

**In the Name of Allah, the Gracious, the
Merciful**

*Study the Qur'aan in Qur'aanic light to understand Islam in
its pristine simplicity, clarity, beauty and purity*

QUR'AANIC STUDIES MANZIL III

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PREFACE

Below the Arabic text of every Verse of the Qur'aan, in this book, is its transliteration, followed by translation and Chapter Notes (my study notes), if any, essentially based on the Qur'aan itself. Please remember that the Arabic text is divine and, therefore, sacrosanct, but the transliteration, translation and the Notes are human and, therefore, subject to correction. Please also remember that the human-made Notes cannot, and do not, explain the divine Verses. They seek to explain the human translation only and/or to relate the Verse to present circumstances or to divine explanations given in other Verses of the Qur'aan.

I have adopted the transliteration method employed by the Muslim Students' Association (MSA) of the University of Southern California. And, in this regard, I may usefully quote from their site:

"MSA-USC would like to thank muslimnet.net for making their transliteration of the Qur'an publicly available.

"We would like to emphasize that this [transliteration] text is not a substitute for the original Arabic Qur'an. It is only an attempt to help those who are trying to learn to read the Arabic text, since it is as close to the written text as possible.

It is important to practice pronouncing the letters as directed in the [transliteration table](#), especially the underlined letters, before starting to read. It will be helpful if an Arabic speaker can help you.

This work is free for use to everyone as long as no changes that might distort it are done to it. We request from those who benefit from it to pray for us. We pray to Almighty Allah to help you learn to read the Holy Qur'an, and to do every good thing."

I present this humble work in the earnest hope that it will prompt my Readers to try and understand the divine Message in its original Arabic text. They should remember that no translation however meticulously done can ever equal the original Arabic text in its divine grandeur and pristine clarity.

One may wonder why this yet another addition to the existing plethora of Translations and Commentaries! The answer to this question lies in the beauty of the fact that the divine Message of the Qur'aan remains valid for all times and ages since its revelation until the Last Day. The Message therefore needs to be studied from time to time in the changing perspectives of the changing times. It would be absolutely wrong to confine this universal Message for mankind to the circumstances and situations of a particular period in the past. Unfortunately, however, most of the commentators so far have based their understanding of the Qur'aan in the strict perspective of the circumstances and situations prevailing at the time of its revelation way back in 7th century A.D. The Muslim mindset generally has thus got stagnated and therefore unable to cope with the changing situations of the changing times. This humble attempt of mine is to help Muslims generally to come out, Allah willing, of that crippling stagnation.

This Part (Manzil) of my Qur'aanic Studies covers the 7 Chapters Yunus, Hood, Yusuf, Ar-Ruad, Ibrahim, Al-Hajr and An-Nahl.

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Mumbai, INDIA,
14th August, 2011

Transliteration Table

ا فتحة + ا	a	about	ن	n	nurse
ا	a	cat	و	oo	pool
ع	AA	say "a" twice distinctly with an open mouth	ا	o	on
ب	b	box	ق	q	queen ("k" sound made in back of throat)
د	d	door	ر	r	rabbit (Rolled "r" sound, similar to Spanish "r")
ض	d	heavy "d" sound (Open jaw but keep lips slightly round i.e: duh)	ش	sh	ship
ف	cc	feet	س	s	sea
ف	f	fish	ص	s	heavy "s" sound (Open jaw but keep lips slightly round)
غ	gh	the sound you make when gargling (Touch very back of tongue to very back of mouth)	ت	t	tan
ه	h	hat	ط	t	heavy "t" sound (Open jaw but keep lips slightly round)
ح	h	heavy "h" sound (Drop back of tongue to open back of throat, then force air out for "h")	ث	th	think
كسرة + ا	i	ink	ذ	th	the
ج	j	jar	ظ	th	"th" sound as in "the", but heavier (Open jaw but keep lips slightly round)
ك	k	kit	ضمة	u	put
خ	kh	gravely "h" sound (Touch back of tongue to roof of mouth and force air out)	و	w	water
ل	l	look	ا + ء	/	pronounce the letter before but cut it short by stopping suddenly
م	m	man	ي	y	yarn
Bold letters are silent i.e w: write			ز	z	zebra
			(-) is to make some words easier to read		

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and the page at which it begins]

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سُورَةُ يُونُسَ

Chapter 10: Yunus (Jonah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

1 Aliflamra tilka ayatu alkitab alhakeemi

1. Alif Lam Ra.¹ These are Verses of the Book of Wisdom.

1. Regarding letters like these at the beginning of some Chapters of the Qur'aan, please see study note 1 on [Verse 2.1](#) of these Studies.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ
وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمٌ صَدَقَ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ
إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٢﴾

2 Akana lilnngsi AAajaban an awhayna ila rajulin minhum an anthiri alnnasa wabashshiri allatheena amanoo anna lahum qadama sidqin AAinda rabbihim qala alkafiroona inna hatha lasahirun mubeenun

2. Is it a matter to wonder at for the people that We revealed to a man from among themselves that he should warn the people and give good news to those who believe that there shall be a truly secure position for them with their Lord? The suppressors of the Truth say, "This man is clearly indeed a magician!"

Manzil III: 10: Yunus

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ
إِذْنِهِ ذَٰلِكُمْ اللَّهُ رَبُّكُم فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

3 Inna rabbakumu Allahu allathee khalaqa alssamawati waalarda fee sittati ayyamin thumma istawa AAala alAAarshi yudabbiru alamra ma min shafeeAAin illa min baAAadi ithnihi thalikumu Allahu rabbukum faoAAabudoohu afala tathakkaroona

3. Indeed, Allah, your Lord, is He Who created the heavens and the earth in six periods in time², then ascended to the Throne³, assuming absolute command. No intercessor can dare intercede except after His permission.⁴ That is Allah, your Lord; so worship Him! Would you not then take heed?

2. The Arabic word used here is *ayyaam*, plural of *yawm*. The English equivalent of *yawm* is ‘day’. Normally, a ‘day’ means a ‘period of time’ during which the Sun shines on any particular part of the earth. In the Arabic language too, *yawm* has exactly the same meaning normally. But just as the English day is also used to denote a 24-hour period of time which includes night, the Arabic *yawm* is used in the Qur’aan to denote other periods of time too extending to thousands of years. In Verses 22:47 and 32:5, *yawm* is taken to mean a thousand years, while in Verse 70:4, it is taken to mean fifty thousand years. So, the ‘six *ayyaam*’ mentioned in Verse 10:3 here is translated as ‘six periods in time’, every period of which may constitute an unspecified time of thousands and thousands of years or eons.

3. See study note 55 on [Verse 9:129](#).

4. In the Hereafter, there is no question of any intercession – not even by any Prophet. This is clear from [Verses 2:254](#) and 2:255 (also see study notes 482 and 483 on Verse 2: 255). But here, in the context of this Verse 10:3, Allah Almighty may, if He wills, concede the prayer of a living person in this world for another living person in respect of any action in this world.

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ
لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ
شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

4 Ilayhi marjiAAukum jameeAAan waAAda Allahi haqqan innahu yabdao alkhalaqa thumma yuAAeeduhu liyajziya allatheena amanoo waAAamiloo alssalihati bialqisti waallatheena kafaroo lahum sharabun min hameemin waAAathabun aleemun bima kanoo yakfuroona

4. To Him is your return all together – a promise of Allah in truth. He originates creation, and then He recreates it so that He may justly recompense those who believe and do good deeds. And as for those who suppress the Truth, they shall have boiling water to drink and shall suffer a painful punishment for their suppression of the Truth.

Manzil III: 10: Yunus

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا
عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ

لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

5 Huwa allathee jaAala alshshamsa diyaan waalqamara nooran waqaddarahu manazila litaAalamoo AAadada alssineena waalhisaba ma khalafa Allahu thalika illa bialhaqqi yufassilu alayati liqawmin yaAalamoona

5. He it is Who made the sun a source of light and the moon a light, and ordained for it phases that you might count years and keep accounts. Allah did not create all that but on purpose. He explains the Verses/signs for people who know.⁵

5. People who do believe in the existence of Allah as the One Creator of all things, big or small, do know that all His creations serve some purpose. The things are not created in vain. Allah Almighty informs us here that the phases of the moon serve the purpose of enabling mankind to keep account of time. The phase of the new moon marks the end of one month and the start of the next. Elsewhere in the Qur'aan it is mentioned that 12 such months constitute a year. The divinely ordained measurement of time is therefore based on the lunar year. The lunar system, if implemented properly, ought to be more accurate than the solar system wherein adjustments have to be made every now and then to keep the time accurate. No such adjustments need be made in the lunar system. Also please note here that the sun has been described as a source of light, and the moon as just a light. This description is perfectly in tune with the scientifically verified fact that the moon just reflects the light of the sun on to the earth. It is by itself not the source of that light.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ

لِقَوْمٍ يَتَّقُونَ ﴿٦﴾

6 Inna fee ikhtilafi allayli waalnnahari wama khalafa Allahu fee alssamawati waalardi laayatin liqawmin yattaqoona

6. Indeed, in the variation of the night and the day, and in what Allah has created in the heavens and the earth, there are signs for people who fear Him.⁶

6. The variation of the night and the day suits mankind perfectly. Without this variation, human life – or, for that matter, any life as we know it on earth – would not be possible. Volumes can be written on the ingenuity and wonder of everything created in the heavens and the earth, but suffice it to know for the purpose of these Studies that the mathematical precision of the balance among the gravitational pulls of innumerable heavenly bodies so that they do not collide with one another, is simply mind-boggling. It is indeed a super-human feat. The Creator Who can demonstrate such a feat should no doubt be capable of adequately punishing all those who choose not to abide by His laws. To fear Allah is to realize this Reality.

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إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا
بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غٰفِلُونَ ﴿٧﴾

7 Inna allatheena la yarjoona liqaana waradoo bialhayati alddunya waihmaannoo biha waallatheena hum AAan ayatina ghafileena

7. Indeed, those who do not expect to meet Us and are pleased with this world's life and are content with it, and those who are heedless of Our Verses/signs,

أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾

8 Olaika mawahumu alnnaru bima kanoo yaksiboona

8. Their abode is the Fire because of what they earned.⁷

7. Verses 7 and 8 constitute one sentence. Modern-day Muslims are heedless of the the divine commandments in the Qur'aan. This is a clear warning to them.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَانِهِمْ تَجْرِي مِنْ
تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّٰتِ النَّعِيمِ ﴿٩﴾

9 Inna allatheena amanoo waAAamiloo alssalihati yahdeehim rabbuhum bieemanihim tajree min tahtihimu alanharu fee jannati alnnaAAeemi

9. Indeed, those who believe and do good deeds, their Lord shall guide them by their faith. There shall flow from beneath them rivers in gardens of bliss.

دَعْوَاهُمْ فِيهَا سُبْحٰنَكَ ٱللّٰهُمَّ وَتَحِيَّٰتُهُمْ فِيهَا سَلَامٌ وَّءَاخِرُ
دَعْوَاهُمْ أَنِ ٱلْحَمْدُ لِلّٰهِ رَبِّ ٱلْعٰلَمِينَ ﴿١٠﴾

10 DaAAawahum feeha subhanaka allahumma watahiyyatuhum feeha salamun waakhiru daAAawahum ani alhamdu lillahi rabbi alAAalameena

10. Their call in it shall be, 'Glory to You, O Allah!' and their greeting in it shall be, 'Peace.' And their call shall end with, 'Praise is to Allah, the Lord of the worlds.'

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❖ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقَضَيْتُمْ إِلَيْهِمْ أَجْلَهُمْ
فَنَذَرَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

11 Walaw yuAAajjilu Allahu lilnnasi alshsharra istiAAajalahum bialkхайri laqudiya ilayhim ajaluhum fanatharu allatheena la yarjoona liqaana fee tughyanihim yaAAamahoonaa

11. And if Allah should hasten bad things to happen to men as they desire the good things to hasten to them, their doom should certainly have been decreed for them. But We leave them to wander blindly in their inordinateness – those who expect not to meet Us.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنَّةٍ هِ أَوْ قَاعٍ
أَوْ قَالِيمَا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ
مَسَّهُ ۚ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

12 Waitha massa alinsana alddurru daAAana lijanbihi aw qaAAaidan aw qaiman falamma kashafna AAanhu durrahu marra kaan lam yadAAuna ila durrin massahu kahalika zuyyina lilmusrifeena ma kanoo yaAAamaloona

12. And when any bad thing afflicts man, he calls Us, lying on his side, sitting or standing. But when We remove his affliction from him, he goes on as if he had never called to Us regarding the bad thing that afflicted him. Their deeds are thus made to look good to the transgressors.

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
وَمَا كَانُوا لِيُؤْمِنُوا ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾

13 Walaqad ahlakna alquroona min qablikum lamma thalamoo wajaathum rusuluhum bialbayyinati wama kanoo liyuminoos kahalika najzee alqawma almujrimeena

13. And certainly We did destroy generations before you when they became unjust. And their Messengers had come to them with clear signs, but they would not believe. We did thus give the sinning people their dues.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ
كَيْفَ تَعْمَلُونَ ﴿١٤﴾

14 Thumma jaAAaalnakum khalaiifa fee alardi min baAAadhim linanthura kayfa taAAamaloona

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14. Then We made you their successors on the earth to see how you act.

وَإِذَا تَتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أُمِّتْ بِقُرْآنٍ
غَيْرِ هَٰذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ
عَظِيمٍ ﴿١٥﴾

15 Waitha tutla AAalayhim ayatuna bayyinatun qala allatheena la yarjoona liqaana iti biquranin ghayri hatha aw baddilhu qul ma yakoonu lee an obaddilahu min tilqai nafsee in attabiAAu illa ma yooaha ilayya innee akhafu in AAaaytu rabbee AAathaba yawmin AAathheemin

15. And when Our clear Verses are recited to them, those who expect not to meet Us, say, “Bring a Qur’aan other than this, or change it.” Say, “I cannot change it on my own initiative. I follow naught but what is revealed to me. I do indeed fear the punishment of a great Day, if I disobey my Lord.”

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ
عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

16 Qul law shaa Allahu ma talawtuhu AAalaykum wala adrakum bihi faqad labithtu feekum AAumuran min qablihi afala taqiloona

16. Say, “If Allah had so willed, I would not have recited it to you, nor would you have known anything about it. I did live a lifetime among you before it.⁸ Don’t you then understand?”

8. The Prophet had lived for 40 long years among his people before Verses of the Qur’aan started being revealed to him.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ
الْمُجْرِمُونَ ﴿١٧﴾

17 Faman athlamu mimmani iftara AAala Allahi kathiban aw kathhaba biayatihi innahu la yuflihu almujrimumoon

17. Who is then more unjust than he who forges a lie against Allah or denies His Verses/signs? Never shall the sinners succeed.

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وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ
شَفَعْتُنَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ
وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

18 WayaAAabudoona min dooni Allāhi mā la yaḍurruhum walā yanfaAAuhum wayaqooloona haolai shufaAAaona
AAinda Allāhi qul atunabbioona Allāha bima la yaAAalamu fee alssamawati walā fee alardi subḥanahu wataAAala
AAamma yushrikoona

18. And they worship, besides Allah, what can neither harm them nor benefit them, and they say, “These are our intercessors with Allah.” Say, “Do you inform Allah of what He knows not in the heavens and the earth!?” Glorified and supremely exalted is He above what they worship besides Him.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِّن رَّبِّكَ لَفُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

19 Wama kana alnnasu illa ommatan wahidatan faikhtalafoo walawla kalimatun sabaqat min rabbika laqudiya
baynahum feema feehi yakhtalifoona

19. And mankind is naught but a single community, and yet they differ. Had it not been for a word already gone forth from your Lord, the issues, on which they differ, would have certainly been decided among them.⁹

9. Whether one is an Indian, African, American, Chinese or Japanese, the same basic rules of existence are applicable to all the human beings living or have been living on this planet. That single fact of life makes them a single community, irrespective of their colour, race or region. If they would all abide by the same divine laws enunciated in the Qur’aan, there could be no fundamental differences cropping up among them. But, barring the infinitesimal few, the overwhelming majority does not abide by the divine laws. That is why there is hostility and discord all around, fuelled by man’s undue pride and prejudice. Allah Almighty could, if He would, give them instant punishment, but, in that case, all, except a few, on this earth would perish. HE has therefore reserved His final judgment for the Hereafter, giving mankind ample scope for reform or further slide into the pit of crime. HE does however intervene decisively whenever man oversteps his Allah-given bounds of freedom on this earth.

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ
فَأَنْتَظِرُونَ إِنِّي مَعَكُمْ مِّنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

20 Wayaqooloona lawla onzila AAalayhi ayatun min rabbihi faqul innama alghaybu lillāhi faintathiroo innee
maAAakum mina almuntaḥireena

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20. And they say, “Why is no sign sent to him from his Lord?” Say, “The knowledge of the unseen is only with Allah. Well, wait! I am indeed with you among those who wait.”¹⁰

10. Refer study note 8 on [Verse 6:37](#) in this context. When the polytheists of Makkah repeatedly insisted on a divine sign for them to recognize Muhammad as a duly accredited Messenger of Allah, the matter was thus made clear to them that it is for Allah alone to give or not to give them the sign they demanded. The Messenger cannot, of his own volition, produce it for them. Why Allah did or did not do a certain thing is entirely in the realm of the unseen, which Allah alone knows.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَاءٍ مَّسَّتْهُمْ إِذَا لَّهُم مَّكْرٌ
فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ



21 Waitha athaqna alnnasa rahmatan min baAAadi darraa massathum itha lahum makrun fee ayatina quli Allahu asraAAu makran inna rusulana yaktuboona ma tamkuroona

21. And when We make people taste mercy after a bad thing afflicts them, then it is that they plan to subvert Our Verses/signs.¹¹ Say, “Allah is quicker in planning. Our messengers¹² do indeed write down what you plan.”

11. It is in times of well-being and prosperity that man tends to delude himself that he would continue to remain in that happy state of affairs for ever. He ignores the divine signs abounding around him. He sees death suddenly striking every now and then among his kith and kin and neighbourhood. But he brushes aside the disturbing thought that he himself could be its victim anytime. He often sees prosperity change to adversity, but tends to forget that the same thing could happen to him himself. He may pay lip-service to Islam and say that it is the finest way of life, but when it comes to implementing the Qur’aanic code of life, he flinches and thinks that it is not practical to abide by everything that the Qur’aan says. When a Qur’aanic edict does not suit his lifestyle, he tries to undermine the divine meaning of the relevant Qur’aanic Verse with the help of man-made and error-prone *ahaadeeth* and *fatwas*.

12. Angels assigned to keep records of all things done and said.

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا
كُنْتُمْ فِي الْفُلِكِ وَجَرَبَ بِهَمٍ بَرِيحٌ طَيْبَةٌ وَقَرَّ حَوْ بِهَا جَاءَتْهَا
رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ
دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِ لَنَكُونَنَّ

مِنَ الشَّاكِرِينَ ﴿٧٧﴾

22 Huwa allathe yusayyirukum fee albarri waalbahri hatta itha kuntum fee alfulki wajarayna bihim bireehin tayyibatin wafarihoo biha jaatha reehun AAasifun wajaahumu almawju min kulli makanin wathannoo annahum

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oheeta bihim daAAawoo Allaha mukhliseena lahu alddeena lain anjaytana min hathihi lanakoonanna mina alshshakireena

22. He it is Who facilitates your movement by land and sea and you get into the ship. And the ship sails on with a pleasant breeze blowing and with people rejoicing the ride, until a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are engulfed therein. They then pray to Allah in all sincerity and obedience to Him, "If You do deliver us from this, we will most certainly be grateful."

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَتَّبِعُهَا النَّاسُ إِذَا مَا
بَغْيَكُمْ عَلَى أَنْفُسِكُمْ مَتَعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٢﴾

23 Falamma anjahum itha hum yabghoona fee alardi bighayri alhaqqi ya ayyuha alnnasu innama baghyukum AAala anfusikum mataAAa alhayati alddunya thumma ilayna marjiAAukum fanunabbiokum bima kuntum taAamaloona

23. But when He delivers them, behold! They become unduly rebellious on earth. "O mankind! Your rebellion will affect you yourselves. These here are the provisions only of this temporal life. To Us is your return thereafter. Then We will relate to you what you did."

إِذَا مَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ
الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا
وَارْتَوَتْ وَظَنُّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتْنَاهَا أَمْرًا لَيْلًا أَوْ نَهَارًا
فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ
لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٣﴾

24 Innama mathalu alhayati alddunya kamain anzalnahu mina alssamai faikhtalata bihi nabatu alardi mimma yakulu alnnasu waalanAAamu hatta itha akhathati alardu zukhrufaha waizzayyanat wathanna ahluha annahum qadiroona AAalayha ataha amruna laylan aw naharan fajaAAalnaha haseedan kaan lam taghna bialamsi kathalika nufassilu alayati liqawmin yatafakkaroon

24. This life is but like water which We send down from the sky. Spring forth therewith all kinds of vegetation on the earth, of which men and cattle eat. Until, when the earth puts on its golden raiment and it becomes adorned, and its people think that they have mastery over it, Our command comes to it, by night or by day, and We make it barren, as though it had not flourished anytime in the recent past. Thus do We explain the Verses/signs for a people who reflect.

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ

مُسْتَقِيمٍ ﴿٢٥﴾

25 WaAllahu yadAAao ila dari alssalami wayahdee man yashao ila siratin mustaqeemin

25. And Allah invites to the abode of peace and guides, whom He pleases, to the Straight Path.

وَالَّذِينَ أَحْسَنُوا لِحُسْنَىٰ وَزِيَادَةٍ ۖ وَلَا يَرَهَقُ ۖ وَجُوهُهُمْ قَتَرٌ

وَلَا ذُلٌّ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

26 Lillatheena ahsanoo alhusna waziyaadaton wala yarhaqu wujoohahum qatarun wala thillatun olaika ashabu aljannati hum feeha khalidoona

26. There is good – and more besides – for those who do good. And no gloom and no ignominy shall cover their faces. Those shall be the inmates of the Garden. Therein they shall abide.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۚ مَا لَهُمْ مِنَ اللَّهِ

مِنْ عَاصِمٍ ۖ كَانَتْهُمْ أَغْشِيَةٌ ۖ وَجُوهُهُمْ قُطْعًا ۖ مِنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ

أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

27 Waallatheena kasaboo alssayyiati jazao sayyiatin bimitliha watarhaquhum thillatun ma lahum mina Allahi min AAasimin kaannama oghshiyat wujoohuhum qitaAAan mina allayli muhliman olaika ashabu alnnari hum feeha khalidoona

27. And as for those who have earned evil, the punishment for an evil is the like thereof, and ignominy shall cover them – they shall have none to protect them from Allah – as if their faces were covered with slices of the dense darkness of night. Those shall be the inmates of the Fire. Therein they shall abide.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ

أَنْتُمْ وَشُرَكَاؤُكُمْ فَرِيقَانَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُمْ مَا

كُنْتُمْ إِلَّا نَا تَعْبُدُونَ ﴿٢٨﴾

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28 Wayawma nahshuruhum jameeAAan thumma naqoolu lilla^{the}ena ashrakoo makanakum antum washurakaokum fazayyalna baynahum waqala shurakaohum ma kuntum iyyana taAAabudoona

28. And on the day We gather them all together, We will say to those who worshipped others besides Allah, “Be there where you are – you and your gods other than Allah!” We shall then separate them, one from another. And their gods would say, “It was not us that you worshipped.”

﴿٢٨﴾ فَكَفَى بِاللّٰهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ اِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ

29 Fakafa biAllahi shaheedan baynana wabaynakum in kunna AAan AAibadatikum laghafileena

29. “And Allah is sufficient as a witness, between us and you, that we were quite unaware of your worship.”

هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّا اَسْلَفَتْ وَرُدُّوْا اِلَى اللّٰهِ مَوْلٰهُمُ الْحَقُّ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٣٠﴾

30 Hunalika tabloo kullu nafsin ma aslafat waruddoo ila Allahi mawlahumu alhaqqi waqalla AAanhum ma kanoo yaftaroona

30. There, everyone will be tried for what it did before, and they shall be brought back to Allah, their true Patron. And what they concocted shall desert them.

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْاَرْضِ اَمَّنْ يَمْلِكُ السَّمْعَ وَالْاَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۖ فَسَيَقُولُوْنَ اللّٰهُ فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿٣١﴾

31 Qul man yazuqukum mina alssamaⁱ waalardi amman yamliku alssamAAa waalabsara waman yukhriju alhayya mina almayyiti wayukhriju almayyita mina alhayyi waman yudabbiru alamra fasayaqooloona Allahu faqul afala tattaqoona

31. Ask them, “Who provides for you means of sustenance from the heavens and the earth? Or Who controls the hearing and the sights? And Who brings out the living from the dead, and the dead from the living? And Who plans the affairs prudently and executes them well?” They will reply, “Allah.” Then ask, “Won’t you then fear Him!?”

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فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنْتَ تُصِرُّونَ



32 Fathalikumu Allahu rabbukumu alhaquq famatha baAAda alhaqqi illa alddalalu faanna tusrafoona

32. This then is Allah, your true Lord! And what remains there after the truth but error? How could you then be turned away from this Absolute Truth?

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ

33 Kathalika haqqat kalimatu rabbika AAala allatheena fasaqoo annahum la yuminoona

33. Thus¹³ is your Lord's word, that they will not believe, proved true with regard to such as defiantly disobey Allah.

13. I.e. the transgressors' being defiantly disobedient of Allah Almighty, despite the unreasonableness of the transgression, as shown in Verses 31 and 32 above.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدُوُ الْخَلْقَ

ثُمَّ يُعِيدُهُ فَأَنْتَ تُؤَفِّكُونَ

34 Qul hal min shurakaikum man yabdao alkhalqa thumma yuAAeeduhu quli Allahu yabdao alkhalqa thumma yuAAeeduhu faanna tufakoona

34. Say, "Is there any one among those whom you worship besides Allah, who can pioneer the creation and then reproduce it?" Say, "Allah pioneers the creation and then He reproduces it. How then are you fooled by falsehood?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ
أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ

كَيْفَ تَحْكُمُونَ

35 Qul hal min shurakaikum man yahdee ila alhaqqi quli Allahu yahdee lilhaqqi afaman yahdee ila alhaqqi ahaqqu an yuttabaAAa amman la yahiddee illa an yuhda fama lakum kayfa tahkumoon

35. Say, "Is there anyone, among those whom you worship besides Allah, who guides to the truth?" Say, "Allah it is Who guides to the truth. Is He then Who guides to the truth more

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worthy to be followed, or he who himself does not go aright unless he is guided? What's the matter with you? How wrongly do you make your decisions?"

وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ
بِمَا يَفْعَلُونَ ﴿٣٦﴾

36 Wama yattabiAAu aktharuhum illa thannan inna althanna la yughnee mina alhaqqi shayan inna Allaha Aaleemun bima yafAAaloona

36. And most of them do not follow anything but conjecture. Conjecture will avail nothing indeed against the Truth. Allah is indeed aware of what they do.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَنْ يَكُن تَصْدِيقُ الَّذِي بَيْنَ
يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

37 Wama kana hatha alquranu an yuftara min dooni Allahi walakin tasdeeqa allathe bayna yadayhi watafseela alkitabi la rayba feehi min rabbi alAAalameena

37. And this Qur'aan is not such as could be forged by those besides Allah. But it is a confirmation of what came before it. And it is, no doubt, the book, explained in details, from the Lord of the worlds.¹⁴

14. When the Lord Himself confirms that the Qur'aan is a detailed instruction Book for mankind, it is nothing short of blasphemy to say – as do many of our religious leaders – that the Qur'aan is not detailed and needs the *ahaadeeth* for providing the details!

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَاتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

38 Am yaqooloona iftarahu qul fatoo bisooratin mithlihi waodAAoo mani istaAAatum min dooni Allahi in kuntum sadiqeena

38. Or do they say that he (the Prophet) has forged it? Say, "Then bring a chapter like this and invite whom you can, besides Allah, if you are truthful."¹⁵

15. Refer study note 16 on [Verse 2:23](#) in this context.

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بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّابٌ
الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَنَقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

39 Bal kaththaboo bima lam yuheetoo biAAilmihi walamma yatihim taweeluhu kathalika kaththaba allatheena min qablihim faonthur kayfa kana AAaqibatu alththalimeena

39. Nay, they reject all that is beyond their knowledge and comprehension, as false. So did those before them. And see what happened to those wicked people¹⁶!

16. I.e., the people like those of Noah, Lot and the Pharaoh.

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ
أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾

40 Waminhum man yuminu bihi waminhum man la yuminu bihi warabbuka aAAlamu bialmufsideena

40. And among them is he who believes in it¹⁷ and among them is he who does not believe in it, and your Lord knows the troublemakers.

17. The existence of things that are beyond human knowledge and comprehension.

وَإِنْ كَذَّبُوكَ فَقُلْ إِلَىٰ عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنتُمْ
بِرِّيُونَ مِمَّا أَعْمَلُ وَأَنَا بِرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾

41 Wain kaththabooka faqul lee AAamalee walakum AAamalukum antum bareeoona mimma aAAmalu waana bareeon mimma taAAmaloona

41. And if they belie you, say, "I am responsible for what I do, and you, for what you do. You are free of any responsibility for what I do and I am free of any responsibility for what you do.

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمِعُ الْأُصْمَ وَلَوْ كَانُوا لَا يَعْقِلُونَ



42 Waminhum man yastamiAAoona ilayka afaanta tusmiAAu alssumma walaw kanoo la yaAAaqiloona

42. And there are those of them who appear to be listening to you. But can you make the deaf to listen even when they cannot understand?

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وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ
كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾

43 Waminhum man yanthuru ilayka afaanta tahdee alAAumya walaw kanoo la yubsiroona

43. And there are those of them who appear to be looking at you. But can you give guidance to the blind even when they cannot see?

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

44 Inna Allaha la yathlimu alnasa shayan walakinna alnasa anfasuhum yathlimoona

44. Indeed, Allah does not wrong mankind in anything, but they wrong themselves.

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ
خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

45 Wayawma yahshuruhum kaan lam yalbathoo illa saAAatan mina alnnahari yataAAafoona baynahum qad khasira allatheena kaththaboo biliqai Allahi wama kanoo muhtadeena

45. And the day He will resurrect them and gather them all together, they will introduce one another as if they had halted but for a little while of daytime. Those who belied their meeting with Allah are indeed doomed, and they were not on right guidance.

وَإِذَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَاِلَيْنَا
مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾

46 Waimma nuriyannaka baAAada allathee naAAaiduhum aw natawaffayannaka failayna marjiAAuhum thumma Allahu shaheedun AAala ma yafAAaaloona

46. And if We show you some of the things We promised to them, or if We cause you to die, yet to Us is their return, and Allah is witness to what they do.

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ
لَا يُظْلَمُونَ ﴿٤٧﴾

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47 Walikulli ommatin rasoolun faitha jaa rasooluhum qudiya baynahum bialqisti wahum la yuthlamoona

47. And for every *Ummah*¹⁸ a Messenger. And when their Messenger came, they were judged equitably and they were not wronged.¹⁹

18. The Arabic word connotes the entire populace for whom any Messenger of Allah was sent. Muhammad (peace and Allah's blessings upon him) was sent for all mankind till the Last Day. So his *Ummah* includes all mankind that inhabited this earth and would inhabit this earth from the day he was appointed as Messenger till the Last Day.

19. The Muslims, in today's world, are a disgraced community, even when they are the custodians of the last divine Message. Why? Aren't they thus wronged? Not at all! They deserve the disgrace. For, despite having the Maker's Own Manual in their hands, they refuse to conduct their lives as per instructions therein!

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

48 Wayaqooloona mata hatha alwaAAadu in kuntum sadiqeena

48. And they ask, "When will this prophecy come about, if what you say is true?"

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَأْذِنُونَ ﴿٤٩﴾

49 Qul la amliku linafsee darran wala nafAAan illa ma shaa Allahu likulli ommatin ajalun itha jaa ajaluhum fala yastakhiroona saAAatan wala yastaqdimoonaa

49. Say, "I have no control over any harm, or any benefit, coming to me, except what Allah pleases. Every *Ummah* has its term. When their term comes, they shall not then remain here a moment more, nor can they go before their time."

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنَاتٍ أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾

50 Qul araaaytum in atakum AAathabuhu bayatan aw naharan matha yastaAAajilu minhu almujrmoonaa

50. Say, "Have you ever considered that if His punishment overtakes you by night or by day, what then would there be for the sinners to ask for hastening of?"²⁰

20. Verse 49 contains the answer to the query posed in Verse 48 above. Verses 50 and 51 (below) drive the point home by telling the non-believers that if Allah Almighty were to punish them the moment they committed any offence, they would not get the opportunity either to demand hastening of their punishment or for their own reform.

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أَتُمِّ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ؕ ءَلْفَنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾

51 Athumma itha ma waqaAAa amantum bihi alana waqad kuntum bihi tastaAAajiloona

51. And will you believe in it only when it comes to pass? What then!? And you did want it hastened?

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

52 Thumma qeela lillatheena thalamoo thooqoo AAathaba alkhuldi hal tujzawna illa bima kuntum taksiboona

52. Then those who did wrong shall be told, “Taste the everlasting punishment! Was it not but what you deserved?”

وَيَسْتَبِشُّونَكَ أَهَقَّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

53 Wayastanbioonaka ahaqqun huwa qul ee warabee innahu lahaqqun wama antum bimuAAajizeena

53. And they ask you, “Is that true?” Say, “Yes, by my Lord! It is indeed the truth. And you cannot elude it.”

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

54 Walaw anna likulli nafsin thalamat ma fee alardi laftadat bihi waasarroo alnnadamata lamma raawoo alAAathaba waqudiya baynahum bialqisti wahum la yuhlamoona

54. And had every unjust Person all that is in the earth, he would certainly offer it to ransom himself. And they will feel regret in their hearts the moment they see the punishment they would be made to suffer. And they shall be judged equitably and they shall not be wronged!

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ إِنَّا وَعَدُ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

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55 Alā inna lillāhi mā fee alssamawati waalardi alā inna waAAada Allāhi haqqun walakinna aktharahum la yaAAalamoonā

55. Beware! To Allah does certainly belong all that is in the heavens and the earth. Beware! Allah's promise is indeed true, but most of them know not.

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

56 Huwa yuhyee wayumeetu wailayhi turjaAAoonā

56. He it is Who gives life and causes death, and to Him you shall be returned!

يَتَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

57 Ya ayyuha alnnasu qad jaatukum mawAAaihatun min rabbikum washifaon lima fee alssudoori wahudan warahmatun lilmumineena

57. O mankind! Admonition from your Lord and remedy for what the hearts harbour has surely come to you, and guidance and mercy for the believers.

قُلْ يَفْضَلُ اللَّهُ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

﴿٥٨﴾

58 Qul bifadli Allāhi wabirahmatihi fabithalika falyafrahoo huwa khayrun mimma yajmaAAoonā

58. Say, “In the grace of Allah and in His mercy – in **that** they should rejoice. **That** is better than what they gather.”

قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ
حَرَامًا وَحَلَالًا قُلْ أَعَالَلهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

59 Qul araaytum mā anzala Allāhu lakum min rizqin fajmaAAaltum minhu haraman wahalalan qul allāhu athina lakum am AAalā Allāhi taftaroonā

59. Say, “Do you see that you make a part of what Allah has sent down for you as sustenance unlawful, and a part, lawful.” Say, “Has Allah commanded you to do so? Or do you forge a lie against Allah?”

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وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ
عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿١٠﴾

60 Wama thannu allatheena yaftaroona AAala Allahi alkathiba yawma alqiyamati inna Allaha lathoo fadlin AAala alnnasi walakinna aktharahum la yashkuroona

60. And what will be the thought of those who forge lies against Allah on the day of Resurrection? Allah is indeed full of grace for mankind, but most of them are ungrateful.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا
عَلَيْكُمْ شُهَدَاءَ إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

﴿١١﴾

61 Wama takoonu fee shanin wama tatloo minhu min quranin wala taAamaloona min AAamalin illa kunna AAalaykum shuhoodan ith tufeedoona feehee wama yaAAazubu AAan rabbika min mithqali tharratin fee alardi wala fee alssamai wala asghara min thalika wala akbara illa fee kitabin mubeenun

61. And you are engaged not in anything, and you read not concerning it in any portion of the Qur'aan, and you do not do any deed, but We are witnesses over you when you get involved therein. And not an atom-weight of anything, in the earth or in the heavens, lies concealed from your Lord. Nor is there anything less than that or greater, but recorded in a book manifest.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾

62 Ala inna awliyaa Allahi la khawfun AAalayhim wala hum yahzanoona

62. Verily, those that are close to Allah²¹ shall indeed have no fear. Nor shall they grieve.

21. Refer study note 154 under [Verse 2:107](#). The next 2 Verses, 63 and 64, further describe those who are close to (awliya of) Allah.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٣﴾

63 Allatheena amanoo wakanoo yattaqoona

63. Those that believe and fear Allah.

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٥﴾

64 Lahumu albushra fee alhayati alddunya wafee alakhirati la tabdeela likalimati Allahi thalika huwa alfawzu alAAaathheemu

64. For them there is good news in this world's life and in the Hereafter. - Allah's words never change! - **That** is the highest success.

وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٥﴾

65 Wala yahzunka qawluhum inna alAAizzata lillahi jameeAAan huwa alssameeAAu alAAaleemu

65. And let not what they say grieve you. To Allah indeed belongs all the honour²². He is the One Who hears and knows all things.

22. Man is wont to have a false sense of honour. He tends to forget that he is merely a creature. It was this false sense of honour (pride) that caused Satan's downfall. He disobeyed Allah's command to prostrate before Adam because the latter was created of matter while he himself was created of energy. This satanic trait is inherent in man also. It is this false sense of honour that generates violence among individuals and nations. It can prove to be his downfall like that of Satan. It can cause grief in him. A is grieved when B accuses him falsely. A wouldn't grieve if he strongly believes that Allah hears and knows everything.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ
يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا
يَخْرُصُونَ ﴿١٦﴾

66 Ala inna lillahi man fee alssamawati waman fee alardi wama yattabiAAu allatheena yadAAoona min dooni Allahi shurakaa in yattabiAAoona illa alththanna wain hum illa yakhrusoona

66. Verily, indeed, to Allah belongs whatever there is in the heavens and whatever there is in the earth. And they, who call on others besides Allah, follow not any associates of His! They follow not but conjectures and they do not but guess.

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿١٧﴾

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67 Huwa allathee jaAAala lakumu allayla litaskunoo feehee waalinnahara mubsiiran inna fee thalika laayatin liqawmin yasmaAAoona

67. He it is Who made for you the night that you might rest in it, and the day wherein one can see things clearly. Indeed, there are signs therein for people who would hear.²³

23. The night and the day are not man-made. These are intentionally caused obviously by that Intelligent Being, Who has created the entire universe, for the convenience of man and other living creatures on the surface of this earth. These creatures cannot go on working indefinitely without a break. They need rest. This is one of the innumerable signs that the Creator has not neglected to provide any need of His creatures. But, alas, man, by and large, remains ungrateful! He won't listen to anyone pointing out such clear signs to him.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْأَرْضِ اِنْ عِنْدَكُمْ مِّنْ سُلٰطٰنٍ بِهٰذَا اَتَقُوْلُوْنَ عَلٰى اَللّٰهِ مَا لَا تَعْلَمُوْنَ



68 Qaloo ittakhathu Allahu waladan subhanahu huwa alghaniyyu lahu ma fee alssamawati wama fee alardi in AAindakum min sultanin bihatha ataqaaloona AAala Allahi ma la taAalamoona

68. They say, "Allah has got a son!" Glorified is He – the Self-sufficient. His is what is in the heavens and what is in the earth. You have no authority over any of this. How can you say about Allah what you do not know?

قُلْ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلٰى اَللّٰهِ الْكٰذِبُ لَا يُفْلِحُوْنَ ﴿١٩﴾

69 Qul inna allatheena yaftaroona AAala Allahi alkathiba la yuflihoona

69. Say, "They, who forge a lie about Allah, shall not succeed!"

مَتَنَعْ فِي الدُّنْيَا ثُمَّ اِیْنَآ مَرْجِعُهُمْ ثُمَّ نُنٰزِلُهُمُ الْعَذَابَ الشَّدِیْدَ بِمَا
كَانُوْا یَكْفُرُوْنَ ﴿٢٠﴾

70 MataAAun fee alddunya thumma ilayna marjiAAuhum thumma nutheequumu alAAathaba alshshadeeda bima kanoo yakfuroona

70. After this temporary provision in this world, to Us shall be their return. Then We shall make them taste severe punishment because they suppressed the Truth.

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﴿وَأَنذَلْ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَنْقُومُ إِن كَانَ كَبِيرَ عَلَيْكُمْ
مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا
أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ
وَلَا تُنْظِرُونِ﴾ (VI)

71 Waotlu AAalayhim nabaa noohin ith qala liqawmihi ya qawmi in kana kabura AAalaykum maqamee wata keeree biayati Allahi faAAala Allahi tawakkaltu faajmiAAoo amrakum washurakaakum thumma la yakun amrukum AAalaykum ghummatan thumma iqdoo ilayya wala tun hirooni | |

71. And recite to them the story of Noah when he said to his people, “O my people! If my stay and my reminding (you) of the signs/Verses of Allah is hard on you – and on Allah yet do I rely – then combine your efforts and of those whom you worship besides Allah, then let not your effort remain dubious to you, then have it executed against me and give me no respite.”

﴿فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِن أَجْرِي إِلَّا عَلَى
اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾ (VII)

72 Fain tawallaytum fama saaltukum min ajrin in ajriya illa AAala Allahi waomirtu an akoona mina almuslimeena

72. “And if you turn away, I did not ask for any reward from you; my reward is only with Allah. And I am commanded that I should be of those who submit.”

﴿فَكَذَّبُوهُ فَتَبَيَّنْهُ وَمَنْ مَّعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خُلَافَةً وَأَغْرَقْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَذَابَ الْمُنْذِرِينَ﴾ (VIII)

73 Fakaththaboohu fanajjaynahu waman maAAahu fee alfulki wajaAAalnahum khalafah waaghraqna allathheena kaththaboo biayatina faonthur kayfa kana AAaqibatu almunthareena

73. Then they rejected him, so We saved him, and those with him, in the Ark, and We made them vicegerents²⁴ and drowned those who rejected Our Verses/signs. See then what happened in the end to those who were warned.

24. Refer study notes 22 to 25 on [Verse 2:30](#) for the Qur’aanic meaning of *khalaf* (plural of *khalifa*).

Manzil III: 10: Yunus

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا
كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ

الْمُعْتَدِينَ ﴿٧٤﴾

74 Thumma baAAathna min baAAadihi rusulan ila qawmihim fajaoohum bialbayyinati fama kanoo liyuminoo bima kaththaboo bihi min qablu kathalika natbaAAu AAala quloobi almuAAtadeena

74. Then did We raise up after him Messengers to their people, and they came to them with clear evidences. But they could not believe in what they had rejected before. Thus it is that We set seals upon the hearts of those who exceed the limits.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾

75 Thumma baAAathna min baAAadihim moosa waharoona ila firAAawna wamalaihi biayatina faistakbaroo wakanoo qawman mujrimeena

75. Then did We raise up after them Moses and Aaron and send them to Pharaoh and his nobles with Our signs. But they were too proud and they were a sinning people.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾

76 Falamma jaahumu alhaqqu min AAindina qaloo inna hatha lasihrun mubeenun

76. So when the truth came to them from Us they said, "This indeed is magic manifest!"

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ
السَّجِرُونَ ﴿٧٧﴾

77 Qala moosa ataqooloona lilhaqqi lamma jaakum asihrun hatha wala yuflihu alssahiroona

77. Moses said, "Do you say this of the truth when it comes to you? Is this magic? And the magicians prevail not!"

Manzil III: 10: Yunus

قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا
الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

78 Qaloo ajitana litalfitana AAamma wajadna AAalayhi abaana watakoona lakuma alkitabriyao fee alardi wama nahnu lakuma bimumineena

78. They said, “Have you come to us to turn us away from what we found our fathers upon, and is greatness bestowed just on you two on earth? And we are not going to believe in you.”

وَقَالَ فِرْعَوْنُ أَئْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾

79 Waqala firAAawnu itoonee bikulli sahirin AAaleemin

79. And Pharaoh ordered, “Bring to me every expert magician.”

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنْتُمْ مُّلْقُونَ ﴿٨٠﴾

80 Falamma jaa alssaharatu qala lahum moosa alqoo ma antum mulqoona

80. And when the magicians came, Moses said to them, “Cast down what you have to cast.”

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ ۚ إِنَّ
اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

81 Falamma alqaw qala moosa ma jitum bihi alssihru inna Allaha sayubtiluhu inna Allaha la yuslihu AAamala almufsideena

81. So when they cast down their contraptions, Moses said to them, “What you have brought is deception. Allah will indeed bring it to naught. Allah does indeed not promote the work of those who spread discord.”

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

82 Wayuhiqqu Allahu alhaqqa bikalimatihi walaw kariha almujrmoona

82. And Allah will show the truth to be the truth by His commands, even though the criminals may not like it.²⁵

Manzil III: 10: Yunus

25. Criminals in human history – like Hitler – may for some time think that they are invincible, and that none can bring them to book for their injustices. But, like Hitler, they are bound to meet their doomsday.

فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّتُهُ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن
يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾

83 Fama amana limoosa illa thurriyyatun min qawmihi AAala khawfin min firAAawna wamalaihim an yaftinahun wainna firAAawna laAAaalin fee alardi wainnahu lamina almusrifeena

83. So then none believed in Moses – except for the progeny of his own people – out of fear of Pharaoh and their nobles, lest he should persecute them. And indeed did Pharaoh have some power on the earth and indeed he was of those who committed excesses.

وَقَالَ مُوسَىٰ يَنْقُومُ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ
مُسْلِمِينَ ﴿٨٤﴾

84 Waqala moosa ya qawmi in kuntum amantum biAllahi faAAalayhi tawakkaloo in kuntum muslimena

84. And Moses said, “O my people! If you do believe in Allah and if you are of those who do submit to Him, then do trust Him.”²⁶

26. It is as if, through this Verse, Allah Almighty is Himself addressing the Muslims of this age. They are, by and large, Muslims only in name. They have no real belief in Allah. They neither submit to Him completely, nor do they trust Him wholeheartedly.

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾

85 Faqaloo AAala Allahi tawakkalna rabbana la tajAAalna fitnatan lilqawmi alththalimeena

85. So they said, “On Allah do we trust. O our Lord! Subject us not to the persecution of the unjust people.”

وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

86 Wanajjina birahmatika mina alqawmi alkafireena

86. “And do deliver us, by Your mercy, from the people who suppress the Truth.”

Manzil III: 10: Yunus

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا
وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

87 Waawhayna ila moosa waakheehi an tabawwaq liqawmikuma bimisra buyootan waijAAaloo buyootakum qiblatan waaqaemoo alssalata wabashshiri almunineena

87. And We told Moses and his brother, “Prepare some houses in Egypt as spiritual centres for your people and establish prayer. And give good tidings to the believers.”²⁷

27. This Verse is best understood in the context of Verses preceding and following it. One may not understand it fully, if it is read in isolation. And it has also to be read in the context of the historical situation the Children of Israel were in at that time. They had come to Egypt when Prophet Joseph had come to acquire a position of considerable authority with the then rulers of that country. As years passed, although the community increased in numbers, they lost their political clout after the passing away of Prophet Joseph. And at the time of Moses, they were reduced to the status of a persecuted minority – relentlessly persecuted by the ruling clan of the Pharaohs. Moses came to deliver the Children of Israel from the cruel clutches of the Pharaoh, but he wouldn’t let them go. So they had to remain a persecuted minority in Egypt for some more time. It was during this continued period of persecution that Moses asked them to have trust in Allah (Verse 84 above). They reiterated their trust in Him and prayed for their delivery from Pharaoh’s oppression (Verses 85 and 86). It was in this context that in this Verse 86, Allah Ta’ala asked them to earmark some houses as spiritual centres and establish prayers there. This, in fact, should serve as the divine mantra for any persecuted Muslim minority anywhere in the world today. If they just pray sincerely to Allah and have trust in Him, they are sure to be delivered from their ignominious position today, as the Children of Israel were from Pharaoh’s persecution. But, alas, the Muslims today exhibit their lack of trust in Allah by resorting to dubious other means, which only help make their position worse.

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ
الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ
قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

88 Waqala moosa rabbana innaka atayta firAAawna wamalaahu zeenatan waamwalan fee alhayati alddunya rabbana liyudilloo AAan sabeelika rabbana itmis AAala amwalihim waashdud AAala quloobihim fala yuminoo hatta yarawoo alAAathaba alaleema

88. And Moses said, “Our Lord! You have indeed given Pharaoh and his nobles glamour and riches in the life of this world. Our Lord! You have given them this so that they go astray from Your Path. Our Lord! Spread destruction over their riches and harden their hearts so that they believe not until they see the painful punishment.”

Manzil III: 10: Yunus

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ



89 Qala qad ojeebat daAAawatukuma faistaqeema wala tattabiAAanni sabeela allatheena la yaAAalamoona

89. Allah said, "The prayer of you two has indeed been accepted, be steadfast and follow not the path of those who do not know."

وَجَوْرَنَا بَنِي إِسْرَءِيلَ الْبَحْرَ فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا
وَعَدُوا حَتَّى إِذَا ذُرَّكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ
بِهِ بَنُوا إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

90 Wajawazna bibanee israeela albahra faatbaAAahum firAAawnu wajunooduhu baghyan waAAadwan hatta itha adrakahu algharaqu qala amantu annahu la ilaha illa allathee amanat bihi banoo israeela waana mina almuslimeena

90. And We made the Children of Israel cross the sea. Then Pharaoh and his armies followed them with aggressive and inimical intentions. Until, when about to be drowned, he (Pharaoh) said, "I believe that there is no god but He in Whom the Children of Israel believe and I am of those who submit."

ءَالْفَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

91 Alana waqad AAasayta qablu wakunta mina almufsideena

91. "Now! And you did disobey before and you were of those who spread corruption and discord."

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ ءَايَةً وَإِنْ كَثِيرًا
مِّنَ النَّاسِ عَنِ ءَايَتِنَا لَعَنُفُلُونَ

92 Faalyawma nunajjeeka bibadanika litakoona liman khalfaka ayatan wainna katheeran mina alnnasi AAan ayatina laghafiloona

92. "But then We do, this day, save you in your body so that you become a sign for generations that would come after you. And, indeed, most people are oblivious to Our signs."@

Manzil III: 10: Yunus

@ This revelation about the saving of the Pharaoh's body was made in the seventh century A.D. Although the Bible recounts the exodus and the drowning of the Pharaoh, it makes no mention of his body having been saved – nor does the Torah do it. And there is no evidence at all that anyone knew about it when the Qur'aan made this revelation. And except for the believers, no one knew about it as a fact till the nineteenth century when the body was discovered [Watch the YouTube [Video](#)]. This is one of the many signs giving clear indication of the Qur'aan being divine. But man in his self-destructive obstinacy believes not!

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبْوَءَ صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا
أَخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

93 Walaqad bawwana banee israeela mubawwaa sidqin warazaqnahum mina alttayyibati fama ikhtalafoo hatta jaahumu alAAilmu inna rabbaka yaqdee baynahum yawma alqiyamati feema kanoo feehi yakhtalifoona

93. And certainly did We settle the Children of Israel in a true settlement and We provided them with good things.²⁸ And they differed not until the knowledge had come to them!²⁹ Your Lord will indeed settle among them, on the Resurrection Day, the matters in which they differed.

28. After the exodus from Egypt under Prophet Moses, the Children of Israel had to lead a nomadic life for some years because of their own intransigent attitude towards Allah and His Messenger, Moses. But thereafter, under Prophets David and Solomon, they enjoyed a settled and a very honourable life.

29. They had then attained to a very high degree of knowledge. The history of the Muslims runs parallel to that of the Children of Israel in many, many ways. Just as the Jews started having differences among themselves after attaining a high degree of knowledge and power and suffered a deep downfall thereafter, so were the Muslims. The Muslims were at the pinnacle of glory during the early years of their history. They had come to acquire immense knowledge, and people from the then backward European nations came to the Muslim universities to learn things. Thereafter, they (Muslims) started having differences among themselves and shunned the divine Guidance of the Qur'aan. And history is witness to their downfall in course of time till the present age.

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ
الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِن قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِن رَّبِّكَ فَلَا
تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

94 Fain kunta fee shakkin mimma anzalnaa ilayka faisali allatheena yaqraoona alkitaba min qablika laqad jaaka alhaqu min rabbika fala takoonanna mina almuttareena

94. But if you are in doubt about what We have revealed to you, ask those who read the Book revealed before you. Certainly, the truth has come to you from your Lord. Be not then of those who doubt.

Manzil III: 10: Yunus

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾

95 Walā takoonanna mina allatheena kaththaboo biayati Allāhi fatakoona mina alkhāsireena

95. And you should not be of those who deny the Verses/signs of Allah; for, then, you should be of those who are doomed.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

96 Inna allatheena haqqat AAalayhim kalimatu rabbika la yuminoona

96. Indeed, those, upon whom the word of condemnation from your Lord has in truth been decreed, shall not believe,

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

97 Walaw jaathum kullu ayatin hatta yarawoo alAAathaba alaleema

97. Though every sign comes to them, until they witness the painful punishment.

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُوَسَّسُ لِمَاءَ آمَنُوا كَشَفْنَا

عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

98 Falawlā kanat qaryatun amanat fanafaAAaha eemanuha illa qawma yoonusa lamma amanoo kashafna AAanhum AAathaba alkhizyi fee alhayati alddunya wamattaAAanahum ila heenin

98. Why then was there no human settlement, other than the people of Jonah, which would believe and then their belief would prove profitable to them? When they (the people of Jonah) believed, We removed from them the punishment of disgrace in this world's life and, for an appointed time, We made their lives comfortable and easy.

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ

يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

99 Walaw sha rabbuka laamana man fee alardi kulluhum jameeAAan afaanta tukrihu alnasa hatta yakoonoo mumineena

99. And if your Lord had so willed, certainly, all on earth would have believed. Could you then make mankind unwillingly to believe?

Manzil III: 10: Yunus

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا

يَعْقِلُونَ ﴿١٠٠﴾

100 Wama kana linafsin an tumina illa biithni Allahi wayajAAalu alrijsa AAala allatheena la yaAAqiloon

100. And it is not possible for anyone to believe except by Allah's leave. And He causes ignominy to befall those who would not use their intelligence.

قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ

لَا يُؤْمِنُونَ ﴿١٠١﴾

101 Quli onthuroo matha fee alssamawati waalardi wama tughnee alayatu waalnnuthuru AAan qawmin la yuminoona

101. Say, "Observe what there is in the heavens and the earth." And signs and warnings do not benefit a people who believe not.

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ

فَأَنْتَظِرُوا إِلَىٰ مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾

102 Fahal yantathiroona illa mithla ayyami allatheena khalaw min qablihim qul faintathiroo innnee maAAakum mina almntathireena

102. What do they wait for then but the like of the times of those who passed away before them? ³⁰ Say, "Wait then! I too am indeed with you among those who wait."

30. 'Those who passed away before them' connotes people, like Noah's and Lot's, from ancient history who were destroyed because of their deliberate disobedience of divine law. But the examples are not restricted to just ancient history. We have examples from recent history too, like that of Hitler and his Nazis.

ثُمَّ دَنَجْنِي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَاجِ الْمُؤْمِنِينَ ﴿١٠٣﴾

103 Thumma nunajjee rusulana waallatheena amanoo kathalika haqqan AAalayna nunjee almunineena

103. We then saved Our Messengers and those who believe. Likewise, it is binding on Us that We save the believers.

Manzil III: 10: Yunus

قُلْ يَتَّيِّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن
دُونِ اللَّهِ وَلَنَكُنَّ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّنَا وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُؤْمِنِينَ ﴿١٠٤﴾

104 Qul ya ayyuha alnnasu in kuntum fee shakkin min deenee fala aAAbudu allatheena taAAbudoona min dooni
Allahi walakin aAAbudu Allaha allathe yatawaffakum waomirtu an akoona mina almunineena

104. Say, “O mankind! If you are in doubt as to my way of life, then know that I do not worship those whom you worship besides Allah; but I do worship Allah, Who causes you to die. And I am commanded that I should be of those who believe.”

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾

105 Waan aqim wajhaka lilddeeni haneefan wala takoonanna mina almushrikeena

105. And that “you should keep yourself steadfastly and uprightly on that way of life. And you should not be of those who worship others besides Allah.”

وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا مِن
الظَّالِمِينَ ﴿١٠٦﴾

106 Wala tadAAu min dooni Allahi ma la yanfaAAuka wala yadurruka fain faAAalta fainnaka ithan mina
alththalimeena

106. “And pray not, besides Allah, to others who can neither benefit nor harm you. And if you do so, then, indeed, you will in that case be of those who do wrong.”

وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ
لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

107 Wain yamsaska Allahu bidurrin fala kashifa lahu illa huwa wain yuridka bikhayrin fala radda lifadlihi yuseebu
bihi man yashao min AAibadihi wahuwa alghafooru alrraheemu

107. And if Allah should afflict you with harm, then there is none to remove it but He. And if He intends doing something good to you, then there is none to cancel His Grace, which He bestows upon whom He wills of His subjects. And He is the One Who forgives, the One Who bestows mercy.

Manzil III: 10: Yunus

قُلْ يَتَّابِعُهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي
لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾

108 Qul ya ayyuha alnnasu qad jaakumu alhaqqu min rabbikum famani ihtada fainnama yahtadee linafsihi waman dalla fainnama yadillu AAalayha wama ana AAalaykum biwakeelin

108. Say, “O mankind! Indeed, there has come to you the Truth from your Lord. So whoever is guided, he is guided only for the good of his own self. And whoever goes astray, he goes astray only to the detriment of his own self. And I am not a guardian over you.”

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ
﴿١٠٩﴾

109 WaittabiAA ma yooaha ilayka waaisbir hatta yahkuma Allahu wahuwa khayru alhakimeena

109. And follow what is revealed to you and be patient till Allah gives His ruling. And He is the best of the rulers.

سُورَةُ هُودٍ

Chapter 11: Hood

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الرَّ كِتَبٌ أَحْكَمْتُ ءَايَتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾

1. Alif-lam-ra kitabun ohkimat ayatuhu thumma fussilat min ladun hakeemin khabeerun

1. Alif Lam Ra. This is a Book, Verses in which are ordained and then explained from the One Who is Wise and Well-aware.

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَأَنبِئُكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾

2. Alla taAAbudoo illa Allaha innanee lakum minhu natheerun wabasheerun

2. [And the Messenger proclaims to mankind,] “You shall worship none but Allah. I am indeed from Him a warner for you and a herald of good news.”

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَّتَّعًا حَسَنًا إِلَىٰ أَجَلٍ
مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ كَبِيرٍ ﴿٣﴾

3. Waani istaghfiroo rabbakum thumma tooboo ilayhi yumattiAAakum mataAAan hasanan ila ajalini musamman wayu/ti kulla thee fadlin fadlahu wa-in tawallaw fa-inee akhafu AAalaykum AAathaba yawmin kabeerun

3. “And that you ask forgiveness of your Lord, and then turn to Him in repentance. He will provide you with a good provision for an appointed term and give everyone one’s dues. And if you turn away, then indeed I fear for you the punishment of a very hard day.”

إِلَىٰ اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾

4. Ila Allahi marjiAAukum wahuwa AAala kulli shay-in qadeerun

Manzil III: 11: Hood

4. To Allah is your return, and He has power over all things.

أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ
يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

5. Ala inna hum yathnoona sudoorahum liyastakhfoo minhu ala heena yastaghshoona thiyabahum yaAAlamu ma yusirroona wama yuAAlinoona innahu AAaleemun bithati alssudoori

5. Do they indeed not shut their minds to conceal their thoughts from Him? Does He not know what they conceal and what they reveal, when they put on their garments? He does indeed know what is in the minds.

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ
رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾ ﴿٦﴾

6. Wama min dabbatin fee al-ardi illa AAala Allahi rizquha wayaAAlamu mustaqarraha wamustawdaAAaaha kullun fee kitabin mubeenin

6. And no moving creature on earth but on Allah is its sustenance. And He knows where it lives and where its remains are. Everything is in a manifest Record.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ
لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

7. Wahuwa allathee khalaqa alssamawati waal-arda fee sittati ayyamin wakana AAarshuhu AAala alma-i liyabluwakum ayyukum ahsanu AAamalan wala-in qulta innakum mabAAoothoona min baAAadi almawti layaqoolanna allatheena kafaroo in hatha illa sihrun mubeenun

7. And He it is Who created the heavens and the earth in six periods of time – and His Throne was on ether¹ – that He might test you as to which of you are better in deeds.² And if you say, ‘You shall indeed be raised up after death’, those who suppress the Truth would certainly counter, ‘This is nothing but sheer delusion.’

1. The Qur’aan informs us here that before the creation of the heavens and the earth, all space was filled with a fluid-like thing, ether, which supports the propagation of electromagnetic waves. Modern science no longer believes in its earlier belief in this ‘ether’ pervading the universe, but science is not sacrosanct. It is man-made, not divine. It is liable to err, and change its theories from time to time. Its task is to discover the secrets of creation; it did not create the universe. It can make mistakes in discovering things.

Manzil III: 11: Hood

2. The Qur'aan also reveals here the purpose of creating the heavens and the earth: just to test mankind. And what is this test for? The test is simply whether man recognizes the existence of his Creator without actually seeing Him. For this purpose, unlike other living creatures on earth, man is endowed with freedom of action. He (man) is given more intelligence, besides being guided through the divine Book, Qur'aan, which is divinely guaranteed to be incorruptible. As the latter part of this very Verse indicates, Allah Almighty will resurrect mankind to reward those who pass His test, and to punish those who do not.

وَلَيْنَ آخِرُنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ
أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ ﴿٨﴾

8. Wala-in akkharna AAanhumu alAAathaba ila ommatin maAAadoodatin layaqoolunna ma yahbisuhu ala yawma ya/teehim laysa masroofan AAanhum wahaqa bihim ma kanoo bihi yastahzi-ona

8. And if We put off the punishment from them for a certain period of time, they will certainly say, "What holds it back?" Verily on the day when it will come to them, nothing can turn it away from them. And that which they scoffed at shall besiege them.

وَلَيْنَ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَكَفُورٌ
﴿٩﴾

9. Wala-in athaqa al-insana minna rahmatan thumma nazaAAanha minhu innahu layaaoosun kafoorun

9. And, certainly, if We make man taste mercy from Us and then take it off from him, he is indeed sure to despair and be ungrateful.

وَلَيْنَ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَّسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ
لَفَرِحٌ فَخُورٌ ﴿١٠﴾

10. Wala-in athaqaahu naAAamaa baAAada darraa massat-hu layaqoolanna thahaba alssayyi-atu AAanee innahu lafarihun fakhoorun

10. And if We make him taste a favour after distress has afflicted him, he will certainly say, "Bad days have gone away from me." He certainly indeed exults, boasts.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ
﴿١١﴾

11. Illa allatheena sabaroo waAAamiloo alssalihati ola-ika lahum maghfiratun waajrun kabeerun

Manzil III: 11: Hood

11. But not those who are patient and do good deeds. For them shall there be forgiveness and a great reward.

فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ
أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

12. FalaAAallaka tarikun baAAada ma yooaha ilayka wada-iqun bihi sadruka an yaqooloo lawla onzila AAalayhi kanzun aw jaa maAAahu malakun innama anta natheerun waAllahu AAala kulli shay-in wakeelun

12. Then, in order that you abandon part of what is revealed to you and your mind becomes distressed by it that they say, “Why has not a treasure been sent down upon him or an angel come with him?” You are only a warner; and Allah is the One to take care of all things.

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَاتُوا بِعَشْرِ سُورٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَأَدْعُوا
مَنْ أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

13. Am yaqooloona iftarzhu qul fa/too biAAashri suwarin mithlihi muftarayatin waodAAoo mani istaraAAatum min dooni Allahi in kuntum sadiqeena

13. Or, they say, “He has forged it.” Say, “Then bring ten chapters similarly forged and call for aid from whom you can besides Allah, if what you say is the truth.

فَالِمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ
إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾

14. Fa-illam yastajeeboo lakum faiAAlamoo annama onzila biAAailmi Allahi waan la ilaha illa huwa fahal antum muslimoona

14. If they do not respond to you, then know that it (the Qur’aan) is revealed with Allah’s knowledge and that there is no god but He. Will you then be the ones who submit?

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ
فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

Manzil III: 11: Hood

15. Man kana yureedu alhayata alldunya wazeenataha nuwaffi ilayhim aAAamalalum feeha wahum feeha la yubkhasoona

15. Whoever desires the life of this world and its charm, We will repay them in full their deeds therein, and therein they shall not be wronged.

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا
فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٦﴾

16. Ola-ika allatheena laysa lahum fee al-akhirati illa alnnaru wahabira ma sanaAAao feeha wabatilun ma kanoo yaAAamaloona

16. These are they for whom there is nothing but the Fire in the Hereafter. And what they do here, in this world, shall be of no use there. And what they do here is false and futile.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ
كِتَابٌ مُّوسَىٰ إِمَامًا وَرَحْمَةً ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ
مِنَ الْأَحْزَابِ ۖ فَاَلنَّارُ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ الْحَقُّ مِن
رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

17. Afaman kana AAala bayyinat min rabbihi wayatloohu shahidun minhu wamin qablihi kitabu moosa imaman warahmatan ola-ika yu/minoona bihi waman yakfur bihi mina al-ahzabi faalnnaru mawAAaiduhu fala taku fee miryat minhu innahu alhaqu min rabbika walakinna akthara alnnasi la yu/minoona

17. What then about the one who stands on clear evidence³ from his Lord and a witness from Him recites it – and before it, was there the Book of Moses, a precedent and mercy? Such are the ones that believe in it. And whoever, of the tribes, that suppresses the truth in it, the promise to him shall be the Fire. Be not then in doubt about it. It is indeed the Truth from your Lord, but most people believe not.

3. The Qur'aan.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ
رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ
اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾

18. Waman athlamu mimmani iftara AAala Allahi kathiban ola-ika yuAAaradoona AAala rabbihim wayaqoolu al-ashhadu haola-i allatheena kathaboo AAala rabbihim ala laAAnatu Allahi AAala alththalimeena

Manzil III: 11: Hood

18. And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say, “These are they who lied against their Lord.” Verily Allah’s curse is on the unjust –

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ
كَافِرُونَ ﴿١٨﴾

19. Allatheena yasuddoona AAan sabeeli Allahi wayabghoonaha AAiwajan wahum bial-akhirati hum kafirooma

19. On those that turn people away from Allah’s Path and seek to distort it⁴ – and those are the ones that believe not in the Hereafter.

4. Among the Muslims now, a predominant section has come to believe that the Qur’aan is not self-sufficient in showing Allah’s Path. That Path, they say, won’t be complete without the *ahaadeeth*. This belief doesn’t get any support from Verse 17 above, which requires that people believe in the clear evidence of the Qur’aan. And the Qur’aan repeatedly asserts that it explains in details all the necessities for the right conduct of human life on this earth and that it has neglected nothing in this regard. [Refer Verses 12:111, 17:89, 18:54, 39:27 and 6:38]. So, if anyone does not believe in this Qur’aanic assertion, it is tantamount to disbelief in the Qur’aan. And the above Verse 17 distinctly declares the destination of those who do not believe in the Qur’aan. It is sad to note further that there are many Muslims who try to distort the plain meaning of the Qur’aanic Verses in the light of the *ahaadeeth*. Also refer study notes 49 and 50 on [Verse 7:145](#) in this context.

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ
دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضْعِفُ لَهُمْ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ
السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

20. Ola-ika lam yakoonoo muAAajizeena fee al-ardi wama kana lahum min dooni Allahi min awliya yudaAAafu lahumu alAAathabu ma kanoo yastareeAAoona alssamAAa wama kanoo yubsirooma

20. They are in no position to frustrate Allah’s Will on the earth, nor can they have any *awliya*⁵ besides Allah. The punishment shall be doubled for them. They could not hear nor see the Truth.

5. Refer study note 154 on Verse [2:107](#).

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾

21. Ola-ika allatheena khasiroo anfusahum wadalla AAanhum ma kanoo yaftaroon

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21. Those are the ones that have doomed themselves. And what they concocted has deserted them.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ ﴿٢٢﴾

22. La jaramannahum fee al-akhirati humu al-akhsaroona

22. No doubt, they are the ones that shall in the Hereafter be doomed.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآخَبَتُوا إِلَىٰ رَبِّهِمْ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

23. Inna allatheena amanoo waAAamiloo alsalihati waakhbatoo ila rabbihim ola-ika as-habu aljannati hum feeha khalidoona

23. Indeed, as for those who believe and do good deeds and are humble towards their Lord, they are the dwellers of the Garden. They shall reside therein forever.

﴿٢٤﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ
مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾

24. Mathalu alfareeqayni kaal-aAAama waal-asammi waalbaseeri waalssameeAAai hal yastawiyani mathalan afala tathakkaroonah

24. Are the examples of two persons – one blind and deaf, and the other who sees and hears – the same? Don't you then reflect?

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

25. Walaqad arsalna noohan ila qawmihi innee lakum natheerun mubeenun

25. And We did send Noah to his people. He told them, “I have indeed come to give you a plain warning.”

أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ ۖ أَلِيمٍ ﴿٢٧﴾

26. An la taAabudoo illa Allaha innee akhafu AAalaykum AAathaba yawmin aleemin

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26. “That you shall not worship anyone but Allah. I do indeed fear for you the punishment of a painful day.”

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا
وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا أَنْ يُبَادُوا بِرَأْيِ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا
مِنْ فَضْلٍ بَلْ نَنظُنُّكُمْ كَاذِبِينَ ﴿٢٦﴾

27. Faqala almalao allatheena kafaroo min qawmihi ma naraka illa basharan mithlana wama naraka ittabaAAaaka illa allatheena hum arathiluna badiya alra'yi wama nara lakum AAalayna min fadlin bal nathunnukum kathibeena

27. And the chiefs of those who suppressed the Truth from among his people said, “We do not consider you but a man like us, and we do not see any have followed you but those meanest amongst us who have just followed you without conviction⁶. And we do not see in you any excellence over us; nay, we deem you liars.”

6. The chiefs meant that those who had followed Noah had done so, just superficially, without being convinced of what Noah was telling them.

قَالَ يَتْلُوا آيَاتِ اللَّهِ أَنْ تَرْءَوْهُمْ إِنْ كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَءَاتَانِي رَحْمَةً مِنْ
عِنْدِهِ فَعَمِيَيتَ عَلَيْكُمْ أَذْلَمُ مَكْمُوهًا وَأَنْتُمْ لَهَا كَارِهُونَ ﴿٢٨﴾

28. Qala ya qawmi araaytum in kuntum AAala bayyinat min rabbee waatanee rahmatan min AAindihi faAAummiyat AAalaykum anulzimukumooaha waantum laha karihoona

28. He said, “O my people! Do you see that if I have been on clear evidence from my Lord and He has bestowed upon me mercy from Himself, and it is obscure to you, can we force it on you while you are averse to it?”⁷

7. Noah, as also other Prophets did, saw for himself the clear signs in Nature unmistakably pointing towards the existence of One Creator. He then, like other Prophets, got divine revelation of being appointed as a Prophet, and started propagating the divine Message to the people. Some of the people, belonging to the lower strata of society, believed him. But the leaders of the higher strata of the society did not believe him, and insinuated that the lower people's belief was without conviction. In answer to this insinuation, Noah told them that he had not forced anyone to believe.

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وَيَنْقُومَ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ
وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلَقُوا رَبِّهِمْ وَلَكِنِّي أَرْكُومُ
قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

29. Waya qawmi la as-alukum AAalayhi malan in ajriya illa AAala Allahi wama ana bitaridi allatheena amanoo innahum mulaqoo rabbihim walakinnee arakum qawman tajhaloona

29. “And, O my people! I ask you not for any material compensation for it; my reward is upon none but Allah. And I am not going to drive away those who believe. They shall certainly meet their Lord. And, on the other hand, I see you as an ignorant people.

وَيَنْقُومَ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

30. Waya qawmi man yansurune min Allahi in taradtuhum afala tathakkaroon

30. “And, O my people! Who is there to help me against Allah if I drive them away? Won’t you reflect on this?”

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ
وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا
فِي أَنْفُسِهِمْ إِنِّي إِذَا لَّمِنَ الظَّالِمِينَ ﴿٣١﴾

31. Wala aqoolu lakum AAindee khaza-inu Allahi wala aAAlamu alghayba wala aqoolu innee malakun wala aqoolu lillatheena tazdaree aAAayunukum lan yu/tyahumu Allahu khayran Allahu aAAlamu bima fee anfusihi innee ithan lamina alththalimeena

31. “And I do not say to you that I have the treasures of Allah. And I do not know the unseen, and I do not say I am an angel, nor do I say that Allah will never grant any good things to those who are mean in your eyes. Allah knows well what is there in them. I would indeed be of the unjust, otherwise.”

قَالُوا يَنْدُوحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنْ
الصَّادِقِينَ ﴿٣٢﴾

32. Qaloo ya noohu qad jadaltana faaktharta jidalana fa/tina bima taAAaiduna in kunta mina alsadiqeena

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32. They said, “O Noah! You did argue with us a great deal. Now bring us what you threaten us with, if what you say is the truth.”

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

33. Qala innama ya/teekum bihi Allahu in shaa wama antum bimuAAjizeena

33. He said, “Only Allah will bring it to you if He wills, and you won’t be able to do anything to prevent it.”

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

34. Wala yanfaAAukum nushee in aradtu an ansaha lakum in kana Allahu yureedu an yughwiyakum huwa rabbukum wa-ilayhi turjaAAoona

34. “And if I intend to give you advice, my advice will not profit you if Allah intended that He should leave you go astray. He is your Lord, and to Him shall you be returned.”

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ ﴿٣٥﴾ مِمَّا تُجْرِمُونَ

35. Am yaqooloona iftarahu qul ini iftaraytuhu faAAaalayya ijramee waana baree-on mimma tujrimoona

35. They do say, “He has concocted it.” Say, “If I have concocted it, then it is my sin and I shall be punished for it. But the responsibility for the sin you commit shall not be on me.”⁸

8. As regards this parenthetic Verse placed in the midst of a narrative about Prophet Noah, please refer study note 6 on [Verse 5:3](#). The Verse here (11:35) of course refers to Prophet Muhammad and the unbelieving Makkans who alleged that the Qur’aan and/or the on-going narrative about Noah was a concoction by Muhammad.

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

36. Waoohiya ila nooh/in annahu lan yu/mina min qawmika illa man qad amana fala tabta-is bima kanoo yafAAaloona

36. And it was revealed to Noah, “None of your people will believe except those who have already believed. So grieve not at what they do.”

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وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ

مُغْرَقُونَ ﴿٣٧﴾

37. WaisnaAAi alfulka bi-aAAayunina wawahyina wala tukhatibnee fee allatheena thalamoo innahum mughraqoona

37. “And construct the ark under Our supervision and guidance, and do not address Me for those who are unjust. They shall indeed be drowned.”

وَيَصْنَعِ الْفُلْكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ

تَسَخَّرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ ﴿٣٨﴾

38. WayasnaAAu alfulka wakullama marra AAalayhi malaon min qawmihi sakhiroo minhu qala in taskharoo minna fa-inna naskharu minkum kama taskharoona

38. And he began constructing the ark. And whenever the chiefs from among his people passed by him, they laughed at him. He said, “If you laugh at us, we too indeed laugh at you as you laugh at us.”

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٩﴾

39. Fasawfa taAAalamoona man ya/teehee AAathabun yukhzeehi waya/hillu AAalayhi AAathabun muqeemun

39. “So you shall soon come to know on whom will a punishment come that will disgrace him, and on whom will the lasting punishment be imposed.”

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ

وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

40. Hatta itha jaa amruna wafara altannooru qulna ihmil feeha min kullin zawjayni ithnayni waahlaka illa man sabaaqa AAalayhi alqawlu waman aaman wama amana maAAahu illa qaleelun

40. Until when Our command came to be executed and the oven boiled over⁹, We said, “Carry in it two of every pair, your own family – except those against whom the divine decree has already come – and those who believe.” And only a few had believed with him.

9. The meaning of this obviously idiomatic phrase is given in Verses 54:11 and 54:12. There it is explained that the gates of heaven were opened with water pouring down, and the earth gushed forth with springs. In other words, the land area of the earth was overwhelmed with floods.

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﴿ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴾



41. Waqala irkaboo feeha bismi Allahi majraha wamursaha inna rabbee laghafoorun raheemun

41. And he said, “Get on board! In the name of Allah are its sailing and its anchoring. My Lord is indeed Forgiving, Merciful.”

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَدْعُنِي أَرْكَبْ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٢﴾

42. Wahiya tajree bihim fee mawjin kaaljibali wanada noohunu ibnahu wakana fee maAAazilin ya bunayya irkab maAAana wala takun maAAa alkafireena

42. And it moved on with them amid waves like mountains, and Noah called out to his son, and he was isolated from others, “O my son! Get on board with us and be not with those who suppress the Truth.”

قَالَ سَآوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾

43. Qala saawee ila jabalin yaAAsimunee mina alma-i qala la AAasima alyawma min amri Allahi illa man rahima wahala baynahuma almawju fakana mina almughraqeena

43. He said, “I will take shelter on a mountain that shall protect me from the water.” Noah said, “There is no protection today from Allah's command but for him on whom He shows mercy.” And a wave intervened between them, and he (the son) was drowned.

وَقِيلَ يَتَّخِذْ أَرْضُ آبِلْعَى مَاءً لِي وَيَسْمَأْ أَقْلِعَى وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾

44. Waqeela ya ardu iblaAAee maaki waya samao aqliAAee wagheeda almao waqudiya al-amru waistawat AAala aljoodiyyi waqeela buAAadan lilqawmi alththalimeena

44. And it was decreed, “O earth, swallow down your water, and O sky, stop!” And the water was made to abate and the divine Will, accomplished. And the Ark came to rest on the Judi¹⁰, and it was proclaimed, “Away with the unjust people.”

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10. This is a mountain on the southern borders of Turkey. Watch YouTube [Video](#) claiming that the remains of an ancient boat (Noah's Ark) have been found there.

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ
وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٥﴾

45. Wanada noohun rabbahu faqala rabbi inna ibnee min ahlee wa-inna waAdaka alhaqu waanta ahkamu alhakimeena

45. And Noah called upon his Lord and said, "My Lord! My son indeed is a member of my family, and Your promise is indeed true, and You are the best Judge."

قَالَ يَنْدُوخُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ
لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾

46. Qala ya noohu innahu laysa min ahlika innahu AAamalun ghayru salihin fala tasalni ma laysa laka bihi AAilmun innee aAAai hukha an takoona mina aljahileena

46. He said, "O Noah! He is indeed not of your family. His deeds indeed are not good. Put Me no questions then about things of which you are given no knowledge. I do indeed admonish you lest you be of those who do things ignorantly."

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي
وَتَرْحَمَنِي أَكُنَ مِنَ الْخَسِرِينَ ﴿٤٧﴾

47. Qala rabbi innee aAAaoothu bika an as-alaka ma laysa lee bihi AAilmun wa-illa taghfir lee watarhamnee akun mina alkhaseereena

47. He said, "My Lord! I seek refuge in You lest I again put questions to You about things of which I am given no knowledge. And should You forgive me not and have no mercy on me, I should then be of those who are doomed."

قِيلَ يَنْدُوخُ أَهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّنْ مَعَكَ
وَأَمِّمْ سَنُتَعَبُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

48. Qeela ya noohu ihbit bisalamin minna wabarakatin AAalayka waAAala omamin mimman maAAaka waomamun sanumattiAAuhum thumma yamassuhum minna AAathabun aleemun

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48. It was said, “O Noah! Disembark, with peace from Us and blessings on you and on those of the communities, who are with you. And there will be communities whom We shall provide for, and then a painful punishment from Us shall afflict them.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ
قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَذَابَ لِلْمُتَّقِينَ ﴿٤٩﴾

49. Tilka min anba-i alghaybi nooheeha ilayka ma kunta taAAalamuha anta wala qawmuka min qabli hatha faisbir inna alAAaqibata lilmuttaqeena

49. These are narratives relating to the unseen which We reveal to you. You did not know them – neither you nor your people – before this. Do have patience then! The end shall indeed be in favour of those who fear Allah.

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَنْقُومِ الْعَبْدُ بِاللَّهِ مَا لَكُمْ مِنْ إِلَهِ
غَيْرِهِ إِنَّ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾

50. Wa-ila AAadin akhahum hoodan qala ya qawmi oAAabudoo Allaha ma lakum min ilahin ghayruhu in antum illa muftaroon

50. And to the people of AAad We sent their brother Hood. He said, “O my people! Worship Allah. You have no god other than Him. You do not but fabricate lies¹¹.”

11. In other words, Prophet Hood told his people AAad that they were worshipping false gods.

يَنْقُومُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا
تَعْقِلُونَ ﴿٥١﴾

51. Ya qawmi la as-alukum AAalayhi ajran in ajriya illa AAala allathee fataranee afala taAAqiloona

51. “O my people! I do not ask of you any reward for it. My reward is only with Him Who created me. Don’t you understand?”

وَيَنْقُومِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا
وَيَرْزُقْكُمْ قُوَّةً إِلَىٰ قُوتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

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52. Waya qawmi istaghfiroo rabbakum thumma tooboo ilayhi yursili alssamaa AAalaykum midraran wayazidkum quwwatan ila quwwatikum wala tatawallaw mujrimeena

52. “And, O my people! Ask forgiveness of your Lord and then turn to Him in repentance. He will send down on you abundant rain and add strength to your strength. And do not turn back to sin.

قَالُوا يَنْهَوْهُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِينَ آلِهَتِنَا عَنْ قَوْلِكَ وَمَا
نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٢﴾

53. Qaloo ya hoodu ma ji/tana bibayyinatin wama nahnu bitarikee alihatina AAan qawlika wama nahnu laka bim/mineena

53. They said, “O Hood! You have not brought to us any clear sign and we are not going to desert our gods on your word, and we do not believe in you.”

إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوٍّ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُ
أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٣﴾

54. In naqoolu illa iAAataraka baAAadu alihatina bisoo-in qala innee oshhidu Allaha waishhadoo annee baree-on mimma tushrikoona

54. “We do not but say that some of our gods have worked evil on you.” He said, “I do indeed call Allah to witness – and you do bear witness – that I am absolutely free of the sin you commit of worshipping anyone...”

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ ﴿٥٤﴾

55. Min doonihi fakeedoonee jameeAAan thumma la tun/hirooni

55. “... other than Him. All of you do together scheme against me then, and give me no respite.”

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ
رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٥﴾

56. Innee tawakkaltu AAala Allahi rabbee warabbikum ma min dabbatin illa huwa akhi/hun binasiyatiha inna rabbee AAala siratin mustaqeemin

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56. “I do indeed have trust in Allah, my Lord and your Lord. There is no living creature but He holds it by its forelock.¹² My Lord is indeed on the Straight Path.”

12. I.e., Allah has absolute control over every creature.

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا
غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾

57. Fa-in tawallaw faqad ablaghtukum ma orsiltu bihi ilaykum wayastakhliфу rabbee qawman ghayrakum wala tadurroonahu shay-an inna rabbee AAala kulli shay-in hafeethun

57. “And if you turn away, then indeed I have delivered to you what I have been sent to you with. And my Lord will bring another people in your place, and you can do Him no harm. My Lord is indeed the Guardian over all things.”

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ
مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

58. Walamma jaa amruna najjayna hoodan waallatheena amanoo maAAahu bira/matn minna wanajjaynahum min AAathabin ghaleethin

58. And when Our decree came to pass, We saved Hood, and those who believed with him, as a mercy from Us. And We saved them from a hard punishment.

وَتِلْكَ ءَاثَرُ جَحْدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ
عَنِيدٍ ﴿٥٩﴾

59. Watilka AAadun jahadoo bi-ayati rabbihim waAAasaw rusulahu waittabaAAoo amra kulli jabbarin AAaneedin

59. And these were the people of AAad! They disputed the Verses/signs of their Lord, disobeyed His Messengers and followed the bidding of anyone obstinately strong and powerful.¹³

13. That is, unfortunately, the general tendency of every human being now. He bends before anyone strong and powerful in this world, although the latter may be manifestly treading the path of iniquity and insolence.

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وَأَتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ إِنَّا كَافِرُوا
رَبَّهُمْ أَلَا بَعْدًا لِعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾

60. WaotbiAAoo fee *hathihi alddunya* laAAnatan wayawma alqiyami ala inna AAadan kafaroo rabbahum ala buAAadan liAAadin qawmi hoodin

60. And they were pursued by curse in this world and so will they be, on the Resurrection Day. Verily, AAad suppressed the Truth about their Lord! Verily, indeed, AAad, the people of Hood perished!

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُومِ الْعَبْدُوا اللَّهَ مَا لَكُمْ
مِّنْ إِلَهِ غَيْرُهُ ۖ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ
ثُمَّ تَوُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦١﴾

61. Wa-ila thamooda akhahum salihan qala ya qawmi oAAabudoo Allaha ma lakum min ilahin ghayruhu huwa anshaakum mina al-ardi waistaAAamarakum feeha faistaghfiroohu thumma tooboo ilayhi inna rabbee qareebun mujeebun

61. And to the people of Thamood¹⁴ We sent their brother Salih. He said, “O my people! Worship Allah, you have no god other than He. He brought you into being from the earth, and made you dwell on it. Ask forgiveness of Him then, and turn to Him in repentance. My Lord is indeed close and He does respond!

14. The story of Thamood (Thamood) is also narrated in [Verses 7:73 to 7:79](#).

قَالُوا يَصْطَلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ
آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

62. Qaloo ya salihu qad kunta feena marjuwwan qabla hatha atanhana an naAAabuda ma yaAAabudu abaona wa-innana lafee shakkin mimma tadAAoona ilayhi mureebun

62. They said, “O Salih! Before this, we did have great expectations in you. Do you now forbid us from worshipping what our fathers worshipped? And we are indeed in great doubt in that which you call us to.

قَالَ يَنْقُومِ آرَاءُكُمْ إِن كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَيْنِي مِنْهُ رَحْمَةً
فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۖ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾

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63. *Qala ya qawmi araaaytum in kuntu AAala bayyinat in min rabbee waatanee minhu rahmatan faman yansurune min Allahi in AAasaytuhu fama tazeedoonanee ghayra takhseer in*

63. He said, “O my people! Do you see that if I have been on clear evidence from my Lord and He has bestowed upon me mercy from Himself, who will then help me against Allah if I disobey Him? You would then cause no increase in anything for me, other than in loss.”

وَيَنْقُومُ هٰذِهِ نَاقَةُ اللّٰهِ لَكُمْ ءَايَةٌ فَذُرُّوْهَا تَأْكُلْ فِىْ اَرْضِ اللّٰهِ وَلَا
تَمْسُوْهَا يَسُوْءٌ فَيَاْخُذْكُمْ عَذَابٌ قَرِيبٌ ﴿١٤﴾

64. *Waya qawmi hathihi naqatu Allahi lakum ayatan fatharooha ta/kul fee ardi Allahi wala tamassooaha bisoo-in faya/khuthakum AAathabun qareebun*

64. “And, O my people, this is Allah's she-camel for you – a sign. So leave her free to pasture on Allah's earth. And do her no harm, for then, soon, a punishment will seize you.”

فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِىْ دَارِكُمْ ثَلَاثَةَ اَيَّامٍ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ
﴿١٥﴾

65. *FaAAaqaroooha faqala tamattaAAoo fee darikum thalathata ayyamin thalika waAAadun ghayru makthoob in*

65. But they crippled her. Then he said, “Enjoy in your abode just for three days. That is a promise that shall not prove to be false.”

فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا وَالَّذِيْنَ ءَامَنُوْا مَعَهُ بِرَحْمَةٍ مِّنَّا وَمِنْ
خِزْيِ يَوْمِئِذٍ اِنَّ رَبَّكَ هُوَ الْقَوِىُّ الْعَزِيْزُ ﴿١٦﴾

66. *Falamma jaa amruna najjayna salihan waallatheena amanoo maAAahu biraahmat in minna wamin khizyi yawmi-ith in inna rabbaka huwa alqawiyyu alAAazezu*

66. So when Our decree came to pass, We saved Salih, and those who believed with him, by mercy from Us and from the disgrace of that day. Your Lord indeed is the One Strong and Omnipotent.

وَآخُذْ اَ الَّذِينَ ظَلَمُوْا الصَّيْحَةَ فَاصْبَحُوْا فِىْ دِيْرِهِمْ جٰثِمِيْنَ ﴿١٧﴾

67. *Waakhatha allatheena thalamoo alssayhatu faasbahoo fee diyarih in jathimeena*

67. And the terribly rumbling sound¹⁵ struck those who were unjust, and they lay prostrate in their houses.

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15. In **Verse 7:78**, the Arabic word used is *alrrajfatu* (shaking). Therefore what struck those people appears to be a severe earthquake.

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ إِنَّا تَمُودًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ ﴿١٥﴾

68. Kaan lam yaghnaw feeha ala inna thamooda kafaroo rabbahum ala buAAadan lithamooda

68. As though they had never flourished in them. Verily, Thamood suppressed the Truth about their Lord! Verily, Thamood perished.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا قَالَ سَلَامٌ
فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ ﴿١٦﴾

69. Walaqad jaat rusuluna ibraheema bialbushra qaloo salaman qala salamun fama labitha an jaa biAAajlin haneethin

69. And certainly Our messengers came to Abraham with good news. They said, "Peace." "Peace." said he, and he made no delay in bringing a roasted calf.

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ
خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ لُّوطٍ ﴿١٧﴾

70. Falamma raa aydiyahum la tasilu ilayhi nakirahum waawjasa minhum kheefatan qaloo la takhaf inna orsilna ila qawmi lootin

70. But when he saw that their hands were not extended towards it, he had misgivings about them and became fearful of them. They said, "Fear not, we are sent but for people of Lot."

وَأَمْرًا ۖ أَنَّهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ
يَعْقُوبَ ﴿١٨﴾

71. Waimraatuhu qa-imatun fadahikat fabashsharnaha bi-ishaqa wamin wara-i ishaqa yaAAaqooba

71. And his wife, standing by, laughed. Then We gave her the good news of Isaac, and of Jacob after Isaac.

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قَالَتْ يَوَيْلَتَىٰ ءَالِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا
إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾

72. Qalat ya waylata aalidu waana AAajoozun wahatha baAAalee shaykhan inna hatha lashay-on AAajeebu**un**

72. She said, “Alas! Shall I bear a son when I am an old woman and this my husband an old man? This is indeed a strange thing!

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ
عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾

73. Qaloo ataAAabeena min amri Allahi rahmatu Allahi wabarakatuhu AAalaykum ahla albayti innahu hameedun majeed**un**

73. They said, “Do you consider it strange that Allah does what He wills? Allah’s mercy and His blessings are on you, O members of this household! He is indeed Praiseworthy, Glorious.”

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجْدِلُنَا فِي قَوْمِ لُوطٍ
﴿٧٤﴾

74. Falamma thahaba AAan ibraheema alrrawAAu wajaat-hu albushra yujadiluna fee qawmi loo**rin**

74. And when the fear was gone from Abraham and the good news came to him, he began pleading with Us for the people of Lot!

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾

75. Inna ibraheema lahaleemun awwahun muneeb**un**

75. Abraham was indeed considerate and tender-hearted, often turning to Allah in repentance.

يَتَابِرْهُمْ أَعْرَضَ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ
غَيْرُ مَرْدُودٍ ﴿٧٦﴾

76. Ya ibraheemu aAAarid AAan hatha innahu qad jaa amru rabbika wa-innahum ateehim AAathabun ghayru mardood**in**

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76. “O Abraham! Forget it. The decree of your Lord on this has indeed come to pass. And a punishment, that cannot be undone, is indeed coming to them.”

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ

عَصِيبٌ ﴿٧٦﴾

77. Walamma jaat rusuluna looran see-a bihim wadaqa bihim tharAAan waqala hatha yawmun AAaseebun

77. And when Our Messengers came to Lot, he was worried about them, and he felt powerless to protect them. And he said, “This is a dreadful day!”

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ

قَالَ يَنْقُومَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي

ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾

78. Wajaahu qawmuhu yuhraAAoona ilayhi wamin qablu kanoo yaAAamaloona alssayyi-ati qala ya qawmi haola-i banatee hunna afharu lakum faittaaqoo Allaha wala tukhzooni fee dayfee alaysa minkum rajulun rasheedun

78. And his people came rushing towards him, and they had indulged in evil deeds before. He said, “O my people! These, my daughters¹⁶, are purer for you. So fear Allah and do not disgrace me with regard to my guests. Is there no rightly-guided man amongst you?”

16. Lot could well have meant daughters of his community.

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾

79. Qaloo laqad AAalimta ma lana fee banatik min haqqin wa-innaka lataAAalamu ma nureedu

79. They said, “You do certainly know that we have nothing to do with your daughters. And you do indeed know what we want.”

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَى إِلَيَّ رُكْنٌ شَدِيدٌ ﴿٨٠﴾

80. Qala law anna lee bikum quwwatan aw awee ila ruknin shadeedin

80. He said, “I wish I had power to resist you, or had recourse to a strong support.”

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قَالُوا يَنْلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ
وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ
الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

81. Qaloo ya lootu inna rusulu rabbika lan yasiloo ilayka faasri bi-ahlika biqitAAin mina allayli wala yaltafit minkum *ahadun* illa imraataka innahu museebuha ma asabahum inna mawAAidahumu alssubhu alaysa alssubhu biqareebin

81. They said, "O Lot! We are the Messengers of your Lord. They won't reach you. So leave this place, with your family, sometime in the night. And let none of you tarry, except for your wife. What happens to them shall indeed happen to her. The appointed time for them is the morning indeed. Is not the morning nigh?"

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَدِيَّهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا
حِجَارَةً مِّن سِجِّيلٍ مَّنْضُودٍ ﴿٨٢﴾

82. Falamma jaa amruna jaAAalna AAaliyaha safilaha waamtarna AAalayha hijaratan min sijjeelin mandoodin

82. And when Our decree came to pass, We turned them upside down and rained down upon them layer over layer of stones of dry and hardened mud.

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾

83. Musawwamatan AAinda rabbika wama hiya mina *alththalimeena* bibaAAeedin

83. These stand targeted with your Lord and never far from the unjust.¹⁷

17. The general assumption about natural calamities like earthquakes, hurricanes, floods etc. is that these occur because of geophysical reasons and not because the Intelligent Creator of the universe intentionally directs these against particular peoples to punish them. Many Qur'aanic Verses, like this one, negates this assumption.

❖ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَدْعُونَ عِبَادًا لِّلَّهِ
مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ ۖ وَلَا تَنْقُضُوا أَلْعِيَالَ وَالْمِيزَانَ
إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ
﴿٨٤﴾

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84. Wa-ila madyana akhahum shuAAayban qala ya qawmi oAAabudoo Allaha ma lakum min ilahin ghayruhu wala tanqusoo almikyala waalmeezana innee arakum bikhayrin wa-innee akhafu AAalaykum AAathaba yawmin muheer**in**

84. And to the people of Midian, We sent their brother Shu'aib. He said, "O my people! Worship Allah. You have no god other than Him. And cheat not in measure and weight. I do indeed see you that you are in prosperity, and I do indeed fear for you the punishment of a Day that will not leave out anything."

وَيَقَوْمٍ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ
وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

85. Waya qawmi awfoo almikyala waalmeezana bialqisri wala tabkhasoo alnnasa ashyaahum wala taAAathaw fee al-ardi mufsideena

85. "And, O my people! Give full and fair measure and weight, and defraud not people of their things. And make no mischief on earth, spreading corruption."

بَقِيتُ لِلَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ
﴿٨٦﴾

86. Baqiyyatu Allahi khayrun lakum in kuntum mu/mineena wama ana AAalaykum bihafeeth**in**

86. "What lawful gain Allah keeps back for you is better, if you but believe! And I am not a guardian over you."

قَالُوا يَشْعَبُ آبَاؤُنَا تُؤْمَرُ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِى
أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

87. Qaloo ya shuAAaybu asalatuka ta/muruka an natruka ma yaAAbudu abaona aw an nafAAala fee amwalina ma nashao innaka laanta alhaleemu alrrasheedu

87. They said, "O Shu'aib! Does the code of your worship enjoin you that we should forsake what our fathers worshipped, or that we should not do what we please with our property? You have indeed been the considerate and right-thinking person."

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قَالَ يَاقَوْمِ اَرَأَيْتُمْ اِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا
وَمَا اُرِيدُ اَنْ اُخَالِفْكُمْ اِلٰى مَا اَنْهَيْتُكُمْ عَنْهُ اِنْ اُرِيدُ اِلَّا الْاِصْلَاحَ
مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ﴿٨٨﴾

88. Qala ya qawmi araaatum in kuntu AAala bayyinatini min rabbee warazaqanee minhu rizqan hasanan wama oreedu an okhalifakum ila ma anhakum AAanhu in oreedu illa al-islaha ma istaraAAatu wama tawfeequee illa biAllahi AAalayhi tawakkaltu wa-ilayhi oneebu

88. He said, “O my people! Do you see that, if I have been on clear evidence from my Lord and He has given me a good providence from Him Himself, and I do not wish to do, behind your backs, the very thing that I forbid you from, I desire nothing but reform so far as I am able to? And I get inspiration from none but Allah. On Him do I place my trust and to Him do I turn.”

وَيَنقُومِ لَا يَجْرِمَنَّكُمْ شِقَاقِي اَنْ يُصِيبَكُمْ مِثْلُ مَا اَصَابَ قَوْمَ نُوحٍ اَوْ
قَوْمِ هُودٍ اَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنْكُمْ بِبَعِيْدٍ ﴿٨٩﴾

89. Waya qawmi la yajrimannakum shiqaqee an yuseebakum mithlu ma asaba qawma noohin aw qawma hudin aw qawma salihin wama qawmu loorin minkum bibaAAeedin

89. “And, O my people, let not hostility to me make you commit sin so that there may befall on you the like of what befell the peoples of Noah, Hood or Salih. And the people of Lot were not very far in the past from you.”

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا اِلَيْهِ اِنَّ رَبِّي رَحِيْمٌ وَدُوْدٌ ﴿٩٠﴾

90. Waistaghfiroo rabbakum thumma tooboo ilayhi inna rabbee raheemun wadoodun

90. “And ask forgiveness of your Lord, and turn to Him in repentance. My Lord is indeed Merciful, Loving.”

قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ وَاِنَّا لَنَرٰكَ فَيِّنًا ضَعِيْفًا وَلَوْ لَا
رَهْطُكَ لَرَجَمْتَكَ وَمَا اَنْتَ عَلَيْنَا بِعَزِيْزٍ ﴿٩١﴾

91. Qaloo ya shuAAaybu ma nafqahu katheeran mimma taqoolu wa-inna lanaraka feena daAAeefan walawla rahruka larajamnaka wama anta AAalayna biAAazeezin

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91. They said, “O Shu’aib! We do not understand much of what you say and we do indeed consider you weak amongst us. And were it not for your family we would surely have stoned you to death. And you have no power over us.”

قَالَ يَنْقُومُ أَرْهَطِي أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَ ظَهْرِي إِنَّ
رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾

92. Qala ya qawmi arahree aAAazzu AAalaykum mina Allahi waittakhathtumooahu waraakum thihriyyan inna rabbee bima taAAamaloona muheetun

92. He said, “O my people! Is my family more powerful for you than Allah? And you put Him behind your backs? What you do is indeed under the ever vigilant purview of my Lord.”¹⁸

18. Those pre-historic people of Midian put Allah behind their backs and thus got destroyed (see Verse 94 below), but what about us now? The overwhelming majority of mankind (Muslims included) today has also put Allah behind its back. So what are we waiting for (refer Verse 93 below): the Last Day?

وَيَنْقُومُ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ
يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٣﴾

93. Waya qawmi iAAamaloo AAala makanatikum innee AAamilun sawfa taAAalamoona man ya/teehee AAathabun yukhzeehi waman huwa kathibun wairtaqiboo inne maAAaakum raqeebun

93. “And, O my people! Do what you can. I do what I do. You will soon come to know upon whom the disgracing punishment shall come and who the liar is. And you do wait! Indeed! I too am waiting with you.”

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ
مِّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ
جَاثِمِينَ ﴿٩٤﴾

94. Walamma jaa amruna najjayna shuAAayban waallaatheena amanoo maAAaahu birahmatin minna waakhathati allatheena thalamoo alssayhatu faasbahoo fee diyarihim jathimeena

94. And when did Our decree come to pass, We saved, by mercy from Us, Shu’aib and those who believed with him. And the terribly rumbling sound¹⁹ struck those who were unjust, and they lay prostrate in their homes.

19. It could be the sound that is generated when an earthquake occurs.

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كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدًا لِّمَدَيْنِ كَمَا بَعَدَتْ ثَمُودُ ﴿٩٥﴾

95. Kaan lam yaghnaw feeha ala buAAadan limadyana kama baAAaidat thamoodu

95. As though they had never dwelt in them! Verily, the people of Midian perished just as the people of Thamood²⁰ had perished.

20. The people of Thamood too were destroyed by an earthquake (see [Verse 67 above](#)).

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾

96. Walaqad arsalna moosa bi-ayatina wasultanin mubeenin

96. And certainly We did send Moses with Our signs/Verses and clear authority.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ فَاتَّبَعُوهُ أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾

97. Ila firAAawna wamala-ih i faittabaAAoo amra firAAawna wama amru firAAawna birasheedin

97. To Pharaoh and his chieftains who followed his rule. And Pharaoh's rule was not good.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ ۖ وَيُسْ أَلْوَرْدُ ۖ أَلْمُورْدُ ﴿٩٨﴾

98. Yaqdumu qawmahu yawma alqiyamati faawradahumu alnnara wabi/sa alwirdu almarwoodu

98. He (Pharaoh) shall lead his people, on the Resurrection Day, to the Fire. And bad is the place which they shall be led to.

وَأُتْبِعُوا فِي هَذِهِ ۖ وَلَعَنَ يَوْمَ الْقِيَمَةِ يُسُ الرِّفْدُ ۖ أَلْمَرْفُودُ ﴿٩٩﴾

99. WaotbiAAoo fee hathihi laAAnatan wayawma alqiyamati bi/sa alrrifdu almarfoodu

99. And curse followed them in this world and shall follow them on the Resurrection Day. Bad would be the gift they shall be given!

ذَٰلِكَ مِنْ أَنْبَاءِ الْفُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾

100. Thalika min anba-i alqura naqussuhu AAalayka minha qa-imun wahaseedun

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100. This is an account, We relate to you, of the peoples that inhabited this earth. Of them are some that still exist and others, destroyed.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ
الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ
غَيْرَ تَتَّبِعِ ﴿١٠١﴾

101. Wama *thalamnahum* walakin *thalamoo* anfusahum fama aghnat AAanhum alihatuhumu allatee yadAAaona min dooni Allahi min shay-in lamma jaa amru rabbika wama zadoohum ghayra tatbeebin

101. And We wronged them not, but they wronged themselves. And their gods, whom they invoked besides Allah, did avail them nothing when the decree of your Lord came to pass. And they but added to their ruin.

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ
﴿١٠٢﴾

102. Wakathalika akhthu rabbika itha akhatha alqura wahiya *thalimatun* inna akhthahu aleemun shadeedun

102. And such was the seizure of your Lord when He seized the inhabitants of the earth while they did wrong. His seizure is indeed painful, severe!

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ الْعَذَابَ الْآخِرَةَ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ
وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾

103. Inna fee *thalika* laayatan liman khafa AAathaba al-akhirati *thalika* yawmun majmooAAun lahu alnnasu wathalika yawmun mashhoodun

103. There is indeed in this a sign for him who fears the punishment in the Hereafter. This is the day for the gathering together of mankind and this is the day for production of evidence²¹.

21. Before the divine Judgment is pronounced, everyone will get the complete and irrefutable evidence of how he or she fared in the great test of his/her worldly life.

وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ ﴿١٠٤﴾

104. Wama nu-akhkhiruhu illa li-ajalin maAAadoodin

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104. And We won't convene the Hereafter till an appointed time.

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾

105. Yawma ya/ti la takallamu nafsun illa bi-ithnihi faminhum shaqiyyun wasaAAeedin

105. The day when it is convened, no one shall speak except with His permission. Some of them then shall be miserable, and some happy.

فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

106. Faamma allatheena shaqoo fafee alnnari lahum feeha zafeerun washaheeun

106. The miserable ones, then, shall be in the Fire. For them there shall be sighing and groaning in it.

خَلِيدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ
لِّمَا يُرِيدُ ﴿١٠٧﴾

107. Khalideena feeha ma damati alssamawatu waal-ardu illa ma shaa rabbuka inna rabbaka faAAAAalun lima yureedu

107. They shall abide therein so long as the heavens and the earth last, unless your Lord wills otherwise. Your Lord does indeed do what He wills.²²

22. Allah Almighty wills that those who suppressed the Truth in this world and rebelled against His laws should suffer for ever in Hell-fire. HE does what He wills. If He wills to terminate their suffering, it will indeed be terminated. But, as indicated in this Verse and in many other Verses of the Qur'aan, the suffering in the Hell shall be ever-lasting. And as explained in Verse 14:48, the heavens and the earth as we understand these today, will not be destroyed to nothingness in the Hereafter, but will be changed. See also Verse 108 below in this context.

وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَّجْدُودٍ ﴿١٠٨﴾

108. Waamma allatheena suAAidoo fafee aljannati khalideena feeha ma damati alssamawatu waal-ardu illa ma shaa rabbuka AAataan ghayra majthoothin

108. And the happy ones, then, shall be in the Paradise. They shall abide therein as long as the heavens and the earth last, unless your Lord wills otherwise. It's a gift that shall never be terminated.

Manzil III: 11: Hood

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَتَّبِعُونَ هَٰؤُلَاءِ مَا يَدْعُونَ إِلَّا
كَمَا يَدْعُونَ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ نَصِيبُهُمْ غَيْرَ مَنْقُوصٍ



109. Fala taku fee miryatin mimma yaAAbudu haola-i ma yaAAbudoona illa kama yaAAbudu abaohum min qablu wa-inna lamuaffoohum naseebahum ghayra manqoosin

109. Be not then in doubt as to what these people worship: they do not worship but as their fathers did before. And indeed We will pay them back in full their due, undiminished.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ
رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ

110. Walaqad atayna moosa alkitaba faikhtulifa feehi walawla kalimatun sabaqat min rabbika laqudiya baynahum wa-innahum lafee shakkin minhu mureebun

110. And certainly did We give the Book to Moses, and disputes were raised therein. And had not a Word already gone forth from your Lord²³, the matter would surely have been decided between them. And the sceptics are indeed in doubt over it.

23. I.e., had not the Lord fixed an appropriate time for His decision on the disputes. And one may take a serious note of the fact that just as the Jews had differences over their Torah, the Muslims have differences over the Qur'aan.

وَإِنْ كُنَّا لَمَّا يُوفِّيهِمْ رَبُّكَ أَعْمَلَهُمْ إِنَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ



111. Wa-inna kullan lamma layuaffiyannahum rabbuka aAamalalum innahu bima yaAAmaloona khabeerun

111. And your Lord will indeed pay back to them all for their deeds in full. He is indeed aware of what they do.

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ



112. Faistaqim kama omirta waman taba maAAaaka wala taghaw innahu bima taAAmaloona baseerun

112. Stand firm then, you and those who have turned to Allah with you, on what you are commanded with, and transgress not. HE does indeed see what you do.

Manzil III: 11: Hood

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ
أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

113. Wala tarkanoo ila allatheena thalamoo fatamassakumu alnnaru wama lakum min dooni Allahi min awliyyaa thumma la tunsaroonaa

113. And do not incline towards those who are unjust, lest the Fire catches you. And you have no *awliya*²⁴ other than Allah, and you shall not be helped.

24. Refer study note 2:154 on [Verse 2:107](#).

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ
ذَٰلِكَ ذِكْرٌ لِلذَّكِّرِينَ ﴿١١٤﴾

114. Waaqimi alssalata tarafayi alnnahari wazulafan mina allayli inna alhasanati yuthhibna alssayyi-ati thalika thikra lilththakireena

114. And establish prayer at the two ends of the day and proximities of the night.²⁵ Good deeds do indeed eradicate the evil. This is a reminder to those who remember Allah much.

25. In the chronological order of revelation, this is the second divine command, after Verse 17:78, specifying the times for ritual prayers at dawn and dusk. The third is [2:238](#). Please see study notes 451 to 455 on that Verse in this context. I may add here that ‘two ends of the day’ and ‘proximities of the night’ both indicate only the periods of dawn and dusk together. The two groups of words do not indicate two different timings other than dawn and dusk.

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

115. Waisbir fa-inna Allaha la yudeeAAu ajra almuhsineena

115. And be patient; for, Allah does indeed not let the good people do, go unrewarded!²⁶

26. If only we would adhere to this golden principle! We could have the best of this world and the next. We do not adhere to this principle because we do not believe that just being good will give us good rewards. Most of us believe that we get nothing for our good deeds. In the ultimate analysis, we do not have a strong, unshakable faith in Allah.

Manzil III: 11: Hood

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنَّهُوْنَ عَنِ الْفَسَادِ
فِى الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا
فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾

116. Falawla kana mina alqurooni min qablikum oloo baqiyyatin yanhawna AAani alfasadi fee al-ardi illa qaleelan mimman anjayna minhum waittabaAAa allatheena thalamoo ma otrifoo feehee wakanoo mujrimeena

116. If only there were, among the generations before you, more men of understanding forbidding mischief on earth! There were but a few men of understanding of those whom We saved from among them. And those who were unjust were preoccupied with the luxuries they were given. And they sinned.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾

117. Wama kana rabbuka liyuhlika alqura bithulmin waahluha muslihoona

117. And your Lord could not have unjustly destroyed habitations, while the people living there were good.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

118. Walaw shaa rabbuka lajaAAala alnnasa ommatan wahidatan wala yazaloona mukhtalifeena

118. And if your Lord had so willed, He would certainly have made mankind a single community. And they shall not cease to differ.

إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۖ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ
الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

119. Illa man rahima rabbuka walithalika khalaqahum watammat kalimatu rabbika laamlaanna jahannama mina aljinnati waalnnasi ajmaAAeena

119. Except for those to whom your Lord turns with mercy. And for this²⁷ did He create them. And the statement of your Lord is bound to be fulfilled, "I will certainly fill Hell with the jinn and the human beings, together."²⁸

27. I.e., for bestowing mercy upon the human beings.

28. But most of mankind disqualify themselves by disobeying Allah Almighty. And in His infinite knowledge, He knows this in advance. Hence is this dreadful divine prediction.

Manzil III: 11: Hood

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ
الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

120. Wakullan naqussu AAalayka min anba-i alrrusuli ma nuthabbitu bihi fu-adaka wajaaka fee hathihi alhaqqu
wamawAAairhatun wathikra lilmu/mineena

120. All that we relate to you of the accounts of the Messengers is to strengthen your mind therewith. And in this²⁹ have come to you the Truth, Admonition and a Book, for being frequently referred to, for the believers.

29. I.e., the Qur'aan. This Verse is a divine confirmation of the fact that the Qur'aan contains all the truth and admonition for man to conduct his life on this earth, and it should serve him frequently as a Reference Book for trouble-shooting problems encountered.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾

121. Waqul lillatheena la yu/minoona iAAamaloo AAala makanatikum inna AAamiloona

121. And tell those who do not believe “You act your way; we act ours.”

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

122. Waintathiroo inna muntathiroona

122. “And you wait. We too indeed wait.”

وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ
عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

123. Walillahi ghaybu alssamawati waal-ardi wa-ilayhi yurjaAAu al-amru kulluhu faoAAabudhu watawakkal
AAalayhi wama rabbuka bighafilin AAamma taAAamaloona

123. And Allah's are the secrets of the heavens and the earth and to Him are all matters returned. Do worship Him then and do put thy trust in Him! And thy Lord is not unaware of what you do.

سُورَةُ يُوسُفَ

Chapter 12: Yusuf (Joseph)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

1. Alif-lam-ra tilka ayatu alkitab al mubeenu

1. Alif Lam Ra. These are the Verses of the open, clear and self-explanatory Book.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

2. Inna anzalnahu qur-anan AAarabiyyan laAAaallakum taAAaqiloona

2. We have indeed sent it down as an Arabic Qur'aan in order that you understand it.¹

1. The Qur'aan was revealed for all the peoples of the entire world. And it was to be revealed through one human Messenger to emphasise the unity of religion for mankind. And since the All-knowing Allah had chosen an Arab to be that Messenger, the language of the divine Message had necessarily to be in Arabic. It is therefore the bounden duty of every Muslim living anywhere in the world to learn Arabic. Failure to learn it betrays a grave lack of faith in Islam on the part of the Muslims.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ

كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾

3. Nahnu naqussu AAalayka ahsana alqasasi bima awhayna ilayka hatha alqur-ana wa-in kunta min qablihi lamina alghafilena

3. We narrate to you the best of narratives by Our revealing to you this Qur'aan. And, before this, you were indeed among those who did not know.²

Manzil III: 12: Yusuf

2. The addressee in this Verse is in the 2nd person singular. Therefore, it was the Prophet (peace on him) who was the addressee initially, but every other Muslim is also implied.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا
وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿١٢﴾

4. *Ith qala yuusufu li-abeehi ya abati innee raaytu ahada AAashara kawkaban waalshshamsa waalqamara raaytuhum lee sajiideena*

4. When Joseph said to his father, “O my father! I did indeed see eleven stars and the sun and the moon. I saw them prostrating to me.”

قَالَ يَدْبُنِيَ لَا تَقْضُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ
الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿١٣﴾

5. *Qala ya bunayya la taqsus ru/yaka AAala ikhwatika fayakeedoo laka kaydan inna alshshaytana lil-insani AAaduwwun mubeenun*

5. He said, “O my son! Do not relate your dream to your brothers, lest they devise a plan against you. The Satan is indeed an open enemy to man.”

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ
عَلَيْكَ وَعَلَى الْآلِ يَعْزُبُ كَمَا أَتَمَّهَا عَلَى آبَائِكَ مِنْ قَبْلُ إِبْرَاهِيمَ
وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿١٤﴾

6. *Wakathalika yajtabeeka rabbuka wayuAAallimuka min ta/weeli al-ahadeethi wayutimmu niAAamatahu AAalayka waAAala ali yaAAaqooba kama atammaha AAala abawayka min qablu ibraheema wa-ishaqa inna rabbaka AAaleemun hakeemun*

6. “And accordingly [according to interpretation of the dream, that is,] your Lord will choose you and teach you the interpretation of events and complete His favour upon you and upon the children of Jacob, as He did complete it, before, upon your fathers, Abraham and Isaac. Your Lord is indeed Knowledgeable, Wise.”

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّالِينَ ﴿١٥﴾

7. *Laqad kana fee yuusufa wa-ikhwatihi ayatun lilssa-ileena*

Manzil III: 12: Yusuf

7. Certainly in Joseph and his brothers there are signs for the seekers.

إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

8. *Ith qaloo layoosufu waakhoohu ahabbu ila abeena minna wanahnu AAusbatun inna abana lafee dalalin mubeenin*

8. When they said, “Certainly Joseph and his brother are dearer to our father than we. And we are more in number and strength.³ Our father is indeed making a manifest mistake.”

3. The elder brothers were envious of their two youngest ones being doted on by their father. The youngest ones, being weak, needed more attention, and the father was naturally more protective of those two. But the elder brothers could not understand this. It was the usual sibling rivalry, which in this case had gone too far.

أَفْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾

9. *Oqtuloo yoosufa awi irahoohu ardan yakhlulakum wajhu abeekum watakoonoo min baAAadihi qawman saliheena*

9. “Kill Joseph or abandon him into a distant land, so that your father dotes on you exclusively. And thereafter you can become righteous people.”

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطَ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ ﴿١٠﴾

10. *Qala qa-ilun minhum la taqtuloo yoosufa waalqoohu fee ghayabati aljubbi yaltaqizhu baAAadu alssayyarati in kuntum faAAileena*

10. One of them said, “Do not kill Joseph, but, if you must do something about him, put him down into the bottom of a well so that some travellers may pick him up.”

قَالُوا يَتَابَنَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصْحُونَ ﴿١١﴾

11. *Qaloo ya abana ma laka la ta/manna AAala yoosufa wa-inna lahu lanasihoona*

Manzil III: 12: Yusuf

11. They said, “O our father! Why do you not trust us with regard to Joseph? And we are indeed his sincere well-wishers!”

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَب وَإِنَّا لَهُ لَحَافِظُونَ



12. Arsilhu maAAana ghadan yartaAA wayalAAab wa-inna lahu lahafithoona

12. “Send him with us tomorrow that he may eat, drink and play. And we will indeed guard him well.”

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ

غَفِلُونَ ﴿١٣﴾

13. Qala innee layahzununee an thathhaboo bihi waakhafu an ya/kulahu alththi/bu waantum AAanhu ghafileona

13. Their father said, “It does indeed grieve me that you should take him away. And I fear lest the wolf devour him while your attention is diverted from him.”

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَسِرُونَ ﴿١٤﴾

14. Qaloo la-in akalahu alththi/bu wana/nu AAusbatun inna ithan lakhasiroona

14. They said, “Surely if the wolf should devour him even when we are a strong group, we should then indeed be the doomed ones!”

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا

إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

15. Falamma thahaboo bihi waajmaAAoo an yajAAaloohu fee ghayabati aljubbi waawhayna ilayhi latunabi-annahum bi-amrihim hatha wahum la yashAAuroona

15. So then they went off with him and mutually agreed that they should put him down at the bottom of a well. And We revealed to him, “They know it not, but you shall one day certainly tell them of this act of theirs.”⁴

Manzil III: 12: Yusuf

4. The little Joseph was thus divinely reassured, while he was at the bottom of the well, that he will overcome the difficult situation he was in at that particular time, and will live to tell his brothers about their nefarious act.

وَجَاءُوا آبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

16. Wajao abahum AAishaan yabkoona

16. And they came to their father in the evening, weeping.

قَالُوا يَتَابْنَا إِنَّا زَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ
وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

17. Qaloo ya abana inna thahabna nastabiqu watarakna yosufa AAinda mataAAina faakalahu alththi/bu wama anta bimu/minin lana walaw kunna sadiqeena

17. They said, “O our father! We did indeed get ourselves engaged in the racing game and left Joseph behind with our goods. Then, the wolf ate him. And you will not believe us though we do tell you the truth.”

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ
أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

18. Wajao AAala qameesihi bidamin kathibin qala bal sawwalat lakum anfusukum amran fasabrun jameelun waAllahu almustaAAanu AAala ma tasifoona

18. And they brought his shirt with fake blood thereon. He said, “Nay, you yourselves have contrived this tale. All I can do is resort to graceful patience. And it is Allah’s help that is sought, against what you tell me.”

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَذَا غُلَامٌ
وَأَسْرُوهُ بَضْعَةَ إِلَهِ عَلَيْهِمْ بِمَا يَعْمَلُونَ ﴿١٩﴾

19. Wajaat sayyaratun faarsaloo waridahum faadla dalwahu qala ya bushra hatha ghulamun waasarroohu bidaAAatan waAllahu AAaleemun bima yaAmaloona

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19. And a caravan of travellers did come there and they sent their man to draw water from the well and he let down his bucket. He exclaimed, “O goodness! There is a boy there.” And they took him along as an article of merchandise. And Allah knew what they did.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

20. Washarawhu bithamanin bakhshin darahima maAAadoodatin wakanoo feehi mina alzzahideena

20. And they sold him for a paltry price – a few dirhams – and they had been eager to get rid of him.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

21. Waqala allathee ishtarahu min misra liimraatihi akreee mathwahu AAasa an yanfaAAana aw nattakhiythahu waladan wakathalika makkanna liyoosufa fee al-ardi walinuAAallimahu min ta/weeli al-ahadeethi waAllahu ghalibun AAala amrihi walakinna akthara alnnasi la yaAlamoona

21. And the man from the city who bought him said to his wife, “Make his stay comfortable. Maybe he will be useful to us, or we may adopt him as a son.” And thus did We establish Joseph in the land and taught him the interpretation of events. And Allah is in complete control of what He does, but most people know not.

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ



22. Walamma balagha ashuddahu ataynahu hukman waAAailman wakathalika najzee almuhsineena

22. And when he attained his maturity, We gave him authority and knowledge. And thus do We reward those who are good.

وَرَوَدَتْهُ الْمَلِكَةُ وَهُوَ فِي بَيْتِهَا عَنِ نَفْسِهِ ۖ وَغُلِقَتِ الْأَبْوَابُ وَقَالَتْ هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

23. Warawadat-hu allatee huwa fee baytiha AAan nafsihi waghallaqati al-abwaba waqalat hayta laka qala maAAatha Allahi innahu rabbee ahsana mathwaya innahu la yuflihu alththalimoona

23. And she, in whose house he lived, solicited him, closed the doors and said, “Come on!” He said, “I seek Allah's protection. My master has indeed given me good shelter. Those who do wrong shall indeed not prosper.”

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَىٰ بُرْهَانَ رَبِّهِ ۖ
كَذَٰلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنۢ مِّنۢ عِبَادِنَا الْمُخْلَصِينَ



24. Walaqad hammat bihi wahamma biha lawla an raa burhana rabbihi kathalika linasrifa AAanhu alssoo-a waalfahshaa innahu min AAaibadina almukhlaseena

24. And she did desire him. And he would have desired her too, had he not seen a clear sign from his Lord. Thus did We turn evil and indecency away from him. He was indeed one of Our sincere worshippers.

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُرٍ ۖ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ۚ قَالَتْ مَا
جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

25. Waistabaqa albaba waqaddat qameesahu min duburin waalfaya sayyidaha lada albabi qalat ma jazao man arada bi-ahlika soo-an illa an yusjana aw AAathabun aleemun

25. And they both hastened to the door, and she tore off his shirt from behind and they met her husband at the door. She said, “What is to be done to him who wanted to molest your wife except to imprison him or give him some other painful punishment?”

قَالَ هِيَ رَوَدَّتْنِي ۖ عَنْ نَفْسِي ۖ وَشَهِدَ شَاهِدٌ مِّنۢ أَهْلِهَا ۖ إِن كَانَ قَمِيصُهُ قُدَّ
مِن قُبُلٍ ۖ فَصَدَقَتْ ۖ وَهُوَ مِنَ الْكَذِبِينَ ﴿٢٦﴾

26. Qala hiya rawadatnee AAan nafsee washahida shahidun min ahliha in kana qameesuhu qudda min qubulin fasadaqat wahuwa mina alkathibeena

26. He [Joseph] said, “It was she who tried to seduce me.” And a witness from her own family said, “If his shirt is torn off from the front, she speaks the truth and he is the liar.”

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وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ



27. Wa-in kana qameesuhu qudda min duburin fakathabat wahuwa mina alssadiqeena

27. “And if his shirt is torn off from behind, she is telling a lie and he is telling the truth.”

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ

إِنَّ كَيْدَكُنَّ عَظِيمٌ

28. Falamma raa qameesahu qudda min duburin qala innahu min kaydikunna inna kaydakunna AAatheemun

28. So when he (husband of the woman) saw his (Joseph’s) shirt torn off from behind, he (the husband) said, “It is indeed an instance of female cunningness. You women are indeed great at being cunning.”

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ



29. Yoosufu aAArid AAan hatha waistaghfiree lithanbiki innaki kunti mina alkhari-eena

29. “Joseph! You stay away from this; and (to his wife) You ask forgiveness for your sin, You are indeed the one at fault.”

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَنْ نَفْسِهِ قَدْ

شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ

30. Waqala niswatun fee almadeenati imraatu alAAazeezi turawidu fataha AAan nafsihi qad shaghafaha hubban inna lanaraha fee dalalin mubeenin

30. And the city women gossiped, “The nobleman’s wife has tried to seduce her young slave. She is surely overcome with love for him. We do indeed see her going manifestly astray.”

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فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكِفًا
وَوَاعَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سَكِينًا وَقَالَتِ أَخْرِجْ عَلَيَّهِنَّ فَلَمَّا رَأَيْنَهُ
 أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا
مَلَكٌ كَرِيمٌ ﴿٣١﴾

31. Falamma samiAAat bimakrihinna arsalat ilayhinna waaAAatadat lahunna muttakaan waatat kulla wahidatin minhunna sikkeenan waqalati okhruj AAalayhinna falamma raaynahu akbarnahu waqattaAAana aydiyahunna waqulna hashha lillahi ma hatha basharan in hatha illa malakun kareemun

31. So when she heard of their malicious talk, she sent for them and arranged comfortable seats for them. And she gave everyone of them a knife, and asked Joseph to come out before them. So when they saw him, they were so much stunned by his personality that they cut their hands, and said, “Glory to Allah! This is not a man; this is none but a noble angel.”

قَالَتْ فَذَٰلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَٰوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ
وَلَئِنْ لَّمْ يَفْعَلْ مَا أَمَرُهُ لَيُصْجَنَ وَلَيَكُونًا مِّنَ الصَّغِيرِينَ ﴿٣٢﴾

32. Qalat fathalikunna allathee lumtunnanee feehi walaqad rawadtuhu AAan nafsihi faistAAsama wala-in lam yafAAal ma amuruhu layusjananna walayakoonan mina alssaghireena

32. She said, “This is the man whom you blamed me about. And I did certainly seek to seduce him, but he resisted. And if he does not do my bidding, he shall certainly be imprisoned, and he shall certainly suffer the ignominy.”

قَالَ رَبِّ الْيَسْجُنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ
أَصُبُّ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾

33. Qala rabbi alssijnu ahabbu ilayya mimma yadAAoonanee ilayhi wa-illa tasrif AAanee kaydahunna asbu ilayhinna waakun mina aljahileena

33. He said, “My Lord! I would prefer to go to jail rather than do what they invite me to. And unless You make their scheme against me ineffective, I will be tempted towards them and behave as one ignorant.”

فَأَسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

34. Faistajaba lahu rabbuhu fasarafa AAanhu kaydahunna innahu huwa alssameeAAu alAAaleemu

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34. His Lord then accepted his prayer and made their scheme against him ineffective. He (Allah) does indeed hear, know!

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَجُنُّهُ وَحَتَّىٰ حِينٍ ﴿٣٥﴾

35. Thumma bada lahum min baAAadi ma raawoo al-ayati layasjununnahu hatta heenin

35. Then, after weighing the pros and cons of the matter, they thought it advisable to keep him in the prison for the time being.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ
الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِئْنَا
بِتَأْوِيلِهِ ۚ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

36. Wadakhala maAAahu alssijna fatayani qala ahaduhuma innee aranee aAAsiru khamran waqala al-akharu innee aranee ahmilu fawqa ra/see khubzan ta/kulu altayru minhu nabbi/na bita/weelihi inna naraka mina almu/sineena

36. And two youngsters entered the prison with him. One of them said, “I saw myself making wine.” And the other said, “I saw myself carrying bread on my head, birds eating wherefrom. Tell us what it means. We do indeed see you as a good man.”

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِيهِ إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ ۚ قَبْلَ أَنْ يَأْتِيَكُمَا
ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ
بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾

37. Qala la ya/teekuma taAAamun turzaqanihi illa nabba/tukuma bita/weelihi qabla an ya/tiyakuma thalikuma mimma AAallamanee rabbee innee taraktu millata qawmin la yu/minoona biAllahi wahum bial-akhirati hum kafiroona

37. He said, “I shall tell you both what the dreams mean before the food you eat is brought to you. This is one of the things my Lord has taught me. I have indeed forsaken the lifestyle of people who do not believe in Allah, and who deny the Hereafter.”

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وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ
بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَشْكُرُونَ ﴿٢٨﴾

38. WaittabaAAatu millata aba-ee ibraheema wa-ishaqa wayaAAaqooba ma kana lana an nushrika biAllahi min shay-in thalika min fadli Allahi AAalayna waAAala alnnasi walakinna akthara alnnasi la yashkuroona

38. “And I follow the lifestyle of my forefathers, Abraham, Isaac and Jacob. We do not have to worship anything other than Allah. This⁵ is by Allah's grace upon us and on mankind, but most people are ungrateful.”

5. I.e., the fact that we are not to worship anything other than Allah. Monotheism is Allah's grace upon mankind, but most people spurn the divine grace and take upon themselves the abomination of polytheism.

يَصْصِجِبِي السَّجْنِ عَارِبَاتٍ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ
الْقَهَّارُ ﴿٢٩﴾

39. Ya sahibayi alssijni aarbabun mutafarriqoona khayrun ami Allahu alwahidu alqahharu

39. “O my two prison mates! Are sundry lords better or Allah the One, the Almighty?”

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ
وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا
تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٤٠﴾

40. Ma taAAbudoona min doonihi illa asmaan sammaytumooha antum waabaokum ma anzala Allahu biha min sultanin ini alhukmu illa lillahi amara alla taAAbudoo illa iyyahu thalika alddeenu alqayyimu walakinna akthara alnnasi la yaAAlamoona

40. “What you worship besides Him are but fictitious things to which you and your fathers have given names. Allah has not sent down any authority for them. The absolute authority is with Allah alone. He has commanded that you shall not worship⁶ anything or anybody but Him. This is the established way of life, but most people know not.”

6. To worship is to obey unquestioningly all commands of the authority in question. As this Verse proclaims, this authority is none other than Allah, the one and only Creator and Sustainer of the entire universe and of

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everything therein. But by treating the *ahaadeeth* to be as sacrosanct as the Qur'aanic Verses, many Muslims are guilty of contravening the dictum of this Verse. Unlike for the Qur'aan, there is no divine guarantee of genuineness for the *ahaadeeth*. By following and thus obeying the *ahaadeeth* that are contradictory to Qur'aanic teachings, the Muslims are unquestioningly obeying and thus worshipping the narrators and writers of the *ahaadeeth*, besides Allah Almighty.

يَصْدَحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ
فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾

41. *Ya sahibayi alssijni amma ahadukuma fayasqee rabbahu khamran waamma al-akharu fayuslabu fata/kulu alttayru min ra/sihi qudiya al-amru allathee feehi tastaftiyani*

41. "O my two prison mates! As for the first one of you, he shall serve wine to his lord. And as for the other, he shall be crucified, and the birds shall peck from his head. The matter you inquired about is so decreed."

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ
ذَكَرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

42. *Waqala lillathee thanna annahu najin minhumu othkurnee AAinda rabbika faansahu alshshaytanu thikra rabbihi falabitha fee alssijni bidAAa sineena*

42. And he (Joseph) said to the one of the two, whom he thought was definitely going to be saved, "Mention me to your lord." But the Satan caused him to forget mentioning him to his lord, so he remained in the prison for a few years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ
سُؤْلَبَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَأْتِيهَا الْمَلَأُ أَفْتُونٍ فِي رُءُوسِ
كُنْتُمْ لِلرُّءُوسَا تَعْبُرُونَ ﴿٤٣﴾

43. *Waqala almaliku innee ara sabAAa baqaratin simanin ya/kuluhunna sabAAaun AAijafun wasabAAa sunbulatin khudrin waokhara yabisatin ya ayyuha almalao aftoonee fee ru/yaya in kuntum lilruu/ya taABuroona*

43. And the king said, "I saw seven fat cows, but seven lean cows ate them up! And I saw seven ears of corn that were green and other ears that were withered and dry. O chieftains! Explain to me my dream, if you do know how to interpret dreams."

Manzil III: 12: Yusuf

قَالُوا أَضْغَاثٌ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ



44. Qaloo adghathu ahlamin wama nahnu bita/weeli al-ahlami biAAalimeena

44. They said, “Dreams are jumbled, and we do not know the interpretation of dreams.”

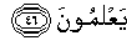
وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ



45. Waqala allathee naja minhuma waiddakara baAAada ommatin ana onabbi-okum bita/weelihi faarsilooni

45. And of the two prisoners, the one, who survived, recollected after a long time Joseph’s request to him and said, “I will give you its interpretation, and let me go out now to get it.”

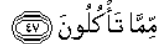
يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ
وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ



46. Yoosufu ayyuha alssiddeequ aftina fee sabAAi baqaratin simanin ya/kuluhunna sabAAun AAijafun wasabAAi sunbulatin khudrin waokhara yabisatin laAAallee arjiAAu ila alnnasi laAAallahum yaAAalamoonaa

46. “Joseph! O truthful one! Explain to us the dream in which there were seven fat cows, but seven lean cows ate them up! Besides, there were seven ears of corn that were green and other ears that were withered and dry. Explain, so that I may go back to those people and let them know.”

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا



47. Qala tazraAAoonaa sabAAa sineena daaban fama hasadtum fatharoohu fee sunbulihi illa qaleelan mimma ta/kuloona

47. Joseph explained, “You shall sow for seven years continuously, then leave what you reap in ears, except the little that you need for immediate consumption.”

Manzil III: 12: Yusuf

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعَ شِدَادٍ يَأْكُلْنَ
مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾

48. Thumma ya/tee min baAAadi *thalika* sabAAun shidadun ya/kulna ma qaddamtum lahunna illa qaleelan mimma tuhsinoona

48. “Then there shall come thereafter seven years of hardship which shall eat away all that you would have preserved for those years, except for a little thereof.”

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ
﴿٤٩﴾

49. Thumma ya/tee min baAAadi *thalika* AAamun feehee yughathu alnnasu wafeehi yaAAsiroona

49. “Then there will come after that a year in which people shall have rain and in which they shall produce wine/oil.”

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ
فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ
﴿٥٠﴾

50. Waqala almaliku i/toonee bihi falamma jaahu alrrasoolu qala irjiAA ila rabbika fais-alhu ma balu alnniswati allatee qattaAAana aydiyahunna inna rabbee bikaydihinna AAaleemun

50. And the king said, “Bring him (Joseph) to me.” So when the messenger came to him, he said, “Go back to your lord and ask him about the case of the women who cut their hands. My Lord does indeed know their guile.”

قَالَ مَا خَطْبُكَ إِذْ رَأَوْتَنِ يَٰيُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ
لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّسْ حَصْحَصَ
الْحَقِّ أَنَا رَأَوْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

51. Qala ma khatbukunna ith rawadtunna yoosufa AAan nafsahi qulna hashu lillahi ma AAalimna AAalayhi min soo-in qalati imraatu alAAazeezi al-ana hashasa alhaquq ana rawadtuhu AAan nafsahi wa-innahu lamina alssadiqeena

Manzil III: 12: Yusuf

51. The king called for the women and asked them, “What have you to say on the affair when you sought to seduce Joseph?” They said, “Glory to Allah! We knew of no evil on his part.” And the chieftain's wife said, “Now that the truth has come out, it was I who tried to seduce him, and he is indeed the truthful one.”

ذَٰلِكَ لِيَعْلَمَ أَذَىٰ لَّمْ أَكْنُهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ
الْخَائِنِينَ ﴿٥٢﴾

52. Thalika liyaAAlama annee lam akhunhu bialghaybi waanna Allaha la yahdee kayda alkha-ineena

52. “This is to let him (Joseph) know that I have not betrayed him behind his back and that Allah guides not the scheme of the betrayers.”

﴿وَمَا أَكْبَرُۢ نَفْسِيۜ إِنَّ النَّفْسَ لَأَمَّارَةٌۢ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّيۜ إِنَّ رَبِّيۜ
غَفُورٌ رَّحِيمٌ﴾ ﴿٥٣﴾

53. Wama obarri-o nafsee inna alnnafsa laammaratun bialssoo-i illa ma rahima rabbee inna rabbee ghafoorun raheemun

53. The Chieftain's wife⁷ continued, “And I do not claim to be innocent. The self is indeed prone to evil, except for such as my Lord has had mercy on. Indeed! My Lord is Forgiving, Merciful.”

7. Please see preceding Verses 51 and 52.

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِۦٓ أَمْ تَخْلِيصُهُ لِنَفْسِيۜ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ
الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

54. Waqala almaliku i/toonee bihi astakhlishu linafsee falamma kallamahu qala innaka alyawma ladayna makeenun ameenun

54. And the king said, “Bring him to me. I will make him my personal aide.” So when Joseph was brought to him, the king said, “You are indeed from today a trusted person in an honourable position with us.”

قَالَ أَجْعَلْنِي عَلَىٰ خَزَآئِنِ الْأَرْضِۚ إِنِّي حَفِيظٌ عَلَيْمُ ﴿٥٥﴾

55. Qala ijAAalnee AAala khaza-ini al-ardi innee hafeethun AAaleemun

55. Joseph said, “Place me in authority over the treasures of the land. I know how to keep them well preserved.”

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ
بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

56. Wakathalika makanna liyoosufa fee al-ardi yatabawwao minha haythu yashao nuseebu birahmatina man nashao wala nudeeAAu ajra almuhsineena

56. And thus did We give Yusuf an honourable position in the land. He could settle therein in whatever way he liked. We bestow Our mercy upon whom We please. And We do not let good people go unrewarded.

وَلَا جَزَاءُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

57. Walaajru al-akhirati khayrun lillatheena amanoo wakanoo yattaqoona

57. And certainly the reward of the Hereafter is much better for those who believe and fear Allah.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ
﴿٥٨﴾

58. Wajaa ikhwatu yoosufa fadakhalo AAalayhi faAAarafahum wahum lahu munkiroona

58. And Joseph's brothers came⁸ and went in to him, when he recognised them and they did not recognise him.

8. The narrative skips the gap of several years during which the granaries were filled under the wise counsel of Joseph with the produce of good years, and the drought had set in just as predicted in the king's dream [Verse 12:43 as decoded by Joseph (Verses 12:47 to 12:49)]. It was to get grains from the State granaries that Joseph's brothers had come there during the drought years.

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ أَتُنْتُونِي بِأَخٍ لَّكُمْ مِنْ آبَائِكُمْ أَلا تَقْرُونَ أَتَى
أَوْفَى الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

Manzil III: 12: Yusuf

59. Walamma jahhazahum bijahazihim qala i/toonee bi-akhin lakum min abeekum ala tarawna annee oofee alkayla waana khayru almunzileena

59. And when he furnished them their provision, Joseph said, “Bring to me the other brother you have from your father! Do you not see that I give you your full ration and offer you hospitality at its best?”

فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿١٦﴾

60. Fa-in lam ta/toonee bihi fala kayla lakum AAindee wala taqrabooni

60. “But if you do not bring him to me, you shall have no ration from me, nor shall you come near me.”

قَالُوا سُرِرُوْهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿١٧﴾

61. Qaloo sanurawidu AAanhu abahu wa-inna lafaAAailoona

61. They said, “We will plead for him with his father, and we will most certainly do that.”

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا
أَنْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٨﴾

62. Waqala lifityanihi ijAAaloo bidaAAatahum fee rihalihim laAAallahum yaAAarifoona itha inqalaboo ila ahlihim laAAallahum yarjiAAoona

62. And Joseph told his men, “Put back their payments secretly in their bags so that they come to know about it only when they go back to their family. It may induce them to come back here.”

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ
مَعَنَا اخَانًا نَّكَتِلْ لَهُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٩﴾

63. Falamma rajaAAao ila abeehim qaloo ya abana muniAAa minna alkaylu faarsil maAAana akhana naktal wa-inna lahu lahafithoona

63. So when they returned to their father, they said, “O our father, our ration would be denied to us. Therefore send our brother with us. We may then get our ration, and we will most certainly take care of him.”

قَالَ هَلْ ءَامَنْتُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنْتُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ ۖ قَالَ لَهُ خَيْرٌ
حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿١٤﴾

64. Qala hal amanukum AAalayhi illa kama amintukum AAala akheehi min qablu faAllahu khayrun hafithan wahuwa arhamu alrrahimeena

64. He said, “Shall I entrust him to you just as I entrusted to you his brother before? But Allah is the best Protector, and He is the most Merciful.”

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَتَّبِعَنَا مَا نَدْبِغُ
هَذِهِ بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزَادُ كَيْلَ
بَعِيرٍ ۚ ذَٰلِكَ كَيْلٌ يَّسِيرٌ ﴿١٥﴾

65. Walamma fatahoo mataAAahum wajadoo bidaAAatahum ruddat ilayhim qaloo ya abana ma nabghee hathihi bidaAAatuna ruddat ilayna wanameeru ahlana wanahfathu akhana wanazdadu kayla baAAeerin thalika kaylun yaseerun

65. And when they opened their goods, they found returned to them what they had paid therefor! They said, “O our father, what more can we desire? Here is our capital returned to us! Now we can feed our family, take care of our brother, and have a surplus of a camel load of grains. This would make our problem of getting sufficient ration easy.”

قَالَ لَنۢ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُوا مِنِّي مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِي بِهِٗ ۖ إِلَّا
أَن يُحَاطَ بِكُمْ ۚ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿١٦﴾

66. Qala lan orsilahu maAAakum hatta tu/tooni mawthiqan mina Allahi lata/tunnanee bihi illa an yuhata bikum falamma atawhu mawthiqahum qala Allahu AAala ma naqoolu wakeelun

66. He said, “I will not send him with you until you give me a pledge, in Allah's name, that you will most certainly bring him back to me unless in the circumstance that you are besieged. And when they gave him their pledge, he said, “Allah is Witness and Trustee to what we say.”

Manzil III: 12: Yusuf

وَقَالَ يَدْبَرِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا
مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَكُمُ إِلَّا
لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٧﴾

67. Waqala ya baniyya la tadhkhuloo min babin wahidin waodkhuloo min abwabin mutafarriqatin wama oghnee AAankum mina Allahi min shay-in ini alhukmu illa lillahi AAalayhi tawakkaltu waAAalayhi falyatawakkali almutawakkiloonah

67. And he said, “O my sons! Do not enter by one gate and enter by different gates. And I can avail you nothing against Allah. The absolute authority is with none but Allah. On Him I do trust. And on Him then let those who trust, put their trust.”⁹

9. The father’s advice to his numerous sons not to enter all together by one gate was just a human strategy to avoid undue attention. As he later explains, no human strategy can withstand Allah’s Will. There’s a lesson here for mankind that they may take all precautions against perceived troubles, but, ultimately, it is Allah they should rely on.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ
إِلَّا حَاجَةً فِي نَفْسٍ يَعْذُوبُ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨﴾

68. Walamma dakhuloo min haythu amarahum aboohum ma kana yughnee AAanhum mina Allahi min shay-in illa hajatan fee nafi yaAAaqooba qadaha wa-innahu lathoo AAailmin lima AAallamnahu walakinna akthara alnnasi la yaAlamoonah

68. And when they entered as their father had bidden them, it availed them nothing against Allah. It was an act deemed prudent by Jacob and he expressed it. And indeed he had the knowledge We taught him, but most people know not.¹⁰

10. Jacob was a Prophet, and he knew certain things from Allah, which other people are not privy to.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ عَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا
كَانُوا يَعْمَلُونَ ﴿١٩﴾

69. Walamma dakhuloo AAala yoosufa awa ilayhi akhahu qala innee ana akhooka fala tabta-is bima kanoo yaAAamaloonah

Manzil III: 12: Yusuf

69. And when they went in to Joseph, he took his brother¹¹ to stay with himself, and told him, “I am your brother, therefore grieve not at what they do.”

11. From the context of this and the preceding Verses, it is apparent that Joseph and the youngest brother brought to him now were born to one wife, while the other brothers were born to another wife of Jacob.

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ
أَتَتْهَا الْعَيْرُ إِنَّكُمْ لَسَرِقُونَ ﴿٧٠﴾

70. Falamma jahhazahum bijahazihim jaAAaala alssiqayata fee rahli akheehi thumma aththana mu-aththinun ayyatuha alAAeeru innakum lasariqoona

70. So when he gave them their provisions, he placed a cup in his brother's bag. Then someone cried out, “O people of the caravan! You are most surely thieves.”

قَالُوا وَقَبِّلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٧١﴾

71. Qaloo waaqbaloo AAalayhim matha tafqidoona

71. Joseph's brothers in the caravan came forward and asked, “What is it that you find missing?”

قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ
﴿٧٢﴾

72. Qaloo nafqidu suwaAAa almaliki waliman jaa bihi himlu baAAeerin waana bihi zaAAeemun

72. Joseph's men replied, “We find the king's cup missing, and he, who comes up with it, shall get a camel-load of extra grains.” And Joseph added, “I am guarantor of this.”

قَالُوا تَأَلَّه لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا
سَارِقِينَ ﴿٧٣﴾

73. Qaloo taAllahi laqad AAalimtum ma ji/na linufsida fee al-ardi wama kunna sariqeena

73. Joseph's brothers said, “By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves.”

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾

74. Qaloo fama jazaohu in kuntum kathibeena

74. The men asked, “But what should be the punishment for this, if you happen to be lying?”

قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي
الظَّالِمِينَ ﴿٧٥﴾

75. Qaloo jazaohu man wujida fee rahlihi fahuwa jazaohu kathalika najzee alththalimeena

75. The brothers said, “The punishment for this is that the person in whose bag it is found shall himself suffer it. Thus we do punish the wrongdoers.”

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ
كَدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ
دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

76. Fabadaa bi-awAAiyatihim qabla wiAAA-i akheehi thumma istakhrajaha min wiAAA-i akheehi kathalika kidna liyoosufa ma kana liya/khutha akhahu fee deeni almaliki illa an yashaa Allahu narfaAAu darajatin man nashao wafawqa kulli thee AAilmin AAaleemun

76. So he (Joseph) began the search with their (his step-brothers') packs before searching the pack of his brother, and then he brought it (the king's cup) out from his brother's pack. Thus did We plan a stratagem for the sake of Joseph. He could not legally take and keep his brother with him under the king's laws, unless Allah pleased.¹² We raise the ranks of whomsoever We please. And over every person of knowledge, there is one having better knowledge.¹³

12. Apparently, Joseph acted against the laws of the country in which he himself was in an executive position. But Joseph was a Prophet; and, what he did was under the direct direction of the highest Authority, Allah. So, Joseph's act of manipulating his younger brother's continued stay with him, against the laws of the country, should not be taken as a precedent for such acts by other human beings.

13. No human being, at any point of time, could ever claim that he was the most knowledgeable or had all the knowledge. There could always be someone with better knowledge on some or the other subject. It is Allah alone Who can possess all knowledge far above any of His created beings could or can ever possess.

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﴿قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ
وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾

77. Qaloo in yasriq faqad saraq axhun lahu min qablu faasarraha yoosufu fee nafsihi walam yubdiha lahum qala antum sharrun makanan waAllahu aAAlamu bima tasifoona

77. They said, "If he has stolen, a brother of his did indeed steal before." And Joseph kept his secret with himself and did not disclose it to them. He said, "You have been in a wicked state of mind and Allah knows the truth about the clarification you have given."

﴿قَالُوا يَتَّيَّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا
مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾

78. Qaloo ya ayyuha alAAazeezu inna lahu aban shaykhan kabeeran fakhuth ahadana makanahu inna naraka mina almuhsineena

78. They said, "Sir! He has a very old father; so, retain one of us in his place. We do indeed see you as a good man."

﴿قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعَيْنَا عِنْدَهُ إِنَّا إِذًا
لَفَاعِلُونَ﴾

79. Qala maAAatha Allahi an na/khutha illa man wajadna mataAAana AAindahu inna ithan lathalimoon

79. He said, "Allah forbid that we seize a man other than him with whom we found our property. We would indeed then be doing a very wrong thing."

﴿فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ
أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ
الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ﴾

80. Falamma istay-asoo minhu khalasoo najiyyan qala kabeeruhum alam taAAlamoo anna abakum qad akhat/ha AAalaykum mawthiqan mina Allahi wamin qablu ma farratum fee yoosufa falan abraha al-arda hatta ya/thana lee abee aw yahkuma Allahu lee wahuwa khayru alhakimeena

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80. Then when they got despaired of him, they conferred among themselves. The eldest of them said, “Do you not know that your father took from you a pledge in Allah's name, and that you committed excesses in respect of Joseph, before? Therefore I will not leave this place until my father permits me or Allah otherwise decrees for me. And He is the best Ruler.”

أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَتَّابُنَا إِنَّا بِنَاكَ سَرَقْنَا وَمَا
شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

81. IrjiAAoo ila abeekum faqooloo ya abana inna ibnaka saraqna wama shahidna illa bima AAalimna wama kunna lilghaybi hafitheena

81. “Go back to your father.” They went back and said, “O our father! Your son did indeed commit theft, and we do not bear witness except to what we have known. And we could not keep watch over the unseen.”

وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

82. Wais-ali alqaryata allatee kunna feeha waalAAeera allatee aqbalna feeha wa-inna lasadiqoona

82. “And make enquiries at the place in which we had been to and with the caravan with which we had proceeded. And what we say is most certainly true.”

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَىٰ اللَّهُ أَن يَأْتِيَنِي
بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

83. Qala bal sawwalat lakum anfusukum amran fasabrun jameelun AAasa Allahu an ya/tiyanee bihim jameeAAan innahu huwa alAAaleemu alhakeemu

83. He (Jacob) said, “Nay, you have made up a convenient story for yourselves! So it is better for me to be patient. Maybe, Allah will bring them all together to me. He is indeed Knowledgeable, Wise.”

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَتَّأَسَفُ عَلَىٰ يُوسُفَ وَابْتَغَتْ عَيْنَاهُ
مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

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84. Watawalla AAanhum waqala ya asafa AAala yoosufa waibyaddat AAaynahu mina alhuzni fahuwa **katheemun**

84. And, turning away from them, he silently cried, “Alas for Joseph!” And his eyes turned white with grief, and he did control his emotions.

قَالُوا تَاللّٰهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ
الْهَالِكِينَ ﴿٨٥﴾

85. Qaloo taAllahi taftao tathkuru yoosufa hatta takoona haradan aw takoona mina alhalikeena

85. They (Joseph’s brothers) said to him, “By Allah! You will cease not remembering Joseph until you get severely ill or get perished.”

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

86. Qala innama ashkoo baththee wahuznee ila Allahi waaAAlamu mina Allahi ma la taAAlamoona

86. He said, “I complain of my distress and grief only to Allah. And I know from Allah what you do not know.”

يٰٓبَنِيَّ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رَّوْحِ
اللّٰهِ إِنَّهُ لَا يَأْتِيَنَّكَ مِنَ رَّوْحِ اللّٰهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

87. Ya baniyya ithhaboo fatahassasoo min yoosufa waakheehi wala tay-asoo min rawhi Allahi innahu la yay-asu min rawhi Allahi illa alqawmu alkafiroona

87. “O my sons! Go and make enquiries about Joseph and his brother, and despair not of getting relief from Allah. Indeed, none but the people who suppress the Truth despair of getting relief from Allah.”

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يٰٓأَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ
مُّرْجَنَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

88. Falamma dakhloo AAalayhi qaloo ya ayyuha alAAazezu massana waahlana alddurru waji/na bibidaAAatin muzjatin faawfi lana alkayla watasaddaq AAalayna inna Allaha yajzee almutasaddiqeena

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88. So when the brothers came back to Joseph, they said, “Sir! Distress has afflicted us and our family and we have brought but little capital to pay for the rations. Give us the full ration and be charitable to us. Allah does indeed reward those that are charitable.”

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٨﴾

89. Qala hal AAalimtum ma faAAaltum biyoosufa waakheehi ith antum jahiloona

89. He said, “Do you know how you treated Joseph and his brother in your ignorance?”

قَالُوا أَأَنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا
إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

90. Qaloo a-innaka laanta yoosufa qala ana yoosufu wahatha akhee qad manna Allahu AAalayna innahu man yattaqi wayasbir fa-inna Allaha la yudeeAAu ajra almuh sineena

90. They said, “Are you indeed Joseph?” He said, “I am Joseph and this is my brother. Allah has certainly been gracious to us. Indeed, such is the reward for him who fears Allah and exercises patience. And, indeed, Allah does not let the reward, of those who do good, go waste.”

قَالُوا تَأَلَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ ﴿٩١﴾

91. Qaloo taAllahi laqad atharaka Allahu AAalayna wa-in kunna lakhati-eena

91. They said, “By Allah! HE has certainly chosen you over us, and we were indeed the sinners.”

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ
الرَّاحِمِينَ ﴿٩٢﴾

92. Qala la tathreeba AAalaykumu alyawma yaghfiru Allahu lakum wahuwa arhamu alrrahimeena

92. He said, “No reproof against you this day. Allah may forgive you, and He is the most Merciful.”

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأُنْزِلُوا
بِأَهْلِكُمْ أَجْمَعِينَ ﴿٤٣﴾

93. *Ithhaboo biqameesee hatha faalqoohu AAala wajhi abee ya/ti baseeran wa/toonee bi-ahlikum ajmaAAeena*

93. “Take this shirt of mine and put it on my father's face. He will be able to see. And then come back to me with your entire family.”

وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ ﴿٤٤﴾

94. *Wamma fasalati alAAeeru qala aboohum innee laajidu reeha yoosufa lawla an tufannidooni*

94. And when the caravan had set out, their father said, “I do indeed get the smell of Joseph, unless you consider me delirious.”

قَالُوا تَأَلَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٤٥﴾

95. *Qaloo taAllahi innaka lafee dalalika alqadeemi*

95. Those who were there with him said, “By Allah, you are indeed in your old error.”¹⁴

14. It may well be remembered that at that stage Joseph's brothers had not yet returned to their father; they were still on their way back. It was the other people with him then saying this to him. They thought that the old man had become senile in his remembrance of the long lost Joseph.

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّدَ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَّكُمْ
إِنِّي أَغْلُمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٤٦﴾

96. *Famma an jaa albasheeru alqahu AAala wajhihi fairtadda baseeran qala alam aqul lakum innee aAAlamu mina Allahi ma la taAAlamoona*

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96. And when the bearer of good news (Joseph's brother with Joseph's shirt) did arrive, he put the shirt on the face of Jacob, who then got back his sight. Jacob said, "Did I not tell you that I know from Allah what you know not?"

قَالُوا يَتَابَنَا أَسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

97. Qaloo ya abana istaghfir lana thunoobana inna kunna khati-eena

97. They said, "O our father! Pray for forgiveness of our sins. We indeed did wrong."

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

98. Qala sawfa astaghfiru lakum rabbee innahu huwa alghafooru alrraheemu

98. The father said, "I will pray to my Lord to forgive you. He is indeed Forgiving, Merciful.

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ
ءَامِنِينَ ﴿٩٩﴾

99. Falamma dakhloo AAala yoosufa awa ilayhi abawayhi waqala odkhuloo misra in shaa Allahu amineena

99. When they then came to Joseph, he got his parents to stay with him and said, "Welcome to Egypt. You will, Allah willing, be safe here."

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابَتِ هَذَا تَوَائِلُ
رُءَيْسِي مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي
مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ
بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

﴿١٠٠﴾

100. WarafaAAa abawayhi AAala alAAarshi wakharroo lahu sujjadan waqala ya abati hatha ta/weelu ru/yaya min qablu qad jaAAalaha rabbee haqqan waqad ahsana bee ith akhrajane min alssijni wajaa bikum mina albadwi min baAAadi an nazagha alshshaytanu baynee wabayna ikhwatee inna rabbee lateefun lima yashao innahu huwa alAAaleemu alhakeemu

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100. And Joseph raised his parents upon the throne; and they fell down in prostration before him.¹⁵ And he said, “O my father! This is the interpretation of the dream I had seen before.¹⁶ My Lord has indeed made it come true. And He was indeed kind to me when He brought me out from the prison and brought you from the desert after the Satan had fomented discord between me and my brothers. My Lord is indeed benevolent to whom He pleases. He is indeed Knowledgeable, Wise.”

15. Apparently, Joseph arranged for a sort of ceremony to welcome his parents and brothers to Egypt, and in that ceremony he gave his parents the highest honour – a ceremonial throne to sit on. There the parents and the brothers fell down in prostration before Joseph in recognition of the high position he had acquired, by Allah’s grace, despite the brothers treating him very cruelly in his childhood. As regards prostration per se, refer study notes 2:27 and 2:28 on Qur’aanic Chapter 2.

16. Refer [Verse 12:4](#).

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مَا تَأْوِيلُ
الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِى
الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٦﴾

101. Rabbi qad ataytanee mina almulki waAAallamtanee min ta/weeli al-ahadeethi fatira alssamawati waal-ardi anta waliyee fee alddunya waal-akhirati tawaffanee musliman waalhiqnee bialssaliheena

101. “My Lord! You have given me some political power and taught me some knowledge on interpretation of events. Originator of the heavens and the earth! You are my wali¹⁷ in this world and the Hereafter. Make me die as one who willingly submits to You and make me join the ranks of the righteous people.”

17. Refer study note 2:154 on Chapter 2 for the comprehensive Qur’aanic meaning of this term.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ
وَهُمْ يَمْكُرُونَ ﴿١٧﴾

102. Thalika min anba-i alghaybi nooheehi ilayka wama kunta ladayhim ith ajmaAAoo amrahum yamkuroona

102. This is from annals of the unseen past which We reveal to you. And you were not with them¹⁸ when they got together to act, and they conspired.

18. Brothers of Joseph.

Manzil III: 12: Yusuf

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

103. Wama aktharu alnnasi walaw harasta bimu/mineena

103. And most men will not believe, though you desire eagerly that they believe.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

﴿١٠٤﴾

104. Wama tas-aluhum AAalayhi min ajrin in huwa illa thikrun lilAAalameena

104. And you ask them not for any reward for this¹⁹. It is nothing but that which all human beings need to constantly refer to for rightful decisions and actions in their respective worlds²⁰.

19. The Qur'aan.

20. Refer study note 1:5 on Chapter 1.

وَكَايْنٍ مِّنْ آيَاتِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا

وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

105. Wakaayyin min ayatin fee alssamawati waal-ardi yamurroona AAalayha wahum AAanha muAAaridoona

105. And how many a sign, in the heavens and the earth, do they pass by? And yet they turn aside from it! ²¹

21. The very tips of our fingers and every thing, little or big, around us in this world and in the unimaginably vast universe over us provide irrefutable signs of the existence of an Unseen, but All powerful, Being, Who can do and undo anything. And there are signs that provide proof that the Qur'aan is a Message of Guidance from that Being to the entire mankind. It is a pity that most of mankind remains blind to these signs galore.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ ﴿١٠٦﴾

106. Wama yu/minu aktharuhum biAllahi illa wahum mushrikoona

106. And most of them do not believe in Allah without worshipping others besides Him.

أَفَلَا مَنُوا أَن تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

107. Afaaminoo an ta/tyahum ghashiyatun min AAathabi Allahi aw ta/tyahumu alssaAAatu baghtatan wahum la yashAAuroona

107. Do they then feel secure that some punishment from Allah will not envelope them or that the Hour²² may not come to them suddenly and unknowingly?

22. The Last Day.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

108. Qul hathihi sabelee adAAoo ila Allahi AAala baseeratin ana wamani ittabaAAanee wasubhana Allahi wama ana mina almushrikeena

108. Say, “This is my path: I call to Allah. I and my followers are on right guidance. And glory is to Allah! I am not one of those who worship others besides Allah.”

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَىٰ ۚ أَفَلَمْ يَسِيرُوا
فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۖ وَلَدَارُ الْآخِرَةِ
خَيْرٌ لِّلَّذِينَ اتَّقَوْا ۖ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

109. Wama arsalna min qablika illa rijalan noohee ilayhim min ahli alqura afalam yaseeroo fee al-ardi fayanthuroo kayfa kana AAaqibatu allatheena min qablihim waladaru al-akhirati khayrun lillatheena ittaqaw afala taAAqiloona

109. And We did not send before you any but men, from among the same communities, to whom We sent revelations. Have they not then travelled on land and seen for themselves what end those before them met with? And the abode of the Hereafter is certainly better for those who fear Allah. Do you not understand this?

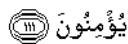
حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَوُطِّئُوا أُنْهَمُ قَدْ كُذِّبُوا ۚ جَاءَهُمْ نَصْرُنَا فَنُجِّى
مَنْ نَّشَاءُ ۚ وَلَا يَرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

Manzil III: 12: Yusuf

110. *Hatta itha istay-asa alrrusulu wathannoo annahum qad kuthiboo jaahum nasruna fanujjiya man nashao wala yuraddu ba/suna AAani alqawmi almujrimeena*

110. The Messengers continued propagating the divine Message to the people until the Messengers despaired and reckoned that the people would not believe them. Then did Our help come to them and every person, whom We pleased, was saved. And Our punishment was not dispensed with for the sinners.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَى الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ



111. *Laqad kana fee qasasihim AAibratun li-olee al-albabi ma kana hadeethan yuftara walakin tasdeeqa allathee bayna yadayhi watafeela kulli shay-in wahudan warahmatan liqawmin yu/minoona*

111. In their annals there is certainly a lesson for those endowed with insight.²³ This is not a fabricated *hadeeth*²⁴, but a confirmation of what has preceded it and a detailed explanation of all things and a guide and a mercy to people who believe.

23. The Qur'aanic narrative in relation to Joseph ends at this point. What follows in the remaining portion of this Verse – as the context therein itself clearly indicates – refers to the Qur'aanic Message as a whole.

24. *Hadeeth* literally means a saying. And in that meaning of the term, the Verse reiterates that nothing mentioned in the Qur'aan is fabricated. But in the context of the later (after the death of the Prophet) development of *ahaadeeth* (collection of sayings attributed to the Prophet and his companions) as a parallel source of Islam along with the Qur'aan, there is a divine forecast here that some of such *ahaadeeth* could be fabricated. There is also a confirmation here that the Qur'aan itself contains all the necessary details, nipping the contention in the bud that the Qur'aan, by itself, is incomplete and therefore needs *ahaadeeth* as a complementary source of Islam.

سُورَةُ الرُّعْدِ

Chapter 13: Ar-Ruad (The Thunder)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الْأَمْرَ تِلْكَ ءَايَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

1. Alif-lam-meem-ra tilka *ayatu* alkitab *wa*allathee onzila ilayka min rabbika alhaqu walakinna akthara alnnasi la yu/minoona

1. Alif Lam Meem Ra. These are Verses of **the Book**. And that which is revealed to you from your Lord is the truth, but most people believe not.

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ
وَكَرَّ الشَّمْسُ وَالْقَمَرُ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ
يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

2. Allahu allathee rafaAAa alssamawati bighayri AAamadin tarawnaha thumma istawa AAala alAAarshi wasakhhara alshshamsa waalqamara kullun yajree li-ajalin musamman yudabbiru al-amra yufassilu al-ayati laAAaallakum biliqa-i rabbikum tooqinoona

2. Allah is the One Who raised the heavens without any visible support. He then established Himself on the Throne¹. And He made the sun and the moon subservient. Each pursues its course till an appointed time. He is the Commander and the Governor. He explains the Verses/signs in details so that you may be certain of meeting your Lord.

1. Refer study note 55 under [Verse 9:129](#).

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ
 جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ
 لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

3. Wahuwa allathee madda al-arda wajaAAala feeha rawasiya waanharan wamin kulli alththamarati jaAAala feeha zawjayni ithnayni yughshee allayla alnnahara inna fee thalika laayatin liqawmin yatafakkaroon

3. And He is the One Who has stretched the earth to make mountains and rivers therein. And of every kind of fruit He made a pair mate therein.² He draws the night as a veil over the day. Indeed there are signs in this for people who reflect.

2. Every fruit-bearing tree/plant has male stamens and female pistils in the flowers that it produces before the fruits appear. Most flowers have both the reproductive organs within themselves. Bees and insects play their parts in transferring the pollen grains from the stamens to the pistils which then get pollinated to form fruits.

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ
 صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنَفْضِلٌ بَعْضُهَا عَلَى بَعْضٍ فِي
 الْأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

4. Wafee al-ardi qiraAAun mutajawiratun wajannatun min aAAnabin wazarAAun wanakheelun sinwanun waghayru sinwanin yusqa bima-in wahidin wanufaddilu baAAadaha AAala baAAadin fee alokuli inna fee thalika laayatin liqawmin yaAAqiloona

4. And on the earth there are tracts side by side with gardens of grapes and corn and palm trees – having one common root and others having distinct roots³ – all irrigated with same water. And yet We make some of them excel others in flavour. There are signs indeed in this for people who understand.

3. Bamboo trees grow in clusters with common root and date-palm trees have distinct roots.

وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَوَّأْنَا لَئِىَ خَلْقٍ جَدِيدٍ
 أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِى أَعْنَاقِهِمْ وَأُولَئِكَ
 أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

5. Wa-in taAAajab faAAajabun qawluhum a-itha kunna turaban a-inna lafee khalqin jadeedin ola-ika allatheena kafaroo birabbihim waola-ika al-aghlalu fee aAAnaqihim waola-ika as-habu alnnari hum feeha khalidoona

Manzil III: 13: Ruad

5. And if you would consider anything as strange, then strange it is that they say, “When we turn to dust, shall we even then be there in a new creation?” These are they, who suppress the Truth in regard to their Lord. And they shall have chains round their necks, and they shall be the inmates of the Fire. In it they shall ever be.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ
الْمَثَابَةُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ
رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٥﴾

6. WayastaAAjiloonaka bialssayyi-ati qabla alhasanati waqad khalat min qablihimu almathulatu wa-inna rabbaka lathoo maghfiratin lilnnasi AAala thulmihim wa-inna rabbaka lashadeedu alAAaiqabi

6. And they ask you to hasten what is not good rather than what is good, and there certainly have been examples of those before them⁴. And indeed your Lord is full of forgiveness for people, notwithstanding their wrongdoings. And indeed your Lord is severe in punishment.

4. I.e., examples of earlier peoples like AAad, Thamood, Lot's people etc. who had been punished in this world itself for their intransigence.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ
مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٦﴾

7. Wayaqoolu allatheena kafaroo lawla onzila AAalayhi ayatun min rabbihi innama anta munthirun walikulli qawmin hadin

7. And those who suppress the Truth say, “Why has not a sign been sent down upon him from his Lord?” You are only a warner and, for every people, a guide.⁵

5. The divine guidance, in the form of the Qur’aan, that the last Prophet (peace be on him) brought, was not meant only for the Arabs, but for the entire mankind till the Last Day. The earlier peoples that lived before the Prophet’s time, had their own individual Prophets, who had been given the capacity of performing miraculous acts to convince those pre-historic peoples that they really had come with Messages from Allah Almighty. The Last Prophet with the last divine Message had come at the threshold of the modern age with its proliferation of knowledge and the means to preserve and communicate that knowledge universally. There was therefore no need for those miracles. It was Allah’s Will that the peoples of this age should believe in Him, under the guidance of His last Message, with the help of the vast knowledge that they now possess.

Manzil III: 13: Ruad

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ

عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

8. Allahu yaAAalamu ma tahmilu kullu ontha wama tagheedu al-arhamu wama tazdadu wakullu shay-in AAindahu bimiqdarin

8. Allah knows what any female conceives, and what makes the wombs shrink and what makes them swell. And everything with Him is measured.⁶

6. The science of embryology has opened for us the secrets of the womb. A study of this science should give us enough evidence of an Unseen Hand intricately and intelligently fashioning a tiny speck into a fully grown foetus ready to come out in the open world. When the knowledge of such miracles of creation is made available to modern man, he stands in no need of the miracles brought by Prophets in the pre-historic ages. Refer preceding study note 5 in this context.

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٩﴾

9. AAalimu alghaybi waalshshahadati alkabeeru almutaAAali

9. Allah has the knowledge of the unseen and the seen. HE is the One Who is Great, the One Who is High/Exalted.

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ

وَسَارِبٍ بِالنَّهَارِ ﴿١٠﴾

10. Sawaon minkum man asarra alqawla waman jahara bihi waman huwa mustakhfin biallayli wasaribun bialnnahari

10. The one among you who speaks secretively, the one who speaks openly, the one who hides by night and the one who moves about freely by day – they are all the same for Allah; nothing can escape His notice.

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ

اللَّهُ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ

سُوْءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

11. Lahu muAAaqqibatun min bayni yadayhi wamin khalfihi yahfathoonahu min amri Allahi inna Allaha la yughayyiru ma biqawmin hatta yughayyiroo ma bi-anfusihim wa-itha arada Allahu biqawmin soo-an fala maradda lahu wama lahum min doonihi min wali

Manzil III: 13: Ruad

11. For every human being there are angels who take turns, in front of him/her and behind, to guard him/her by Allah's command. Allah does indeed not change the condition of a people until they themselves change it.⁷ And when Allah wills adversity on a people, there is no averting it. And besides Him they have no ruling authority to defend and take care of them.

7. For centuries after the revelation of the Qur'aan, Muslims enjoyed dominance over others, both politically and culturally. They then, by and large, adhered to Qur'aanic teachings. But, now, the Muslims are down and out among the modern nations of the world. Allah did not change their condition; they changed it themselves. They stopped adhering to Qur'aanic teachings.

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ
الْثِّقَالَ ﴿١٧﴾

12. Huwa allathee yureekumu albarqa khawfan watamaAAan wayunshi-o alssahaba alththiqala

12. He it is Who shows you the lightning that causes both fear and hope. And He it is Who brings up the heavy cloud.⁸

8. The modern world, despite all its technological advances, is still heavily dependent on this divine mercy of rainfall for its sustenance. And yet, mankind, by and large, is thoughtlessly indifferent to the Provider of this vital need.

وَيُصْبِحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَكُوتُ مِنْ خِفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ
فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٨﴾

13. Wayusabbihu alrraAAadu bihamdihi waalmala-ikatu min kheefatihi wayursilu alssawaAAaqa fayuseebu biha man yashao wahum yujadiloona fee Allahi wahuwa shadeedu almihaali

13. And the thunder proclaims His glory with His praise, and the angels stand in awe of Him. And He sends the thunderbolts and hits with them whom He wills. And they quarrel among themselves about Allah, whereas He is extremely powerful.

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا
كَبْسِطٍ كَفِّهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ
إِلَّا فِي ضَلَالٍ ﴿١٩﴾

14. Lahu daAAawatu alhaqqi waallatheena yadAAaona min doonihi la yastajeeboona lahum bishay-in illa kabasiti kaffayhi ila alma-i liyabluha fahu wama huwa bibalighihi wama duAAao alkafireena illa fee dalalin

14. To Him is the true prayer! And those whom they pray to besides Allah give them no response on anything. It is just like one stretching his two hands out for water to reach his mouth, but it reaches not. And the prayer of those who suppress the Truth is nothing but an illusion.

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

15. Walillahi yasjudu man fee alssamawati waal-ardi tawAAan wakarhan wathilaluhum bialghuduwwi waal-asali

15. And to Allah does prostrate everything in the heavens and the earth, willingly and unwillingly, as their shadows do morning and evening.⁹

9. All things in the entire universe, in other words, are subservient to Allah.

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا
يَمْلِكُونَ أَنْفُسَهُمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ
تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ
الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

16. Qul man rabbu alssamawati waal-ardi quli Allahu qul afaittakhathtum min doonihi awliya la yamlikoona li-anfusihim nafAAan wala darran qul hal yastawee al-aAAama waalbaseeru am hal tastawee alththulumatu waalInnooru am jaAAaloo lillahi shurakaa khalaqoo kakhalqihi fatashabaha alkhalqu AAalayhim quli Allahu khaliqul kulli shay-in wahuwa alwahidu alqahharu

16. Ask, “Who is the Lord of the heavens and the earth?” Say, “Allah.” Ask, “Do you take then, besides Him, *awliya*¹⁰ who have no control over any profit and loss to themselves?” Ask, “Are the blind and those able to see alike? Or can the darknesses and the light be equal? Or have they set up gods besides Allah, who have made creation like He has, and, as a result, the creation creates confusion for them?” Say, “Allah is the Creator of all things. And He is the One and Only, the Almighty!”

10. Refer [study note 2:154](#) on Chapter 2.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا
 رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ
 كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا
 مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ



17. Anzala mina alssama-i maan fasalat awdiyaton biqadariha faihtamala alssaylu zabadan rabiyan wamimma yooqidoona AAalayhi fee alnnari ibtighaa hilyatin aw mataAAain zabadun mithluhu kathalika yadribu Allahu alhaqqa waalbatila faamma alzzabadu fayathhabu jufaan waamma ma yanfaAAau alnnasa fayamkuthu fee al-ardi kathalika yadribu Allahu al-amthala

17. He sends down water from the sky. And valleys flow with water as per their given measure. And the stream bears the swelling froth. And from what they melt in the fire for making ornaments or apparatus arises similar froth. Thus does Allah compare truth with untruth. Then, as for the froth, it just passes away as a worthless thing. And as for that which profits the people, it remains on the earth. Thus does Allah explain things giving examples.¹¹

11. Islam, as depicted in the Qur’aan, is the real thing that benefits mankind. All other ways of life, devised and/or manipulated by human hands, is like worthless froth. They are bound, sooner or later, to perish on the surface of this earth, and Islam to prevail.

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْخَيْرُ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ
 مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ
 الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

18. Lillatheena istajaboo lirabbihimu alhusna waallatheena lam yastajeeboo lahu law anna lahum ma fee al-ardi jameeAAan wamithlahu maAAahu laiftadaw bihi ola-ika lahum soo-o alhisabi wama/wahum jahannamu wabi/sa almihadu

18. The good is for those who respond to their Lord. And as for those who do not respond to Him, had they all that is in the earth and the like thereof with it, they would certainly offer it for a ransom. An evil reckoning shall await them and their abode shall be Hell – the worst place to rest in.

﴿أَفَمَنْ يَعْلَمُ أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ كَمْ هُوَ أَعْمَى
 إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

19. Afaman yaAAalamu annama onzila ilayka min rabbika alhaqqu kaman huwa aAAama innama yatathakkaru oloo al-albabi

Manzil III: 13: Ruad

19. Is he who knows that what has been revealed to you from your Lord is the truth, then, like him who is blind? ¹² Only those endowed with insight will ponder on this,

12. Every Muslim of today should honestly ponder whether he himself deserves to be included in the first category of people who know. Or is he liable to be included in the second category of those who are blind? The Muslim could deserve inclusion in the first category if, and only if, he believes that everything stated in the Qur'aan is the Truth and nothing but the Truth. But, does he? Let us take one example – one among many. The Qur'aan repeatedly asserts that it explains clearly everything that Allah asks man to follow or abide by. Allah has categorically prohibited *Ar-Riba*. This is an injunction that man has rigorously to follow. Otherwise, the Qur'aan asserts, he is at war with Allah! And, as per the earlier stated Qur'aanic assertion, the term *Ar-Riba* is clearly explained in the Qur'aan itself. But most Muslims, including well-known Islamic scholars, blasphemously believe that *Ar-Riba* is not explained in the Qur'aan!! The scholars are therefore busy giving their own definitions of the Qur'aanic term!!!

الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾

20. Allatheena yoofoona biAAahdi Allahi wala yanqudoona almeethaqa

20. Those that fulfill the promise to Allah and break not the covenant, ¹³

13. The Muslims do, in their daily prayers, make the promise to Allah, “Thee alone we worship; and thee alone we ask for help!” But the moment most of them encounter a problem in this life, they do not hesitate in running to the *mazaar* of a dead saint or bend over backwards to do anything to please any influential human in a position to help them out, by hook or by crook. And, as Muslims, they have entered into a covenant with Allah that they would strictly abide by every Qur'aanic edict. But do they do that?

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ
سُوءَ الْحِسَابِ ﴿٢١﴾

21. Waallatheena yasiloona ma amara Allahu bihi an yosala wayakhshawna rabbahum wayakhafoona soo-a alhisabi

21. And those who maintain all the proper relationships that Allah has commanded to be maintained and fear their Lord and dread a bad account of their own deeds.

وَالَّذِينَ صَبَرُوا أَبْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَى
الدَّارِ ﴿٢٢﴾

22. Waallatheena sabaroo ibtighaa wajhi rabbihim waaqamoo alssalata waanfaqoo mimma razaqnahum sirran waAAaalaniyata wayadraoona bialhasanati alssayyi-ata ola-ika lahum AAuqbha alddari

Manzil III: 13: Ruad

22. And those who exercise patience seeking the pleasure of their Lord, establish regular prayer, spend out of what We have given them secretly and openly, and repel evil with good. For them is the ultimate/best abode.

جَنَّتٌ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ
وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٢﴾

23. Jannatu AAadnin yadkhuloonaha waman salaha min aba-ihim waazwajihim wathurriyyatihim waalmala-ikatu yadkhuloona AAalayhim min kulli babin

23. The gardens of perpetual abode which they will enter along with those who had done good deeds from among their parents and their spouses and their offspring. And the angels will enter in upon them from every gate, saying,

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٣﴾

24. Salamun AAalaykum bima sabartum faniAama AAauqba alddari

24. “Peace on you because you exercised patience. How excellent, then, is the ultimate/best abode!”

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ
اللَّهُ بِهِ أَنْ يُوَصَّلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ
سُوءُ الدَّارِ ﴿٢٤﴾

25. Waallatheena yanqudoona AAahda Allahi min baAAadi meethaqihi wayaqtaAAoona ma amara Allahu bihi an yoosala wayufsidooona fee al-ardi ola-ika lahumu allaAAanatu walahum soo-o alddari

25. And those that break the pledge with Allah after affirming it, sever ties that Allah has ordered to be honoured and spread corruption in the land – for them there is the curse and the wicked abode.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ
الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتْنَعٌ ﴿٢٥﴾

26. Allahu yabsuru alrrizqa liman yashao wayaqdiru wafarihoo bialhayati alddunya wama alhayatu alddunya fee al-akhirati illa mataAAun

Manzil III: 13: Ruad

26. Allah provides – in abundance or in short measure – for whom He wills. And they rejoice the life of this world, and the life of this world is nothing but a delusion in the Hereafter.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن
يَشَاءُ وَيَهْدِي إِلَيْهِ مَن أُنَابَ ﴿٢٧﴾

27. Wayaqoolu allatheena kafaroo lawla onzila AAalayhi ayatun min rabbihi qul inna Allaha yudillu man yashao wayahdee ilayhi man anaba

27. And those who suppress the Truth say, “Why is not a sign sent down upon him from his Lord?” Say, “Allah does indeed let him go astray whom He wills. And He guides to Himself those who turn to Him.”

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ
الْقُلُوبُ ﴿٢٨﴾

28. Allatheena amanoo wataama-innu quloobuhum bithikri Allahi ala bithikri Allahi tarma-innu alquloobu

28. Those who believe and whose hearts find satisfaction in the remembrance of Allah! Surely, in Allah's remembrance hearts do find satisfaction.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسَنُ مَّا بِ
﴿٢٩﴾

29. Allatheena amanoo waAAamiloo alssalihati tooba lahum wahusnu maabin

29. Those that believe and do good deeds – for them, a state of happiness and a good place to return to.

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لَّتَتَلَوَّا عَلَيْهَا
أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾

30. Kathalika arsalnaka fee ommatin qad khalat min qabliha omamun litatluwa AAalayhimu allathee awhayna ilayka wahum yakfuroona bialrahmani qul huwa rabbee la ilaha illa huwa AAalayhi tawakkaltu wa-ilayhi matabi

Manzil III: 13: Ruad

30. Just as We had sent Messengers to their peoples before, We have sent you to these people now, so that you recite to them what We have revealed to you. And they have been suppressing their belief in the Gracious Being! Say, “He is my Lord. There is no god but Him. In Him do I trust and to Him is my return.”

وَلَوْ أَن قُرْءَانًا سَيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى
بَل لِّلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِئْسَ الَّذِينَ ءَامَنُوا أَن لَّوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ
جَمِيعًا وَلَا يَزَالِ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُ قَرِيبًا
مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ ﴿٣٠﴾

31. Walaw anna qur-anan suyyirat bihi aljibalu aw qutriaAat bihi al-ardu aw kullima bihi al-mawta bal lillahi al-amru jameeAAan afalam yay-asi allatheena amanoo an law yashao Allahu lahada alnnasa jameeAAan wala yazalu allatheena kafaroo tuseebuhum bima sanaAAoo qariaAatun aw tahullu qareeban min darihim hatta ya-tiya waAAadu Allahi inna Allaha la yukhlifu almeaAAada

31. And the suppressors of the Truth like to think that they would believe if only the mountains were moved by the Qur’aan, or the earth was cut asunder thereby, or the dead were made to speak! But it is Allah Who can do anything and everything. Have the believers then become despaired of the Truth that had Allah so willed, He could have guided all mankind!? And disaster shall not cease to afflict those that suppress the Truth because of what they do, or to strike near their homes, until what Allah has promised comes to pass. And, indeed, Allah fails not to keep the appointment.

وَلَقَدْ آسَٰهُزَيَّ بِرُسُلٍ مِّن قَبْلِكَ فَاٰمَلَيْتَ لِلَّذِيْنَ كَفَرُوْا ثُمَّ اَخَذْنٰهُمْ
فَكَفِيَ كَانَ عَقَابِ ﴿٣١﴾

32. Walaqadi istuhzi-a birusulin min qablika faamlaytu lillatheena kafaroo thumma akhathuhum fakayfa kana AAiqabi

32. And Messengers that came before you did get mocked at. And I gave those that suppressed the Truth a long rope, and then seized them. And what a punishment it was!

اَفَمَن هُوَ قَابِئُمْ عَلٰى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَّجَعَلُوْا لِلّٰهِ شُرَكَاءَ قُلْ سَمُوْهُمْ
اَمْ تُنْتَبِئُوْنَۚ بِمَا لَا يَعْلَمُ فِى الْاَرْضِ اَمْ يَظُنُّوْنَۙ اَنَّ الْقَوْلَ بِلُزِّيْنَ لِلَّذِيْنَ
كَفَرُوْا مَكْرُهُمْ وَصُدُّوْا عَنِ السَّبِيْلِۚ وَمَن يُضْلِلِ اللّٰهُ فَمَا لَهُ مِن هَادٍ



Manzil III: 13: Ruad

33. Afaman huwa qa-imun AAala kulli nafsin bima kasabat wajaAAaloo lillahi shurakaa qul sammooohum am tunabbi-onahu bima la yaAAalamu fee al-ardi am bithahirin mina alqawli bal zuyyina lillatheena kafaroo makruhum wasuddoo AAani alsabeeli waman yudlili Allahu fama lahu min **hadin**

33. And they worship others besides Allah – the One Who is ever alert over what everybody does and accordingly deserves! Say, “Name them!” Or, do they tell Him something on the earth of which He is not aware? Or, is it just a show that they make with the words they utter? Nay, the intrigue indulged in by the suppressors of the Truth is made to look pleasing to them and they are held back from the Right Path. And him whom Allah has led astray, no one can guide.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ
مِنْ وَاقٍ ﴿٢٤﴾

34. Lahum AAathabun fee alhayati alddunya walaAAathabu al-akhirati ashaqu wama lahum mina Allahi min **waqin**

34. For them a punishment in the life of this world. And the punishment of the Hereafter is certainly harder. And, there is none to defend them against Allah.

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا
دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ﴾ ﴿٢٥﴾

35. Mathalu aljannati allatee wuAAaida almuttaqoona tajree min takhtiha al-anharu okuluha da-imun wathilluha tilka AAaqba allatheena ittaqaw waAAaqba alkafireena **alnnaru**

35. Some of the things provided in the Garden promised to those who fear Allah: rivers flowing underneath, its fruits and shade everlasting. This is what those who fear Allah shall get in the end. And those who suppress the Truth shall end up in the Fire.

وَالَّذِينَ آمَنُوا لَهُمْ أَكْثَرُ رِجْءٍ وَأُولَٰئِكَ سِلْسِلَةٌ ذَاتُ رُجُلٍ فِي جَنَّاتٍ جَارٍ لَهَا الْوَأْدُ يُسْقَوْنَ مِنْهَا حَمِيمًا
وَلَا يَسْكُرُونَ بِهِ ۖ وَإِلَيْهِ ادْعُوا وَإِلَيْهِ مَقَابِ ﴿٢٦﴾

36. Waallatheena ataynahumu alkitaba yafrahoona bima onzila ilayka wamina al-ahzabi man yunkiru baAAadahu qul innama omirtu an aABuda Allaha wala oshrika bihi ilayhi adAAao wa-ilayhi **maabi**

36. And those to whom We have given the Book rejoice in that which has been revealed to you.¹⁴ And among groups of people there are some who deny a part of it. Say, “I am

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commanded that I should worship only Allah and none else. Him I pray to and to Him I return.”

14. The divine Book is given to those who believe in it – and not to those who do not believe it to be divine.

وَكَذَٰلِكَ أَنْزَلْنَاهُ حُكْمًا وَعَرَبِيًّا ۚ وَلَئِنْ أَتَيْتَهُمْ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ
الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

37. Wakathalika anzalnahu hukman AAarabiyyan wala-ini ittabaAAata ahwaahum baAAada ma jaaka mina
alAAailmi ma laka mina Allahi min waliyyin wala waqin

37. And thus have We revealed it as the divine code of conduct for humanity in Arabic¹⁵. And if you follow their desires after what has come to you of knowledge, you shall have neither any *wali*¹⁶ nor anyone to defend you against Allah.

15. It has been clarified in Verses 16:103 and 41:44 that since Allah had chosen an Arab to be His last Messenger for mankind, the Book revealed to this Messenger had necessarily to be in Arabic

16. Refer [study note 2:154](#).

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۖ وَمَا كَانَ لِرُسُلٍ
أَنْ يَأْتِيَنَّ بِنَبَأٍ إِلَّا بِإِذْنِ اللَّهِ ۚ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾

38. Walaqad arsalna rusulan min qablika wajaAAalna lahum azwajan wathurriyyatan wama kana lirasoolin an
ya/tiya bi-ayatin illa bi-ithni Allahi likulli ajalin kitabun

38. And We had certainly sent Messengers before you and gave them wives and children.¹⁷ And no Messenger could bring a sign save by Allah's leave.^{18, 19} For every age there is a Book decreed.

17. This divine statement does indeed give credence to the story among some people that Prphet Jesus (peace on him) did have a wife and children, although most Christians believe that he had not married.

18. There are *ahaadeeth* galore attributing miraculous acts, like those exhibited by earlier Prophets Jesus, Moses etc., to Prophet Muhammad (peace on him) as well. But as [Verse 27 above](#) and many other Verses in the Qur’aan clearly indicate, no such miraculous signs were given to the last Prophet. People in the pre-historic times, who had far less knowledge as compared to people now, needed such signs. But with the proliferation of knowledge among the people, Allah wants them to search for His signs in the natural phenomena abounding in nature all around them.

19. But in the context of what follows, in this Verse as well as in the next, the Arabic word *ayah* here could as well mean divine revelation. Most Prophets did not come with divine books individually revealed to them. There were many Prophets between Moses and Jesus, but they all followed the Torah revealed to Moses.

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾

39. Yamhoo Allahu ma yashao wayuthbitu waAAindah u ommu alkitabi

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39. Allah obliterates or preserves what He wills. And with Him is the Master Copy of the (or the Original) Book.

وَأِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ
وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

40. Wa-in ma nuriyannaka baAAada allathee naAAaiduhum aw natawaffayannaka fa-innama AAalayka albalaghu waAAalayna alhisabu

40. And whether We let you see part of what We promise them or We cause you to die before that, your responsibility is only the delivery of the divine Message, and it is for Us to call them to account.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعْتَدِلَ
لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾

41. Awa lam yaraw anna na/tee al-arda nanqusuha min atrafiha waAllahu yahkumu la muAAaqqiba li/hukmihi wahuwa sareeAAu alhisabi

41. Do they not see that We are closing in on them from all sides? And Allah judges; His judgment is irrevocable. And He is swift to keeping accounts.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ
وَسَيَعْلَمُ الْكَافِرُ لِمَنْ عُقِبِيَ الدَّارِ ﴿٤٢﴾

42. Waqad makara allatheena min qablihim falillahi almakru jameeAAan yaAAalamu ma taksibu kullu nafsin wasayaAAalamu alkuffaru liman AAuqba alddari

42. And those before them did make plans, but all planning is Allah's.²⁰ He knows what every one earns, and those who suppress the Truth shall come to know for whom the Ultimate Abode is.

20. A man may make a plan for a thing to be done. But that plan will succeed if, and only if, it synchronises with Allah's. In the ultimate analysis, therefore, it is Allah's plan that makes anything happen, and not man's.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

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43. Wayaqoolu allat*heena* kafaroo lasta mursalan qul kafa biAllahi shaheedan baynee wabaynakum waman AAindahu AAilmu alkitab*i*

43. And those who suppress the Truth say, “You are not a Messenger of Allah.” Say, “Allah – and whoever has knowledge of the Book – is a sufficient witness between me and you.”

سُورَةُ إِبْرَاهِيمَ

Chapter 14: Ibrahim (Abraham)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الرَّكَتَبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

1. Alif-lam-ra kitabun anzalnahu ilayka litukhrija alnnasa mina alththulumati ila alnnoori bi-ithni rabbihim ila sirati alAAazeezi alhameedi

1. Alif Lam Ra.¹ A Book that We have revealed to you to bring out mankind, by their Lord's permission, from darknesses towards light – towards the way of the Omnipotent, the Praised One,

1. Refer [study note 2:1](#) as regards such initials appearing at the start of some Qur'aanic Chapters.

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَيُؤْتِي لِّلْكَافِرِينَ مِنْ
عَذَابٍ شَدِيدٍ ﴿٢﴾

2. Allahi allathee lahu ma fee alssamawati wama fee al-ardi wawaylun lilkafireena min AAathabin shadeedin

2. Allah is He to Whom belongs whatever there is in the heavens and the earth. And woe, from severe punishment, unto those who suppress the Truth.

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ
سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ
بَعِيدٍ ﴿٣﴾

3. Allatheena yastahibboona alhayata alddunya AAala al-akhirati wayasuddoona AAan sabeeli Allahi wayabghoonaha AAaiwajan ola-ika fee dalalin baAAeedin

3. Those who love the life of this world more than the Hereafter, and turn people away from Allah's Path and seek perversity² in it. They are in deep delusion.

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2. One could understand non-Muslims seeking faults in the Qur'aan, the only authentic source depicting Allah's Path. But there are many of those who call themselves Muslims, and yet find faults in the divine Book. They say, despite repeated assertions therein to the contrary, that the Book does not have all the necessary explanations. [Refer [study note 12 on Verse 13:19](#).] So the Muslims are busy searching for 'what Allah has missed', in books other than the Qur'aan or are busy concocting their own explanations.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾

4. Wama arsalna min rasoolin illa bilisani qawmihi liyubayyina lahum fayudillu Allahu man yashao wayahdee man yashao wahuwa alAAazezu alhakeemu

4. And We did not send any Messenger with Our Message but in the language of his people, so that he might narrate it to them clearly. Allah then leaves whom He wills to stray away from His Path and He guides whom He wills to His Path. And He is the Omnipotent, the Wise.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَذَكِّرْهُمْ بِآيَاتِنَا ۖ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

5. Walaqad arsalna moosa bi-ayatina an akhrij qawmaka mina alththulumati ila alnnoori wathakkirhum bi-ayyami Allahi inna fee thalika laayatin likulli sabbarin shakoorin

5. And We did certainly send Moses with Our signs, "Bring out your people from the darknesses towards light and remind them of the annals of Allah. Therein indeed are signs for everyone who is patient and grateful."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَدَكُمْ مِنْ آلِ
فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْبِخُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾

6. Wa-ith qala moosa liqawmihi othkuroo niAAamata Allahi AAalaykum ith anjakum min ali firAAawna yasoomoonakum soo-a alAAaathabi wayuthabbihoona abnaakum wayastahyoona nisaakum wafee thalikum balaon min rabbikum AAatheemu

6. And when Moses said to his people, "Remember Allah's favour upon you when He delivered you from Pharaoh's people who had subjected you to severe persecution, and killed your sons and spared your women. And in this there was a great test from your Lord."

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وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

7. Wa-ith taaththana rabbukum la-in shakartum laazeedannakum wala-in kafartum inna AAathabee lashadeedun

7. And when your Lord declared, “If you are grateful, I will certainly give you more. And if you are ungrateful, My punishment is indeed severe.”

وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَنِيٌّ
حَمِيدٌ ﴿٨﴾

8. Waqala moosa in takfuroo antum waman fee al-ardi jameeAAan fa-inna Allaha laghaniyyun hameedun

8. And Moses said, “Even if you are ungrateful – you and those on earth all together – Allah certainly indeed can do without you being grateful to Him. HE is Self-sufficient, Praiseworthy.”

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِن قَبْلِكُمْ قَوْمٌ تُوجُّ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن
بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَعْدِيَّهُمْ فِي
أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا
إِلَيْهِ مُرِيبٍ ﴿٩﴾

9. Alam ya/tikum nabao allatheena min qablikum qawmi noohin waAAadin wathamooda waallatheena min baAAadhim la yaAAalamuhum illa Allahu jaat-hum rusuluhum bialbayyinati faraddoo aydiyahum fee afwahihiim waqaloo inna kafarna bima orsiltum bihi wa-inna lafee shakkin mimma tadAAoonana ilayhi mureebun

9. Have you not heard of those before you – of the people of Noah and AAad and Thamood, and those after them? None knows them but Allah. Their Messengers came to them with clear signs. And they thrust their hands into their mouths in astonishment while witnessing those signs, but said, “We do not believe in the Message that you are sent with, and we are indeed utterly in doubt about what you invite us to.”³

3. Those ancient peoples were astonished to see the miraculous signs Allah’s Messengers had brought to them, and yet they did not believe in the divine Message they had brought! And today’s modern peoples are no better. They too refuse to believe in the divine Message given to them through Allah’s last Prophet, even when He has opened to them a vast reservoir of His infinite knowledge of innumerable miraculous happenings, day in and day out, throughout the universe. Glimpses of these miraculous happenings are shown, inter alia, in TV channels like Discovery Channel, National Geographic, Animal Planet etc. They dismiss these discoveries as just wonderful nature, but refuse to believe in any Intelligent Creator behind their creation.

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قَالَتْ رُسُلُهُمْ أَفِىَ اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيُبَغِّرَ
لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَوِّجَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ
مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأَنْتُمْ بِسُلْطَانٍ مُّبِينٍ



10. Qalat rusuluhum afee Allahi shakkun fatiri alssamawati waal-ardi yadAAookum liyaghfira lakum min thunoobikum wayu-akhkhirakum ila ajalim musamman qaloo in antum illa basharun mithluna tureedoona an tasuddoona AAamma kana yaAAabudu abaona fa/toona bisultanin mubeenin

10. Their Messengers said, “Is there any doubt about Allah, the Maker of the heavens and the earth? He invites you to Him so that He may forgive you your sins and give you time till an appointed term to redeem yourselves.” They said, “You are but mortals like us. You wish to turn us away from what our fathers worshipped. Bring to us then some clear evidence for this.”

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ
مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

11. Qalat lahum rusuluhum in nahnu illa basharun mithlukum walakinna Allaha yamunnu AAala man yashao min AAibadihi wama kana lana an na/tyakum bisultanin illa bi-ithni Allahi waAAala Allahi falyatawakkali almu/minoona

11. Their Messengers said to them, “We are but mortals like you, but Allah bestows His favours upon whom He wills of His worshippers. And we cannot bring you any evidence except by Allah's permission. And in Allah then the believers should have trust.”

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ
مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

12. Wama lana alla natawakkala AAala Allahi waqad hadana subulana walanasbiranna AAala ma athaytumoona waAAala Allahi falyatawakkali almutawakkiloona

12. “And what reason have we that we should have no trust in Allah, when, surely, He has guided us to our paths? And we shall certainly bear your persecution with patience. And those that trust do trust in Allah.”

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وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا
فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾

13. Waqala allatheena kafaroo lirusulihim lanukhrijannakum min ardina aw lataAAoodunna fee millatina faawha ilayhim rabbuhum lanuhlikanna *alththalimeena*

13. And those who suppressed the Truth told their Messengers, “We shall drive you out of our land, or you shall come back into our lifestyle.” Their Lord then revealed to them, “We will destroy the wicked people.”

وَلَنُتَسَكَّنَنَّكُمْ الْأَرْضَ مِّنْ بَعْدِهِمْ ذَٰلِكَ لِمَن خَافَ مَقَامِي وَخَافَ وَعِيدِ



14. Walanuskinannakumu al-arda min baAAadihim *thalika* liman khafa maqamee wakhafa waAAeedi

14. “And We shall certainly settle you in the land after them. This is for him who fears standing in My presence and who fears My warnings.”

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٤﴾

15. Waistafta'oo wakhaba kullu jabbarin AAaneedin

15. And they sought victory and every obstinate tyrant was frustrated.

مِّنْ وَرَآئِهِ جَهَنَّمُ وَيُسْقَىٰ مِن مَّاءٍ صَدِيدٍ ﴿١٥﴾

16. Min wara-ih i jahannamu wayusqa min ma-in sadeedin

16. Behind him [every obstinate tyrant] is Hell waiting to quench his thirst with fetid water.

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ
مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَآئِهِ عَذَابٌ غَلِيظٌ ﴿١٦﴾

17. YatajarraAAuhu wala yakadu yuseeghuu waya/teehee almawtu min kulli makanin wama huwa bimayyitin wamin wara-ih i AAathabun ghaleethun

17. He will sip at it and it will not be easy for him to swallow it. And death will come to him from every quarter, but he shall not die. And further severe punishment shall await just behind him.

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مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَغْمَلُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي
يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الظَّلِيلُ الْبَعِيدُ



18. Mathalu allatheena kafaroo birabbihim aAmaaluhum karamadin ishtaddat bihi alrreehu fee yawmin AAasifin
la yaqdiroona mimma kasaboo AAala shay-in *thalika* huwa alddalalu albaAAeedu

18. Deeds of those who suppress the Truth about their Lord are like ashes on which the wind blows hard on a stormy day. They shall have no power over any thing they earn. This is far too grievous a loss of way.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ
وَيَأْتِ بِخَلْقٍ جَدِيدٍ



19. Alam tara anna Allaha khalaqa alssamawati waal-arda bialhaqqi in yasha/ yuthhibkum waya/ti bikhalqin
jadeedin

19. Do you not see that Allah created the heavens and the earth in Truth? If He wills He will take you off and bring a new creation.⁴

4. The creation of the heavens and the earth could, by no stretch of imagination, be considered purposeless. The purpose, as clarified in [Verse 11:7](#), is to test the human race by making its members His vicegerents on earth. All His creation is, apparently and essentially, to serve that purpose. If any section of the human race proves itself to be incapable of holding on to that high office, it is liable to be replaced by the Almighty Creator with a new generation.

وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ

20. Wama *thalika* AAala Allahi biAAazeezin

20. And this is not at all difficult for Allah!

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ
تَبَعًا فَهَلْ أَنْتُمْ مُّعْتَدُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ
هَدَّيْنَا اللَّهُ لَهْدَيْتُكُمْ سُوءَ عَلَيْنَا آجَرْنَا عَنْهُ آمَ صَبَرْنَا مَا لَنَا مِنْ
مَّحِيصٍ



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21. Wabarazoo lillahi jameeAAan faqala aldduAAafao lillatheena istakbaroo inna kunna lakum tabaAAan fahal antum mughnoona AAanna min AAathabi Allahi min shay-in qaloo law hadana Allahu lahadaynakum sawaon AAalayna ajaziAAana am sabarna ma lana min maheesin

21. And they shall all present themselves before Allah. Then the weak shall say to those who were proud, "We had indeed been your followers. Would you then withstand anything of Allah's punishment from us?" They would say, "If Allah had guided us, we too would have guided you. It is immaterial to us now whether we bewail or be patient. There is no place for us to escape to."

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنَا بِمُصْرِخٍ خِائِي كَفَرْتُمْ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

22. Waqala alshshayitanu lamma qudiya al-amru inna Allaha waAAadakum waAAda alhaqqi wawaAAadtukum faakhlaftukum wama kana liya AAalaykum min sultanin illa an daAAaawtukum faistajabtum lee fala taloomoonee waloomoo anfasakum ma ana bimusrikhikum wama antum bimusrikhiyya innnee kafartu bima ashraktumooni min qablu inna alththalimeena lahum AAathabun aleemun

22. And the Satan shall say after the Judgment is pronounced, "Allah did indeed give you the true promise. And I gave you promises, but failed to keep them. And I had no authority over you except to call you to me, and you obeyed me! So blame me not, but blame yourselves. I cannot be of any help to you now, nor can you be of any help to me. I do indeed deny that you had worshipped me, besides Allah, before." For the wicked people there shall indeed be a painful punishment.

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٢﴾

23. Waodkhila allatheena amanoo waAAamiloo alssalihati jannatin tajree min tahtiha al-anharu khalideena feeha bi-ithni rabbihim tahiyyatuhum feeha salamun

23. And those who believe and do good deeds shall be admitted to gardens beneath which rivers flow. They shall stay eternally therein by their Lord's leave. Their greeting therein shall be, "Peace."

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أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

24. Alam tara kayfa daraba Allahu mathalan kalimatan tayyibatan kashajaratin tayyibatin asluha thabitun wafarAAuha fee alssama/-i

24. Don't you see how Allah exemplifies a good word as a good tree with firm roots and with its branches spread out in the sky.

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٢٥﴾

25. Tu/tee okulaha kulla heenin bi-ithni rabbiha wayadribu Allahu al-amthala lilnansi laAAallahum yatathakkaroonaa

25. Yielding its fruits every season by its Lord's leave? ⁵ And Allah gives examples for the benefit of mankind so that they may ponder and remember.

5. Through this example, we understand that a good word is anything written or spoken that is firmly based on truth and reality. It gives solace to those who hear or read it, and benefits them repeatedly as well. A good example of a good word is the Qur'aan itself. It is firmly based on Truth. It gives solace to those who read and ponder over it. And history is witness to the fact that it has benefited nondescript communities to become the most potent forces on earth – culturally, economically and militarily. This good word has not been seen yielding fruits nowadays as most people listen to it not in order to understand and implement its teachings. They have relegated it to just ritualistic reading.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ
قَرَارٍ ﴿٢٦﴾

26. Wamathalu kalimatin khabeethatin kashajaratin khabeethatin ijtuththat min fawqi al-ardi ma laha min qararin

26. And the example of a bad word is a bad tree which can easily be uprooted from the earth's surface; it has no stability.

يُعَذِّبُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ
الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ
﴿٢٧﴾

27. Yuthabbitu Allahu allatheena amanoo bialqawli alththabiti fee alhayati alddunya wafee al-akhirati wayudillu Allahu alththalimeena wayafAAalu Allahu ma yasha/o

Manzil III: 14: Ibrahim

27. Allah establishes, in the life of this world and in the Hereafter, those who believe in the firm Testament⁶. And Allah leads the wicked persons astray, and Allah does what He wills.

6. The Qur'aan.

﴿أَلَمْ تَر إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ



28. Alam tara ila allatheena baddaloo niAAmata Allahi kufran waahalloo qawmahum dara albawari

28. Have you not seen those who have changed Allah's favour by being ungrateful, and made their people eligible for the abode of ruin?

﴿جَهَنَّمَ يَصْلَوْنَهَا وَيَبِئْسَ الْقَرَارُ

29. Jahannama yaslawnaaha wabi/sa alqararu

29. Hell – they shall burn therein. And a very bad place it is to settle in!

﴿وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّنُوا فَإِنَّ مَصِيرَكُمْ إِلَى



30. WajaAAaloo lillahi andadan liyudilloo AAan sabeelihi qul tamattaAAoo fa-inna maseerakum ila alnnari

30. And they set up rivals to Allah that they may lead people away from His Path. Say, “Enjoy for now! Your destination then shall indeed be to the Fire.”

﴿قُلْ لِّعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا

﴿وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ

31. Qul liAAibadiya allatheena amanoo yuqemoo alssalata wayunfiqoo mimma razaqnahum sirran waAAalaniyatan min qabli an ya/tiya yawmun la bayAAun feehi wala khilalun

31. Tell My subjects who believe that they should establish regular prayer⁷ and spend⁸ out of what We have given them, secretly and openly, before the coming of the day in which there shall be no trading nor any friendly give-and-take.

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7. For the Qur'aanic explanation of the corresponding Arabic term, *aqeemoo alssalata*, refer study notes 2:4 & 2:108.

8. Refer study note 2:5.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ
وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣٢﴾

32. Allahu allathee khalafa alssamawati waal-arda waanzala mina alssama-i maan faakhraja bihi mina alththamarati rizqan lakum wasakhkhara lakumu alfulka litajriya fee alba'hri bi-amrihi wasakhkhara lakumu al-anhara

32. Allah is He Who created the heavens and the earth and sent down water from the sky. Then, with it, He brought forth fruits as sustenance for you. And He made the ship subservient to you, so that it sails on the sea by His command. And He made the rivers serve your needs.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

33. Wasakhkhara lakumu alshshamsa waalqamara da-ibayni wasakhkhara lakumu allayla waalnnahara

33. And He made the sun and the moon – both pursuing their respective courses – serve your needs. And He made the night and the day serve you.

وَعَاتَنُكُمْ مِنْ كُلِّ مَسْأَلَةٍ تَسْأَلُونَ وَإِنْ تَسْأَلُوهُ تَعْتَدُوا نِعْمَتِ
اللَّهِ لَا تُحْصَوْهَا إِنَّ الْإِنْسَانَ لَذَلِيلٌ كَفَّارٌ ﴿٣٤﴾

34. Waatakum min kulli ma saaltumoohu wa-in taAaudoo niAAamata Allahi la tuhsooha inna al-insana lathaloomun kaffarun

34. And He gives you of all that you ask Him. And if you would like to know the number of times Allah favours you, you will not be able to count. Man is indeed very wicked, thankful.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ
أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

35. Wa-ith qala ibraheemu rabbi ijAAal hatha albalada aminan waojnobnee wabaniyya an naAAabuda al-asnama

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35. And when Abraham said, “My Lord! Make this a city⁹ of peace. And save me and my sons from worshipping idols.”

9. Makkah.

رَبِّ إِئْهَنْ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِ فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي
فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

36. Rabbi innahunna adlalna katheeran mina alnnasi faman tabiAAanee fa-innahu minnee waman AAasanee fa-innaka ghafoorun raheemun

36. “My Lord! They have indeed led many of mankind astray. The one, then, that follows me, is indeed of me. And as for the one that disobeys me, You indeed arc Forgiving, Merciful.”

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
رَبَّنَا لِتَقْبِلُوا أَلْصَلَاةَ فَاجْعَلْ أَفْعِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَأَرْزُقْهُمْ مِّنَ
الْأَمْزَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

37. Rabbana innee askantu min thurriyyatee biwadin ghayri thee zarAAin AAinda baytika almuharرامي rabbana liyuqeemoo alssalata faijAAal af-idatan mina alnnasi tahwee ilayhim waorzuqhum mina alththamarati laAAaallahum yashkuroona

37. “O our Lord! I have indeed inhabited some of my offspring in an uncultivable valley near Your Sacred House, our Lord, that they may establish regular prayer there. Hence make some people come and settle near them, and provide them with fruits that they may be grateful.”¹⁰

10. Allah Almighty thus informs us that some members of Abraham’s family were the first settlers of Makkah.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

38. Rabbana innaka taAAlamu ma nukhfee wama nuAAlinu wama yakhfa AAala Allahi min shay-in fee al-ardi wala fee alssama/-i

38. “O our Lord! You do indeed know what we hide and what we do not. And nothing in the earth or in the heaven above is hidden from Allah.”

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الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ
إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

39. Alhamdu lillahi allathee wahaba lee AAala alkibari ismaAAeela wa-ishaqa inna rabbee lasameeAAu aldduAAa/-i

39. “Praise to Allah, Who has given me, in old age, Ishmael and Isaac. My Lord does indeed hear the prayer.”

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾

40. Rabbi ijAAalnee muqeema alssalati wamin thurriyyatee rabbana wtaqabbal duAAa/-i

40. “My Lord! Inspire me to establish regular prayer and inspire those from my offspring too. And, O our Lord, accept my prayer!”

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

41. Rabbana ighfir lee waliwalidayya walilmu/mineena yawma yaqoomu alhisabu

41. “O our Lord! Pardon me, my parents and the believers on the Day of Accounting!”

وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلاً عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ
تَشْخُصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾

42. Wala tahsabanna Allaha ghafileen AAamma yaAAamalu alththalimoona innama yu-akhkhiruhum liyawmin tashkhasu feehi al-absaru

42. And do not think that Allah is unaware of what the wicked people do. He does but give them respite till the day when the eyes shall get transfixed,

مُهْطِعِينَ مُقْنِعِينَ رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾

43. MuhriAAeena muqniAAee ruoosihim la yartaddu ilayhim tarfuhum waaf-idatuhum hawa/on

43. Hurrying on in fear, their heads upraised – not glancing at themselves – and their hearts vacant.

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وَأَنْذِرِ النَّاسَ يَوْمَ بَأْسِهِمْ أَلْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِلَى
أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ ۖ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ
مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٤﴾

44. Waanthiri alnnasa yawma ya/teehimu alAAathabu fayaqoolu allatheena thalamoo rabbana akhkhirna ila ajalin qareebin nujib daAAawataka wanattabiAAi alrrusula awa lam takoonoo aqsamtum min qablu ma lakum min zawalin

44. And warn people of the Day when the punishment shall come to them. Then those who were wicked will say, "O our Lord! Give us respite for a short term to enable us to respond to Your call and follow the Messengers." Did you not swear before that you shall have no downfall?

وَسَكَنْتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ
كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾

45. Wasakantum fee masakini allatheena thalamoo anfusahum watabayyana lakum kayfa faAAalna bihim wadarabna lakumu al-amthala

45. And you had lived where those, who had transgressed against themselves, lived. And it was clear to you how We had dealt with them. And We had given you examples.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ
مِنْهُ الْجِبَالُ ﴿٤٦﴾

46. Waqad makaroo makrahum waAAinda Allahi makruhum wa-in kana makruhum litazoola minhu aljibalu

46. And they did plan their plan. But their plan is with Allah, though their plan was such that the mountains could come down thereby.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾

47. Fala tahsabanna Allaha mukhlifa waAAadihi rusulahu inna Allaha AAazeezun thoo intiqamin

47. Think not then that Allah is one to fail in His promise to His Messengers. Allah is indeed Omnipotent and has the power to give a fitting retribution.

Manzil III: 14: Ibrahim

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ



48. Yawma tubaddalu al-arḍu ghayra al-arḍi waalssamawatu wabarazoo lillahi alwahidi alqahhari

48. On the Day when the earth shall be changed into a different earth – and the heavens too!
And they shall present themselves before Allah, the One, the Almighty.

وَنَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾

49. Watara almujrimeena yawma-ithin muqarraneena fee al-asfadi

49. And you will see the sinners on that day bound together in chains.

سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعْشَىٰ وُجُوهُهُمْ النَّارُ ﴿٥٠﴾

50. Sarabeeluhum min qatranin wataghsha wujoohahumu annaru

50. Their dresses made of tar and the fire covering their faces.

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾

51. Liyajziya Allahu kulla nafsin ma kasabat inna Allaha sareeAAu alhisabi

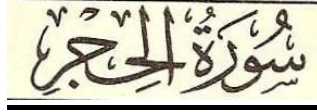
51. That Allah may repay everyone for what it earned. Allah is indeed quick in keeping accounts.

هَٰذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ ۖ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ

أُولَٰئِكَ الْأَنْبِيَا ۚ ﴿٥٢﴾

52. Hatha balaghun lilnnasi waliyuntharoo bihi waliyaAAalamoo annama huwa ilahun wahidun waliyaththakkara oloo al-albabi

52. This (Qur'aan) is a sufficient and eloquent exposition of the divine Message for the people that they may be warned thereby, that they may know that He is the One and Only Being worthy of being worshipped, and those endowed with insight may remember it and remind other people about it.



Chapter 15: Al-Hijr (The Rock)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرْءَانٍ مُبِينٍ ﴿١﴾

1. Alif-lam-ra tilka ayatu alkitabi waqur-anin mubeenin

1. Alif Lam Ra.¹ These are Verses of the Book and it is a clear Qur'aan (Reader).

1. Refer [study note 2:1](#) (Chapter 2) regarding such initial letters at the beginning of some Qur'aanic Chapters.

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾

2. Rubama yawaddu allatheena kafaroo law kanoo muslimena

2. Those who suppress the Truth shall frequently wish that they had been Muslims (submitters to divine Will).²

2. The suppressors of Truth shall so wish while suffering in Hell.

ذَرُّهُمْ يَا كُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾

3. Tharhum ya kuloo wayatamattaAAoo wayulhihimu al-amalu fasawfa yaAAalamoonaa

3. Leave them free to eat and enjoy, and let desire distract them. They will soon know.

Manzil III: 15: Hijr

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ﴿٤﴾

4. Wama ahlakna min qaryatin illa walaha kitabun maAAaloomun

4. And never did We destroy any population, but only when it had reached its known destiny.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَجِرُّونَ ﴿٥﴾

5. Ma tasbiqu min ommatin ajalaha wama yasta/khiroona

5. No people can prepone their end nor can they postpone it.

وَقَالُوا يَتَّبِعُهَا الَّذِي نَزَّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾

6. Waqaloo ya ayyuha allathee nuzzila AAalayhi alththikru innaka lamajnoonun

6. And they say, "O you to whom the Reminder (Qur'aan) has been revealed! You are indeed mad."

لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾

7. Law ma ta/teena bialmala-ikati in kunta mina alssadiqeena

7. "Why do you not bring to us the angels if what you claim is true?"

مَا نُنْزِلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾

8. Ma nunazzilu almala-ikata illa bialhaqqi wama kanoo ithan munthareena

8. We do not send the angels but only when necessary (to destroy wicked persons, for instance), and then they would not be given any respite.

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إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

9. Inna nahnu nazzalna alththikra wa-inna lahu lahafithoona

9. Indeed, We have sent down the Reminder (Qur'aan) and indeed We are most certainly guardians to it.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ﴿١٠﴾

10. Walaqad arsalna min qablika fee shiyaAAi al-awwaleena

10. And We did certainly send Messengers, before you, among the earlier generations.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

11. Wama ya/teehim min rasoolin illa kanoo bihi yastahzi-oona

11. And never did a Messenger come to them but they mocked him.

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

12. Kathalika naslukuhi fee quloobi almujrimeena

12. Thus do We make it (making a mockery of a Messenger) enter the hearts of the sinners.

لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

13. La yu/minoona bihi waqad khalat sunnatu al-awwaleena

13. They believe not in it (the divine Message brought by the Messenger), just as the earlier peoples, that passed away, did not believe (in the divine Messages brought to them by Messengers sent to them).

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وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

14. Walaw fatahna AAalayhim baban mina alssama-i fathhalloo feehee yaAarujoona

14. And they won't believe, even if We open to them a gateway into the sky above, and they keep on ascending thereinto.

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾

15. Laqaloo innama sukkirat absaruna bal nahnu qawmun mashooroonaa

15. They would still only say, "Our sights are dazed. Nay, we are a people bewitched!"

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾

16. Walaqad jaAAalna fee alssama-i buroojan wazayyannaha lilnathireena

16. And certainly We have made constellations in the skies above and We have made it look beautiful for the beholders.

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَآنٍ رَّجِيمٍ ﴿١٧﴾

17. Wahafithnaha min kulli shaytanin rajeemin

17. And We have guarded it against every accursed Satan.

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾

18. Illa mani istaraqa alssamAAa faatbaAAahu shihabun mubeenun

18. Except that a visible flame follows the one that manages to steal a celestial secret.³

3. Verses 14 to 18 herein above seem to foretell modern man's forays into outer space and powerful telescopes like the Hubble space telescope, which is taking breathtaking pictures of star constellations and other innumerable wonders of the Universe. These Verses point out to the sad fact that despite Allah

Manzil III: 15: Hijr

facilitating mankind to have this knowledge about the mind-boggling workmanship of His, most men still have no belief in the Creator as He is depicted in the Qur'aan. As regards a visible flame following a satanic person stealing a secret, we are aware of some ventures into space meeting fiery ends. Maybe, those were examples of astronauts persisting in their atheistic ways despite being witnesses to divine wonders.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ



19. Waal-arda madadnaha waalqayna feeha rawasiya waanbatna feeha min kulli shay-in mawzoonin

19. And We have spread out the earth and cast⁴ mountains into it. And We have caused every appropriate thing to grow in it.

4. Science does not yet seem to have come to definite conclusions about the formation of mountains. And this word used here appears to suggest that mountains were thrown or bombarded on to the surface of the earth from outer space. Maybe, eons ago, during the formation of the earth, parts from an exploding star impounded the earth and the mountains were formed. Remember that mountains have deep roots inside the earth. Otherwise they should be flattened out because of the tremendous speed at which the earth rotates.

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾

20. WajaAAalna lakum feeha maAAayisha waman lastum lahu biraziqeena

20. And We have created in it means of subsistence for you, and for him whom you do not provide for.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ



21. Wa-in min shay-in illa AAindana khaza-inuhu wama nunazziluhu illa biqadarin maAAaloomin

21. And there is nothing of which We do not have treasures with us. And We do not send it down but in a measured quantity.

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وَأَرْسَلْنَا الرِّيحَ لَوَافِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ
وَمَا أَنتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

22. Waarsalna alrriyaha lawaqiha faanzalna mina alssama-i maan faasqaynakumooHu wama antum lahu bikhazineena

22. And We send the winds that facilitate pollination⁵, and then send down water from the sky for you to drink. And it is not in your power to store it up.

5. The light pollen grains from a flower get carried by the wind and then get deposited on the stigma, resulting in fertilization.

وَأِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

23. Wa-inna lanahnu nuhyee wanumeetu wanahnu alwarithoona

23. And indeed it is We Who give life and cause death. And We are the heirs⁶.

6. Mankind is given just temporary (and only apparent) sway and material possessions on earth. Everything then gets returned to divine Dominion.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾

24. Walaqad AAalimna almustaqdimeena minkum walaqad AAalimna almusta/khireena

24. And We do certainly know those of you who have preceded and We do certainly know those who would follow.

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

25. Wa-inna rabbaka huwa yahshuruhum innahu hakeemun AAaleemun

25. And your Lord will indeed gather them together. He is indeed Wise, Knowledgeable.

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وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾

26. Walaqad khalaqna al-insana min salsalin min hama-in masnoonin

26. And certainly We created man of clay, of moulded mud.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

27. Waaljanna khalaqnahu min qablu min nari alssamoomi

27. And the jinn We created before, of radiating fire.⁷

7. From Verses 26 and 27 above, we learn, in the light of modern-day knowledge:

- Human beings are made of matter.
 - Jinn are made of energy radiating from fire. They cannot therefore normally be seen by human beings.
 - Jinn were created before humans.
-

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ

﴿٢٨﴾

28. Wa-ith qala rabbuka lilmala-ikati innee khaliqun basharan min salsalin min hama-in masnoonin

28. And your Lord said to the angels, “I am going to create a man of clay, of moulded mud.”

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾

29. Fa-itha sawwaytuhu wanafakhtu feehi min roohee faqaAAoo lahu sajjideena

29. “So when I give him a proper form and breathe into him of My *Rooh*⁸, get down to your knees prostrating⁹.”

8. Verse 17:85 informs us that the *Rooh* is a command of the Lord. The Verse also informs that Man has been given but little knowledge.

Manzil III: 15: Hijr

9. Refer [study notes 2:27 and 2:28](#) (Chapter 2) in this context.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

30. Fasajada almala-ikatu kulluhum ajmaAAoona

30. So the angels prostrated – all of them together.

إِلَّا إِبْلِيسَ أَبَىٰ أَن يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

31. Illa ibleesa aba an yakoon maAAa alssajideena

31. Except Iblees¹⁰ – he refused to be with those who prostrated.

10. In verse 18:50, Iblees has been described as a Jinni.

قَالَ يَا إِبْلِيسُ مَا لَكَ لَا تَكُونُ مَعَ السَّاجِدِينَ ﴿٣٢﴾

32. Qala ya iblesu ma laka alla takoon maAAa alssajideena

32. Allah asked, “O Iblees! What excuses have you that you are not with those who prostrated?”

قَالَ لَمْ أَكُن لِّالسُّجْدَةِ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَلٍ مِّنْ حَمَإٍ
مَّسْنُونٍ ﴿٣٣﴾

33. Qala lam akun li-asjuda libasharin khalaqtahu min salsalin min hama-in masnoonin

33. Iblees said, “I am not the one to prostrate to a man whom You have created of clay, of moulded mud.”

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾

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34. Qala faokhruj minha fa-innaka rajeemun

34. Allah said, "Then get out of here! You are indeed damned."

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾

35. Wa-inna AAalayka allaAAanata ila yawmi alddeeni

35. "And indeed the curse is on you till the Judgment Day."

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

36. Qala rabbi faanthirnee ila yawmi yubAAathoona

36. He said, "My Lord! Then give me respite till the time when they are raised."

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

37. Qala fa-innaka mina almunthareena

37. Allah said, "You are granted the respite"

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

38. Ila yawmi alwaqti almaAAaloomi

38. "For the appointed period."

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ
وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾

39. Qala rabbi bima aghwaytanee laozayyinanna lahum fee al-ardi walaoghwiyanannahum ajmaAAeena

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39. He said, “My Lord! As You have made me deviate from the right way, I will certainly keep them enthralled in the earth, and I will certainly cause them all to deviate”

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٤٠﴾

40. Illa AAibadaka minhumu almukhlaseena

40. “Except for those among them who worship you devotedly and exclusively.”

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

41. Qala hatha siratun AAalayya mustaqeemun

41. Allah said, “This is the Path that leads straight to Me.”

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

42. Inna AAibadee laysa laka AAalayhim sultanun illa mani ittabaAAaka mina alghaweena

42. “Indeed, you shall have no power over My subjects, except those who follow you in deviating from the right way.”

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

43. Wa-inna jahannama lamawAAaiduhum ajmaAAeena

43. And indeed Hell is the place promised to them all.

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿٤٤﴾

44. Laha sabAAatu abwabin likulli babin minhum juz-on maqsoomun

44. It has seven gates assigned separately to separate sections of them.

Manzil III: 15: Hijr

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

45. Inna almuttaqeena fee jannatin waAuyoonin

45. And those who fear Allah shall indeed be in gardens and fountains.

أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ ﴿٤٦﴾

46. Odkhulooha bisalamin amineena

46. They shall enter there in peace and security.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ

﴿٤٧﴾

47. WanazaAAana ma fee sudoorihim min ghillin ikhwanan AAala sururin mutaqabileena

47. And We will clean their hearts of any rancour. They shall be on couches face to face as brethren.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

48. La yamassuhum feeha nasabun wama hum minha bimukhrajeena

48 They shall not have to suffer any fatigue therein, nor shall they be ever ejected from it.

﴿٤٩﴾ نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

49. Nabbi/ AAibadee annee ana alghafooru alraheemu

49. Inform my subjects that I am the Forgiver, the Merciful.

Manzil III: 15: Hijr

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

50. Waanna AAathabee huwa alAAathabu al-aleemu

50 And that My punishment is the painful one.

وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

51. Wanabbi/hum AAan dayfi ibraheema

51. And tell them about Abraham's guests.

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾

52. Ith dakhloo AAalayhi faqaloo salaman qala inna minkum wajiloona

52. When they came to him and greeted, "Peace!" He said, "We are indeed apprehensive of you."

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾

53. Qaloo la tawjal inna nubashshiruka bighulamin AAaleemin

53. They said, "Be not afraid! We do indeed give you the good news of a learned son."

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾

54. Qala abashshartumoonee AAala an massaniya alkibaru fabima tubashshiroomi

54. He said, "Do you give me the good news when old age has come upon me? What kind of good news is this that you give me?"

Manzil III: 15: Hijr

قَالُوا بَشِّرْ نَدَكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ ﴿٥٥﴾

55. Qaloo bashsharnaka bialhaqqi fala takun mina alqaniteena

55. They said, “There is truth in the good news We give you! So be not of those who despair.

قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

﴿٥٦﴾

56. Qala waman yaqnatu min rahmati rabbihi illa alddalloona

56. He said, “And who would despair of the Mercy of his Lord but the wicked ones?”

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

57. Qala fama kharbukum ayyuha almursaloona

57. He said, “What is your mission then, O Messengers?”

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾

58. Qaloo inna orsilna ila qawmin mujrimeena

58. They said, “We have indeed been sent towards a sinning people.”

إِلَّا عَالِ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾

59. Illa ala loorin inna lamunajjoohum ajmaAAeena

59. “Excepting Lot's family, all of whom We certainly will save.”

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إِلَّا أَمْرَاتَهُ قَدَرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿١٠﴾

60. Illa imraatahu qaddarna innaha lamina alghabireena

60. “But not his wife. We ordained that she shall indeed be of those who remain behind.”

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿١١﴾

61. Falamma jaa ala loorin almursaloona

61. So when the Messengers came to Lot's family,

قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ﴿١٢﴾

62. Qala innakum qawmun munkaroon

62. He said, “You indeed are strangers.”

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿١٣﴾

63. Qaloo bal ji/naka bima kanoo feehi yamtaroon

63. They said, “But we have come to you with that about which they had doubts.”

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿١٤﴾

64. Waataynaka bialhaqqi wa-inna lasadiqoon

64 “And we have come to you with the authority, and what we say is most certainly the truth.”

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فَاسْرِ بِأَهْلِكَ بِقُطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿١٥﴾

65. Faasri bi-ahlika biqirAAin mina allayli waittabiAA adbarahum wala yaltafit minkum ahadun waimdoo haythu tu/maroona

65. "So leave this place with members of your family in a part of the night and you yourself follow their rear. And let not any one of you turn around, and proceed whither you are commanded."

وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿١٦﴾

66. Waqadayna ilayhi thalika al-amra anna dabira haola-i maqtooAAun musbiheena

66. And We declared to him this decree, that the roots of these (people left behind) shall be cut off by the morning.

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿١٧﴾

67. Wajaa ahlu almadeenati yastabshiroona

67. And the people of the town came to him rejoicing.

قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿١٨﴾

68. Qala inna haola-i dayfee fala tafdahooni

68. He said, "These are my guests! Disgrace me not."

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿١٩﴾

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69. Waittaqoo Allaha wala tukhzooni

69. “And fear Allah and do not put me to shame.”

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾

70. Qaloo awa lam nanhaka AAani alAAalameena

70 They said, “Have we not prohibited you from meddling with other people’s matters?”

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾

71. Qala haola-i banatee in kuntum faAAileena

71. He said, “Here are my daughters, if you have to do it.”¹¹

11. What Lot tried to tell his people is that Allah Almighty has designed mankind to be heterosexual in nature. Their homosexuality was a wicked perversity that Satan induced in them as a futile attempt to defeat the divine plan. Lot’s offer of his daughters here has to be read in that context. His people were so steeped in the vice of homosexuality that Lot’s offer served the purpose only of highlighting the perverse behaviour of his people. They were not inclined even to look at the daughters. This perverse tendency in some people is sought to be accepted and legalized by modern societies now! Such modern people may not get totally annihilated now as Lot’s people were for their sin as they live in mixed societies, but they may not escape the intensely more painful punishment in the Hereafter.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾

72. LaAAamruka innahum lafee sakratihim yaAAamaHoona

72. By your life! They were wandering blindly in their intoxication.

فَأَخَذَتْهُمْ الصَّبْحَةُ مُشْرِقِينَ ﴿٧٣﴾

73. Faakhathat-humu alssayhatu mushriqeena

73. Then, at sunrise, the terribly rumbling sound struck them.

Manzil III: 15: Hijr

فَجَعَلْنَا عَلَيْهِهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾

74. FajaAAalna AAaliyaha safilaha waamtarna AAalayhim hijaratan min sijjeelin

74. We turned the place upside down, and rained stones of baked clay upon the people.

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾

75. Inna fee *thalika laayatin* lilmutawassimeena

75. In this indeed are signs for those with insight.

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾

76. Wa-innaha labisabeelin muqeemin

76. And indeed it is located on an established road.¹²

12. Watch the YouTube videos: The Physical remains of Sodom and Gomorrah - [Part 1](#) & [Part 2](#).

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

77. Inna fee *thalika laayatan* lilmu/mineena

77. Indeed there is a sign in this for the believers.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٨﴾

78. Wa-in kana as-habu al-aykati lathalimeena

78. And the dwellers of the wood¹³ too were most wicked.

13. One of the pre-historic peoples about whom some more details are given in Verses 26:176 to 26:191. Shu'aib was the Prophet sent to them.

Manzil III: 15: Hijr

فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُبِينٍ ﴿٧٩﴾

79. Faintaqamna minhum wa-innahuma labi-imamin mubeenin

79. So We avenged them, and they are both¹⁴, indeed, on an open road.

14. I.e., the remains of the dwellings of the people of Lot and of the people of the wood. Refer note 12 above.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

80. Walaqad kaththaba as-habu alhijri almursaleena

80. And the dwellers of the Rock¹⁵ did certainly reject the Messengers.

15. From Verse 82 below we learn that these people built their houses in the mountains. [Verse 7:74](#) (Manzil II) informs us that the people of AAad had built their houses in the mountains. It's likely therefore that the AAad and the dwellers of the Rock were the same people.

وَعَاتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

81. Waataynahum ayatina fakanoo AAanha muAArideena

81. And We gave them Our Verses/signs, but they turned away from them.¹⁶

16. Just as the modern-day Muslims have turned away from the Qur'aan.

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾

82. Wakanoo yan/hitoona mina aljibali buyootan amineena

82. And they were wont to hew houses in the mountains for security.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

83. Faakhathat-humu alssayhatu musbiheena

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83. So the terribly rumbling sound¹⁷ seized them in the morning.

17. Refer study note 15 under [Verse 11.67](#) (Manzil II).

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

84. Fama aghna AAanhum ma kanoo yaksiboona

84. And what they earned availed them not.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ﴿٨٥﴾
فَأَصْفَحْ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

85. Wama khalaqna alssamawati waal-arda wama baynahuma illa bialhaqqi wa-inna alssaAAata laatiyatun faisfah alssafha aljameela

85. And We did not create the heavens and the earth and what is between them, but by due authority. And the Hour is most surely going to come. So fogive things – those that are forgivable.¹⁸

18. Human beings are Allah's representatives on earth. And Allah is Gracious and Merciful. They should therefore reflect those divine attributes in their deeds here. A human being is not entitled to punish another, just because the latter would not believe in Islam. Allah will deal with such people on the Judgment Day, which is bound to come. Those who are given authority over other people on this earth ought to exercise their authority only in such cases where any inaction on their part could raise law and order problems here.

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿٨٦﴾

86. Inna rabbaka huwa alkhallaqu alAAaleemu

86. Your Lord is indeed the Knowledgeable Creator of all things.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾

87. Walaqad ataynaka sabAAan mina almathanee waalqur-ana alAAatheema

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87. And certainly We have given you seven of the repeated Verses¹⁹ and the Glorious Qur'aan.

19. The word 'Verses' is not specifically mentioned in the Arabic text. It is the general interpretation of what 'seven of the repeated' means. And the seven Verses that are often recited are obviously those of the opening chapter Al-Fatiha of the Qur'aan. The Shia sect interprets the 'seven' to be seven of their Imams. But their claim has no merit (refer Appendix 3).

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ
وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

88. La tamuddanna AAaynayka ila ma mattaAAana bihi azwaja minhum wala tahzan AAalayhim waikhfid janahaka lilmu/mineena

88. Pine not for that which We have given some of them to enjoy, nor grieve for them. And be kind to the believers.

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

89. Waqul innee ana alnnat/heeru almubeenu

89. And say, "I am indeed the plain warner."

كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾

90. Kama anzalna AAala almuqtasimeena

90. It is as though what We have sent down is on those who make divisions therein.

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

91. Allatheena jaAAaloo alqur-ana AAaideena

91. Those that tear the Qur'aan into shreds.²⁰

Manzil III: 15: Hijr

20. The Qur'aan speaks here about most of mankind in today's world. The majority of the world population today is non-Muslim. They have little regard for the Qur'aan. But the tragic fact is that most of the Muslims too treat the Qur'aan as a thing of no consequence in their lives. They have fallen into the habit of reading it just ritualistically, without trying to understand what they read. And even those who read it with some understanding allow themselves to be led astray by extraneous human-influenced sources and deviate from the plain meanings of the Qur'aanic words. These 'learned' people are wont to give the words meanings that suit them, and thus divisions have occurred within those who 'understand' the Qur'aan. Then there are those who abide by what a part of the Qur'aan says, but do not abide by another part of it. Some may offer the ritual prayers, but may consider fasting for a month too difficult for them.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

92. Fawarabbika lanas-alannahum ajmaAAeena

92. And, by your Lord, We shall certainly question them all

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

93. AAamma kanoo yaAAamaloona

93. As to what they did!

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

94. FaisdaAA bima tu/maru waaAAarid AAani almushrikeena

94. Declare then openly what you are commanded with, and turn away from the polytheists.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

95. Inna kafaynaka almustahzi-eena

95. We shall certainly provide you sufficient protection against those who scoff.

Manzil III: 15: Hijr

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

96. Allatheena yajAAaloona maAAa Allahi ilahan akhara fasawfa yaAAalamoona

96. Those who worship others besides Allah. They shall soon know their folly!

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾

97. Walaqad naAAalamu annaka yadeequ sadruka bima yaqooloona

97. And We do know that your (Prophet's) heart is distressed at what they say.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾

98. Fasabbi/h bi/hamdi rabbika wakun mina alssajideena

98. Hymn then the praise of your Lord, and be of those who prostrate to Him.

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

99. WaoAAbud rabbaka hatta ya/tiyaka alyaqeenu

99. And worship your Lord until there comes to you that certain composure.²¹

21. Refer in this context to the Prophet's distress mentioned in Verse 97 above.

سُورَةُ النَّحْلِ

Chapter 16: An-Nahl (The Bee)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾

1. Ata amru Allahi fala tastaAAjilooHu subhanahu wataAAala AAamma yushrikoona

1. Allah's command is already issued! So, hasten it not.¹ Glorified and highly exalted is He above what they worship besides Him.

1. Relating this Verse to our present-day circumstances, we do often apparently see that an oppressor gets away with his oppression. He does not get immediate punishment. Allah tells us here, in this circumstance, that He is very much aware of the oppression done. And, in His scheme of things, He knows that appropriate action in respect of the oppression is already taken at a fixed point of time in the future. Man viz-a-viz the Creator, time is a relative term. A future event for man is an accomplished thing for the Creator. Allah gives enough opportunities to man for reform before He strikes.

يُنْزِلُ الْمَلَكَاتِ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

2. Yunazzilu almala-ikata bialrroohi min amrihi AAala man yashao min AAibadihi an anthi-roo annahu la ilaha illa ana faittaqooni

2. He sends down the angels, on whom He pleases of His subjects, with the inspiration of His command: "Give the warning that there is no god but Me, and so fear Me."

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾

3. Khalaqa alssamawati waal-arda bialhaqqi taAAala AAamma yushrikoona

Manzil III: 16: Nahl

3. He has created the heavens and the earth with the Truth and due Authority. He is far too high and exalted above what they worship besides Him.

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٤﴾

4. Khalafa al-insana min nutfatin fa-itha huwa khaseemun mubeenun

4. He (Allah) created man from tiny fertilized ovum. And, lo, he has become an open adversary!

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾

5. Waal-anAAama khalaqaha lakum feeha dif-on wamanafiAAu waminha ta-kuloona

5. And He created the cattle. You get from them warm clothing and other benefits. And from them you get meat to eat.

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾

6. Walakum feeha jamalun heena tureehoona waheena tasrahoona

6. And you feel good when you drive them back home, and when you send them out to pasture.

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾

7. Watahmilu athqalakum ila baladin lam takoonoo baligheehi illa bishiqqi al-anfusi inna rabbakum laraofun raheemun

7. And they carry your heavy loads to lands you could not reach but with much difficulty. Your Lord is indeed Kind, Merciful.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾



8. Waalkhayla waalbighala waalhameera litarkabooha wazeenatan wayakhluqu ma la taAlamoona

Manzil III: 16: Nahl

8. And horses, mules and asses for you to ride upon and as assets, and He creates what you do not know.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايِزٌ وَلَوْ شَاءَ لَهَدَّيْكُمْ أَجْمَعِينَ ﴿٩﴾

9. WaAAala Allahi qasdu alssabeeli waminha ja-irun walaw shaa lahadakum ajmaAAeena

9. And upon Allah is the determination of the Path and the deviations from it. And if He had so willed He would have certainly guided you all.²

2. Allah has given man the freedom to choose. It is in exercise of this freedom, that he chooses the right or the wrong path, despite His warning him plainly the consequences of following the wrong path.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ
فِيهِ تُسِيمُونَ ﴿١٠﴾

10. Huwa allathee anzala mina alssama-i maan lakum minhu sharabun waminhu shajarun feehi tuseemoona

10. He it is Who sends down water from the sky. You drink thereof, and there from you get the shrubbery upon which you let your cattle graze.

يُثْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ
كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

11. Yunbitu lakum bihi alzzarAAa waalzzaytoona waalInnakheela waal-aAAanaba wamin kulli alththamarati inna fee *thalika* laayatan liqawmin yatafakkaroona

11. He causes the green cultivated fields, the olives, the palm trees, the grapes and all kinds of fruits to grow for you thereby. There is indeed a sign in this for a people who think.

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهٖ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

12. Wasakhhara lakumu allayla waalInnahara waalshshamsa waalqamara waalInnujoomu musakhhkharatun bi-amrihi inna fee *thalika* laayatin liqawmin yaAAqiloona

Manzil III: 16: Nahl

12. And He has made the night, the day, the sun and the moon to work for you. And the stars are made subservient by His command. There are indeed signs in this for a people who ponder.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ

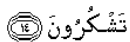


13. Wama *tharaa* lakum fee al-*ardi* mukhtalifan alwanuhu inna fee *thalika* laayatan liqawmin *yaththakkaroon*a

13. And what He has created on the earth are of different hues and colours. There is a sign in this for a people who reflect.³

3. Allah Almighty did thus inculcate the urge to think deeply over His creations mentioned in Verses 11 to 13 here. Those Muslim thinkers laid the foundation for the scientific renaissance that brought about the proliferation of modern-day knowledge. But now the Muslims have long since ceased to be the torch-bearers. They have relegated the Qur'aan to just ritual reading, and have thus become the back-benchers in modern-day societies.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِنَآكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوهُ مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ



14. Wahuwa *allathee* sakhkhara alba*h*ra lita*k*uloo minhu la*h*man tariyyan watastakhrijoo minhu *h*ilyatan talbasoonaha watara alfulka mawakhira feehee walitabtaghoo min fad*l*ihi walaAaallakum tashkuroona

14. And He it is Who has made the sea subservient so that you may eat fresh flesh from it and bring out of it jewels you wear. And you see the ships cut through it so that you might seek His bounty and be thankful.

وَالْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ



15. Waalqa fee al-*ardi* rawasiya an tameeda bikum waanharan wasubulan laAaallakum tahtadoona

15. And He has cast firm anchors [mountains] in the earth lest it should shake with you.⁴ And rivers and roads, that you may find your way.

Manzil III: 16: Nahl

4. The use of the word *alqa* (has cast/thrown) here is significant. It is as if the mountains were thrown into the earth from outside. Maybe, in the distant past during the formation of the earth, large meteoroids generated from a destroyed star hit the earth. The mountains have their bases dug deep down into the earth.

وَعَلَّمَتِ وَيَالْتَجِمُ هُمْ يَهْتَدُونَ ﴿١٦﴾

16. WaAAalamatin wabialnnajmi hum yahtadoona

16. And they find their way by landmarks and the stars.

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

17. Afaman yakhluqu kaman la yakhluqu afala tathakkaroon

17. Is He then Who creates like the one who does not? Do you not then reflect?

وَأَن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ

﴿١٨﴾

18. Wa-in taAAuddoo niAAamata Allahi la tuhsooha inna Allaha laghafoorun raheemun

18. And if you would count Allah's favours, you won't be able to do it. Allah is certainly indeed Forgiving, Merciful.

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿١٩﴾

19. WaAllahu yaAAalamu ma tusirroona wama tuAAlinoona

19. And Allah knows what you conceal and what you do openly.

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

20. Waallatheena yadAAoona min dooni Allahi la yakhluqoona shay-an wahum yukhlaqoona

20. And those, whom they pray to besides Allah, have not created anything; they are themselves created!

Manzil III: 16: Nahl

أَمْوَاتٌ غَيْرٌ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

21. Amwatun ghayru ahya-in wama yashAAuroona ayyana yubAAathoona

21. They are dead – not living – and they know not when they shall be raised.

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ
وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

22. Ilahukum ilahun wahidun faallatheena la yu/minoona bial-akhirati quloobuhum munkiratun wahum mustakbiroona

22. The object of your worship is Allah, the One and Only! And those, who do not believe in the Hereafter, are defiant in their hearts, and arrogant.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا
يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

23. La jarama anna Allaha yaAAlamu ma yusirroona wama yuAAlinoona innahu la yuhibbu almustakbiirena

23. Allah does indeed, without doubt, know what they hide and what they declare. He does not, indeed, love those who are arrogant.

وَإِذَا قِيلَ لَهُمْ مَّاذَا أُنْزِلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾

24. Wa-itha qeela lahum matha anzala rabbukum qaloo asateeru al-awwaleena

24. And when they are asked, “What is it that your Lord has sent down?” They say, “Stories of the ancients.”

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ
يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ ﴿٢٥﴾

25. Liyahmiloo awzarahum kamilatan yawma alqiyamati wamin awzari allatheena yudilloonahum bighayri AAilmin ala saa ma yaziroona

Manzil III: 16: Nahl

25. By saying so they are going to bear not only their own entire burdens on the day of Resurrection, but also of the burdens of those whom they led astray with misinformation. Is it not too bad what they bear?

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ
عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

26. Qad makara allatheena min qablihim faata Allahu bunyanahum mina alqawaAAai di fakharra AAalayhimu alssaqufu min fawqihim waatahumu alAAathabu min haythu la yashAAuroona

26. Those before them plotted. But Allah struck their edifice at its foundations, so that the roof fell down on them from above them. And the punishment came to them from whence they knew not.

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ
فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

27. Thumma yawma alqiyamati yukhzeehim wayaqoolu ayna shuraka-iya allatheena kuntum tushaqqoona feehim qala allatheena ootoo alAAilma inna alkhizya alyawma waalssoo-a AAala alkafireena

27. Then on the Resurrection Day He will disgrace them and ask, “Where are they whom you worshipped besides Me, and for whose sake you caused discord?” Those who are endowed with knowledge will say, “Indeed, the disgrace and the evil, this day, shall be upon those who had suppressed the Truth.”

الَّذِينَ تَتَوَفَّيْهِمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ
سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

28. Allatheena tatawaffahumu almala-ikatu thalimee anfusihim faalqawoo alssalama ma kunna naAAamalu min soo-in bala inna Allaha AAaleemun bima kuntum taAAamaloona

28. Those that the angels caused to die while they indulged in deeds, which were ultimately injurious to their own selves. Then they would submit, “We didn’t do anything bad.” Aye! Allah does indeed know what you did.

Manzil III: 16: Nahl

﴿٢٩﴾ فَأَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ

29. Faodkhuloo abwaba jahannama khalideena feeha falabi/sa mathwa almutakabbireena

29. Enter then the gates of Hell, to be there forever! And the dwelling place of the arrogant people is certainly bad.

﴿٣٠﴾ وَقِيلَ لِّلَّذِينَ اتَّقَوْا مَاذَا أَنزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِّلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَيَعْمَدَنَّ الدُّنْيَا لِّلْمُتَّقِينَ

30. Waqeela lillatheena ittaqaw matha anzala rabbukum qaloo khayran lillatheena ahsanoo fee hathihi alldunya hasanaton waladaru al-akhirati khayrun walaniAma daru almuttaqeena

30. And those who fear Allah are asked, "What is it that your Lord has sent down?" They say, "That which is good." There is goodness for those who do good deeds in this world. And certainly the abode of the Hereafter is better. And excellent certainly is the abode of those who fear Allah.

﴿٣١﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَٰلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ

31. Jannatu AAadnin yadkhuloonaha tajree min tahtiha al-anharu lahum feeha ma yashaoona kathalika yajzee Allahu almuttaqeena

31. They shall enter gardens of perpetuity, having rivers flowing beneath them. They shall have, in them, what they please. Thus does Allah reward those who fear Him.

﴿٣٢﴾ الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

32. Allatheena tatawaffahumu almala-ikatu tayyibeena yaqooloona salamun AAalaykumu odkhuloo aljannata bima kuntum taAamaloona

32. Those that the angels caused to die while they did good deeds, the angels saying to them, "Peace upon you! Enter the garden as a reward for what you did."

Manzil III: 16: Nahl

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿٣٣﴾

33. Hal yanhuroona illa an ta'tiyahumu almala-ikatu aw ya'tiya amru rabbika kathalika faAAala allatheena min qablihim wama thalamahumu Allahu walakin kanoo anfasahum yathlimoona

33. They do not wait for anything but that the angels should come to them or that the Commandment of your Lord should come to pass. This is what those before them did. And Allah oppressed them not, but they oppressed themselves.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا
بِهِ يَسْتَهْزِئُونَ ﴿٣٤﴾

34. Faasabahum sayyi-atu ma AAamiloo wahaqa bihim ma kanoo bihi yastahzi-oona

34. So the bad things they did shall afflict them and the things they mocked at shall besiege them.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا
آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ
عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

35. Waqala allatheena ashrakoo law shaa Allahu ma AAabadna min doonihi min shay-in nahmu wala abaona wala harramna min doonihi min shay-in kathalika faAAala allatheena min qablihim fahal AAala alrrusuli illa albalaghu almubeenu

35. And they who worship others besides Allah say, "Had Allah so willed, we would not have worshipped anything besides Him. Nor would our fathers do it. And we would not have prohibited anything without His Command." This is what those before them did. Are the Messengers then responsible for anything but the plain and clear conveyance of the divine Message? ⁵

5. It is the responsibility of the Messengers to convey the divine Message honestly and faithfully to the people. The Messengers were not given the responsibility of punishing those who do not then come to believe in Allah, His Messenger and the Message. It is for Allah to punish them for their intransigence in this regard. HE has made it clear that there is no compulsion in religion [Verse 2:256]. Some people may then wonder as to why Prophet Muhammad (peace on him) did have all those armed conflicts

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with non-believers. It should be clearly borne in mind that the conflicts were not just because some people did not believe. The conflicts had occurred because the *kuffar* would not allow the believers to practice Islam in peace.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا
اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ
عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَنَقِبُهُ
الْمُكَذِّبِينَ ﴿٣٦﴾

36. Walaqad baAAathna fee kulli ommatin rasoolan ani oAAabudoo Allaha waijtaniboo altaghoota faminhum man hada Allahu waminhum man haqqat AAalayhi alddalalatu fasceroo fee al-ardi faonthuroo kayfa kana AAaqibatu almukaththibeena

36. And certainly We raised in every community a Messenger saying, “Worship Allah and shun whatever is worshipped other than Allah.” So there were some, among them, whom Allah guided and there were others who were destined to be misguided. Travel in the land then, and see what the end of those who rejected the divine Message was.

إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ وَمَا لَهُم مِّن نَّاصِرِينَ
﴿٣٧﴾

37. In tahris AAala hudahum fa-inna Allaha la yahdee man yudillu wama lahum min nasireena

37. Even if you are anxious for their guidance, Allah does not indeed guide him who willfully goes astray. And there shall be none to help them.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَى وَعْدًا عَلَيْهِ
حَقًّا وَلَنَكُنَّ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

38. Waaqsamoo biAllahi jahda aymanihim la yabAAathu Allahu man yamootu bala waAAadan AAalayhi haqqan walakinna akthara alnnasi la yaAAalamoona

38. And they swear by Allah most solemnly that Allah will not raise anyone who dies. Yea! It is a promise binding on Him, but most people know it not.

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لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا

كَذِبِينَ ﴿٣٩﴾

39. Liyubayyina lahumu allathee yakhtalifoon feehi waliyaAAalama allatheena kafaroo annahum kanoo kathibeena

39. Allah will raise the dead so that He might make matters, in which they differ, clear to them, and that those who suppress the Truth might know that they were liars.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

40. Innama qawluna lishay-in itha aradnahu an naqoola lahu kun fayakoonu

40. When We intend a thing, We just say “Be” and it is.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً

وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

41. Waallatheena hajaroo fee Allahi min baAAadi ma thulimoo lanubawwi-annahum fee alddunya hasanatan walaajru al-akhirati akbaru law kanoo yaAAalamoon

41. And those who migrate for Allah's sake after they are oppressed, We will certainly resettle them in a good position in this world. And the reward of the Hereafter is certainly much greater, if they but know.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

42. Allatheena sabaroo waAAala rabbihim yatawakkaloona

42. Those that are patient and have trust in their Lord.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسَئَلُوا أَهْلَ الذِّكْرِ

إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

43. Wama arsalna min qabluka illa rijalan noohee ilayhim fais-aloo ahla alththikri in kuntum la taalamoon

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43. And We did not send before you any but men to whom We revealed our Verses/signs. Ask the people of the divine Reminder/Book if you do not know.⁶

6. This was the divine response to the *kuffar* wondering why a man – and not an angel – had been sent as Allah's Messenger. They were asked to get confirmation from people – like the Jews – on whom the earlier divine Books had been revealed, that Allah had sent men only as His Messengers also to them.

بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

44. Bialbayyinati waalzzuburi waanzalna ilayka alththikra litubayyina lilnnasi ma nuzzila ilayhim walaAAallahum yatafakkaroona

44. We had sent only men, to the earlier people, with clear signs/evidences and scriptures. And We have sent down to you the Reminder (the Qur'aan) that you may make clear to mankind what has been sent down for them, and that they may think about it.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

45. Afaamina allatheena makaroo alssayyi-ati an yakhsifa Allahu bihimu al-arda aw ya/tyahumu alAAathabu min haythu la yashAAuroona

45 Do they then who plan evil deeds feel confident that Allah will not cause the earth to swallow them, or that punishment may not overtake them from whence they know not?

أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

46. Aw ya/khuthahum fee taqallubihim fama hum bimuaAjizeena

46. Or that He may not seize them while they are on the move, and so they cannot escape?

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

47. Aw ya/khuthahum AAala takhawwufin fa-inna rabbakum laraoofun raheemun

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47. Or that He may not seize them with fear and/or slow destruction? And your Lord is indeed Kind, Merciful.

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ
وَالْشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

48. Awa lam yaraw ila ma khalaqa Allahu min shay-in yatafayyao *thilaluhu* AAani alyameeni waalshshama-ili sujjadan lillahi wahum dakhiroona

48. Do they not see that anything, which Allah has created, casts its shadow right and left in humble prostration to Allah?

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ
دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

49. Walillahi yasjudu ma fee alssamawati wama fee al-ardi min dabbatin waalmala-ikatu wahum la yastakbiroona

49. And to Allah does prostrate any creature that is in the heavens and that is in the earth, and the angels too do prostrate. And they do not show pride.

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

50. Yakhafoona rabbahum min fawqihim wayafAAaaloona ma yu/maroona

50. They fear their Lord over them. And they do what they are commanded.

﴿٥١﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ۚ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِيسَىٰ قَارَهُبُونَ

51. Waqala Allahu la tattakhithoo ilahayni ithnayni innama huwa ilahun *wahidun* fa-iyaya fairhabooni

51. And Allah tells human beings not to take two gods. He is Allah, the One and Only. "So Me alone should you hold in awe."⁷

7. In [study note 2:184](#) we have seen why there is a sudden change from the singular to the plural form in some of the Qur'aanic Verses. The change here from the third to the first person is on the same grounds.

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وَلَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّينُ وَاصِبًا اَفَغَيْرَ اللّٰهِ تَتَّقُوْنَ ﴿٥٧﴾

52. Walahu ma fee alssamawati waal-ardi walahu alddeenu wasiban afaghayra Allahi tattaqoona

52. And whatever is in the heavens and the earth is His, and the way of life ought to be for Him ever.⁸ Will you then fear any being other than Allah?

8. Human beings are Allah's representatives on earth. Their way of life here should therefore be such as to please Him, and not antagonise Him.

وَمَا بِكُمْ مِّنْ نَّعْمَةٍ مِّنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ الضَّرُّ فَاِلَيْهِ تَجُرُّوْنَ ﴿٥٨﴾

53. Wama bikum min niAAamin famina Allahi thumma *itha* massakumu alddurru fa-ilayhi taj-aroon

53. And the good things, you have, are all from Allah. Then when anything bad afflicts you, to Him do you complain loudly!

ثُمَّ اِذَا كَسَفَ الضَّرَّ عَنْكُمْ اِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ﴿٥٩﴾

54. Thumma *itha* kashafa alddurra AAankum *itha* fareequn minkum birabbihim yushrikoona

54. And yet when He removes the hardship from you, lo, some of you worship others besides their Lord!

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُوْنَ ﴿٦٠﴾

55. Liyakfuroo bima ataynahum fatamattaAAoo fasawfa taAAlamoona

55. And so they become ungrateful for what We have given them. Enjoy then for now! You shall soon come to know your real destiny.

وَيَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا مِّمَّا رَزَقْنَاهُمْ تَاللّٰهِ لَنُِسْخَلْنَ عَمَّا كُنْتُمْ

تَقْتَرُوْنَ ﴿٦١﴾

56. WayajAAaloona lima la yaAAlamoona naseeban mimma razaqnahum taAllahi latus-alunna AAamma kuntum taftaroon

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56. And they set apart a portion of what We have given them for those of whom they know nothing⁹. By Allah, you shall most certainly be questioned about that which you have been concocting!

9. It is a practice among polytheists to offer some material things for their deities, other than Allah, whom they worship. These deities are either fictitious things or statues of persons, dead or living. The worshippers have no incontrovertible evidences of any divine powers that are reportedly attributed to these deities. Their belief in them is based on just hearsays. The Muslims too have unfortunately fallen a prey to this *shirk*. They go to the graves of saints, with costly *chaddars* and hefty monetary donations, thinking that the saints exercise divine powers through their graves. Their thoughts and actions are utterly un-islamic, and yet they call themselves Muslims!

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

57. WayajAAaloona lillahi albanati subhanahu walahum ma yashatahoona

57. And they arbitrarily attribute daughters (angels) to Allah. HE is too glorious to have any such creaturely attribute. And, for themselves, they would have what they desire (sons)!

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

58. Wa-itha bushshira ahaduhum bialontha thalla wajhuhi muswaddan wahuwa katheemun

58. And when news of a daughter being born is given to any of them, his face becomes darkened with suppressed anger.

يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ
فِي التُّرَابِ ۚ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

59. Yatawara mina alqawmi min soo-i ma bushshira bihi ayumsikuhu AAala hoonin am yadussuhu fee altturabi ala saa ma yahkumoona

59. He hides himself from the people because of the stigma of the news given to him. Shall he keep it despite the disgrace, or bury it in the dust? Verily, their judgment is vicious.¹⁰

10. It is sad that female infanticide is even now prevalent in some parts of the world.

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لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّىِّ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ

الْحَكِيمُ ﴿١٥﴾

60. Lillatheena la yu/minoona bial-akhirati mathalu alssaw-i walillahi almathalu al-aAAla wahuwa alAAazezu alhakeemu

60. An example of evil applies to those who believe not in the Hereafter. And the best/loftiest example applies to Allah. And He is the Omnipotent, the Wise.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ

وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّىٰ فِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَجِيرُونَ

سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿١٦﴾

61. Walaw yu-akhithu Allahu alnnasa bithulmihim ma taraka AAalayha min dabbatin walakin yu-akhkhiruhum ila ajalini musamman fa-itha jaa ajaluhum la yasta/khiroona saAAatan wala yastaqdimoonaa

61. And had Allah seized mankind for their unjust acts, He would not have left, on the earth, even a single creature. But He gives them a definite time limit. And when their time comes, they shall not be able to postpone it for a moment nor prepon it.

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ

لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿١٧﴾

62. WayajAAaloona lillahi ma yakrahoona watasifu alsinatuhumu alka/hiba anna lahumu alhusna la jarama anna lahumu alnnara waannahum mufratoona

62 And they assign to Allah what they hate for themselves. And their tongues philosophically cover up the lie to say that for them there shall be nothing but the good. There is no doubt that for them there shall be the Fire and that they shall be hastened thereto.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ

فَهُوَ وَلِيُّهُمْ يَوْمَ الْيَوْمِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨﴾

63. TaAllahi laqad arsalna ila omamin min qablika fazayyana lahumu alshshaytanu aAAamalahum fahuwa waliyyuhumu alyawma walahum AAathabun aleemun

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63. By Allah, We did certainly send Messengers to peoples that existed before you. Then the Satan made their deeds seem good to them. And he became their *wali*¹¹ of the day (period). And they shall have a painful punishment.

11. See [study note 2:154](#).

وَمَا أُنْزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٤﴾

64. Wama anzalna AAalayka alkitaba illa litubayyina lahumu allathee ikhtalafoo feehi wahudan warahmatan liqawmin yu/minoona

64. And We have not sent down the Book to you but to make clear to them what they differ in, and as Guidance and Mercy for people who believe.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ
لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿١٥﴾

65. WaAllahu anzala mina alssama-i maan faahya bihi al-arda baAAda mawtiha inna fee thalika laayatan liqawmin yasmaAAoona

65. And Allah it is Who sends down water from the sky and therewith gives life to the earth after its death. There is indeed a sign¹² in this for people who listen.

12. The life-reviving rain is one of the innumerable signs of the existence of the Creator Who has made adequate provisions for continuance of life on earth. The earth's revival after rains is a sign also that the Creator can likewise resurrect mankind after it dies out entirely. Some other signs are mentioned in Verses 66 to 72 below. Such signs are mentioned elsewhere too in the Qur'aan.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ
لَبَّأً خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿١٦﴾

66. Wa-inna lakum fee al-anAAami laAAibratan nusqeequm mimma fee butoonihi min bayni farthin wadamin labanan khalisan sa-ighan lilshsharibeena

66. And, indeed, in the cattle there is a lesson for you. We give you pure, potable drink of milk out of what they consume in their bellies, and drawn from excreta and blood.^{12a}

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12a. The production of milk in cattle – or in any mammal for that matter – is succinctly described here. From the food they eat, milk precursors, along with other nutrients, are drawn into the blood, leaving excreta behind in the large intestine. The mammary gland in turn sucks the precursors from the blood circulating in the network of blood capillaries around it, to convert those (precursors) into milk. These process details, particularly of the role played by blood, came to man’s knowledge centuries after the Qur’aan was revealed. Man was even unaware that blood circulates within animal bodies. Mankind – including most Muslims – however remains deeply skeptical of the divine origin of the Qur’aan!

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي
ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿١٧﴾

67. Wamin thamarati alnnakheeli waal-aAAnabi tattakhithoon minhu sakaran warizqan hasanan inna fee thalika laayatan liqawmin yaAAaqiloona

67. And from the fruits of the palm-tree and the vine, you get intoxication as well as good food. There is indeed a sign in this for a people who ponder.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ
الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٨﴾

68. Waawha rabbuka ila alnnaqli ani ittakhithee mina aljibali buyootan wamina alshshajari wamimma yaAAarishoon

68. And your Lord inspired the bee to “have hives in the mountains, in the trees and in the buildings.”

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ
بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١٩﴾

69. Thumma kulee min kulli alththamarati faoslukhee subula rabbiki thululan yakhruju min burooniha sharabun mukhtalifun alwanuhu feehi shifaon lilnnsa inna fee thalika laayatan liqawmin yatafakkaroona

69. “And then eat of all the fruits and tread the paths of your Lord submissively.” A beverage of various colours comes forth from within it, wherein there is curative value¹³ for mankind. There is indeed a sign in this for people who reflect.

13. Check up in google search.

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وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لَكُمْ لَا
يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

70. WaAllahu khalaqakum thumma yatawaffakum waminkum man yuraddu ila arthali alAAumuri likay la yaAAalama baAAada AAilmin shay-an inna Allaha AAaleemun qadeerun

70. And Allah it is Who has created you. It is He then Who causes you to die. And among you there may be someone who, after having acquired knowledge, is reduced to such a decrepit state¹⁴ of life that he knows nothing. Allah is indeed Knowledgeable, Powerful.

14. State of insanity or very old age, for example.

وَاللَّهُ فَضَّلَ بَعْضُكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْدٍ
رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ
﴿٧١﴾

71. WaAllahu faddala baAAadukum AAala baAAadin fee alrrizqi fama allatheena fuddiloo biraddee rizqihim AAala ma malakat aymanuhum fahum feehi sawaon afabiniAAamati Allahi yajhadoona

71. And it is Allah Who has given some of you more/better provisions than to others. Would then those who are thus favoured give away their provisions to their slaves so that they become equal therein? Do they then deny this privilege¹⁵ that Allah has given them?

15. The Qur'aan tells us that Allah has favoured some in rank over others so that the former can get work done from others (Verse 43:32), and so that He may try you in what He has given you ([Verse 6:165](#)).

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ
أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

72. WaAllahu jaAAala lakum min anfusikum azwajan wajaAAala lakum min azwajikum baneena wahafadatan warazaqakum mina attayyibati afabalbatili yu/minoon

72. And it is Allah Who has made spouses for you from among yourselves, and through your spouses He has given you sons, daughters and their further families. And He has

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provided wholesome food for you. Do they believe then in the falsehood and suppress the fact that it is Allah Who has given them the good things they enjoy?

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا
وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾

73. WayaAAabudoona min dooni Allahi ma la yamliku lahum rizqan mina alssamawati waal-ardi shay-an wala yastataeeAAoona

73. And they worship, besides Allah, those that possess nothing, in the heavens and the earth, wherewith to sustain their worshippers. Nor have those any power to possess anything.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

74. Fala tadriboo lillahi al-amthala inna Allaha yaAAlamu waantum la taAAlamoona

74. So liken not anything to Allah! Indeed, Allah knows and you do not.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَن رَّزَقْنَاهُ مِنَّا
رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

75. Daraba Allahu mathalan AAabdan mamlookan la yaqdiru AAala shay-in waman razaqnahu minna rizqan hasanan fahuwa yunfiqu minhu sirran wajahran hal yastawoona alhamdu lillahi bal aktharuhum la yaAAlamoona

75. Allah gives an example: a slave – property of another person – who has no power over anything, and, on the other hand, a free man whom We have given a good provision from Ourselves and he spends from it secretly and openly. Are the two alike? To Allah is due all praise! But, most of them know not.¹⁶

16. Polytheists do not understand even the simple thing that their deities, other than Allah, who are themselves creatures (slaves) of Allah, cannot at all be equal to Allah, their Master. The obvious inequality is illustrated by another example in Verse 76 below.

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وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ
وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْتَمًا يُوَجِّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ
يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

76. Wadaraba Allahu mathalan rajulayni ahaduhuma abkamu la yaqdiru AAala shay-in wahuwa kallun AAala mawlahu aynama yuwajjihhu la ya/ti bikhayrin hal yastawee huwa waman ya/muru bialAAadli wahuwa AAala siratin mustaqeemin

76. And Allah gives another example, of two men, one of whom is dumb, unable to do anything, and a burden on his master. He is not good at whatever task the master gives him. Can he be held equal to him who enjoins what is just, and is himself on the right path?

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا
كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
﴿٧٧﴾

77. Walillahi ghaybu alssamawati waal-ardi wama amru alssaAAati illa kalamhi albasari aw huwa aqrabu inna Allaha AAala kulli shay-in qadeerun

77. And with Allah is the knowledge of the unseen/secrets of the heavens and the earth. And the happening of the Hour is but as a momentary sight or consuming even less time. Allah indeed can do anything.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

78. WaAllahu akhrajakum min burooni ommahatikum la taAAlamoona shay-an wajaAAala lakumu alssamAAa waal-absara waal-af-idata laAAaallakum tashkuroona

78. And it is Allah Who brought you out from the wombs of your mothers, knowing nothing. And He gave you hearing and sight and intellect that you may be grateful.¹⁷

17. When a woman delivers a baby normally, we tend to forget about the wonderful process that Allah sets in motion, within the body of the mother, to get the baby out into the open world. The mother just bears the process, and it is Allah Who brings out the child. As a new-born infant, it knows nothing, but while the foetus of the child was still in the mother's womb, Allah had meticulously so fashioned it that it is now able to hear and see things. And by the time the child grows into a full-fledged man/woman,

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he/she acquires considerable knowledge through his/her mind gradually assimilating the things heard and seen during the intervening period. But is he/she grateful to Allah for giving him/her the faculties that enabled this acquisition?

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

79. Alam yaraw ila al-tayri musakhkharatin fee jawwi alssama-i ma yumsikuhunna illa Allahu inna fee thalika laayatin liqawmin yu/minoona

79. See they not how the birds are enabled to be in mid-air above? None keeps them there but Allah! Indeed, there are signs in this for people who believe.¹⁸

18. It is in the construction of their wings that the secret of the birds' ability to fly lies. Man has built aeroplanes on the same lines. The ingenious design of the birds' wings is an unmistakable sign of the existence of the Creator of super intelligence.

وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا
وَأَشْعَارِهَا أَثْنَا وَمَتْنَعًا إِلَىٰ حِينٍ ﴿٨٠﴾

80. WaAllahu jaAAala lakum min buyootikum sakanan wajaAAala lakum min juloodi al-anAAami buyootan tastakhiffoonaaha yawma thaAAanikum wayawma iqamatikum wamin aswafiha waawbariha waashAAariha athathan wamataAAan ila heenin

80. And Allah has facilitated for you rest, security and solace in your houses. And He has facilitated for you tents of the skins of cattle which you find light to carry when you travel and when you stay out. And of the animal wool, fur and hair, He has given you assets and possessions for a time.

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ
الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سُرَابِيلَ تَقِيكُمُ الْحَرَّ وَسُرَابِيلَ
تَقِيكُم بَأْسَكُمْ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

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81. WaAllahu jaAAala lakum mimma khalafa *thilalan* wajaAAala lakum mina aljibali aknana wajaAAala lakum sarabeela taqeequmu alharra wasarabeela taqeequm ba/sakum *kathalika* yutimmu niAAamatahu AAalaykum laAAaallakum tuslimoona

81. And Allah has made for you shelters from what He has created, and places of retreat in the mountains. And He has provided for garments for you to protect you from the heat and for armour to protect you in your armed conflicts. Thus does He complete His favour upon you in order that you submit to Him.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾

82. Fa-in tawallaw fa-innama AAalayka albalaghu almubeenu

82. And if, even then, they turn away, the responsibility on you (Prophet Muhammad) is only to deliver Allah's Message clearly to the people.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

83. YaAAarifoono niAAamata Allahi thumma yunkiroonaha waaktharuhumu alkafiroona

83. They are aware of Allah's favour, yet they deny it! And most of them are those who suppress the Truth.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ
لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

84. Wayawma nabAAathu min kulli ommatin shaheedan thumma la yu/thanu lillatheena kafaroo wala hum yustaAAataboona

84. And One Day We will raise a witness out of every community. Then shall no leeway be given to those who suppress the Truth, nor shall they be allowed to solicit favours.

وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يَخَفُّ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٨٥﴾

85. Wa-itha raa allatheena thalamoo alAAathaba fala yukhaffafu AAanhum wala hum yuntharoona

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85. And when those who are wicked experience the punishment, its severity on them shall not be decreased, nor shall they be given any respite.

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شَرَّكَاهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ
شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ ۖ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ
إِنَّكُمْ لَكَذِبُونَ ﴿٨٦﴾

86. Wa-itha raa allatheena ashrakoo shurakaahum qaloo rabbana haola-i shurakaona allatheena kunna nadAAoo min doonika faalqaw ilayhimu alqawla innakum lakathiboona

86. And when those who worship others besides Allah see those others, they shall say, "Our Lord! These are our other gods whom we prayed to besides You." But they will retort, "Certainly indeed you are liars!"

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

87. Waalqaw ila Allahi yawma-ithin alssalama wadalla AAanhum ma kanoo yaftaroonaa

87. And they shall tender submission to Allah on that day. And what they used to concoct shall depart from them.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ
الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

88. Allatheena kafaroo wasaddoo AAan sabeeli Allahi zidnahun AAathaban fawqa alAAathabi bima kanoo yufsidoonaa

88. For those who suppress the Truth and cause hindrance in Allah's Path, We will add punishment over punishment because they have been spreading corruption.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا
عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

89. Wayawma nabAAathu fee kulli ommatin shaheedan AAalayhim min anfusihim waji/na bika shaheedan AAala haola-i wanazzalna AAalayka alkitaba tibyanan likulli shay-in wahudan warahmatan wabushra lilmuslimeena

89. And One Day We will raise in every people a witness against them from among themselves, and bring you as a witness against these. And We have revealed to you the Book explaining everything¹⁹ clearly, and as a guidance, mercy and good news for those who submit.²⁰

19. What does ‘everything’ mean here? It obviously does not mean, for example, any recipe for cooking a delicious food item. It means general principles for conduct of human life. As regards the recipe, in the example taken, Allah has obviously left it and such other things to be learnt through experiences of earlier people and personal innovations and inspirations. The divine Hand is inherent here too when a man innovates or invents a new thing. But the characteristics of discovery, innovation and invention are common to all human beings, whether one is a believer or not. Human beings are however given the choice of recognizing or denying the existence of One Supreme Creator of the entire Universe and everything therein. And the Kind Creator has provided innumerable and unending signs for mankind to make the right choice of recognizing His existence. Not only that, but He has sent Prophets and Messengers with divinely authored Books for their guidance for making the right choice and conducting life accordingly. ‘Everything’ in the Verse implies everything for this purpose of making the right choice and conducting life accordingly. On the exercise of this choice depends Man’s fate in the Hereafter. And the stake is extremely high! And Allah could have left mankind to its fate by just providing the tell-tale numerous signs in the Universe, but He is Kind and extremely Merciful to His human creatures. HE has given them, in addition, the divine Book of Guidance, the Qur’aan, as a token of Mercy from Him. Therein He has moreover given the enticement of Paradise to mankind to help them make the right choice.

20. The unequivocal divine statement here that the Qur’aan gives clear explanation of everything makes the Book the sole authoritative source and basis for Islam, the Allah-chosen way of life for entire mankind. The equal (and in some quarters even greater) importance given to the man-influenced and error-prone *ahaadeeth* is the cause of the downfall of Muslims. Allah Ta’ala has obviously withdrawn His Hand of Mercy from them.

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾^(٩٠)

90. Inna Allaha ya/muru bialAAadli waal-ihsani wa-eeta-i thee alqurba wayanha AAani alfaahsha-i waalmunkari waalbaghyi yaAAaithukum laAAaallakum tathakkaroona

90. Allah does indeed enjoin justice, kindness and giving things to near and dear ones. And He forbids obscenity, abomination and rebellion. He admonishes you that you may remember and take heed.

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾^(٩١)

Manzil III: 16: Nahl

91. Waawfoo biAAahdi Allahi itha AAahadtum wala tanqudoo al-aymana baAAda tawkeediha waqad jaAAaltumu Allaha AAalaykum kafeelan inna Allaha yaAAlamu ma tafAAaloona

91. And fulfill Allah's covenant when you make one. And break not oaths after affirming them; for, then, you have indeed made Allah stand surety for you. Allah does indeed know what you do.

وَلَا تَكُونُوا كَالَّذِينَ نَقَظَتْ غَزْلَهُمَا مِنْ بَعْدِ قُوَّةٍ
أَنكِسَّا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ
أُمَّةٍ إِنَّمَا يَبُلُوكُمْ اللَّهُ بِهِ ۖ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ
فِيهِ تَخْتَلِفُونَ ﴿٤٢﴾

92. Wala takoonoo kaallatee naqadat ghazlaha min baAAdi quwwatin ankathan tattakhi/hoona aymanakum dakhalan baynakum an takoono ommatun hiya arba min ommatin innama yablookumu Allahu bihi walayubayyinanna lakum yawma alqiyamati ma kuntum feehi takhtalifoona

92. And be not like the woman who disintegrates her well-spun yarn into fibres.²¹ You take your oaths as means of interference in one another's affairs so that one community gets bigger than another. Allah has not but put you on trial by this; and He will certainly make clear to you, on the Resurrection Day, that, about which you differed.²²

21. The rationale for the directive in the preceding Verse not to break oaths made is explained here by use of a metaphor. A yarn spun out of a number of fibres has a greater strength and usefulness than the individual fibres. Likewise, a human being, individually, has little strength and usefulness. But the community, in which he lives with other human beings, gives him the necessary strength and security. He has written and unwritten conventions made with the other people and the society in general. He cannot afford to break these conventions. He will not be able to live there otherwise.

22. At the micro level of individuals, as also at the macro level of nations, agreements and treaties are often misused for exercising undue influence on and/or for unduly usurping properties and territories of one another. Most international conflicts among nations are a result of such misuse.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ
يَشَاءُ ۖ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

93. Walaw shaa Allahu lajaAAalakum ommatan wahidatan walakin yudillu man yashao wayahdee man yashao walatus-alunna AAamma kuntum taAAamaloona

Manzil III: 16: Nahl

93. And if Allah had so willed, He would certainly have made you a single community. But He causes whom He wills to go astray and guides whom He wills to go on the Right Path. And you will certainly be questioned as to what you did.²³

23. Allah would like entire mankind to become one single community. That is why He sent His last Prophet with the last Message for them all. He has given mankind access to technologies that have rendered this world as one global village. But He won't force this desired unity; for, then, the freedom of choice, which He has bestowed on mankind, would be rendered meaningless. Man, exercising that freedom, may choose to go astray even when the Merciful Allah has given him all the warnings and guidelines, and thus come in the way of mankind becoming one community. Man is given the freedom of choice, but he has to account for all that he did here despite the warnings and guidelines.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ فَتَرِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا
وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ



94. Wala tattakhithoo aymanakum dakhalan baynakum fatazilla qadamun baAAada thubootiha watathooqoo alssoo-a bima sadadtum AAan sabeeli Allahi walakum AAathabun AAatheemun

94. And take not your oaths as means of interference in one another's affairs, lest a footstep should stumble after it is firmly taken²⁴ and you should taste adversity because you hindered someone from Allah's Path. And grievous punishment should be your lot.

24. In other words, lest a man, on the verge of becoming a Muslim, should retrace his steps after observing other Muslims' deceitful conduct in the matter of the oaths they had taken.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ
لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

95. Wala tashtaroo biAAahdi Allahi thamanan qaleelan innama AAinda Allahi huwa khayrun lakum in kuntum taAAlamoona

95. And trade not covenant with Allah, for petty gains. That which is with Allah is certainly better for you, if you but knew.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنْ يُخِزِيَ
الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ



Manzil III: 16: Nahl

96. *Ma AAindakum yanfadu wama AAinda Allahi baqin walanajziyanna allatheena sabaroo ajrahum bi-ahsani ma kanoo yaAAamaloona*

96. What is with you gets exhausted and what is with Allah endures. And We will certainly give to those who are patient their reward for the good things they did.

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْشِىْ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

97. *Man AAamila salihan min thakarin aw ontha wahuwa mu/minun falanuhyiyanahu hayatan tayyibatan walanajziyannahum ajrahum bi-ahsani ma kanoo yaAAamaloona*

97. Whoever, male or female, does good work, and he/she is a believer, We will certainly make him/her live a good and clean life, and We will certainly give them their reward for the good things they did.

فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿٩٨﴾

98. *Fa-itha qara/ta alqur-ana faistaAAaith biAllahi mina alshshaytani alrrajeemi*

98. And when you recite the Qur'aan, seek refuge with Allah from the accursed Satan.

إِنَّهٗ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلٰى
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

99. *Innahu laysa lahu sultanun AAala allatheena amanoo waAAala rabbihim yatawakkaloona*

99. Indeed he (Satan) has no authority over those who believe and have trust in their Lord.

إِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِينَ يَتَوَلَّوْنَهٗ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

100. *Innama sultanuhu AAala allatheena yatawallawnahu waallatheena hum bihi mushrikoona*

100. His authority is only over those who befriend him and over those who worship him besides Allah.

Manzil III: 16: Nahl

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

101. Wa-itha baddalna ayatan makana ayatin waAllahu aAAlamu bima yunazzilu qaloo innama anta muftarin bal aktharuhum la yaAAlamoona

101 And when We change one Message²⁵ for another – and Allah knows best what He reveals – they say, “You are only a forger.” Nay, most of them know not.

25. The Arabic word *ayyat* has been used in the Qur’aan in the meaning of a sign, a miracle or a Verse of the Qur’aan. It has also the meaning of a divine Message. Every Verse of the Qur’aan is also indeed a divine Message, but the word could connote the entire divine Message, like that of the Qur’aan or the Torah. The divine Message of the Torah or of the Injeel (Gospel) was changed to the divine Message of the Qur’aan.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾

102. Qul nazzalahu roohu alqudusi min rabbika bialhaqqi liyuthabbita allatheena amanoo wahudana wabushra lilmuslimeena

102. Say, “The Holy Spirit has authoritatively revealed it (the Qur’aan) as from your Lord, in order that it may stabilise those who believe and give guidance and good news for those who submit.”

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ
أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾

103. Walaqad naAAlamu annahum yaqooloona innama yuAAallimuha basharun lisanu allathe yulhidoona ilayhi aAAjamiyyun wahatha lisanun AAarabiyyun mubeenun

103. And We are certainly aware that they say, “A certain man it is who teaches him.” The person they are alluding to speaks a foreign tongue, and this is clear Arabic tongue!

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

104. Inna allatheena la yu/minoona bi-ayati Allahi la yahdeehimu Allahu walahum AAathabun aleemun

Manzil III: 16: Nahl

104. Allah does indeed not guide those who do not believe in His Messages. And they shall have a painful punishment.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ
الْكَاذِبُونَ ﴿١٠٥﴾

105. Innama yaftaree alkathiba allatheena la yu/minoona bi-ayati Allahi waola-ika humu alkathiboona

105. Those that believe not in Allah's Messages, it is they who concoct the lie. And those are the liars.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ
بِالْإِيمَانِ وَلَٰكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ
اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

106. Man kafara biAllahi min baAAadi eemanihi illa man okriha waqalbuhu mutma-innun bial-eemani walakin man sharaha bialkufri sadran faAAalayhim ghadabun mina Allahi walahum AAathabun AAatheemun

106. Allah's Wrath is on people who deny Allah after having believed in Him, not on those compelled while their hearts are at rest with faith, but on those that open their minds to suppression of the Truth. And they shall have the most severe punishment.

ذَٰلِكَ بِأَنَّهُمْ أُسْتُحِبُوا الْحَيٰوةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿١٠٧﴾

107. Thalika bi-annahumu istahabboo alhayata alddunya AAala al-akhirati waanna Allaha la yahdee alqawma alkafireena

107. That is because they love this worldly life more than the Hereafter, and because Allah does not guide people who suppress the Truth.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعَتْهُمْ وَأَبْصَرَهُمْ وَأُولَٰئِكَ هُمُ
الْغَافِلُونَ ﴿١٠٨﴾

108. Ola-ika allatheena tabaAAa Allahu AAala quloobihim wasamAAihim waabsarihim waola-ika humu alghafiloon

Manzil III: 16: Nahl

108. These are the people on whose hearts, hearing and eyes Allah has set a seal. And they take no heed!

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَسِرُونَ ﴿١٠٩﴾

109. La jarama annahum fee al-akhirati humu alkhasiroona

109. No doubt, in the Hereafter, they will be the doomed ones.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا
فُتِنُوا ثَمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ



110. Thumma inna rabbaka lillatheena hajaroo min baAAadi ma futinoo thumma jahadoo wasabaroo inna rabbaka min baAAadiha laghafoorun raheemun

110. And then, on the other hand, your Lord is indeed Forgiving and Merciful on those who migrate after they are persecuted, then struggle hard and are patient.

﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ
وَهُمْ لَا يُظْلَمُونَ﴾ ﴿١١١﴾

111. Yawma ta/tee kullu nafsin tujadilu AAan nafsiha watuwaffa kullu nafsin ma AAamilat wahum la yuzhlamoona

111. On that Day every one shall come, pleading for one's own self. And every one shall be paid one's full dues, and they shall not be wronged.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا
رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ
الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

112. Wadaraba Allahu mathalan qaryatan kanat aminatan mu'ma-innatan ya/teeha rizquha raghadan min kulli makanin fakafarat bi-anAAumi Allahi faathaqaqa Allahu libasa aljooAAi waalkhawfi bima kanoo yasnaAAoona

Manzil III: 16: Nahl

112. And Allah gives an example of a village/town, safe and secure, to which its means of subsistence came in abundance from every quarter. Then it became ungrateful to Allah's favours. And Allah made it wear the garb of hunger and fear because of what they wrought.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ



113. Walaqad jaahum rasoolun minhum fakaththaboohu faakhathahumu alAAathabu wahum thalimoonaa

113. And, of course, a Messenger from among them had come to them, but they rejected him. So disaster struck them because of their wickedness.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ



114. Fakuloo mimma razaqakumu Allahu halalan tayyiban waoshkuroo niAAamata Allahi in kuntum iyyahu taAAbudoona

114. Eat then of what Allah has given you, lawful and wholesome. And be grateful for Allah's favours, if Him it is that you worship!

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ۖ
فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ



115. Innama harrama AAalaykumu almaytata waalddama walahma alkhinzeeri wama ohilla lighayri Allahi bihi famani idturra ghayra baghin wala AAadin fa-inna Allaha ghafoorun raheemun

115. HE has forbidden you only carrion (what dies of itself), blood, flesh of swine and that over which any name, other than that of Allah, has been invoked. But if anyone is driven by necessity – and not desire – and does not exceed limits, then Allah is indeed Forgiving, Merciful.²⁶

26. This Verse is, almost verbatim, the same as [Verse 2:173](#) [Manzil I]. Please see study notes 281 to 285 under that Verse.

Manzil III: 16: Nahl

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا
حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا
يُفْلِحُونَ ﴿١١٦﴾

116. Wala taqooloo lima tasifu alsinatukumu alkathiba hatha halalun wahatha haramun litaftaroo AAala Allahi alkathiba inna allatheena yaftaroon AAala Allahi alkathiba la yuflihoona

116. And describe not anything falsely, with your tongues, as being lawful or unlawful so as to concoct a lie and ascribe it to Allah. Indeed, those who concoct a lie and ascribe it to Allah shall not prosper.

مَتَّعَ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

117. MataAAun qaleelun walahum AAathabun aleemun

117. They will enjoy a little and then have a painful punishment.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

118. WaAAala allatheena hadoo harramna ma qasasna AAalayka min qablu wama thalamnahum walakin kamoo anfasahum yathlimoon

118. And for those who were Jews, We prohibited what We have related to you already.²⁷ And We did them no wrong, but they wronged themselves.

27. Refer [Verse 6:146](#).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ
ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾

119. Thumma inna rabbaka lillatheena AAamiloo alssoo-a bijahalatin thumma taboo min baAAadi thalika waaslahoo inna rabbaka min baAAadiha laghafoorun raheemun

119. And your Lord is indeed Forgiving and Merciful to those who do an evil act in ignorance, then turn in repentance after that and make amends.

Manzil III: 16: Nahl

﴿١٢٠﴾ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

120. Inna ibraheema kana ommatan qanitan lillahi haneefan walam yaku mina almushrikeena

120. Abraham was indeed an institution by himself, firmly committed to Allah. And he was never a polytheist.

﴿١٢١﴾ شَاكِرًا لِلْأَنْعُمِ اجْتَنَبَهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

121. Shakiran li-anaAumihi ijtabahu wahadahu ila siratin mustaqeemin

121. He was ever grateful for Allah's favours. HE chose him and guided him to the Straight Path.

وَعَاثَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

﴿١٢٢﴾

122. Waataynahu fee alddunya hasanatan wa-innahu fee al-akhirati lamina alssaliheena

122. And We gave him a good life in this world, and, in the next, he will indeed be among the good, righteous people.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

﴿١٢٣﴾

123. Thumma awhayna ilayka ani ittabiAA millata ibraheema haneefan wama kana mina almushrikeena

123. We then instructed you to follow Abraham's lifestyle steadfastly. And he was not of the polytheists.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ

الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

124. Innama juAAaila alssabtu AAala allatheena ikhtalafuu feehi wa-inna rabbaka layahkumu baynahum yawma alqiyamati feema kanoo feehi yakhtalifoona

Manzil III: 16: Nahl

124. The Sabbath²⁸ was ordained only for those who differed about it, and your Lord indeed will judge between them on the Resurrection Day concerning that about which they differed.

28. See [study note 2:73](#) (Chapter 2). The Jews and the Christians differ about the day of the week on which the rest day is to be observed.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



125. OdAAu ila sabeeli rabbika bialhikmati waalmawAAi/hati alhasanati wajadilhum biallatee hiya ahsanu inna rabbaka huwa aAAlamu biman dalla AAan sabeelihi wahuwa aAAlamu bialmuhtadeena

125. Call people to the Path of your Lord with wisdom and good counsel, and argue with them in the best possible manner. Your Lord does indeed know who go astray from His path, and who follow it.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ
لِّلصَّابِرِينَ



126. Wa-in AAaqabtum faAAaqiboo bimithli ma AAooqibtum bihi wala-in sabartum lahuwa khayrun lilssabireena

126. And if you retaliate, then retaliate with the like of that with which you were afflicted. But if you are patient, it will certainly be better for those who are patient.²⁹

29. Some time back, there was that case about Danish cartoons. Some Danish newspaper had published derogatory cartoons about our Prophet (peace upon him). In pursuance of the divine directive in this Verse, the only thing the Muslims could do in retaliation was to publish an equally derogatory cartoon about Prophet Jesus (peace upon him) in one of the newspapers controlled by them. But could the Muslims do it? No, never! Because, for the Muslims Prophet Jesus is as honourable as Prophet Muhammad. The best response for the Muslims then would have been to be patient, in accordance with the divine directive in this Verse, and try and publish an article in the same Danish paper eulogizing Prophet Jesus. But the Muslims did not then follow divine directive. They called for death to the persons concerned in the publication of the said Danish cartoons and for boycott of all Danish goods. How would Allah help the Muslims if they won't follow His advice?

Manzil III: 16: Nahl

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا
يَمْكُرُونَ ﴿١٢٧﴾

127. Waisbir wama sabruka illa biAllahi wala tahzan AAalayhim wala taku fee dayqin mimma yamkuroona

127. And be patient and your patience is not but by Allah's Grace. And grieve not for them, and do not distress yourself at what they plot.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

128. Inna Allaha maAAa allatheena ittaqaw waallatheena hum muhsinoona

128. Allah is indeed with those who fear Him and those who do good deeds.

Appendix 3

Interpretation of Verse 15.87

Sometime back, I had heard a Shia Moulvi on the TV, telling his audience that the Arabic phrase *sab'ann minal mathaani* (seven of the oft-repeated things) occurring in Verse 15.87 does not allude to Surah *Al-Fatiha* as generally believed. According to him it alludes to the Imams in whom the Shias believe.

2. The Moulvi's argument is that since *Surah Al-Fatiha* is a part of the Qur'aan, it makes no sense that Allah should bestow the *Surah* separately when He says in the same Verse that He has bestowed the Qur'aan. The Moulvi therefore rules out *sab'ann minal mathaani* to mean *Surah Al-Fatiha*.

3. The Arabic phrase, the Moulvi says, alludes to seven oft-repeated things that are not included in the Qur'aan. And since the Shia Imams are not mentioned in the Qur'aan and since some of the Imams have the same names like Muhammad and Ali, the Moulvi ingeniously reduced the 12 Shia Imams to seven, to make them synchronise with the subject Verse.

4. The Verse 15.87 in original is:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾

Transliteration: Walaqad ataynaka sabAAan mina almathanee waalqurana alAAatheema

Translation: And We have bestowed upon thee the Seven Oft-repeated (Verses) and the Grand Qur'aan. (Yusuf Ali)

5. The Shia Moulvi's argument, I repeat, was that since *Surah Al-Fatiha* is part of the Qur'aan, 'the seven oft-repeated' mentioned in the Verse quoted above, could not mean the same as the said *Surah*.

6. In this context, I would like to invite readers' attention to another Verse, 2.98. The Arabic text of this Verse is:

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ

لِّلْكَافِرِينَ ﴿١٨﴾

Transliteration: Man kana AAaduwwan lillahi wamalaikatihi warusulihi wajibreela wameekala fainna Allaha AAaduwwun lilkafireena

Translation: Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael, - Lo! Allah is an enemy to those who reject Faith. (Yusuf Ali)

Manzil III: Appendix 3

7. In this latter Verse, as one may see, besides the word angels, the names, Gabriel and Michael, are also mentioned. But Gabriel and Michael are angels! So, the Shia Moulvi's argument won't stand. The Qur'aanic practice is to mention both the 'whole' and its 'parts' in the same sentence, when the 'parts' need to be highlighted. In Verse 2.98, although Gabriel and Michael are both included in 'angels', they were separately mentioned to highlight their importance in the history of the Jews, to whom the Verse related. Similarly, it could be said that in Verse 15.87, *sab'anm minal mathaani* was separately mentioned to highlight its importance, although it is part of the Qur'aan.

9. The Opening Chapter (*Surah Al-Fatiha*) of the Qur'aan has seven Verses and these are most often repeated by Muslims in their prayers or even otherwise. Therefore the description of 'seven oft-repeated' most aptly applies to the said Opening Chapter. This Opening Chapter of the Qur'aan is in the form of a Prayer by Mankind to their Creator; and the rest of the Qur'aan is the Creator's response to that Prayer. The importance of the Opening Chapter is thus self-evident, and the mention of it in addition to the mention of 'the Qur'aan', in the aforesaid Verse 15.87, is to highlight this importance.

10. The Shia Moulvi's inference that the phrase in question refers to the Shia Imams, on the other hand, is obviously contrived and far-fetched. It was not clear to me as to how he manipulated the number of 12 Shia Imams to 7. Perhaps he took into his account only those Imams whose names were either Muhammad or Ali. There are 4 of those with Ali as their names, and 3 with Muhammad. Are the other 5 Imams just left out because they do not suit the Moulvi's calculations? The Moulvi's calculations are beyond my understanding. [After the publication of this article on the Net, I was informed by a reader that the Moulvi quoted herein may belong to a sub-sect among the Shias that believes in only seven Imams. But even so this argument remains far-fetched in the light of the other evidences against it that are quoted herein.]

11. That apart, Verse 15.87, as one may see, is primarily addressed to the Prophet (peace be upon him). The 'seven oft-repeated' were bestowed upon the Prophet, along with the Qur'aan. But at the time of the Prophet, only one Imam (Ali) existed. The bestowal of the other (then non-existing) Imams to the Prophet, does not stand to reason. Maybe, the Moulvi has some other ingenuity to explain that.
