:51, 12:56, 12:58, 12:69, 12:76, 12:77, 12:80, 12:84, 12:85, 12:87, 12:89, 12:90, 12:94, 12:99, 40:34

Justice (*a'dl*) - 2:282, 4:3, 4:58, 5:8, 5:95, 5:106, 6:115, 6:152, 16:76, 16:90, 42:15

K

Ka'ba - 5:95, 5:97

***Kitaab* (book)** - 2:89, 2:101, 3:23, 3:81, 4:153, 5:44, 5:45, 6:7, 7:2, 7:52, 11:1, 11:6, 11:17, 13:38, 14:1, 17:93, 18:27, 21:10, 22:8, 27:1, 28:49, 31:20, 38:29, 39:23, 41:3, 41:41, 42:14, 42:15, 43:21, 46:4, 46:12, 46:30, 52:2, 68:37

L

***Lahab*, Abi** - 111:1

Lot (a.s.) - 6:86, 7:80, 11:70, 11:74, 11:77, 11:81, 11:89, 15:59, 15:61, 21:71, 21:74, 22:43, 26:160, 26:161, 26:167, 27:54, 27:56, 27:57, 29:26, 29:28, 29:32, 29:33, 37:133, 38:13, 50:13, 54:33, 54:34, 66:10.

M

Madyan - 7:85, 9:70, 11:84, 11:95, 20:40, 22:44, 28:22, 28:23, 28:45, 29:36

Magog - 18:94, 21:96

Makka - 48:24

Makka, the holiness of - 27:91, 29:67

Man, the grant of talents to - 16:78, 17:36, 23:78, 32:9, 46:26, 67:23

Man, the holiness and sublimity of - 5:32, 6:151, 17:33, 25:68

Man, his superiority over women - 2:228, 4:1, 4:34

Maaroot - 2:102

Marriage, enjoinment of - 24:32

Marriage, a contract of - 2:235, 2:237

Martyrdom & martyrs - 2:154,3:157,3:158, 3:169, 3:195, 4:74, 9:111, 22:58, 47:4

Marwah - 2:158

Mary (a.s.) - 2:87, 2:253, 3:36, 3:37, 3:42, 3:43, 3:44, 3:45,4:157, 4:171, 5:17, 5:46,

5:72, 5:75, 5:78, 5:110, 5:112, 5:114, 5:116, 9:31, 19:16, 19:27, 19:34, 23:50, 33:7, 43:57, 57:27, 61:6, 61:14
Measures, social security (the poor and orphans, destitute) - 2:83, 2:177, 2:215, 2:271, 2:273, 4:2, 4:3, 4:6, 4:8, 4:36, 8:41, 9:60, 17:26, 24:22, 24:32, 30:38, 51:19, 59:7, 59:8, 70:25, 76:8, 90:15, 90:16.
Medina - 9:101, 9:120, 33:60
Messenger, the role of a - 2:129, 2:151, 3:164, 5:19, 5:75, 10:13, 13:30, 28:59, 39:69, 39:71, 62:2, 98:2
Messiah - 3:45, 4:157, 4:171, 4:172, 5:17, 5:72, 5:75, 9:30, 9:31
Monasticism, no sanction of - 57:27
Money, excessive or immoderate outlay of - 4:6, 6:141, 7:31, 17:26, 17:27, 17:29, 17:30, 25:67
Moses (a.s.) - 2:51, 2:53, 2:55, 2:60, 2:61, 2:67, 2:87, 2:92, 2:108, 2:136, 2:246, 2:248, 3:84, 4:153, 4:164, 5:20, 5:22, 5:24, 6:84, 6:91, 6:154, 7:103, 7:104, 7:115, 7:117, 7:122, 7:127, 7:128, 7:131, 7:134, 7:138, 7:142, 7:143, 7:144, 7:148, 7:50, 7:154, 7:155, 7:159, 7:160, 10:75, 10:77, 10:80, 10:81, 10:83, 10:84, 10:87, 10:88, 11:17, 11:96, 11:110, 14:5, 14:6, 14:8, 17:2, 17:101, 18:60, 18:66, 19:51, 20:9, 20:11, 20:17, 20:19, 20:36, 20:40, 20:49, 20:57, 20:61, 20:65, 20:27, 20:70, 20:77, 20:83, 20:86, 20:88, 20:91, 20:96, 21:48, 22:44, 23:45, 23:49, 25:35, 26:10, 26:43, 26:45, 26:48, 26:52, 26:61, 26:63, 26:65, 27:7, 27:9, 27:10, 28:3, 28:7, 28:10, 28:15, 28:18, 28:19, 28:20, 28:29, 28:30, 28:31, 28:36, 28:37, 28:38, 28:43, 28:44, 28:48, 28:76, 29:39, 32:23, 33:7, 33:69, 37:114, 37:120, 40:23, 40:26, 40:27, 40:53, 41:45, 42:13, 43:46, 46:12, 46:30, 51:38, 53:36, 61:5, 79:15, 87:19
Mosque, the Farthest - 17:1
Mosque, the Holy - 2:144, 2:149, 2:150, 2:191, 2:196, 2:217, 5:2, 8:34, 9:7, 9:19, 9:28, 17:1, 22:25, 48:25, 48:27
Muhammed (s.a.w.s.) - 3:144, 33:40, 47:2, 48:29

N

Noah (a.s.) - 3:33, 4:163, 6:84, 7:59, 7:69, 9:70, 10:71, 11:25, 11:32, 11:36, 11:42, 11:45, 11:46, 11:48, 11:89, 14:9, 17:3, 17:17, 19:58, 21:76, 22:42, 23:23, 25:37, 26:105, 26:106, 26:116, 29:14, 37:75, 37:79, 38:12, 40:5, 40:31, 42:13, 50:12, 51:46, 53:52, 54:9, 57:26, 66:10, 71:1, 71:21, 71:26.

O

Obligation (*al' hdu*) - 2:27, 2:40, 2:100, 2:177, 3:76, 3:77, 6:152, 7:102, 13:20, 13:25, 16:91, 16:95, 17:34, 33:15
Obscenities, prohibition imposed on - 2:169, 2:268, 3:135, 4:15, 4:19, 4:22, 4:25, 6:151, 7:28, 7:33, 7:80, 12:24, 16:90, 17:32, 24:19, 24:21, 27:54, 29:28, 29:45, 33:30, 42:37, 53:32, 65:1.
Olive, Mount - 95:1

P

Pharaoh - 2:49, 2:50, 3:11, 7:103, 7:106, 7:109, 7:113, 7:123, 7:127, 7:130, 7:137, 7:141, 8:52, 10:75, 10:76, 10:83, 10:88, 11:97, 14:6, 17:101, 20:24, 20:43, 20:60, 20:78, 20:79, 26:16, 26:18, 26:23, 26:25, 26:27, 26:41, 26:42, 26:44, 26:49, 26:53, 26:60,

26:61, 27:12, 27:15, 28:3, 28:4, 28:6, 28:8, 28:9, 28:32, 28:38, 40:24, 40:26, 40:28, 40:29, 40:36, 40:37, 40:45, 40:46, 43:46, 43:51, 44:17, 44:31, 50:13, 51:38,51:39, 54:41, 66:11,69:9, 73:15, 73:16, 79:17, 79:21, 79:22, 85:18, 89:10

Pledge (*al'hdu*) - 2:40, 2:80, 2:125, 9:111, 19:78, 19:87, 20:86

Privacy, the sanctity of - 24:28, 24:30, 24:31, 24:58, 24:59, 24:62

Q

Qaroon - 28:76, 28:79

Qibla - 2:142, 2:143, 2:144, 2:145, 10:87

Qisaas (doing by a doer equal to what he does to anyone) - 2:178, 2:179, 2:194, 5:45

Qitaal (Waging a war for Allah), enjoinment, sanction and sanctity of - 2:190, 2:216, 2:217, 2:244, 2:246, 3:13, 3:121, 3:146, 3:156, 3:167, 3:195, 4:74, 4:75, 4:76, 4:77, 4:84, 8:16, 8:39, 8:65, 9:12, 9:13, 9:14, 9:28, 9:29, 9:36, 9:111, 9:123, 22:39, 22:58, 33:25, 47:4, 47:20, 48:16, 57:10, 61:4, 73:20.

Quraan - 2:185, 4:82, 5:101, 6:19, 7:203, 7:204, 9:111, 10:15, 10:37, 10:58, 10:61, 12:1, 12:3, 13:30, 13:31, 15:2, 15:6, 15:87, 15:90, 16:98, 17:9, 17:41, 17:45, 17:46, 17:60, 17:73, 17:78, 17:82, 17:88, 17:105, 17:106, 17:107, 17:109, 18:54, 20:2, 20:113, 20:114, 25:30, 25:32, 27:1, 27:6, 27:76, 27:92, 28:85, 30:58, 34:31, 36:2, 36:69, 38:1, 39:27, 41:3, 41:26, 41:44, 42:7, 43:2, 43:31, 54:17, 54:22, 55:2, 56:77, 59:21, 72:1, 73:4, 73:20, 75:17, 76:23, 84:21, 85:21

R

Reason, emphasis on – 2:44, 2:164, 2:170, 2:171, 2:242, 3:65, 3:118, 6:151, 8:22, 10:16, 10:100, 12:2, 12:109, 13:4, 16:12, 16:67, 22:46, 23:80, 24:61, 26:28, 30:24, 36:62, 36:68, 37:138, 40:67, 43:3, 45:5, 57:17, 59:14

***Riba* (interest)** - 2:275, 2:276, 2:278, 3:130, 4:161, 30:39

S

***Saalih* (a.s.)** - 7:35, 7:75, 7:77, 11:61, 11:62, 11:66, 11:89, 27:45

Sabaa - 27:22, 34:15

Safaa - 2:158

Salaat (the obligatory prayer, seeking Allah's mercy and blessings) - 2:3, 2:43, 2:45, 2:83, 2:110, 2:153, 2:177, 2:238, 2:277, 4:43, 4:77, 4:101, 4:103, 4:142, 4:162, 5:6, 5:12, 5:55, 5:58, 5:91, 5:106, 6:72, 6:162, 7:170, 8:3, 9:5, 9:11, 9:18, 9:54, 9:71, 10:87,11:87, 11:114, 13:22, 14:31, 14:37, 14:40, 17:78, 17:110, 19:31, 19:55, 19:59, 20:14, 20:132, 21:73, 22:35, 22:41, 22:78, 23:2, 23:9, 24:37, 24:56, 24:58, 27:3, 29:45, 30:31, 31:4, 31:17, 33:33, 35:18, 35:29, 42:38, 58:13, 62:9, 62:10, 70:23, 70:34

Shariah - 45:18 + 5:48, 42:13

Sinai - 23:20, 95:2

Shirk (polytheism or associating anyone with Allah in His attributes), the negation of - 2:105, 3:64, 3:67, 4:36, 4:48, 4:116, 5:72, 6:14, 6:19, 6:88, 6:151, 6:163, 7:190, 7:191, 9:31, 9:33, 10:18, 13:36, 16:1, 16:3, 17:111, 22:26, 22:31, 23:92, 25:2, 31:13, 52:43, 59:23, 72:20

Shua'yb (a.s.) - 7:85, 7:88, 7:90, 7:92, 11:84, 11:87, 11:91, 11:94, 26:177, 29:36
Solomon (a.s.) - 2:102, 4:163, 6:84, 21:78, 21:79, 21:81, 27:15, 27:16, 27:17, 27:18, 27:30, 27:36, 27:44, 34:12, 38:30, 38:34.
Sovereignty, Allah's - 2:107, 3:26, 3:189, 5:17, 5:18, 5:40, 5:120, 6:73, 7:158, 9:116, 17:111, 22:56, 24:42, 25:2, 25:26, 35:13, 34:6, 39:44, 40:16, 42:49, 43:85, 45:27, 48:14, 57:2, 57:5, 64:1, 85:9
Sovereignty (power and authority) promise of, to the righteous - 24:55
Stone, alters of - 5:90

T

Taaghoot - 2:256, 2:257, 4:51, 4:60, 4:76, 5:60, 16:36, 39:17
Tauheed (the unity of the Godhead or Islamic monotheism),the affirmation of - 2:133, 2:163, 4:171, 5:73, 6:19, 9:31, 13:16, 14:52, 16:22, 16:51, 18:110, 21:108, 22:34, 29:46, 37:4, 38:65, 39:4, 41:6, 112:1, 112:4
Thamood - 7:73, 9:70, 11:61, 11:68, 11:95, 14:9, 17:59, 22:42, 25:38, 26:141, 27:45, 29:38, 38:13, 40:31, 41:13, 41:17, 50:12, 51:43, 53:51, 54:23, 69:4, 69:5, 85:18, 89:9, 91:11
Theft – 5:38
Torah - 3:3, 3:48, 3:50, 3:65, 3:93, 5:43, 5:44, 5:46, 5:66, 5:68, 5:110, 7:157, 9:111, 48:29, 61,6, 62:5
Tubba' - 44:37, 50:14
Turfa (opulence and luxury leading to committing excesses) - 11:116, 17:16, 21:13, 23:33, 23:64, 34:34, 43:23, 56:45

U

Umra - 2:158, 2:196

W

Wine - 2:219, 5:90, 5:91
Women, prohibition on marrying certain - 2:221, 4:22, 4:23, 4:24
Women, purdah (veiling, screening, or secluding of) - 24:30, 24:31, 33:59

Y

Yathrib - 33:13

Z

Zakaat - 2:43, 2:83, 2:110, 2:177,2:277, 4:77, 4:162, 5:12, 5:55, 7:156, 9:5, 9:11, 9:18, 9:60, 9:71, 19:31, 19:55, 21:73, 22:41, 22:78, 24:37, 24:56, 27:3, 30:39, 31:4, 33:33, 41:7, 58:13, 98:5
Zakariyyaa **(a.s.)** - 3:37, 3:38, 6:85, 19:2, 19:7, 21:89
Zayd - 33:37
Zinna (illegal sexual intercourse), the punishment of committing or alleging - 17:32, 24:2, 24:3, 24:6, 24:7, 24:8, 24:9, 25:68, 60:12

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