

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 IV

**by
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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 9 Chapters: Al-Isra, Al-Kahf, Maryam, Ta-Ha, Al-Anbiya, Al-Hajj, Al-Mu'minoon, An-Noor and Al-Furqaan.

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Transliteration Table

فتحة + ا	a	about	ن	n	nurse
آ	a	cat	و	oo	pool
ع	AA	say "a" twice distinctly with an open mouth	و	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	fect	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	أ + ع	/	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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سُورَةُ الْاِسْرَاءِ

Chapter 17: Al-Isra (The Night Journey)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ
مِنَ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

1. Subhana allathee asra biAAabdihi laylan mina almasjidi alharami ila almasjidi al-aqsa allathee barakna hawlahu linuriyahu min ayatina innahu huwa alssameeAAu albaseeru

1. Glorified He is Who took His devotee on a night journey from the Sacred Place of Worship (at Makkah) to the Distant Place of Worship¹, the precincts of which We have blessed, so that We may show to him some of Our signs. It is He indeed Who hears, sees, everything.²

1. This is generally believed to be at Jerusalem. This may or may not be true as it is not corroborated by any other Verse in the Qur'aan.

2. This is all that the Qur'aan says about the much-discussed *Mairaj* of our Prophet (peace on him). The *ahaadeeth* tell us plenty about it. The Muslims are in a dilemma as to whether they should be content with the little that the Qur'aan says on it or should they refer to the lot that the *ahaadeeth* 'disclose'.

One famous story about the *Mairaj* that the *ahaadeeth* 'disclose' is that Allah Almighty had prescribed, during its course, many more times of Salah per day than the five in vogue now. The story goes that as our Prophet was on his way back after receiving the divine directive, Prophet Moses met him and told him that his Ummah won't be able to perform the Salah that many times. So our Prophet goes back and pleads for less number of Salah. The Prophet had to make several such to-and-fro trips till at last he got the prescription for the five-time Salah.

Now, what is the implication of that story which the *ahaadeeth* make us believe in? It implies that Prophet Moses understood human nature better than the Creator Himself!

The *ahaadeeth* are admittedly man-influenced and error-prone. It's nothing but *shirk* to put them on the same pedestal as the Qur'aanic Verses.

Manzil IV: 17: Isra

In this particular case, Allah did not think it necessary for the Ummah to know what divine signs He showed our Prophet during *Mairaj*. If He did think it necessary, he would certainly have mentioned those signs in the Qur'aan. For, Allah says, everything necessary for human guidance is mentioned therein.

The signs shown during the *Mairaj* were necessary for the Prophet personally. He was chosen as the leader of the Ummah. In that capacity, he had to have not even an iota of doubt in his mind about the genuineness of the stupendous Mission he was given.

So let us not speculate about the signs our Prophet was shown during *Mairaj*. Those signs were not meant for mankind in general.

Some commentators say that the journey was not bodily effected, but that it was all a sort of vision that the Prophet saw. This Verse (17:1) indeed is one of the *mutashabihaat* in terms of [Verse 3:7](#) (Manzil I), and as per divine directions in that Verse, it is not for human beings to interpret such Verses. They have to accept whatever Allah has stated.

وَعَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ إِلَّا تَنْخِذُوا

مِنْ دُونِي وَكَيْلًا ﴿٢﴾

2. Waatayna moosa alkitaba wajaAAalnahu hudan libanee isra-eela alla tattakhithoo min doonee wakeelan

2. And We gave Moses the Book and made it a guidance for the Children of Israel, “Entrust none but Me for management of your affairs!”

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

3. Thurriyyata man hamalna maAAa noohin innahu kana AAabdan shakooran

3. They were offspring of those whom We bore with Noah on the Ark. He was indeed a grateful subject.

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ

مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا ﴿٤﴾

4. And We had decreed, in the Book, to the Children of Israel, “You will surely make mischief on the earth twice, and you will surely rise to great heights of haughtiness.”

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا
خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾

5. Fa-itha jaa waAAadu oolahuma baAAathna AAalaykum AAibadan lana olee ba/sin shadeedin fajasoo khilala alddiyari wakana waAAadan mafAAoolan

5. So when the first of the two prophecies came to pass, We let loose over you Our subjects of mighty strength; and they ravaged through the houses. And it was a prophecy accomplished.^{2a}

2a. I.e. this prophecy about the Children of Israel had already come to pass at the time the Qur’aan was revealed. They were at the zenith of their power during the time of Prophet-king Solomon. But soon afterwards, their public and private lives got gradually corrupted heralding their downfall. The process took about a thousand years till at last in A.D. 70, the Romans destroyed the Israeli state completely and banished the Jews out of Palestine. The Jewish diaspora continued for nearly 2000 years till recently, in the 20th century, a series of political manouvres brought them back, and they started their new State of Israel in the Middle East region.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ
أَكْثَرَ نَفِيرًا ﴿٦﴾

6. Thumma radadna lakumu alkarrata AAalayhim waamdadnakum bi-amwalin wabaneena wajaAAalnakum akthara nafeeraan

6. Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous predominant force.³

3. The divine statement in this Verse is in the past tense. It is therefore generally believed that the position described here had also taken place before the revelation of the Qur'aan. But, for Allah, time is relative, and the Qur'aan often speaks of events in the Hereafter in the past tense. The position described here does well fit the position the Jews are now in, in the present age.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ
لِيَسْؤُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا
مَا عَلَوْا تَتَبِّرًا ﴿٧﴾

7. In *ahsantum ahsantum li-anfusikum wa-in asa/tum falaha fa-itha jaa waAAadu al-akhirati liyasoo-oo wujoohakum waliyadkhuloo almasjida kama dakhaloohu awwala marratin waliyutabbiroo ma AAalaw tatbeera*

7. If you do good deeds, you do it for your own good. And if you do bad deeds, you do it to your own detriment. So when the second prophecy would come so that they (your enemies) disgrace you and enter the Place of Worship as they had entered it the first time, and that they might destroy utterly whatever they lay their hands on.⁴

4. Unlike in Verse 5 above, this Verse does not end by saying that the prophecy is accomplished. Moreover the destruction wrought by the Romans in AD 70 was not as total or complete as this Verse would indicate. Verse 104 of this very Qur'aanic Chapter 17, gives yet another indication that the 2nd of the 2 prophecies mentioned in Verse 4 above is yet to come.

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ
حَصِيرًا ﴿٨﴾

8. *AAasa rabbukum an yarhamakum wa-in AAudtum AAudna wajaAAalna jahannama lilkafireena haseeran*

8. It may be that your Lord will have mercy on you. And if you revert to disobedience, We too will revert to punishing you. And We have made Hell a prison for those who suppress the Truth.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

9. Inna *hatha* alqur-ana yahdee lillatee hiya aqwamu wayubashshiru almu/mineena allatheena yaAAamaloona alssalihati anna lahum
ajran kabeera

9. This Qur'aan does indeed guide to that which is straight and stable. And it gives the good news to the believers who do good work that they shall have a great reward.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

10. Waanna allatheena la yu/minoona bial-akhirati aAAatadna lahum AAathaban aleema

10. And the Qur'aan warns those who do not believe in the Hereafter that We have prepared a painful punishment for them.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

11. WayadAAu al-insanu bialshsharri duAAaahu bialkhayri wakana al-insanu AAajoolan

11. And man prays for evil as he ought to pray for good. And man is ever hasty.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحْوُودَ آيَةِ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ
مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ
وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾

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12. WajaAAalna allayla waalnnahara ayatayni famahawna ayata allayli wajaAAalna ayata alnnahari mubsiratan litabtaghoo fadlan min rabbikum walitaAAalamoo AAadada alssineena waalhisaba wakulla shay-in fassalnahu tafseelan

12. And We have made the night and the day as two signs. We efface the sign of the night and make the sign of the day clear, so that you may seek favour from your Lord, know the calendar and keep accounts. And We have explained everything in details.

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ
كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

13. Wakulla insanin alzamnahu ta-irahu fee AAunuqihi wanukhriju lahu yawma alqiyamati kitaban yalqahu manshooran

13. And We have tied every man's actions to his neck. And We will bring out for him on the Resurrection Day a record thrown wide open.

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

14. Iqra/ kitabaka kafa binafsika alyawma AAalayka haseeban

14. “Read your record! You yourself are sufficient as an auditor against you this day.”

مَنْ أَهْتَدَىٰ فَإِنَّهُ يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّهُ
يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ
رَسُولًا ﴿١٥﴾

15. Mani ihtada fa-innama yahtadee linafsihi waman dalla fa-innama yadillu AAalayha wala taziru waziratun wizra okhra wama kunna muAAaththibeena hatta nabAAatha rasoolan

15. One that goes on the right path does so for one's own self. And one that goes astray does so to one's own detriment. And no bearer of a burden bears the burden of another, nor do We punish until We send a Messenger.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ
فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

16. Wa-itha aradna an nuhlika qaryatan amarna mutrafeeha fafasaqoo feeha fahaqqa AAalayha alqawlu fadammaraha tadmeeraan

16. And when We wish to destroy a town, We send Our commandment to its wealthy people who lead easy lives, but they defiantly disobey! So the divine Word takes effect against that town, and We deal with it destructively.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ
عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾

17. Wakam ahlakna mina alqurooni min baAAadi noohin wakafa birabbika bithunoobi AAibadihi khabeeran baseeraan

17. And many a generation, after Noah, did We destroy! And your Lord has a sufficient knowledge of and is a sufficient Witness to His subjects' faults/mistakes/sins.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ
جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾

18. Man kana yureedu alAAajilata AAajjalna lahu feeha ma nashao liman nureedu thumma jaAAalna lahu jahannama yaslaha mathmooman madhooran

18. As for one who desires instant gains in this present life, We do hasten therein, to whom We will, what We please. Then We make the Hell burn, to disgrace and reject that one.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ
كَانَ سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾

19. Waman arada al-akhirata wasaAAa laha saAAayaha wahuwa mu/minun faola-ika kana saAAayuhum mashkoo**ra**n

19. And as for one who desires the Hereafter and strives for it as one ought to strive and is a believer, the strivings of such people are duly accepted.

كُلَّا نُمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا
﴿٢٠﴾

20. Kullan numiddu haola-i wahaola-i min AAata-i rabbika wama kana AAatao rabbika mah**th**ooran

20. We do aid all – these (mentioned in Verse 19 above) as well as those (mentioned in Verse 18 above) – out of things gifted by your Lord. And the gifts (like air and water) of your Lord are not restricted.

أَنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَِّلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ
تَفْضِيلًا ﴿٢١﴾

21. Onthur kayfa faddalna baAAadahum AAala baAAadin walal-akhiratu akbaru darajatin waakbaru tafdeela**n**

21. See how We have favoured some of them over others. And, of course, the Hereafter is much superior in ranks and favours.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾

22. La tajAAal maAAa Allahi ilahan akhara fataqAAuda mathmooman makthhoolan

22 Worship none but Allah lest you remain disgraced, forsaken.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا
قَوْلًا كَرِيمًا ﴿٢٣﴾

23. Waqada rabbuka alla taAAabudoo illa iyyahu wabialwalidayni ihsanan imma yablughanna AAindaka alkibara ahaduhuma aw kilahuma fala taqul lahuma offin wala tanharhuma waqul lahuma qawlan kareeman

23. And your Lord has commanded that you shall worship none but Him, and that you shall be good to your parents. If either or both of them reach old age while with you, you shall not utter even a word of the slightest annoyance or reproach to them. And speak to them kindly.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا
رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

24. Waikhfid lahuma janaha alththulli mina alrrahmati waqul rabbi irhamhuma kama rabbayanee sagheeran

24. And be submissively and compassionately protective of them, and pray, ‘O my Lord! Have mercy on them as they had brought me up during my childhood.’

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ
عَفْوَراً ﴿٢٥﴾

25. Rabbukum aAAlamu bima fee nufoosikum in takoonoo *saliheena* fa-innahu kana lil-awwabeena ghafoora**n**

25. Your Lord knows what is in your minds. If you are good, then He does indeed forgive those who often turn to Him in penitence.

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذِرْ تَبْذِيرًا ﴿٢٦﴾

26. Waati *tha* alqurba haqqahu waalmiskeena waibna alssabeeli wala tubaththir tabtheera**n**

26. And give to the near of kin his/her due, and to the needy and the wayfarer their dues. And be not a spendthrift.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

27. Inna almubaththireena kanoo ikhwana alshshayateeni wakana alshshaytanu lirabbihi kafoora**n**

27. Indeed, the spendthrifts are brothers of the satanic people and the Satan is ever ungrateful to his Lord.

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ
لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

28. Wa-imma tuAAridanna AAanhumu ibtighaa rahmatin min rabbika tarjooha faqul lahum qawlan maysooran

28. And if you are not in a position to help them⁵ out and you are yourself seeking mercy from your Lord, speak to them a kind word.

5. I. e., those mentioned in Verse 26 above.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

29. Wala tajAAal yadaka maghloolatan ila AAunuqika wala tabsutha kulla albasti fataqAAuda malooman mahsooran

29. And do not make your hand tied to your neck nor extend it to its utmost limit, lest you should be left blamed and impoverished.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ
كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

30. Inna rabbaka yabsutu alrizqa liman yashao wayaqdiru innahu kana biAAibadihi khabeeran baseeran

30. Your Lord does indeed enlarge means of subsistence for those He wills and restrict for those He wills. He does indeed have full knowledge of and does constantly keep watch on His creatures that always ought to obey Him.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ
إِنْ قَتَلْتَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾

31. Wala taqtuloo awladakum khashyata imlaqin nahnu narzuquhum wa-iyyakum inna qatlahum kana khit-an kabeera**n**

31. And kill not your children for fear of poverty. We give them sustenance as We give it to you. Killing them is indeed a great wrong.⁶

6. Killing children in mothers' wombs (abortions), without even a medical necessity for it, is a modern day reprehensible rage.

وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

32. Wala taqraboo alzzina innahu kana fahishatan wasaa sabeela**n**

32. And go not near fornication/adultery! It is indeed an abomination and an evil path.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا
لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

33. Wala taqtuloo alnnafsa allatee harrama Allahu illa bialhaqqi waman qutila mathlooman faqad jaAAalna liwaliyyihi sultan
fala yusrif fee alqatli innahu kana mansooran**n**

33. And do not kill any one, whose killing Allah has forbidden, unless duly authorized to do so. And whoever is slain unjustly, We have of course given to his heir power to retaliate. But let him not then exceed just limits in killing. He does indeed deserve help.⁷

7. Please see [Verse 2:178](#) (Manzil I) and the notes thereunder of theses Studies. *Akhihi* in that Verse could be construed to mean the same as *waliyyihi* in this Verse.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا
بِالْعَهْدِ ۖ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

34. Wala taqraboo mala alyateemi illa biallatee hiya *ahsanu* hatta yablughu ashuddahu waawfoo bialAAahdi inna alAAahda kana mas-oolan

34. And come not near the property of the orphan except as propriety demands till he attains his maturity.⁸ And keep the promise you make. The promise shall indeed be questioned about.

8. Please see study note 2.407 under [Verse 2.220](#) (Manzil I) in this context.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا ﴿٣٥﴾

35. Waawfoo alkayla itha kiltum wazinoo bialqistasi almustaqeemi *thalika* khayrun waahsanu ta/weelan

35. And give full measure when you give anything by measure, and weigh with a true balance. This is fair and yields a better result in the end.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ
كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

36. Wala taqfu ma laysa laka bihi AAILmun inna alssamAAa waalbasara waalfu-ada kullu ola-ika kana AAanhu mas-oolan

36. And follow not that of which you have no knowledge! The hearing, the sight and the mind shall all be questioned thereon.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ
طُولًا ﴿٣٧﴾

37. Wala tamshi fee al-ardi marahan innaka lan takhriqa al-arda walan tablugha aljibala toolan

37. And walk not on earth exultantly, for you cannot tear the earth nor reach the mountains in height.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

38. Kullu thalika kana sayyi-ohu AAinda rabbika makroohan

38. All that – the evil thereof – is hateful in the sight of your Lord.

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا
ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

39. Thalika mimma awha ilayka rabbuka mina alhikmati wala tajAAal maAAa Allahi ilahan akhara fatulqa fee jahannama malooman madhooran

39. This is of what your Lord has revealed to you of wisdom. And worship not any god other than Allah lest you should be thrown into Hell, blamed, rejected.

أَفَأَصْفَدَكُمْ رَبُّكُمْ بِالْبَيِّنِ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَتَقُولُونَ
قَوْلًا عَظِيمًا ﴿٤٠﴾

40. Afaasfakum rabbukum bialbaneena waittakhatha mina almala-ikati inathan innakum lataqooloona qawlan AAatheeman

40. Has then your Lord chosen sons for you, and taken daughters for Himself from among the angels!? What you say is indeed very grave!

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

41. Walaqad sarrafna fee hatha alqur-ani liyaththakkaroo wama yazeeduhum illa nufooran

41. And We certainly have explained things variously in this Qur'aan that they may take heed. But it adds nothing but aversion to their credit!

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا
﴿٤٢﴾

42. Qul law kana maAAahu alihatun kama yaqooloona ithan laibtaghaw ila thee alAAarshi sabeelan

42. Say, "If, as they say, there were other gods along with Him, then certainly they would have sought a way to the Lord of the Throne."^{8a}

8a. The concept of divinity, in Islam, is absolutely unitary. Not a leaf falls, but He knows it. The absolute divine Power (Allah) knows, hears, sees and controls everything in the entire universe He has created. HE is omnipotent, omniscient and

omnipresent. Everything in the universe is His creation, and no creature of His can have the same powers as He has. So there can be none worthy of worship but He.

Even so, most of mankind indulges in the belief that there are entities, other than Allah, that enjoy divine powers. The Verse here dispels this erroneous belief in no uncertain terms. Had there been such entities with divine powers, every one of them would have tried to usurp the supreme power for himself. And there would be nothing but chaos in the universe.

سُبْحَنَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾

43. Subhanahu wataAAala AAamma yaqooloona AAuluwwan kabeera

43. Glorified He is and exalted extremely high above what they say.

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

44. Tusabbihu lahu alssamawatu alssabAAu waal-ardu waman feehinna wa-in min shay-in illa yusabbihu bihamdihi walakin la tafqahoona tasbeehahum innahu kana haleeman ghafooran

44. The seven heavens, the earth and whoever or whatever is in them declare His glory. And there is not a thing but glorifies Him with His praise, but their glorification you understand not.⁹ He is indeed Considerate, Forgiving.

9. Take a particle of sand on a seashore, for example. Along with millions like it, it helps mankind in the constructions of their buildings. There are many other uses – like making glass – that it can be put to. Every other thing, likewise, has its own uses and/or purposes, known or unknown to man. By being mutely so helpful and faithfully doing its given part in the divine scheme of things, every thing is, so to say, singing the Creator's praise for His meticulous attention to details in the creation and sustenance of the entire universe. But man, alas, for whom apparently all things are made subservient, understands this not and arrogantly assumes that he is the lord of what he surveys around him. He fails to recognize his own Creator!

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا
مَّسْتُورًا ﴿٤٥﴾

45. Wa-itha qara/ta alqur-ana jaAAalna baynaka wabayna allatheena la yu/minoona bial-akhirati hijaban mastooran

45. And when you recite the Qur’aan, We place between you and those who do not believe in the Hereafter a hidden barrier.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ
رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا ﴿٤٦﴾

46. WajaAAalna AAala quloobihim akinnatan an yafqahoohu wafee athanihim waqran wa-itha thakarta rabbaka fee alqur-ani wahdahu wallaw AAala adbarihim nufooran

46. And We have placed a veil on their hearts and deafness in their ears lest they understand it. And when you mention only your Lord (and not their deities other than Allah) in the Qur’aan, they turn their backs in aversion.

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ
هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّشْحُورًا
﴿٤٧﴾

47. Nahnu aAAlamu bima yastamiAAoona bihi ith yastamiAAoona ilayka wa-ith hum najwa ith yaqoolu alththalimoona in tattabiAAoona illa rajulan mashooran

47. We know best what they listen to when they listen to you, and when they talk secretly among themselves. Then the wicked people say, “You follow none but one who is under a magic spell.”

﴿٤٨﴾ أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

48. Onthur kayfa daraboo laka al-amthala fadalloo fala yastateeAAoona sabeelan

48. See what they liken you to! That is because they have gone astray and cannot find the way.

﴿٤٩﴾ وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرَفَتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

49. Waqaloo a-itha kunna AAithaman warufatan a-inna lamabAAoothoona khalqan jadeedan

49. And they ask, “When we shall have become bones and dust (after death), shall we even then be raised up as a new creation!?”¹⁰

10. This concept of being raised to life again after being dead and turned to dust might have been a little more difficult to digest for people at the time of revelation of the Qur’aan. But, now, when man is endowed with advanced knowledge in genetics and has even been able to get a clone of an animal from a tiny cell of the original, he should be in a better position to understand that the Creator should be able to resurrect him after death. Man now knows that even the tiniest particle of his dead body would contain his DNA mapping his entire history.

﴿٥٠﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

50. Qul koonoo hijaratan aw hadeedan

50. Say, “Even when you become stones or iron,”

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي
فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ
عَسَى أَن يَكُونَ قَرِيبًا ﴿٥١﴾

51. Aw khalqan mimma yakburu fee sudoorikum fasayaqooloona man yuAAeeduna quli allathee fatarakum awwala marratin fasayunghidoona ilayka ruoosahum wayaqooloona mata huwa qul AAasa an yakoona qareeban

51. “Or some other creation that is too hard to be revived to life in your minds!” Then they will ask, “Who will revive us?” Say, “He Who created you the first time.” Then they will shake their heads at you in disbelief and say, “When will it be?” Say, “Maybe it is near.”¹¹

11. So far as man’s conscious life is concerned, the Day of Resurrection is due within a few hours of his death. For, on that Day he will have the impression that he was in the grave for only a little while (see the next Verse 52), although he might have, in fact, remained there for centuries.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا
قَلِيلًا ﴿٥٢﴾

52. Yawma yadAAookum fatastajeeboona bihamdihi watathunnoona in labitthum illa qaleelan

52. On that Day of Resurrection, He will call you, and you shall respond uttering His praise. And you will think that you had remained in the grave for only a little while.

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنزَغُ بَيْنَهُمْ
إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

53. Waqul liAAibadee yaqooloo allatee hiya ahsanu inna alshshaytana yanzaghu baynahum inna alshshaytana kana lil-insani AAaduwwan mubeenan

53. And say to My human creatures, who all ought to obey Me, that they speak that which is most appropriate and proper. Indeed, the Satan sows discord among them. The Satan is indeed an open enemy to man.

رَّبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُمُ أَوْ إِنَّ يَشَاءُ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ وَكَيْلًا ﴿٥٤﴾

54. Rabbukum aAAalamu bikum in yasha/ yarhamkum aw in yasha/ yuAAathhibkum wama arsalnaka AAalayhim wakeelan

54. Your Lord knows you. He will have mercy on you, or He will punish you, as He wills. And We have not sent you as the manager of their affairs.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى
بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

55. Warabbuka aAAalamu biman fee alssamawati waal-ardi walaqad faddalna baAAada alnnabiyyeena AAala baAAadin waatayna dawooda zaboora

55. And your Lord knows those who are in the heavens and the earth. And We have certainly favoured some of the prophets over others. And We gave David the Psalms.

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ
وَلَا تَحْوِيلًا ﴿٥٦﴾

56. Quli odAAau allatheena zaAAamtum min doonihi fala yamlikoona kashfa alddurri AAankum wala tahweelan

56. Say, “Call on whom you want to, besides Him! They cannot remove the distress from you nor can they change it.”

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

57. Ola-ika allatheena yadAAoona yabtaghoona ila rabbihimu alwaseelata ayyuhum aqrabu wayarjoona rahmatahu wayakhafoona
AAathabahu inna AAathaba rabbika kana mahthooran

57. They themselves – whom they call upon – seek the means of getting closest, among themselves, to their Lord. And they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is a thing to be afraid of.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا
شَدِيدًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

58. Wa-in min qaryatin illa nahnu muhlikooaha qabla yawmi alqiyamati aw muAAaththibooha AAathaban shadeedan kana thalika
fee alkitab mastooran

58. And not a village/town/city but We will destroy it before the Day of Resurrection or punish it with a severe punishment. This stands recorded in the Divine Ordinance.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَعَٰتَيْنَا
ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

59. Wama manaAAana an nursila bial-ayati illa an kaththaba biha al-awwaloona waatayna thamooda alnnaqata mubsiratan
fathalamoo biha wama nursilu bial-ayati illa takhweefan

59. And nothing prevented Us from sending miracles except that the ancients rejected them. And We gave Thamood the she-camel – a manifest miracle – but they wronged her.¹² And We do not send miracles but to warn.¹³

12. See [Verse 7:73](#) (Manzil II).

13. Earlier peoples like those to whom Prophets Salih (Thamood), Moses (Pharaoh's) and Jesus (Jews) were given some extraordinary signs (miracles). The miracles were not sent, but as warnings. Upon their disregarding the warnings, the Thamood and Pharaoh's people were destroyed. The Jews too were substantially destroyed in A.D. 70, and the remnants were banished from their homeland to live as insignificant minorities in different parts of the world. The remnants were given another chance to redeem themselves. Would they?

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّءُفَا أَلَّتِي أَرَيْتَكَ إِلَّا
فِتْنَةً لِلنَّاسِ وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا
طُغْيَانًا كَبِيرًا ﴿١٠﴾

60. Wa-ith qulna laka inna rabbaka ahata bialnnasi wama jaAAalna alrru/ya allatee araynaka illa fitnatan lilnnasi waalshshajarata
almaAAoonata fee alqur-ani wanukhawwifuhum fama yazeeduhum illa tughyanan kabeeran

60. And We did say to you, “Your Lord has indeed kept mankind under His control.¹⁴ And We did not make the vision¹⁵ which We showed you – as also the tree¹⁶ cursed in the Qur’aan – but a trial for mankind.¹⁷ And We warn them. But it only adds to their utter transgression.”

14. Mankind should not misconstrue the apparent latitude given to wicked persons in this worldly life. Allah has full control over them. HE will deal with them as and when He deems it appropriate. Remember what happened to Hitler. The latitude given is one of several ways in which Allah tests the believers’ belief in Him.

15. See [Verse 17:1](#) above and study notes thereunder.

16. See Verses 37:62 to 37:66.

17. Verses 17:1 and 37:62 to 37:66 are *mutashabihaat* in terms of [Verse 3:7](#). Allah has warned us in that Verse (3:7) that we should not interpret such Verses with our own error-prone opinions and that we should unquestioningly accept whatever Allah has told us in such Verses. It is indeed sad that we nevertheless persist in our own interpretations thereof. The *mutashabihaat* is yet another divine way to test the believers’ belief in Allah.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ
خَلَقْتُ طِينًا ﴿١١﴾

61. Wa-ith qulna lilmala-ikati osjudoo li-adama fasajadoo illa ibleesa qala aasjudu liman khalaqta teenan

61. And when We asked the angels to prostrate to Adam, they prostrated. But Iblees did not. He said, “Shall I prostrate to him whom You have created of dust?”

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَحْرَقْتَنِي إِلَى
يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿١٢﴾

62. Qala araaytaka hatha allathee karramta AAalayya la-in akhkhartani ila yawmi alqiyamati laahtanikanna thurriyyatahu illa qaleelan

62. He said, “Do you see whom You have honoured above me? If You should give me parole till the Day of Resurrection, I will most certainly keep a tight leash on his progeny but for a few of them.”

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿١٣﴾

63. Qala ithhab faman tabiAAaka minhum fa-inna jahannama jazaokum jazaan mawfooran

63. Allah said, “Get out of here! And Hell is the due recompense to you and to all those who, among them, will follow you.”

وَأَسْتَفْزِرُ مَنْ أَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ
وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدُّهُمْ وَمَا يَعْدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا



64. Waistafziz mani istataAAata minhum bisawtika waajib AAalayhim bikhaylika warajlika washarik-hum fee al-amwali waal-awlati waAAaidhum wama yaAAaiduhumu alshshaytanu illa ghurooran

64. “And beguile whom you can of them with your voice, and cover them with your thinking and your behaviour,¹⁸ and be their partner in wealth and children,¹⁹ and feed them with promises.” And the Satan promises them not but to deceive.

18. The Satan, in the voices of his pals among mankind, has indeed succeeded in weaning most other human beings away from the Qur’aanic Straight Path. He has done so in various subtle ways. He has incited some of his human pals to tell others of their kind that Islam is an ‘evil’ religion. They cite terrorist activities that take place in different parts of the world and say that most of these are perpetrated by Muslims. They conveniently slide over many atrocities done by non-Muslims. Satan’s human pals have infiltrated the Muslim ranks too! These pals tell other Muslims that reading the Qur’aan in Arabic, even without understanding it at all, gives the reader ample rewards. So the reader does not bother to take the trouble of understanding what he reads. He is content with the false Satan-inspired thought that the mere parrot-like reading of the Qur’aan can take him to Jannah and save him from Hell-fire, whatever bad deeds he might have done in this worldly life. And that is enough for him. He does not aspire for higher ranks in Jannah, which he could attain to, as per his thinking, only after understanding what he reads in the Qur’aan. Other ‘Muslim’ pals of the Satan seduce other Muslims by telling them that they could get salvation and/or worldly benefits only through the intervention of AwliyaAllah and the Prophet (peace on him). So they visit their graves to plead for their intervention, thus leading them to the unpardonable sin of *shirk*. There could be hundreds of such ways in which the Satan seduces man. I doubt whether even one voluminous book could be enough to contain all his ways and means.

19. Satan partners man in accumulating ill-begotten wealth and convinces him that such wealth is necessary for the well-being of his children.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ
وَكَيْلًا



65. Inna AAibadee laysa laka AAalayhim sultanun wakafa birabbika wakeelan

65. “Indeed, you have no authority over all those whom I have created and who all obey Me. And your Lord is sufficient as a Guardian/Manager of their interests.”

رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ
إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿١١﴾

66. Rabbukumumu allathee yuzjee lakumu alfulka fee albahri litabtaghoo min fadlihi innahu kana bikum raheeman

66. Your Lord is He Who navigates the ships for you in the sea that you may seek things out of His grace. He is indeed ever Merciful to you.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًُا فَلَمَّا نَجَّيْكُمْ إِلَى
الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٢﴾

67. Wa-itha massakumu alddurru fee albahri dalla man tadAAoona illa iyyahu falamma najjakum ila albarri aAAaradtum wakana al-insanu kafooran

67. And when, while on the sea, distress strikes you, all, but He, whom you pray to, desert you. Then when He brings you back safe to the land, you turn away from Him. And man is ever ungrateful.

أَفَأَمِنْتُمْ أَنْ يَخْشِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا
ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿١٣﴾

68. Afaamintum an yakhsifa bikum janiba albarri aw yursila AAalaykum hasiban thumma la tajidoo lakum wakeelan

68. Do you then feel secure that He will not crush you under a landslide or send upon you a violent storm? Then you may not find anyone to save you.

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ
الرَّيْحِ فَيُغَرِّقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿١٩﴾

69. Am amintum an yuAAeedakum feehee taratan okhra fayursila AAalaykum qasifan mina alrreehi fayughriqakum bima kafartum thumma la tajidoo lakum AAalayna bihi tabeeAAan

69. Or, do you feel secure that He will not take you back into it (sea) another time, then send on you a stormy wind and thus drown you on account of your ungratefulness? Then you may not find anyone to help you against Us in the matter.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ
مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

70. Walaqad karramna banee adama wahamalnahum fee albarri waalbahri warazaqnahum mina alttayyibati wafaddalnahum AAala katheerin mimman khalaqna tafdeelan

70. And verily We have been liberal to the children of Adam, and We have carried them in the land and the sea, and We have provided them with wholesome good things, and We have preferred them, in granting favours, over most of our creations.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ
يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

71. Yawma nadAAoo kulla onasin bi-imamihim faman ootiya kitabahu biyameenihi faola-ika yaqraoona kitabahum wala yuthlamoonaa fateelan

71. On the Day of Resurrection, We will call every people with their Imam. Then those shall read their books, every one of whom will be given his book in his right hand. And they shall not be wronged a bit.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

72. Waman kana fee hathihi aAAma fahuwa fee al-akhirati aAAma waadallu sabeelan

72. And he, who is blind in this world and has strayed away from the Path, shall also be blind in the Hereafter.

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَٰنَا إِلَيْكَ لِيَتَفَتَّرِ عَلَيْنَا غَيْرُهُ^ط
وَإِذَا لَاتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾

73. Wa-in kadoo layaftinoonaka AAani allathee awhayna ilayka litaftariya AAalayna ghayrahu wa-ithan laittakhathooka khaleelan

73. And, indeed, they wanted to turn you away from that which We have revealed to you, so that you concoct against Us something else. And then they would certainly have taken you as a friend.²⁰

20. History is witness to the fact that those non-believers, at the time of revelation of the Qur'aan, could not succeed in their nefarious intentions. But, now, we are witness to the nefarious activities of driving Muslims away from the Qur'aanic teachings by misinterpreting Qur'aanic Verses on the basis of man-influenced, error-prone *ahaadeeth*. These activities now have apparently succeeded to a large extent.

وَلَوْلَا أَن تَبَيَّنَّاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

74. Walawla an thabbatnaka laqad kidta tarkanu ilayhim shay-an qaleelan

74. And had We not made you firm, you would almost certainly have inclined to them a little.

إِذَا لَذَقْنَكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا
نَصِيرًا ﴿٧٥﴾

75. *Ithan laathaqnaka diAAafa alhayati wadiAAafa almamati thumma la tajidu laka AAalayna naseeran*

75. In that case We would certainly have doubled for you the suffering in life and in death. Then you would not have found any one to help you against Us.

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا
لَا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

76. *Wa-in kadoo layastafizzoonaka mina al-ardi liyukhrijooka minha wa-ithan la yalbathoon khilafaka illa qaleelan*

76. And, indeed, they wanted to make you unsettled in the land in order to drive you there from. And in that case they would not have lived there after you but a little.²¹

21. I.e., Allah would have destroyed them.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا
﴿٧٧﴾

77. *Sunnata man qad arsalna qablaka min rusulina wala tajidu lisunnatina tahweelan*

77. This was Our custom with regard to those of Our Messengers whom We had sent before you, and you shall find no change in Our custom.

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ
الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

78. Aqimi alssalata lidulooki alshshamsi ila ghasaqi allayli waqur-ana alfajri inna qur-ana alfajri kana mashhoodan

78. Establish ritual prayer during the interval from the time the sun sets till the darkness of the night spreads completely. And recite the Qur'aan at dawn. The recitation at dawn is indeed to be in the presence of a congregation.²²

22. This is the first Verse in the chronological order of revelation prescribing a fixed time for a ritual prayer (*salah*). The time fixed here is dusk. Along with the ritual prayer at dusk, the believers were asked to read the Qur'aan in a congregation at dawn. Refer study notes 451 to 455 on [Verse 2.238](#) (Manzil I) in this regard.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

79. Wamina allayli fatahajjad bihi nafilatan laka AAasa an yabAAathaka rabbuka maqaman mahmoodan

79. And keep awake part of the night reciting it (Qur'aan). This is an additional thing for you (the Messenger) to do. Maybe your Lord will raise you to a praiseworthy position.²³

23. It appears that this Verse is taken as the Qur'aanic basis for the *tahajjud* and *nafl* prayers observed by the Muslims today. However, this Verse asked only the Prophet (peace on him), personally, to recite and study the Qur'aan, in addition to the public dawn recitation prescribed in the preceding Verse. As the chosen man to lead the Muslim Ummah, the Prophet had to perform this additional duty of getting himself well-acquainted with the Qur'aanic portion he would be going to recite

in public at dawn. It was like a college professor preparing for his lecture next day. And history is witness to the fact that the divine promise to the Prophet made in this Verse, has indeed been fulfilled even so far as this world is concerned.

وَقُلْ رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاَجْعَلْ لِّيْ مِنْ
لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

80. Waqul rabbi adkhillnee mudkhala sidqin waakhrijnee mukhraja sidqin waijAAal lee min ladunka sultanan naseeram

80. And say, “My Lord! Grant me a truly sound entry into and a truly sound exit from any course of action I undertake in this world. And My Lord! Grant me Your powerful support in whatever good I do.”

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا
﴿٨١﴾

81. Waqul jaa alhaqu wazahaqa albatilu inna albatila kana zahooqam

81. And say, “The Truth has come and the falsehood has perished. The falsehood is bound to perish.”

وَنُنَزِّلُ مِنَ الْقُرْءٰنِ مَا هُوَ شِفَاۗءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۗ وَلَا يَزِيْدُ الظَّٰلِمِيْنَ
اِلَّا خَسٰرًا ﴿٨٢﴾

82. Wanunazzilu mina alqur-ani ma huwa shifaon warahmatun lilmu/mineena wala yazeedu alththalimeena illa khasaram

82. And We reveal, of the Qur’aan, that which is a healing and a mercy to the believers. And it adds to nothing but doom of the wicked people.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ ۖ وَإِذَا
مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

83. Wa-itha anAAamna AAala al-insani aAArada wanaa bijanibihi wa-itha massahu alshsharru kana yaoosan

83. And when We bestow some favour on man, he keeps himself arrogantly aloof. And when anything bad happens to him, he is in despair.

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۖ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾

84. Qul kullun yaAAamu AAala shaklatihi farabbukum aAAalamu biman huwa ahda sabeelan

84. Say, “Every one goes his own way. And your Lord knows who it is that is guided to the right path.”

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا
قَلِيلًا ﴿٨٥﴾

85. Wayas-aloonaka AAani alroohi quli alroohu min amri rabbee wama ooteetum mina alAAilmi illa qaleelan

85. And they ask you about the soul. Say, “The soul is one of the commands of my Lord. And you are not given knowledge but a little thereof.”²⁴

24. In this context I am reminded of what a famous scientist (I think, he was Faraday) once said that they (the scientists) were picking up just some pebbles on the vast sea-shore of knowledge.

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا



86. Wala-in shi/na lanathhabanna biallathee awhayna ilayka thumma la tajidu laka bihi AAalayna wakeelan

86. And if We so will, We could certainly take away that which We have revealed to you. Then you would not find anyone to guard it for you against Our doing so

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

87. Illa rahmatan min rabbika inna fadlahu kana AAalayka kabeeran

87. Except for Mercy from your Lord! His favour upon you is indeed abundant.

قُلْ لِّئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنَّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُوا بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

88. Qul la-ini ijtaamaAAati al-insu waaljinnu AAala an ya/too bimithli hatha alqur-ani la ya/toona bimithlihi walaw kana baAAaduhum libaAAadin thaheeran

88. Say, “Even if men and jinn should join together and help each other to bring about the like of this Qur’aan, they would not be able to do it.”

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ
النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

89. Walaqad sarrafna lilnnasi fee hatha alqur-ani min kulli mathalin faaba aktharu alnnasi illa kufooran

89. And certainly, in this Qur’aan, We have variously explained every aspect of life for mankind. But most of them did not but reject it ungratefully.²⁵

25. And in [Verse 12:111](#), the Qur’aan tells us that it contains detailed explanation of everything. These two Verses, and many others in the Qur’aan, unmistakably tell mankind that it is a self-sufficient Book of Guidance on all aspects of Islamic way of life. Please refer article [Qur’aan – the Self-sufficient Source for Islam](#), in this context.

وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا
﴿٩٠﴾

90. Waqaloo lan nu/mina laka hatta tafjura lana mina al-ardi yanbooAAan

90. And they say, “We will not believe in you until you cause a fountain to gush forth from the earth for us.”

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا
تَفْجِيرًا ﴿٩١﴾

91. Aw takoona laka jannatun min nakheelin waAAinabin fatufajjira al-anhara khilalaha tafjeeran

91. “Or there are for you a garden of date-palms and grape-vines with rivers flowing luxuriantly through them.”

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا



92. Aw tusqita alssamaa kama zaAAamta AAalayna kisafan aw ta/tiya biAllahi waalmala-ikati qabeelan

92. “Or you cause the heaven to come down upon us in pieces as you think it would, or you bring Allah and the angels before us.”

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ ذُخْرٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَن نُؤْمِنَ لِرُقِيِّكَ

حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ۚ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا

رَسُولًا ﴿٩٣﴾

93. Aw yakoona laka baytun min zukhrufin aw tarqa fee alssama-i walan nu/mina liruqiyyika hatta tunazzila AAalayna kitaban naqraohu qul subhana rabbee hal kuntu illa basharan rasoolan

93. “Or you have a house of gold, or you ascend into heaven, and we will not believe in your ascent until you bring down to us a book for us to read.” Say, “Glorified is my Lord! Am I anything but a mortal man sent with a divine Message?”

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ

بَشَرًا رَسُولًا ﴿٩٤﴾

94. Wama manaAAa alnnasa an yu/minoo ith jaahumu alhuda illa an qaloo abaAAatha Allahu basharan rasoolan

94. And nothing prevented people from believing when the divine Guidance came to them except for what they said, “Has Allah raised a mortal man as His Messenger!?”

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ
السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾

95. Qul law kana fee al-ardi mala-ikatun yamshoon mutma-inneena lanazzalna AAalayhim mina alssama-i malakan rasoolan

95. Say, “Had angels been the normal inhabitants on earth, We would certainly have sent down to them from the heaven an angel as divine Messenger.”

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ
بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

96. Qul kafa biAllahi shaheedan baynee wabaynakum innahu kana biAAibadihi khabeeran baseeran

96. Say, “Allah suffices as a witness between me and you. HE is indeed well aware and minutely observant of all His human creatures.”

وَمَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضِلِّ فَلَن
تَجِدَ لَهُم أَوْلِيَاءَ مِن دُونِهِ ۚ وَنَحْشُرُهُمْ يَوْمَ
الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيًّا ۖ وَبُكْمًا ۖ وَصُمًّا ۖ مَّا وَنَهُمْ جَهَنَّمَ كَلَّمَآ
خَبَتْ رِذْنَهُمْ سَعِيرًا ﴿٩٧﴾

97. Waman yahdi Allahu fahuwa almuhtadi waman yudlil falan tajida lahum awliyaa min doonihi wana/shuruhum yawma alqiyamati AAala wujoohihim AAumyan wabukman wasumman ma/wahum jahannamu kullama khabat zidnahum saAAeeran

97. And the one, whom Allah guides, is the one who is guided. And the one, whom He leaves to go astray, you shall not find any *awliya*²⁶ for him besides Him. And We will gather them together, on the Day of Resurrection, all lying on their faces – blind, dumb and deaf. Their abode shall be in Hell. We will increase the intensity of the blazing Fire, whenever it abates, for them.

26. Refer [study note 2:154](#) (Chapter 2).

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا
وَرَفَاتًا أَعْتَبْنَا لَمُبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

98. *Thalika jazaohum bi-annahum kafaroo bi-ayatina waqaloo a-itha kunna AAithaman warufatan a-inna lamabAAoothoona khalqan jadeedan*

98. This is their retribution because they suppressed the truth of Our Messages/Verses/Signs and because they said, “What! When we shall have become bones and dust, shall we then indeed be raised up as a new creation?”

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا
رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا﴾ ﴿٩٩﴾

99. *Awa lam yaraw anna Allaha allathee khalaqa alssamawati waal-arda qadirun AAala an yakhluqa mithlahum wajaAAala lahum ajalan la rayba feehi faaba alththalimoona illa kufooran*

99. Do they not see that Allah – Who created the heavens and the earth and appointed an end for them wherein there is no doubt – is able to create their like?²⁷ But the wicked people do not but suppress the Truth.

27. When man himself has now been able to clone a living animal, he should be better able to see the truth of this divine assertion than his counterpart in the past.

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ
وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

100. Qul law antum tamlikoona khaza-ina rahmati rabbee ithan laamsaktum khashyata al-infaqi wakana al-insanu qatooran

100. Say, “Even if you were in control of the treasures of the Mercy of my Lord, you would miserly hold on to it for fear of exhausting it. And man is stingy.”

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسْتَلْ بَنِي إِسْرَءِيلَ إِذَا جَاءَهُمْ
فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَدْمُوسَى مَسْحُورًا ﴿١٠١﴾

101. Walaqad atayna moosa tisAAa ayatin bayyinat in fais-al banee isra-eela ith jaahum faqala lahu firAAawnu innee laathunnuka ya moosa mashooran

101. And We did give Moses nine clear signs. Ask the Children of Israel about them. When he came to them, Pharaoh told him, “I do indeed consider you, O Moses, to be a man bewitched.”

قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي
لَأَظُنُّكَ يَفِرُّ عَوْنُ مَثْبُورًا ﴿١٠٢﴾

102. Qala laqad AAalimta ma anzala haola-i illa rabbu alssamawati waal-ardi basa-ira wa-innee laathunnuka ya firAAawnu mathbooran

102. Moses said, “You do know that none but the Lord of the heavens and the earth has sent down these as clear evidence. And I do indeed consider you, O Pharaoh, to be a man doomed.”

فَأَرَادَ أَنْ يَسْتَفِيزَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾

103. Faarada an yastafizzahum mina al-ardi faaghraqnahu waman maAAahu jameeAAan

103. Then Pharaoh wanted to get them destabilised in the land. And We drowned him and those with him all together.

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ
جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

104. Waqulna min baAAadihi libanee isra-eela oskunoo al-arda fa-itha jaa waAAadu al-akhirati ji/na bikum lafeefan

104. And, afterwards, We said to the Children of Israel, “Settle down in the land. Then when the second prophecy would come to pass, we will bring you together in one place.”²⁸

28. The last word of this Verse is *lafeefan*, which literally means wrapped up or enclosed in an envelope. In other words, the Verse tells us that the Children of Israel (Jews) would be brought together in one enclosed place – enclosed by other communities. And we have seen this happen in our age, when the state of Israel was created as a homeland for the Jews. The divine prophecy thus stands fulfilled. In this context please see [Verse 5:21](#) (Manzil II) and study notes 12 & 13 thereunder as also [Verses 4 to 7 and study note 2 to 4](#) above of this Chapter.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

105. Wabialhaqqi anzalnahu wabialhaqqi nazala wama arsalnaka illa mubashshiran wanatheeran

105. And in truth have We sent it²⁹ down, and in truth has it come down. And We have not sent you but as the giver of good news and as a warner.

29. 'It' here could either mean the Qur'aan in general or the prophecy made in the foregoing Verse 104 in particular.

﴿١٠٦﴾ وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكُثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

106. Waqur-anan faraqnahu litaqraahu AAala alnnasi AAala mukthin wanazzalnahu tanzeelan

106. And We have made divisions in the Qur'aan and sent it down in stages, so that you recite it to the people at intervals.

قُلْ ءَامِنُوا بِهِ ؕ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ
عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

107. Qul aminoo bihi aw la tu/minoo inna allatheena ootoo alAAilma min qablihi itha yutla AAalayhim yakhirroona lil-athqani sujjadan

107. Say, "Believe in it or not; but they indeed, who are given the knowledge before it, fall down on their faces in humble prostration, when it is recited to them."³⁰

30. People spoken of here and in the next two Verse are those true Muslims, living in the present age, who are witnessing the fulfillment of the divine prophecy made in Verse 104 above, in the creation of the State of Israel.

﴿١٠٨﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

108. Wayaqooloona subhana rabbina in kana waAAadu rabbina lamafAAoolan

108. And they say, “Glorified is our Lord! The prophecy of our Lord was bound to be fulfilled.”

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

109. Wayakhirroona lil-athqani yabkoona wayazeeduhum khushooAAan

109. And they fall down on their faces weeping, and it adds to their humility.

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

110. Quli odAAoo Allaha awi odAAoo alrrahmana ayyan ma tadAAoo falahu al-asmao alhusna wala tajhar bisalatika wala tukhafit biha waibtaghi bayna thalika sabeelan

110. Say, “Pray to Allah or pray to the Gracious One; you may pray to Him by any of His beautiful names. And say your ritual prayer neither too loudly nor in an undertone, but choose a suitable tone in between.”³¹

31. This is one of the many clear-cut divine commandments which Muslims are blatantly violating. On the basis of man-influenced and error-prone *ahaadeeth*, they are saying parts of their congregational ritual prayers mutely. It is obvious that the divine intention behind this command is to enable all devotees to hear what the Imam says in the prayer he is leading. And the Satan may be mischievously laughing, behind the scenes, when the devotees’ minds are merrily wandering away from Allah while the Imam in front is saying his prayer silently. This is one among many ways in which he has succeeded in downgrading Muslims’ status vis-à-vis others in this world now.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الدُّلَىٰ وَكَبْرُهُ تَكْبِيرًا ﴿١١١﴾

Manzil IV: 17: Isra

111. Waquli *alhamdu lillahi allathee lam yattakhith* waladan walam yakun lahu shareekun fee almulki walam yakun lahu waliyyun mina *alththulli* wakabbirhu takbeeran

111. And say, “To Allah is due all praise, Who has taken no son to Himself. And He has no partner in His absolute sovereignty, and has no infirmity to protect against. And do proclaim His greatness!”

سُورَةُ الْكَافِّهِ

Chapter 18: Al-Kahf (The Cave)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ
عُوجًا ۝١

1. Alhamdu lillahi allathee anzala AAala AAabdihi alkitab walam yajAAal lahu AAiwajan

1. All praise is due to Allah, Who sent down the Book to His devotee and made it flawless.

قَيِّمًا لِّيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝٢

2. Qayyiman liyunthira ba/san shadeedan min ladunhu wayubashshira almu/mineena allatheena yaAAamaloona alssalihati anna lahum ajran hasan

2. That shall remain immutable and straight¹ so that it might warn them of severe punishment from Him and give good news to the believers, who do good deeds, that they shall have a good reward (Paradise).

1. This Verse is in continuation of the preceding one. The adjective here qualifies ‘the Book’ in the previous Verse. Remember that the Qur’aan is in poetic format.

مَكِثِينَ فِيهِ أَبَدًا ﴿٣﴾

3. Makitheena feehee Abadan

3. They (the believers) shall stay therein for ever.

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾

4. Wayunthira allatheena qaloo ittakhatha Allahu waladan

4. And warn those who say, “Allah has a son.”

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ
يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

5. Ma lahum bihi min Aailmin wala li-aba-ihim kaburat kalimatan takhruju min afwahihim in yaqooloona illa kathiban

5. They know nothing of it, nor did their fathers know. A grave word it is that comes out of their mouths! They speak nothing but a lie.

فَلَعَلَّكَ بَنِيعَ نَفْسِكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ
أَسَفًا ﴿٦﴾

6. FalaAAallaka bakhiAAun nafsaka AAala atharihim in lam yu/minoo bihatha alhadeethi asafan

6. Then maybe you (Prophet) will kill yourself with grief, on their account, if they do not believe in this Pronouncement (Qur'aan).

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

7. Inna jaAAalna ma AAala al-ardi zeenatan laha linabluwahu ayyuhum ahsanu AAamalan

7 We have indeed made whatever is on the earth as an adornment for it, and We put them on trial to see which of them do good deeds.

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

8. Wa-inna lajaAAiloona ma AAalayha saAAeedan juruzan

8. And We will indeed turn everything thereon into barren soil.

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

9. Am hasibta anna as-haba alkahfi waalrraqeemi kanoo min ayatina AAajaban

9. Did you perchance consider the Men of the Cave and the story about them as among Our extraordinary signs? ²

2. Let us listen to the tale of the Men of the Cave as revealed in the divine Verses below of this Chapter. There is no need for us to go to other dubious sources, which would lead us only to confusion and misguidance. The tenor of this Verse tells us that the Prophet (peace on him), when he first heard about this story from the Makkan polytheists, considered it extraordinary or strange. But then Allah Almighty confirmed and elaborated on it through revelation of the following Verses.

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا
مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

10. *Ith awa alfityatu ila alkahfi faqaloo rabbana atina min ladunka rahmatan wahayyi/ lana min amrina rashadan*

10. When the youths sought refuge in the cave, they said, “Our Lord! Grant us mercy from Thee, and facilitate for us the right course in our affair.”³

3. Obviously, the youths were seeking refuge from persecution by the powers in control over the country they lived in. It is also obvious that they were being persecuted because of their religious beliefs.

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

11. *Fadarabna AAala athanihim fee alkahfi sineena AAadadan*

11. So We put a seal on their ears for a number of years in the cave.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا
﴿١٢﴾

12. *Thumma baAAathnahum linaAAlama ayyu alhizbayni ahsa lima labithoo amadan*

12. Then We raised them up to see which of the two groups⁴ was best able to compute the time they had remained there in their unconscious state.

4. One group was of the Men of the Cave themselves. The other group was of all other people that lived in the outside world at the time the Men of the Cave were raised up from their inordinately prolonged slumber.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ
وَزِدْنَا لَهُمْ هُدًى ﴿١٣﴾

13. Nahnu naqussu AAalayka nabaahum bialhaqqi innahum fityatun amanoo birabbihim wazidnahum hudan

13. We relate to you their story in truth. They were indeed youths who believed in their Lord and We favoured them with more guidance.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ
السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا
إِذَا شَطَطًا ﴿١٤﴾

14. Warabatna AAala quloobihim ith qamoo faqaloo rabbuna rabbu alssamawati waal-ardi lan nadAAuwa min doonihi ilahan laqad qulna ithan shatatan

14. And We strengthened their hearts when they stood up and said, “Our Lord is the Lord of the heavens and the earth. We pray not to any god besides Him; for, then, certainly, we would have uttered an abominable thing.”

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ
بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

15. Haola-i qawmuna ittakhathoo min doonihi alihatan lawla ya/toona AAalayhim bisultanin bayyinin faman athlamu mimmani iftara AAala Allahi kathiban

15. “These, our people, have taken gods besides Him! Why do they not produce any clear evidence in their support? Is there, then, anyone committing a greater wrong than one who concocts a lie against Allah!?”

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ﴿١٦﴾

16. Wa-ithi iAAatazaltumoohum wama yaAAabudoona illa Allaha fa/woo ila alkahfi yanshur lakum rabbukum min rahmatihi wayuhayyi/ lakum min amrikum mirfaqa

16. “And when you leave them and what they worship besides Allah, go to the cave for refuge. Your Lord will extend His mercy to you and facilitate ease in your affair.”

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾

17. Watara alshshamsa itha talaAAat tazawaru AAan kahfihim thata alyameeni wa-itha gharabat taqriduhum thata alshshimali wahum fee fajwatin minhu thalika min ayati Allahi man yahdi Allahu fahuwa almuhtadi waman yudlil falan tajida lahu waliyyan murshidan

17. And you would see the sun bypass their cave, as it rose in the morning on the right; and as it declined in the afternoon on the left, it would pass them by while they lay in the spacious space in the cave. This is one of the signs of Allah. The one whom Allah guides, is the one rightly guided, and the one whom He misleads, you shall not find for that one any wali to direct him to the right path.⁵

5. It is immaterial, for the purpose this story is narrated, for us to know the exact location of the cave. It is enough to know that the Men of the Cave slept there in such a position that the sun's rays did not ever hit them directly except for a little while late in the evenings, as this Verse here indicates. Allah has declared this piece of information as one of His signs, perhaps to test His vicegerants on earth, the human beings. The test is whether the humans remain content with what little information about this distant past, Allah has given them, or they indulge in unnecessary speculations about things they do

وَتَحْسَبُهُمْ آيِقَاطًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ
وَكَلْبُهُمْ بَسِيطٌ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمَلَّتْ مِنْهُمْ رُعْبًا ﴿١٨﴾

18. Watahsabuhum ayqathan wahum ruqoodun wanuqallibuhum thata alyameeni wathata alshshimali wakalbuhum basitun thiraAAayhi bialwaseedi lawi ittalaAAata AAalayhim lawallayta minhum firaran walamuli/ta minhum ruAAaban

18. And you might think them awake, but they were asleep. And We made them turn to the right side and to the left, and their dog squatted on its outstretched forelegs at the entrance. Had you come upon them you would certainly have run away from them, and you would certainly have been overwhelmed with fear of them.

وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ
بَيْرَقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ
بَرَزَقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

19. Wakathalika baAAathnahum liyatasaaloo baynahum qala qa-ilun minhum kam labitthum qaloo labithna yawman aw baAAda yawmin qaloo rabbukum aAAalamu bima labitthum faibAAathoo ahadakum biwariqikum hathihi ila almadeenati falyanthur ayyuha azka taAAaman falya/tikum birizqin minhu walyatalattaf wala yushAAairanna bikum ahadan

19. And so We roused them to make enquiries among themselves. One of them asked, “How long have you been here?” They said, “We have been here for a day or less than a day.” Some said, “Your Lord alone knows how long you have been. Now send one of you with this silver coin of yours to the city, and let him find and bring some good food for you. And let him ensure that none comes to know about you.”

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾

20. Innahum in yathharoo AAalaykum yarjumookum aw yuAAeetookum fee millatihim walan tuflihoo ithan Abadan

20. “For indeed if they should find you out, they would stone you to death or force you back into their religion. And, then, you will never get salvation.”

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَن وَعْدَ اللَّهِ حَقٌّ
وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا
أَبْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى
أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

21. Wakathalika aAAatharna AAalayhim liyaAAalamoo anna waAAda Allahi haqqun waanna alsaAAata la rayba feeha ith yatanazaAAoona baynahum amrahum faqaloo ibnoo AAalayhim bunyanan rabbuhum aAAlamu bihim qala allatheena ghalaboo AAala amrihim lanattakhithanna AAalayhim masjidan

21. And thus We made people to stumble upon them (the Men of the Cave) that they (people) might know – when they quarrelled among themselves in their affair – that Allah's promise is true and that there is no doubt about the Hour⁶. And they (the people who came to know the story of the Men of the Cave) said, “Erect a monument over them.” Their Lord is well aware of them. Those who had authority over people’s affairs said, “We will certainly raise a place of worship over them.”⁷

6. The Hour is the time when the world as we know it will come to an end. And all human beings, dead since their first appearance on this earth, shall be resurrected. In Verse 20:15, Allah tells us that He will keep the time of its occurrence a secret so that everyone is rewarded what he/she earns while living in this world.

7. The story of the Men of the Cave was divinely disclosed to the people for the purpose of convincing them that they are certain to be resurrected. But the people, instead of learning the moral of the story, indulged in unnecessary things like building a monument or a place of worship over the Men of the Cave, who must have eventually died there. These unnecessary things would lead them to *shirk*. Muslims of today are also indulging in the same kind of *shirk* by visiting and praying at the graves of saints.

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا
بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا
يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۚ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ
أَحَدًا

22. Sayaqooloona thalathatun rabiAAuhum kalbuhum wayaqooloona khamsatun sadisuhum kalbuhum rajman bialghaybi wayaqooloona sabAAatun wathaminuhum kalbuhum qul rabbee aAAlamu biAAiddatihim ma yaAAlamuhum illa qaleelun fala tumari feehim illa miraana thahiran wala tastafti feehim minhum ahadan

22. Some of the people would later say, “They (the Men of the Cave) were three, the fourth being their dog.” and some others would say, “Five, the sixth being their dog,” making conjectures about what is unknown. And still others would say, “Seven, and the eighth was their dog.” Say, “My Lord knows their number. None but a few know it. So argue not about them except for what you do know, and make no enquiries concerning them with any of the people.”

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا

23. Wala taqoolanna lishay-in innee faAAilun thalika ghadan

23. And never say about anything, “I will indeed do it tomorrow.”⁸

8. This divine directive was ostensibly given to our Prophet (peace on him) when the people of Makkah asked him to enlighten them about the Men of the Cave. He reportedly promised them to do so the day after without saying *inshaAllah*. So Allah Almighty delayed the relaying of the information to the Prophet for many days, in order to teach him a lesson. This background is not given in the Qur’aan as Allah obviously deemed it unnecessary. This is a divine directive (Verses 23 & 24) now to every Muslim.

إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ
أَنْ يَهْدِيَ رَبِّي لِقُرْبٍ مِنْ هَذَا رَشَدًا ﴿٢٤﴾

24. Illa an yashaa Allahu wa^othkur rabbaka *itha* naseeta waqul AAasa an yahdiyani rabbee li-aqraba min *hatha* rashadan

24. Without adding, “If Allah pleases.” And remember your Lord when you forget and say, “Maybe my Lord will guide me to better conduct than this.”

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

25. Walabithoo fee kahfihim thalatha mi-atin sineena waizdadoo tisAAan

25. And they remained in their cave for three hundred years and some add nine to the number.⁹

9. There is a strange and remarkable thing about these two numbers 300 and 309. 300 solar years are equal to 309 lunar years. The divine Verse could also therefore be indicative of this relationship between the two systems of counting time. No man at the time the Qur’aan was revealed could have the knowledge of this relationship. Here is yet another evidence/sign that the Qur’aan is divine.

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ
مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

26. Quli Allahu aAAlamu bima labithoo lahu ghaybu alssamawati waal-ardi absir bihi waasmiAA ma lahum min doonihi min waliyyin wala yushriku fee hukmihi *ahadan*

26. Say, “Allah knows how long they remained. To Him belong secrets of the heavens and the earth. HE sees them and He hears! There is no *wali*¹⁰ for them besides Him, and He does not share His Sovereignty with any one.”

10. Please refer [study note 2:154](#) (Manzil I).

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ
مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

27. Waotlu ma oohiya ilayka min kitabi rabbika la mubaddila likalimatihi walan tajida min doonihi multahadan

27. And recite what has been revealed to you of the Book of your Lord! There is none who can alter His words. And you shall find no provider of shelter besides Him.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ
فُرُطًا ﴿٢٨﴾

28. Waisbir nafsaka maAAa allatheena yadAAoona rabbahum bialghadati waalAAashiyyi yureedoona wajhahu wala taAdu
AAaynaka AAanhum tureedu zeenata alhayati alddunya wala turiAA man aghfalna qalbahu AAan thikrina waittabaAAa hawahu
wakana amruhu furutan

28. And be yourself patient with those who pray to their Lord, morning and evening, desiring His good pleasure. And let not your eyes stray away from them, desiring glamour of life in this world. And follow not him whose heart We have made neglectful to Our remembrance and who follows his carnal desires and is reckless in his deeds.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّآ أَعْتَدْنَا
لِظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ
يَشْوِي الْوُجُوهُ ۚ بئسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

29. Waquli alhaqu min rabbikum faman shaa falyu/min waman shaa falyakfur inna aAAtadna lilththalimeena naran ahata bihim suradiquha wa-in yastagheethoo yughathoo bima-in kaalmuhli yashwee alwujooaha bi/sa alshsharabu wasaat murtafaqa

29. And say, “This is the truth from your Lord. So he who wants to, let him believe, and he who wants to, let him suppress the Truth.” We have indeed prepared for those who indulge in wrong-doing a fire, the flames of which shall encompass them. And if they cry for help, they shall be given water like molten brass which will scald their faces. What a miserable drink and what a miserable resting-place!

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ
مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

30. Inna allatheena amanoo waAAamiloo alssalihati inna la nudeeAAu ajra man ahsana AAamalan

30. We shall indeed not let the reward, of those who believe and do good, go waste.

أُولَٰئِكَ لَهُمْ جَنَّتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا
مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ
مُتَّكِينَ فِيهَا عَلَى الْأَرَآئِكِ ۖ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

31. Ola-ika lahum jannatu AAadnin tajree min tahtihimu al-anharu yuhallawna feeha min asawira min thahabin wayalbasoona thiyaban khudran min sundusin wa-istabraqin muttaki-eena feeha AAala al-ara-iki niAAama alththawabu wahasunat murtafaqa

31. These it is for whom are gardens of perpetuity beneath which rivers flow. Reclined comfortably on decorated couches, they will be adorned therein with bracelets of gold, and they will wear green robes of fine silk and heavy brocade. What an excellent reward and how beautiful a resting place!

❖ وَأَضْرِبْ لَهُم مِّثْلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ
وَحَفَاقِنَهُمَا يَبْتِخَلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا

32. Wa'idrib lahum mathalan rajulayni jaAAalna li-ahadihima jannatayni min aAAabin wahafafnahuma binakhlin wajaAAalna baynahuma zarAAan

32. And tell them the parable of two men. For one of them We made two gardens of grape vines, and We bordered them both with date-palms. And between the two gardens We made cornfields.

كَلْتَا الْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهَرًا

33. Kilta aljannatayni atat okulaha walam tathlim minhu shay-an wafajjarna khilalahuma naharan

33. Each of the gardens yielded its fruits, and nothing went wrong therein. And We caused a spring to gush forth in their midst.

وَكَانَ لَهُ نَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ
مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

34. Wakana lahu thamarun faqala lisahibihi wahuwa yuhawiruhu ana aktharu minka malan waaAAazzu nafaran

34. And he had good yield. So he said to his companion in a conversation with him, “I have more wealth than you, and I command greater respect among the people.”

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ
هَذِهِ أَبَدًا ﴿٣٥﴾

35. Wadakhala jannatahu wahuwa *thalimun* linafsihi qala ma *athunnu* an tabeeda *hathihi* Abadan

35. And he entered his garden; and he was unfair to himself. He said, “I do not think that this will ever perish.”

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا
﴿٣٦﴾

36. Wama *athunnu* *alssaAAata* qa-imatan wala-in rudidtu ila rabbee laajidanna khayran minha munqalaban

36. “And I do not think the Hour will ever occur. And even if I am returned to my Lord I will certainly find there a better place than this.”

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ
ثُمَّ مِّن نُّطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾

37. Qala lahu *sahibuhu* wahuwa *yuhawiruhu* akafarta bi~~al~~lathee khalaqaka min turabin thumma min nutfatin thumma sawwaka rajulan

37. His companion answered, “Do you deny Him Who created you from dust, then from a tiny seed of fertilized ovum and then shaped you into a man?”

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

38. Lakinna huwa Allahu rabbee wala oshriku birabbee ahadan

38. “But as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord.”

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

39. Walawla ith dakhalta jannataka qulta ma shaa Allahu la quwwata illa biAllahi in tarani ana aqalla minka malan wawaladan

39. “And why did you not say when you entered your garden that it is as Allah has willed and that there is no power but with Allah? If you see me inferior to you in wealth and children,”

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ
فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

40. FaAAasa rabbee an yu/tiyani khayran min jannatika wayursila AAalayha husbanan mina alssama-i fatusbiha saAAeedan zalaqan

40. “Then maybe my Lord will give me something better than your garden, and send a thunderbolt from heaven on your garden so that it shall become just a barren land.”

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

41. “Or its waters should sink deep into the ground so that you are unable to find it.”

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى
عُرُوشِهَا وَيَقُولُ يَدَّيْنِي لِمَ أَشْرِكُ بِرَبِّي أَحَدًا ﴿٤٢﴾

42. Waoheeta bithamarihi faasbaha yuqallibu kaffayhi AAala ma anfaqa feeha wahiya khawiyatun AAala AAurooshiha wayaqoolu
ya laytanee lam oshrik birabbee ahadan

42. And the yield of his gardens was caught in a disastrous wave of destruction. And he started wringing his hands for his investments therein, which had turned upside down. And he said, “Alas! I should not have associated anyone with my Lord.”

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾

43. Walam takun lahu fi-atun yansuroonahu min dooni Allahi wama kana muntasiran

43. And he had no manpower to help him besides Allah, nor could he help himself.

هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

44. Hunalika alwalayatu lillahi alhaqqi huwa khayrun thawaban wakhayrun AAuqbana

44. There! Allah is the only True Wali¹¹. He is best in giving rewards and the best to go to in the end.

11. Refer [study note 2:154](#) (Manzil I).

وَأَضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا آتَيْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

45. Waidrib lahum mathala alhayati alddunya kama-in anzalnahu mina alssama-i faikhtalata bihi nabatu al-ardi faasbaha hasheeman tathroohu alrriyahu wakana Allahu AAala kulli shay-in muqtadiran

45. And tell them that the life of this world is like water which We send down from the sky. Spring forth therewith all kinds of vegetation on the earth. Then it (vegetation) becomes dry and brittle and the winds scatter it. And Allah has the ability to do all things.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

46. Almalu waalbanoona zeenatu alhayati alddunya waalbaqiyatu alssalihatu khayrun AAinda rabbika thawaban wakhayrun amalan

46. Wealth and children are but an adornment of the life of this world. And the abiding good deeds are better, for reward and hope, with your Lord.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

47. Wayawma nusayyiru aljibala watara al-arda barizatan wahasharnahum falam nughadir minhum ahadan

47. And on the Day when We will cause the mountains to move away and you will see the barren earth, We will gather them and leave none of them behind.

وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ
أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾

48. WaAAuridoo AAala rabbika saffan laqad ji/tumoonaa kama khalaqnakum awwala marratin bal zaAAamtum allan najAAala lakum mawAAidan

48. And they shall be lined up before your Lord. “Verily, you have come to Us in the state We created you at first. But you had thought that We had not fixed any appointment for you.”

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَتَوَلَّاتُنَا
مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا
عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

49. WawudiAAa alkitab fatar almujrimeena mushfiqeena mimma feehi wayaqooloona ya waylatana ma lihatha alkitabi la yughadiru sagheeratan wala kabeeratan illa ahsaha wawajadoo ma AAamiloo hadiran wala yathlimu rabbuka ahadan

49. And the Book shall be produced. And you will see the sinners scared of its contents. And they will say, “Oh, woe to us! What a book is this! It omits nothing, small or big, but mentions them all.” And whatever they had done, they shall find it there. And your Lord causes no wrong to anyone.

وَإِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ
مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ
دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

50. Wa-ith qulna lilmala-ikati osjudoo li-adama fasajadoo illa ibleesa kana mina aljinni fafasaqa AAan amri rabbihi afatattakhithoonahu wathurriyyatahu awliya min doonee wahum lakum AAaduwwun bi/sa lilththalimeena badalan

50. And when We asked the angels to prostrate to Adam, they all did prostrate, but Iblees did not! ¹² He was a jinni, and he swerved from the commandment of his Lord. Would you then take him and his progeny, rather than Me, as *awliya*¹³, and they are your enemies? What a miserable exchange for the wrongdoers!

12. See [Verse 2:34](#) and study notes (Manzil I) thereunder.

13. Refer [study note 2.154](#) (Manzil I).

﴿ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ
وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ عَضُدًا ﴾ ﴿٥١﴾

51. Ma ashhadtohum khalqa alssamawati waal-ardi wala khalqa anfusihim wama kuntu muttakhitha almu-dilleena AAadudan

51. I did not make them witness the creation of the heavens and the earth, nor of the creation of their own selves. And there was no question of my taking those who mislead as helping hands.

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ
وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥٢﴾

Manzil IV: 18: Kahf

52. Wayawma yaqoolu nadoo shuraka-iya allatheena zaAAamtum fadaAAawhum falam yastajeeboo lahum wajaAAalna baynahum mawbiqan

52. And on the Day when He shall say, "Call those whom you considered to be My associates!" So they shall call them, but they shall not respond to them. And We shall place a destructive barrier between them.

وَرَعَا الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا



53. Waraa almujrimeoona alnnara fathannoo annahum muwaqiAAooha walam yajidoo AAanha masrifan

53. And the sinners shall see the Fire, and they shall know that they are going to fall into it. And they shall find no way out there from.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ الْإِنسَانُ أَكْثَرَ

شَيْءٍ جَدَلًا

54. Walaqad sarrafna fee hatha alqur-ani lilnnasi min kulli mathalin wakana al-insanu akthara shay-in jadalan

54. And We have certainly explained in this Qur'aan, for the benefit of mankind, examples of every kind. And man is, in most things, quarrelsome.¹⁴

14. And man quarrels about even this divine statement! He contends that the Qur'aan does not explain what the prohibited *Ar-Riba* is. He contends that the Qur'aan does not explain how to offer the prescribed Salah. And he contends many other things categorically stated in the Qur'aan!

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ
إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾

55. Wama manaAAa alnnasa an yu/minoo ith jaahumu alhuda wayastaghfiroo rabbahum illa an ta/tyahum sunnatu al-awwaleena aw ya/tyahumu alAAathabu qubulan

55. And nothing prevents people from believing and asking forgiveness of their Lord – when the guidance has already come to them – except that what happened to the ancient peoples should overtake them or that the punishment should confront them.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيَجْعَلُ الَّذِينَ
كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا
هُزُؤًا ﴿٥٦﴾

56. Wama nursilu almursaleena illa mubashshireena wamunthireena wayujadilu allatheena kafaroo bialbatili liyudhidoo bihi alhaqqa waittakhathoo ayatee wama onthiroo huzuwan

56. And We do not send Messengers but as givers of good news and of warnings. And those who suppress the Truth resort to falsehoods that they may extinguish the truth thereby. And they hold My Verses/signs and warnings in ridicule.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا
وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
ءَاذَانِهِمْ وَقْرًا ۖ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِلَّا أَبَدًا ﴿٥٧﴾

57. Waman athlamu mimman thukkira bi-ayati rabbihi faaAAarada AAanha wanasiya ma qaddamat yadahu inna jaAAalna AAala quloobihim akinnatan an yafqahoohu wafee athanihim waqran wa-in tadAAuhum ila alhuda falan yahtadoo ithan Abadan

57. And who is worse in wickedness than he who is reminded of the Verses/signs of his Lord, but turns away there from and forgets what his two hands have sent before¹⁵? We have indeed placed covers over their hearts, and deafness in their ears, lest they should understand it (Lord's Verses/signs). And if you call them to guidance, they will not follow it ever.

15. I.e., he forgets his past bad deeds.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابُ
بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴿٥٨﴾

58. Warabbuka alghafooru thoo alrrahmati law yu-akhithuhum bima kasaboo laAAajjala lahumu alAAathaba bal lahum mawAAidun lan yajidoo min doonihi maw-ilan

58. And your Lord is Forgiving, full of Mercy. Was He to catch them for what they earn, He would certainly have hastened the punishment for them. But there is an appointed time for them from which they shall find no escape.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾

59. Watilka alqura ahlaknahum lamma thalamoo wajaAAalna limahlikihim mawAAidan

59. And these towns We destroyed when they acted unjustly – We had fixed an appointed time for their destruction!

وَإِذْ قَالَ مُوسَىٰ لِقَتْنَهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ
حُقُبًا ﴿٦٠﴾

60. Wa-ith qala moosa lifatahu la abrahu hatta ablugha majmaAAa albahrayni aw amdiya huquban

60. And when Moses said to the youth accompanying him, “I will not stop until I reach the confluence of two rivers even if I have to continue this journey for a long time.”

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ
سَرَبًا ﴿٦١﴾

61. Falamma balagha majmaAAa baynihima nasiya hootahuma faittakhatha sabeelahu fee albahri saraban

61. So when they reached the confluence, they forgot their fish, and it burrowed its way into the sea.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾

62. Falamma jawaza qala lifatahu atina ghadaana laqad laqeena min safarina hatha nasaban

62. But when they had gone farther, he said to his young companion, “Take out our breakfast. We have certainly met with fatigue in this journey of ours.”

قَالَ أَرَءَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا
الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

63. Qala araayta ith awayna ila alssakhrati fa-innee naseetu alhoota wama ansaneehu illa alshshaytanu an athkurahu waittakhaatha sabeelahu fee albahri AAajaban

63. The youth said, “You know when we took some rest on the rock, I forgot about the fish – and nothing but the Satan made me forget to tell you about it – when, strangely, it found its way into the river!”

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿١٤﴾

64. *Qala thalika ma kunna nabghi fairtadda AAala atharihim qasasan*

64. Moses said, “That was the spot we had sought for!” They then retraced their footsteps back to the spot.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَّدُنَّا
عِلْمًا ﴿١٥﴾

65. *Fawajada AAabdan min AAibadina ataynahu rahmatan min AAindina waAAallamnahu min ladunna AAilman*

65. There they found one of Our devotees. We had favoured him with mercy from Us and We had given him some knowledge from Us.

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا ﴿١٦﴾

66. *Qala lahu moosa hal attabiAAuka AAala an tuAAallimani mimma AAullimta rushdan*

66. Moses said to him, “May I follow you so that you teach me of the right knowledge you have been taught?”

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٧﴾

67. Qala innaka lan tastateeAAa maAAiya sabran

67. He said, “You can never have patience with me.”

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿١٨﴾

68. Wakayfa tasbiru AAala ma lam tuhit bihi khubran

68. “And how can you have patience in matters over which you do not have comprehensive knowledge?”

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿١٩﴾

69. Qala satajidunee in shaa Allahu sabiran wala aAAasee laka amran

69. He said, “Allah willing, you shall find me patient and I shall not disobey you in any matter.”

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٢٠﴾

70. Qala fa-ini ittabaAAatane falat alanee AAan shay-in hatta ohditha laka minhu thikran

70. He said, "If you would follow me, question me not about any thing until I myself speak to you about it."

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا

لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

71. Faintalaqa hatta itha rakiba fee alssafeenati kharaqaha qala akharaqtaha litughriqa ahlaha laqad ji/ta shay-an imran

71. And both of them went out on a journey. And there arose no problem between them until when they boarded a boat he (Moses' new companion) made a hole in it. Moses said, "Have you made a hole in it to drown the people thereon? Certainly you have done a grave thing."

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾

72. Qala alam aqul innaka lan tastateeAAa maAAiya sabran

72. Moses' companion said, "Did I not say that you will not be able to have patience with me?"

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾

73. Qala la tu-akhithnee bima naseetu wala turhiqnee min amree AAusran

73. Moses said, "Hold me not responsible for a thing I forgot, and burden me not with difficulty in my affair."

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ
لَّقَدْ جِئْتَ شَيْئًا نُّكَرًا ﴿٧٤﴾

74. Faintalaqa hatta itha laqiya ghulaman faqatalahu qala aqatalta nafsan zakiyyatan bighayri nafsin laqad ji/ta shay-an nukran

74. And they both went on until, when they met a boy, he (Moses' companion) killed him. Moses said, "Have you killed an innocent person otherwise than for manslaughter? Certainly you have done a condemnable thing."

﴿قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾
﴿٧٥﴾

75. Qala alam aqul laka innaka lan tasta/teeAAa maAAiya sabran

75. Moses' companion said, "Did I not tell you that you will not be able to have patience with me?"

قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي ۖ قَدْ بَلَغْتَ
مِنَ اللَّدْنِيِّ عُذْرًا ﴿٧٦﴾

76. Qala in saaltuka AAan shay-in baAAadaha fala tusahibnee qad balaghta min ladunnee AAAuthran

76. Moses said, "If I ask you about anything after this, keep me not in your company. Verily, you shall have then an excuse, provided by me, for you to do so."

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمُوا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا
فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۚ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ
أَجْرًا ﴿٧٧﴾

77. Faintalaqa hatta itha ataya ahla qaryatin istatAAama ahlaha faabaw an yudayyifoohuma fawajada feeha jidaran yureedu an yanqadda faaqamahu qala law shi/ta laittakhaththa AAalayhi ajran

77. And they both went on until, when they came to a town, they requested its people to give them some food, but they refused to feed them as guests. They then found in it a wall which was about to collapse and Moses' companion set it right. Moses said, "You could certainly have taken some wages for it."

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ
صَبْرًا ﴿٧٨﴾

78. Qala hatha firaqu baynee wabaynika saonabbi-oka bita/weeli ma lam tastatiAA AAalayhi sabran

78. Moses' companion said, "This shall be the parting between me and you. I will now inform you of the true perspective of my actions over which you could not have patience."

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا
وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

79. Amma alssafeenatu fakanat limasakeena yaAAamaloona fee albahri faaradtu an aAAaebaha wakana waraahum malikun ya/khuThu kulla safeenatin ghasban

79. "As for the boat, it belonged to some poor men who worked on the river. And I wished to make it defective as there was, across them, a king who seized every boat by force."

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا



80. Waamma alghulamu fakana abawahu mu/minayni fakhasheena an yurhiqahuma tughyanan wakufran

80. “And as for the boy, his parents were believers, and we feared lest he should trouble them with disobedience and ingratitude.”

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

81. Faaradna an yubdilahuma rabbuhuma khayran minhu zakatan waaqraba ruhman

81. So we desired that their Lord would give them in his place a boy better than him in purity and more compassionate.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

82. Waamma aljidarufakana lighulamayni yateemayni fee almadeenati wakana tahtahu kanzun lahuma wakana aboohuma salihan faarada rabbuka an yablughu ashuddahuma wayastakhrija kanzahuma rahmatan min rabbika wama faAAaltuhu AAan amree thalika ta/weelu ma lam tasiAA AAalayhi sabran

82. “And as for the wall, it belonged to two orphaned boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man. So your Lord desired that they should attain their maturity and take out their treasure as a mercy from your Lord. And I

did not do it of my own accord. This is the true perspective of my actions over which you could not have patience.”¹⁶

16. Verses 60 to 82 of this Qur’aanic Chapter give an account of an extraordinary story. It gives us humans a glimpse of the compassionate divine Hand operating behind the scenes in all human affairs in this world. We are unable to understand apparent injustices of events like a poor man’s boat turning suddenly defective and a youth suddenly dying, or the apparent mystery of a poor man’s crumbling wall getting straightened with unexpected help. But the apparent injustices in this world are all a façade to test the believers’ faith in their Lord. They should entertain no doubts that Justice will ultimately prevail over Injustice and Tuth over Falsehood.

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا

83. Wayas-aloonaka AAan thee alqarnayni qul saatloo AAalaykum minhu *thikran*

83. And they ask you about Zulqarnain¹⁷. Say, “I will recite an account of him to you.”

17. This is one of the personalities of the ancient times. Let us unquestioningly listen to what the Qur’aan says about him and not indulge in speculations. For, Allah is the only reliable source of information about those pre-historic times.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

84. Inna makkanna lahu fee al-ardi waataynahu min kulli shay-in sababan

84. We did indeed give him authority on earth and means to pursue any thing he did.

فَأَتْبَعَ سَبَبًا

85. FaatbaAAa sababan

85. So he followed a means.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا
قَوْمًا قُلْنَا يَبْدَأُ الْقُرْنَيْنِ إِنَّهُمَا آتَانِ تُعَذِّبُ وَإِنَّهُمَا آتَانِ تَتَّخِذُ فِيهِمْ حُسْنًا ﴿٨٦﴾

86. *Hatta itha balagha maghriba alshshamsi wajadaha taghrubu fee AAaynin hami-atin wawajada AAindaha qawman qulna ya tha alqarnayni imma an tuAAaththiba wa-imma an tattakhiha feehim husnan*

86. And when he reached a place as the sun declined in the west, he found it declining on a oligotrophic spring.¹⁸ And he found a people living near it. We said, “O Zulqarnain! Cause them to suffer or treat them well.”

18. On the border between Albania and Macedonia in Europe there is a huge lake called Lake Ohrid fed by underground springs that issue through limestone rocks and its water is termed as oligotrophic i.e. unfit for sustaining life. On the eastern side of this lake is the city of Ohrid. If one were to observe the sun in the evening from this city, the sun would appear to go down into this oligotrophic water issuing from said underground springs. So the description in this Verse tallies with the description of the sun going down in the evening as seen from Ohrid city. This is a clear sign that the Qur’aan is a divine Book. Prophet Muhammad (peace on him) or his companions living in Makkah in the 7th century A.D. could not have known about the geography of Ohrid in far off Europe.

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكَرًا ﴿٨٧﴾

87. *Qala amma man thalama fasawfa nuAAaththibuhu thumma yuraddu ila rabbihi fayuuAAaththibuhu AAathaban nukran*

87. He said, “We will punish only the one who is wicked. He shall then be returned to his Lord, and He will punish him with a severe punishment.”

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ وَسَنُقُولُ لَهُ

مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾

88. Waamma man amana waAAamila salihan falahu jazaan alhusna wasanaqoolu lahu min amrina yusra

88. And as for him who believes and does good deeds, he shall have good reward, and We will make Our command easy for him.

ثُمَّ اتَّبَعَ سَبَبًا ﴿٨٩﴾

89. Thumma atbaAAa sababa

89. Then he followed another means.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن

دُونِهَا سِتْرًا ﴿٩٠﴾

90. Hatta itha balagha marliAAa alshshamsi wajadaha tatluAAu AAala qawmin lam najAAal lahum min dooniha sitra

90. And when he reached a place as the sun rose in the East, he found it rise on a community to whom We had given no shelter there from.¹⁹

19. Apparently, the community there lived on the open land. They had no houses built for themselves. They had no roofs over their heads. Zulqarnain had reached the end of human civilization. The community he came upon was that of wild animals.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

91. Kathalika waqad ahatna bima ladayhi khubran

91. And thus We had put a limit to the knowledge he (Zulqarnain) could have.²⁰

20. Zulqarnain had been given the facility to improve the conditions of human peoples he came upon in his expeditions. But this facility did not extend to other animals. He could therefore do nothing, when he came upon a community of animals. There are indeed animals that live in large communities.

ثُمَّ اتَّبَعَ سَبَبًا ﴿٩٢﴾

92. Thumma atbaAAa sababan

92. Then he followed yet another means.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ
قَوْلًا ﴿٩٣﴾

93. Hatta itha balagha bayna alssaddayni wajada min doonihima qawman la yakadoona yafqahoona qawlan

93. And when he reached a place between two mountains, he found beyond these a people who could hardly understand a word.

قَالُوا يَٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ
فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

94. Qaloo ya tha alqarnayni inna ya/jooja wama/jooja mufsideena fee al-ardi fahal najAAalu laka kharjan AAala an tajAAala baynana wabaynahum saddan

94. They said²¹, “O Zulqarnain! Gog and Magog do indeed make mischief in this land. May we then give you expenses so that you raise a barrier²² between us and them?”

21. It may be that, although the people did not know the language spoken by Zulqarnain and his army, the latter knew the former’s language. Or, it may be that the ensuing conversation was carried on through interpreters or through signs. The Qur’aan is economical with words. It leaves many things to be understood through the context.

22. In the Wikipedia account of the travels of the Chinese Pilgrim Hioen Tsang, it is mentioned, “The pilgrim turned his face to the south to pass through Shar-i Sabz (Kesh) and an eastern spur of the Pamir Mountains. He entered the famous pass called The Iron Gates, 8 miles west of modern Derbent on the regular trade route from Samarkand to the Oxus and beyond to India.” Although the Iron Gates are not there any more, those did exist during the Chinese pilgrim’s travels in the 7th century A.D. The description of how the barrier was built as given in Verse 96 below tallies with the mention of the Iron Gates in the Chinese Pilgrim’s travelogue. And the fact, that the gates do no longer exist at the pass in the mountains, tallies with Verse 98 below, which is a prophecy come true. This is yet another sign that the Qur’aan is a divine Book.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ
رَدْمًا ﴿٩٥﴾

95. Qala ma makkannee feehee rabbee khayrun faaAAeenoonnee biquwwatin ajAAal baynakum wabaynahum radman

95. Zulqarnain said, “What my Lord has given me is better than what you would give me. So you assist me with labour only and I will construct an obstruction between you and them.”

عَاثُونِي رُبْرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا
جَعَلَهُ نَارًا قَالَ عَاثُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

96. “Bring me iron sheets.” And when he had filled up the gap between the two mountain sides, he said, “Blow!” And when he had turned it red hot, he said, “Bring me molten brass to pour over it.”

﴿٩٧﴾ فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا

97. Fama istaAAoo an yathharoohu wama istataAAoo lahu naqban

97. So they were not able to scale it nor could they breach it.

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ
﴿٩٨﴾ وَكَانَ وَعْدُ رَبِّي حَقًّا

98. Qala *hatha* rahmatun min rabbee fa-*itha* jaa waAAadu rabbee jaAAalahu dakkaa wakana waAAadu rabbee haqq**an**

98. He said, “This (construction of the barrier/gate) is a mercy from my Lord. But when the prophecy of my Lord comes to pass, He will level it to the ground, and the prophecy of my Lord has ever to come true.”

﴿٩٩﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ
جَمْعًا

99. Watarakna baAAadahum yawma-ithin yamooju fee baAAadin wanufikha fee alssoori fajamaAAnahum jamAA**an**

99. And, one day, We shall let the different communities of mankind get mixed up with one another like waves.²³ And then the trumpet will be blown, and We shall gather them all together.

23. And we are all witnesses to this thing happening now. All barriers are getting demolished and the world is increasingly becoming a global village. This is yet another Qur'aanic prophecy coming true, but mankind is still blind to the divine origin of the Qur'aan.

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿١٠٠﴾

100. WaAAaradna jahannama yawma-ithin lilkafireena AAardan

100. And We shall present the Hell, that Day, for display before those who had suppressed the Truth.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا

﴿١٠١﴾

101. Allatheena kanat aAayunuhum fee ghita-in AAan thikree wakanoo la yastateeAAoona samAAan

101. – Those whose eyes had a cover against seeing My Reminder (Qur'aan) and who were unable to listen to it.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا

جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

102. Afahasiba allatheena kafaroo an yattakhithoo AAibadee min doonee awliyyaa inna aAAtadna jahannama lilkafireena nuzulan

102. Do they then who suppress the Truth think that they can take My subjects as *awliya*²⁴, besides Me? We have indeed prepared Hell as the destination of those who suppress the Truth.

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

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

103. Qul hal nunabbi-okum bial-akhsareena aAAmalan

103. Say, “Shall We inform you who the greatest losers are in their deeds?”

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ
أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

104. Allatheena dalla saAAayuhum fee alhayati alddunya wahum yabsaboona annahum yuhsinoona sunAAan

104. “They are those whose efforts in the life of this world are misdirected and they think that they are doing good work!”

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا
نُفْعَ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنَّا ﴿١٠٥﴾

105. Ola-ika allatheena kafaroo bi-ayati rabbihim waliqa-ihi fahabitat aAAmaluhum fala nuqemu lahum yawma alqiyamati waznan

105. Those are the people who suppress the Truth in the Verses/signs of their Lord and of the appointment with Him. So their deeds have become null and void. And so We will not assign any weightage to their deeds on the Day of Resurrection.

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾

106. *Thalika jazaohum jahannamu bima kafaroo waittakhathoo ayatee warusulee huzuwan*

106. That Hell is their recompense because they suppressed the Truth and held My Verses/signs and My Messengers in ridicule.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا



107. *Inna allatheena amanoo waAAamiloo alssalihati kanat lahum jannatu alfirdawsi nuzulan*

107. For those who believe and do good deeds, their bestowal shall indeed be the gardens of paradise.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

108. *Khalideena feeha la yabghoona AAanha hiwalan*

108. They will abide therein; they will never seek any transfer there from.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ
كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

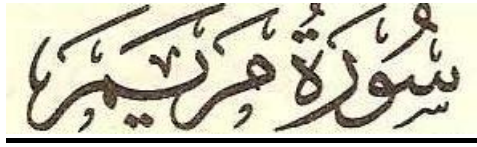
109. Qul law kana albahru midadan likalimati rabbee lanafida albahru qabla an tanfada kalimatu rabbee walaw ji/na bimuthlihi madadan

109. Say, "If the sea were ink for the words of my Lord, the sea would surely be exhausted before the words of my Lord are exhausted, though We were to bring the like of it (sea) in aid."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ فَمَنْ كَانَ
يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ﴿١١٠﴾

110. Qul innama ana basharun mithlukum yooaha ilayya annama ilahukum ilahun wahidun faman kana yarjoo liqaa rabbihi falyaAAamal AAamalan salihan wala yushrik biAAibadati rabbihi ahadan

110. Say, "I am only a man like you. It is revealed to me that the Entity you should worship is One and Only. So, whoever hopes to meet his Lord, he should do good deeds, and worship none besides his Lord."



Chapter 19: Maryam (Mary)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

كهيعص ﴿١﴾

1. Kaf-ha-ya-AAayn-sad¹

1. About such initials at the beginning of certain Chapters, please see [study note 2:1](#) (Manzil I).

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾

2. Thikru rahmati rabbika AAabdahu zakariyya

2. This is a narration of the mercy of your Lord on His devotee Zachariah.

إِذْ نَادَىٰ رَبَّهُۥ نِدَاءً خَفِيًّا ﴿٣﴾

3. Ith nada rabbahu nidaan khafiyyan

3. When he prayed to his Lord silently.

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ
أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾

4. Qala rabbi innee wahana alAAathmu minnee waishataAAala alrra/su shayban walam akun biduAAa-ika rabbi shaqiyyan

4. He prayed, “My Lord! My bones have indeed become weak and my head shining white. And, my Lord! I have never been disappointed in my prayer to You.”

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ
لَدُنْكَ وَلِيًّا ﴿٥﴾

5. Wa-innee khiftu almawaliya min wara-ee wakanati imraatee AAaqiran fahab lee min ladunka waliyyan

5. “And indeed I worry about what my relatives will do after me. And my wife is barren. So bestow upon me a proper heir from You.”

يَرْثُنِي وَيَرْثِ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾

6. Yarithunee wayarithu min ali yaAAaqooba wajAAalhu rabbi radiyyan

6. “Who shall be an heir to me and an heir to the children of Jacob. And make him, my Lord, one in whom You are well pleased!”

يَزَكِّرِيَا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا



7. Ya zakariyya inna nubashshiruka bighulamin ismuhu yahya lam najAAal lahu min qablu samiyyan

7. [The divine response was,] “O Zachariah! We do indeed give you the good news of a boy whose name shall be Yahya (John). We had not given this name to anyone before.”

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ



8. Qala rabbi anna yakoonu lee ghulamun wakanati imraatee AAaqiran waqad balaghtu mina alkibari AAitiyyan

8. Zacharia said, “O my Lord! How can I have a son, and my wife is barren, and I have myself grown too old!?”

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا



9. Qala kathalika qala rabbuka huwa AAalayya hayyinun waqad khalaqtuka min qablu walam taku shay-an

9. [The divine response was,] “So shall it be. Your Lord says, ‘It is not at all difficult for Me, and indeed I created you before, when you were nothing.’”

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا



10. Zachariah said, “My Lord! Give me a sign.” The Lord said, “Your sign is that you will not be able to speak to the people for three consecutive nights.”

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا



11. Fakharaja AAala qawmihi mina almihrabi faawha ilayhim an sabbiho bukratan waAAashiyyan

11. So he came out to his people from the chamber, then he communicated to them, through signs, that they should glorify Allah morning and evening.

يَذَرِّي خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا



12. Ya yahya khuthi alkitaba biquwwatin waataynahu alhukma sabiyyan

12. “O John! Hold on to the Book firmly.” And We granted him the authority over men while he was yet a child.

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا



13. Wahananan min ladunna wazakatan wakana taqiyyan

13. And We gave him the gift of compassion from Us and of purity, and he feared Allah.

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾

14. Wabarran biwalidayhi walam yakun jabbaran AAasiyyan

14. And ever courteous to his parents, he was never insolent, disobedient.

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

15. Wasalamun AAalayhi yawma wulida wayawma yamootu wayawma yubAAathu hayyan

15. And peace on him on the day he was born, the day he dies, and the day he is raised to life again.²

2. The plain meaning of this Verse is that Allah is ever well pleased with John – at his birth, his death and his resurrection on the Judgment Day. It gives no authority for any celebration of his birth and death anniversaries. And yet some misguided Muslims quote this Verse as divine authority for celebrating the birth and death anniversaries of our Prophet (peace on him) and of other saintly persons. Such celebrations, as we do see in cases of other celebrities, amount to nothing but showy and ritual eulogy of the persons concerned. They do not lead to any character-building on the parts of the participants in such celebrations. The Muslims should rather emulate the example of our Prophet by trying to abide by the Qur'aan, as the Prophet did, in their day-to-day lives.

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

﴿١٦﴾

16. Waathkur fee alkitabi maryama ithi intabathat min ahliha makanan sharqiyyan

16. And mention Mary in the Book when she withdrew from her family to stay at a place towards the East.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ
لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

17. Faittakhat that min doonihim hijaban faarsalna ilayha roohana fatamaththala laha basharan sawiyyan

17. And she screened herself from them, and We sent to her Our spirit³, and it appeared before her as a man well-made.

3. In [Verse 17:85](#), we are informed that the Arabic term *rooh* is a command of the Lord.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

18. Qalat innee aAAoothu bialrrahmani minka in kunta taqiyyan

18. She said, “I do indeed seek the Gracious Allah’s protection against you, if you do really fear Allah.”

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾

19. Qala innama ana rasoolu rabbiki li-ahaba laki ghulaman zakiyyan

19. He said, “I am a Messenger of your Lord: I am sent to give you a gem of a boy.”

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

20. Qalat anna yakoonu lee ghulamun walam yamsasnee basharun walam aku baghiyyan

20. She said, “How can I have a boy when no man has ever touched me? And I have never been unchaste.”

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَلِنَجْعَلَهُ
آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

21. Qala kathaliki qala rabbuki huwa AAalayya hayyinun walinajAAalahu ayatan liInnasi warahmatan minna wakana amran maqdiyyan

21. He said, “It will be so even in those circumstances – Your Lord says, ‘It is easy for Me.’ – so that We may make him a sign for men, and a mercy from Us. And it is a matter which has already been decreed.”

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾

22. Fahamalat-hu faintabathat bihi makanan qasiyyan

22. So she conceived him and then withdrew with him to a remote place.

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ
قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٣﴾

23. Faajaaha almakhadu ila jithAAi alnnakhlati qalat ya laytanee mittu qabla hatha wakuntu nasyan mansiyyan

23. And the throes of childbirth drove her to the trunk of a palm tree. She said, “Oh, would that I had died before this, and had been a thing long forgotten!”

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ
سَرِيًّا ﴿٢٤﴾

24. Fanadaha min tahtiha alla tahzanee qad jaAAala rabbuki tahtaki sariyyan

24. Then a voice called out to her from beneath her, “Grieve not, your Lord has surely made a canal flow beneath you.”

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا
﴿٢٥﴾

25. Wahuzzee ilayki bijithAAi alnnakhlati tusaqit AAalayki rutaban janiyyan

25. “And shake the trunk of the palm tree towards you. It will drop on you fresh ripe dates.”

فَكُلِي وَاشْرَبِي وَرَاحِي عَيْثًا فَامَّا تَرِينَ مِنَ الْبَشَرِ
أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ
إِنْسِيًّا ﴿٢٦﴾

26. Fakulee waishraabee waqarree AAaynan fa-imma tarayinna mina albashari ahadan faqoolee innee nathartu lilrrahmani sawman falan okallima alyawma insiyyan

26. So eat and drink and relax! Then if you should see any man, tell him (by signs), “I have indeed vowed unto the Gracious Allah not to speak to any man today.”

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهَا ۖ قَالُوا يَمْرُئِمُ لَقَدْ جِئْتَ
شَيْئًا فَرِيًّا ﴿٢٧﴾

27. Faatat bihi qawmaha tahmiluhu qaloo ya maryamu laqad ji/ti shay-an fariyyan

27. And she came to her people carrying the child. They said, “O Mary! You have verily done a terrible thing.”

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا
كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾

28. Ya okhta haroona ma kana abooki imraa saw-in wama kanat ommuki baghiyyan

28. “O sister of Aaron⁴! Your father was not a bad man, nor was your mother an unchaste woman.”

4. It could be that Mary had a brother called Aaron. Or, it could be that ‘sister of Aaron’ was an honorific title of Mary indicating her prophetic lineage from Prophet Aaron.

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾

29. Faasharat ilayhi qaloo kayfa nukallimu man kana fee almahdi sabiyyan

29. But she pointed to him. They said, “How could we speak to a mere child in cradle?”

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

30. Qala innee AAabdu Allahi ataniya alkitaba wajaAAalanee nabiyyan

30. The child said, “I am indeed a devotee of Allah. HE has given me the Book and made me a Prophet.”

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

﴿٣١﴾

31. WajaAAalanee mubarakan aynama kuntu waawsanee bialssalati waalzzakati ma dumtu hayyan

31. “And He has made me blessed wherever I may be, and He has enjoined on me prayer and charity so long as I live.”

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

32. Wabarran biwalidatee walam yajAAalnee jabbaran shaqiyyan

32. “And to be courteous to my mother. And He has not made me insolent, impudent.”

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

33. Waalssalamu AAalayya yawma wulidtu wayawma amootu wayawma obAAathu hayyan

33. “And peace on me on the day I was born, the day I die and the day I am raised to life again.”⁵

5. A similar blessing was bestowed upon Prophet Zakariyah. See Verse 15 above and also the study note 2 thereon. And please take note that there is not even a hint of the alleged bodily ascension and 2nd coming of Jesus here.

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ
يَمْتَرُونَ ﴿٣٤﴾

34. Thalika AAeesa ibnu maryama qawla alhaqqi allathee feehi yamtaroona

34. This (as narrated in Verses 16 to 33 above) then is Jesus, son of Mary – the word of Truth about which they raise disputes.⁶

6. Mankind has indulged in many disputes about Jesus. They dispute about his birth. They do not believe in his miraculous conception in Mary’s womb without any sexual intercourse. They forget that Adam and Eve were created without any sexual intercourse. And the Christians go to the abominable extent of their God having sexual intercourse with Mary! What nonsense!! How can the Creator of all things have the lowly creature urge? See the next Verse 35 also in this context. And then they say he was crucified. The Qur’aan categorically denies this. There is also this dispute about Jesus’ 2nd coming to this earth. There is no evidence in the Qur’aan to support this.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ
فَيَكُونُ ﴿٣٥﴾

35. Ma kana lillahi an yattakhitha min waladin subhanahu itha qada amran fa-innama yaqoolu lahu kun fayakoonu

35. It is not befitting the majesty of Allah that He should beget a son. Glorified He is! When He has decreed a matter, He only says to it "Be," and it is.

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾

36. Wa-inna Allaha rabbee warabbukum faoAAabudoohu *hatha* siratun mustaqeemun

36. And, indeed, Allah is my Lord and your Lord; hence, worship Him. This is the Straight Path.⁷

7. In the opening Chapter of the Qur'aan, Allah Almighty teaches us to pray to Him to show us the Straight Path. And here, in this Verse, He tells us that worshipping Him is the Straight Path. To worship is to obey unquestioningly. If we do really worship Allah, we should scrupulously obey all His commands given in His Message, the Qur'aan. One of those commands is that we should worship none but Him. When we unquestioningly obey any human being, without ascertaining whether his orders are in tune with the Qur'aan, we would become guilty of worshipping that human being. And that would not be the Straight Path as defined in this Verse.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ

﴿٣٧﴾

37. Faikhtalafa al-ahzabu min baynihim fawaylun lillatheena kafaroo min mashhadi yawmin AAatheemin

37. But the tribes disagreed among themselves – and woe to those who disbelieve – about the Court of Judgment to be assembled on a tremendous Day.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ

﴿٣٨﴾

38. AsmiAA bihim waabsir yawma ya/toonana lakini alththalimoona alyawma fee dalalin mubeenin

38. Make them listen to you when you speak to them about the Day they shall appear before Us, and make them understand the significance of that Day. But those who are wicked shall continue to remain grossly mistaken about the Day.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ



39. Waanthirhum yawma alhasrati ith qudiya al-amru wahum fee ghaflatin wahum la yu/minoona

39. And warn them of the Day of intense regret, when all matters get finally decided. And they are under a delusion and they do not believe.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ

40. Inna nahnu narithu al-arda waman AAalayha wa-ilayna yurjaAAoona

40. We do indeed inherit the earth and all those who are on it, and to Us they all shall be returned.

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

41. Waathkur fee alkitabi ibraheema innahu kana siddeeqan nabiyyan

41. And make mention of Abraham in the Book. He was indeed a true Prophet.

إِذْ قَالَ لِأَبِيهِ يَتَابَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا



42. *Ith qala li-abeehi ya abati lima taAAabudu ma la yasmaAAu wala yubsiru wala yughnee AAanka shay-an*

42. When he said to his father, “O my father! Why do you worship a thing that neither hears nor sees, nor does it give you any benefit whatsoever?”

يَتَابَتِ إِيَّيْ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ
يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

43. *Ya abati innee qad jaanee mina alAAilmi ma lam ya/tika faittabiAAanee ahdika siratan sawiyyan*

43. “O my father! I do have some knowledge that you do not. So follow me! I will show you the Right Path.”

يَتَابَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ
عَصِيًّا ﴿٤٤﴾

44. *Ya abati la taAAabudi alshshaytana inna alshshaytana kana lilrrahmani AAasiyyan*

44. “O my father! Worship not the Satan. The Satan is indeed a rebel against Allah, the Gracious.”

يَتَّابِتْ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا



45. Ya abati innee akhafu an yamassaka AAathabun mina alrrahmani fatakoona lilshshyatani waliyyan

45. “O my father! I am afraid, a punishment from the Gracious Allah may afflict you and you may befriend the Satan.”

قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَتَابِرَ هَيْمٌ لِّى لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَأَهْجُرَنِي



46. Qala araghibun anta AAan alihatee ya ibraheemu la-in lam tantahi laarjumannaka waohjurnee maliyyan

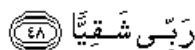
46. He (Abraham’s father) said, “Are you averse to my gods, O Abraham? If you do not desist I will certainly pelt you with stones. And leave me alone for now.”

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا

47. Qala salamun AAalayka saastaghfiru laka rabbee innahu kana bee hafiyyan

47. Abraham said, “Peace on you! I will pray to my Lord to forgive you. He is indeed ever benevolent to me.”

وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ



48. “And I will go away from you and what you pray to besides Allah, and I will pray to my Lord; may be my prayer to my Lord shall not remain unanswered.”

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ
وَيَعْقُوبَ ط وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

49. Falamma iAAatazalahum wama yaAAbudoona min dooni Allahi wahabna lahu ishaqa wayaAAaqooba wakullan jaAAalna nabiyyan

49. So when he had gone away from them and what they worshipped besides Allah, We bestowed upon him Isaac and Jacob, and We made each a Prophet.

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

50. Wawahabna lahum min rahmatina wajaAAalna lahum lisana sidqin AAaliyyan

50. And We bestowed upon them Our mercy, and We gave them each a highly truthful tongue.

وَأَذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾

51. Waothkur fee alkitabi moosa innahu kana mukhlasan wakana rasoolan nabiyyan

51. And mention Moses in the Book. He was indeed pure and clean; and he was a Messenger Prophet.

وَنَدَّيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

52. Wanadaynahu min janibi al^{tt}oori al-aymani waqarrabnahu najiyyan

52. And We called to him from the right side of Mount Sinai, and We drew him near for a talk.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

53. Wawahabna lahu min rahmatina akhahu haroona nabiyyan

53. And We made for him, by Our mercy, his brother Aaron a Prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

﴿٥٤﴾

54. Waothkur fee alkitabⁱ isma^{AA}eela innahu kana sadiqa alwa^{AA}adi wakana rasoolan nabiyyan

54. And mention Ishmael in the Book. He was indeed true to his word, and a Messenger Prophet.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

55. Wakana ya/muru ahlahu bial^{ss}alati waal^{zz}akati wakana AAinda rabbihi mard^{di}yyan

55. And he used to enjoin his family to pray and to give in charity, and his Lord was well pleased with him.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا



56. Waathkur fee alkitab idreesa innahu kana siddeeqan nabiyyan

56. And mention Idris in the Book. He was indeed a true Prophet.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

57. WarafaAAanahu makanan AAaliyyan

57. And We raised him high in status.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا
مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى
عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا

58. Ola-ika allatheena anAAama Allahu AAalayhim mina alnnabiyyeena min thurriyyati adama wamimman hamalna maAAa noohin wamin thurriyyati ibraheema wa-isra-eela wamimman hadayna wajtabayna itha tutla AAalayhim ayatu alrrahmani kharroo sujjadan wabukiyyan

58. Those were men on whom Allah bestowed favours. Those were from among the Prophets of the seed of Adam, and of those whom We carried in the Ark with Noah, and of the seed of

Abraham and Israel, and of those whom We guided and chose. Whenever Verses/signs of the Gracious Allah were recited to them, they would fall down prostrating and weeping.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ
فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾

59. Fakhalafa min baAAadihim khalfun adaAAoo alssalata waittabaAAoo alshshahawati fasawfa yalqawna ghayyan

59. But then generations that followed them became negligent of prayers and followed sensual desires. And they shall encounter disaster⁸

8. Is not the All-knowing Allah foretelling here also of the fate of the Muslims who ruled Spain for about 800 years and were driven out lock, stock, and barrel from there thereafter? Isn't He foretelling generally also of the fate of Muslims today?

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

60. Illa man taba waamana waAAamila salihan faola-ika yadkhuloona aljannata wala yuthlamoon shay-an

60. Except such as repent and believe and do good deeds. These shall enter the Garden, and no injustice shall be done to them.

جَنَّاتٍ عَذْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ
وَعدُهُ مَأْتِيًّا ﴿٦١﴾

61. Jannati AAadnin allatee waAAada alrrahmanu AAibadahu bialghaybi innahu kana waAAaduhu ma/tiyyan

61. Gardens of perpetuity which the Gracious Allah has promised to those who worship Him even when they do not see Him. His promise shall indeed come to pass.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿١٢﴾

62. *La yasmaAAoona feeha laghwan illa salaman walahum rizquhum feeha bukratan waAAashiyyan*

62. They shall not hear therein any vain discourse; the discourse shall be only on peace. And they shall have all their provisions therein morning and evening.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿١٣﴾

63. *Tilka aljannatu allatee noorithu min AAibadina man kana taqiyyan*

63. This is the garden that We cause those of Our subjects to inherit who fear Allah.

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ
ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿١٤﴾

64. *Wama natanazzalu illa bi-amri rabbika lahu ma bayna aydeena wama khalfana wama bayna thalika wama kana rabbuka nasiyyan*

64. And we (angels) do not descend but by the command of your Lord. To Him belongs whatever is before us and whatever is behind us and whatever is in between. And your Lord does not forget,

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ

لَهُ سَمِيًّا ﴿١٥﴾

65. Rabbu alssamawati waal-ardi wama baynahuma faoAAbudhu waistabir liAAibadatihi hal taAAalamu lahu samiyyan

65. The Lord of the heavens and the earth and what is in between them. So worship Him and be patient in worshipping Him. Do you know any one equal to Him?

وَيَقُولُ الْإِنْسَنُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ﴿١٦﴾

66. Wayaqoolu al-insanu a-itha ma mittu lasawfa okhrajū hayyan

66. And says man, “When I am dead and gone, shall I even then certainly be brought out alive?!”

أَوَلَا يَذْكُرُ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ

يَكُ شَيْئًا ﴿١٧﴾

67. Awa la yathkuru al-insanu anna khalaqnahu min qablu walam yaku shay-an

67. Does not man remind himself that We had created him before, when he was nothing?

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا

﴿١٨﴾

68. Fawarabbika lanahshurannahum waalshshayateena thumma lanuhdirannahum hawla jahannama jithiyyan

68. And, by your Lord, We will most certainly gather them and the satanic people together. Then shall We certainly cause them to be present around Hell on their knees.

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾

69. Thumma lananziAAanna min kulli sheeAAatin ayyuhum ashaddu AAala alrrahmani AAitiyyan

69. Then We will most certainly pull out from every group one who had transgressed most against Allah, the Gracious.

ثُمَّ لَنَخْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾

70. Thumma lanahnu aAAalamu biallatheena hum awla biha siliyyan

70. And We do certainly know best those who deserve most to be burned therein.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

71. Wa-in minkum illa wariduha kana AAala rabbika hatman maqdiyyan

71. And there is not one of you, but shall come to it. For your Lord this is a decree already issued.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

72. Thumma nunajjee allatheena ittaqaw wanatharu alththalimeena feeha jithiyyan

72. And We will save (from Hell) those who fear Allah, and We will consign the wrongdoers therein on their knees.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ
نَدِيًّا ﴿٧٣﴾

73. Wa-itha tutla AAalayhim ayatuna bayyinatina qala allatheena kafaroo lillatheena amanoo ayyu alfareeqayni khayrun maqaman waahsanu nadiyyan

73. And when Our clear Verses/signs are recited to them, those who disbelieve say to those who believe, “Which of the two groups of us are better in position and well organised?”

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِءًيَا ﴿٧٤﴾

74. Wakam ahlakna qablahum min qarnin hum ahsanu athathan wari/yan

74. And how many of the generations have We destroyed before them who were apparently well established!

Manzil IV: 19: Maryam

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا
يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ
جُنْدًا ﴿٧٥﴾

75. Qul man kana fee alddalalati falyamdud lahu alrrahmanu maddan hatta itha raaw ma yooAAadoona imma alAAathaba wa-
imma alssaAAata fasayaAAalamoona man huwa sharrun makanan waadAAafu jundan

75. Say, “The Gracious Allah will surely give a long lease to all those who have gone astray, until they see what they were warned about: the punishment or the Hour. Then they shall know who is worse in position and weaker in force.”

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

76. Wayazeedu Allahu allatheena ihtadaw hudan waalbaqiyatu alssalihatu khayrun AAinda rabbika thawaban wakhayrun maraddan

76. And Allah increases guidance of those who go by the Guidance. And lasting good deeds are better for reward with your Lord and yield better return.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾

77. Afaraayta allathee kafara bi-ayatina waqala laootayanna malan wawaladan

77. Have you, then, seen him who suppresses the Truth in Our Verses/signs and says, “I shall certainly be given wealth and children?”

﴿٧٨﴾ أَطْلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

78. AttalaAAa alghayba ami ittakhatha AAinda alrrahmani AAahdan

78. Has he gained knowledge of the unseen, or made a pact with the Gracious Allah?

﴿٧٩﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا

79. Kalla sanaktubu ma yaqoolu wanamuddu lahu mina alAAathabi maddan

79. By no means! We write down what he says, and We will extend the duration of the punishment for him.

﴿٨٠﴾ وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا

80. Wanarithuhu ma yaqoolu waya/teena fardan

80. And We will inherit from him what he talks of (his wealth and his children), and he shall come to Us alone.

﴿٨١﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا

81. Waittakhathoo min dooni Allahi alihatan liyakoonoo lahum AAizzan

81. And they have taken gods, besides Allah, as sources of power for them!

﴿٨٢﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

82. Kalla sayakfuroona biAAibadatihim wayakoonoona AAalayhim diddan

82. By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

﴿٨٣﴾ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا

83. Alam tara anna arsalna alshshayateena AAala alkafireena taozzuhum azzan

83. Do you not see that We have sent the devils against those who suppress the Truth, inciting them on in their pernicious deeds?

﴿٨٤﴾ فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا

84. Fala taAAajal AAalayhim innama naAAuddu lahum AAaddan

84. So be not hasty about them. Their days are numbered.

﴿٨٥﴾ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا

85. Yawma nahshuru almuttaqeena ila alrrahmani wafdan

85. The Day on which We shall gather before Allah, the Gracious, groups of pious people.

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾

86. Wanasooqu almujrimeena ila jahannama wirdan

86. And We will drive the criminals in herds towards Hell.

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

87. La yamlikoona alshshafaAAata illa mani ittakhatha AAinda alrrahmani AAahdan

87. They shall have no power of intercession, unless one has struck a deal with the Gracious One.⁹

9. [Verse 2:254](#) categorically states that there shall be no intercession. And no creature is ever in a position to strike a deal with its Creator for anyone to intercede with Him. This Verse, as does Verse 2:255, has the effect of emphasizing the fact that none has the power to intercede with Allah Almighty.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

88. Waqaloo ittakhatha alrrahmanu waladan

88. And they say, “The Gracious One has a son.”

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾

89. Laqad ji/tum shay-an idda

89. Certainly you have come up with an atrocious thing.

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾

90. Takadu alssamawatu yatafattarna minhu watanshaqu al-ardu watakhirru aljibalu haddan

90. The heavens almost were torn asunder thereat, the earth was disturbed, and the mountains collapsed devastatingly

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

91. An daAAaw lilrrahmani waladan

91. At that they ascribed a son to the Gracious One!

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾

92. Wama yanbaghee lilrrahmani an yattakhitha waladan

92. And it is inconceivable that the Gracious One could have a son.

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﴿٩٣﴾ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا

93. In kullu man fee alssamawati waal-ardi illa atee alrrahmani AAabdan

93 None in the heavens and the earth but will come to the Gracious One obediently as a slave.

﴿٩٤﴾ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

94. Laqad ahsahum waAAaddahum AAaddan

94. Certainly He has counted them and He has given everyone a number.

﴿٩٥﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا

95. Wakulluhum ateehi yawma alqiyamati fardan

95. And all of them will come to Him, individually, on the Day of Resurrection.

﴿٩٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

96. Inna allatheena amanoo waAAamiloo alssalihati sayajAAalu lahumu alrrahmanu wuddan

96. The Gracious One (Allah) will certainly create affection for those who believe and do good deeds.

﴿٩٧﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُّدًّا

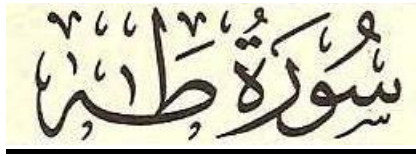
97. Fa-innama yassarnahu bilisanika litubashshira bihi almuttaqeena watunthira bihi qawman luddan

97. And then We have made it (the Qur'aan) easy in your tongue only so that you may give good news thereby to those who fear Allah and warn thereby a hostile people.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

98. Wakam ahlakna qablahum min qarnin hal tuhissu minhum min ahadin aw tasmaAAu lahum rikzan

98. And how many a generation before them have We destroyed! Do you have any perception of any of them or hear any sound from them?



Chapter 20: Ta-Ha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

طه ﴿١﴾

1. *Ta-ha*¹

1. Please see [study note 2:1](#) (Manzil I) about such initials occurring at the beginning of certain Chapters.

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾

2. *Ma anzalna AAalayka alqur-ana litashqa*

2. We have not sent down the Qur'aan upon you to cause you distress.

إِلَّا تَذَكُّرَةً لِّمَن يَخْشَى ﴿٣﴾

3. *Illa tathkiratan liman yakhsha*

3. It is but a Memorandum for one who fears Allah.

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾

4. Tanzeelan mimman khalaqa al-arda waalssamawati alAAula

4. It is a bestowal from the One Who created the earth and the lofty heavens.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾

5. Alrra/manu AAala alAAarshi istawa

5. From the Gracious One, firmly established on the throne of absolute authority.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ
الْثَّرَىٰ ﴿٦﴾

6. Lahu ma fee alssamawati wama fee al-ardi wama baynahuma wama tahta alththara

6. Everything – that which is in the heavens, on the earth, in between the two, and underneath the ground – is all His.

وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ ﴿٧﴾

7. Wa-in tajhar bialqawli fa-innahu yaAAalamu alssirra waakhfa

7. And if you say anything aloud, mind you, He knows the secret, and the hidden!

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ ۚ لَآ اَسْمَاءُ الْحُسْنٰى



8. Allahu la ilaha illa huwa lahu al-asmao alhusna

8. Allah – there is no god but He; His are the very best attributes.²

2. Allah Almighty explains to us, in the foregoing Verses of this Chapter, the unique importance of the Qur’aan. It is not any ordinary book authored by any human. It is a gift to mankind from none other than the Creator of all things, Himself! And, yet, mankind is, by and large, utterly blind to the grand magnificence of the divine Book. It was this Book that had converted a nondescript Arab people into the most potent force on earth. But, once they lost sight of its importance, the same Arab people are now being mercilessly humiliated at the hands of the tiny nation of Israel.

وَهَلْ اَتٰتَكَ حَدِيْثُ مُوسٰى ﴿٩﴾

9. Wahal ataka hadeethu moosa

9. And has Moses’ story come down to you?

اِذْ رَا نَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْا اِنِّىْ اَنْتَسْتُ نَارًا ۚ لَّعَلِّىْ اَتٰىكُمْ مِنْهَا

بِقَبَسٍ اَوْ اَجِدُ عَلٰى النَّارِ هُدًى ﴿١٠﴾

10. Ith raa naran faqala li-ahlihi omkuthoo innee anastu naran laAAallee ateekum minha biqabasin aw ajidu AAala alnnari hudan

Manzil IV: 20: Ta-Ha

10. ³When he saw some fire, he said to his wife escorting him, “Wait! I do indeed see a fire. Maybe, I can bring to you there from a live burning coal or come to know about the right way from someone at the fire.”

3. What is narrated here in this Qur’aanic Chapter is the part of Moses’ story starting at the point when he is on his way back to Egypt after a prolonged stay at Madyan. We can find the earlier part of his story narrated in Verses 28:7 to 28:29. Anecdotes from Moses’ story can be found also at many other places in the Qur’aan.

فَلَمَّا أَتَاهَا نُودِيَ يَنْمُوسَى ﴿١١﴾

11. Falamma ataha noodiya ya moosa

11. And when he came to it (the fire), he was called out, “O Moses!”

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

12. Innee ana rabbuka faikhlaAA naAAalayka innaka bialwadi almuqaddasi tuwan

12. “Verily, I am your Lord; so take off your shoes! You are indeed in the sacred valley of Tuwa.”

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾

13. Waana ikhtartuka faistamiAA lima yooha

13. “And I have chosen you, so then listen to what is revealed.”

إِنِّى أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِى وَأَقِمِ الصَّلَاةَ لِذِكْرِى ﴿١٤﴾

14. Innanee ana Allahu la ilaha illa ana faoAAbudnee waaqimi alssalata lithikree

14. “Indeed, I, Myself, am Allah! There is no god but I. So worship Me and establish regular prayer to remember Me.”

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

15. Inna alssaAAata atiyatun akadu okhfeeha litujza kullu nafsin bima tasAAa

15. “The Hour (Last Day) is indeed coming. I will unravel it anytime so that every soul is recompensed for what it strived.”

فَلَا يَصُدُّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾

16. Fala yasuddannaka AAanha man la yu/minu biha waittabaAAa hawahu fatarda

16. “So let him not, who does not believe in it (the Hour) and follows his low desires, turn you away from it so that you should perish.”

وَمَا تِلْكَ بِيَمِينِكَ يَمْوَسَىٰ ﴿١٧﴾

17. Wama tilka biyameenika ya moosa

17. “And what is this in your right hand, Moses!”

قَالَ هِيَ عَصَايَ أَتَوَكَّوْا عَلَيْهَا وَاهْبُثْ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ
أُخْرَىٰ ﴿١٨﴾

18. Qala hiya AAasaya atawakkao AAalayha waahushshu biha AAala ghanamee waliya feeha maaribu okhra

18. Moses said, “It is my staff. I lean upon it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.”

قَالَ أَلْقِهَا يَمُوسَىٰ ﴿١٩﴾

19. Qala alqiha ya moosa

19. Allah said, “Cast it down, O Moses!”

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾

20. Faalqaha fa-itha hiya hayyatun tasAAa

20. And as Moses cast his staff down, it instantly became a serpent moving!

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢١﴾

21. Qala khuthha wala takhaf sanuAAeeduha seerataha al-oola

21. Allah said, “Hold it and be not afraid! We will restore it to its original state.”

وَأَصْمُمُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى ﴿٢٢﴾

22. Waodmum yadaka ila janahika takhruj baydaa min ghayri soo-in ayatan okhra

22. “And, another sign: put your hand under your arm, it shall come out perfectly white!”

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾

23. Linuriyaka min ayatina alkubra

23. “That We may show you some of Our great signs.”⁴

4. The two signs described in Verses 19 to 22 above were not the only miraculous signs shown to Moses. There were many others – like the splitting of the sea to make way for Moses and his people and to drown Pharaoh and his forces – given to him during the course of his prophethood.

أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾

24. Itthhab ila firAAawna innahu tagha

24. “Go to Pharaoh! He has indeed exceeded all bounds.”

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

25. He said, “O my Lord! Broaden my mind for me.”

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

26. Wayassir lee amree

26. “And make my task easy for me.”

وَأَحْلِلْ عُقْدَةَ مِنِّ لِسَانِي ﴿٢٧﴾

27. Waoahlul AAuqdatan min lisanee

27. “And correct the stammer in my speech.”

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

28. Yafqahoo qawlee

28. “Make them understand what I say.”

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾

29. “And appoint, from my family, an assistant for me.”

هَارُونَ أَخِي ﴿٣٠﴾

30. Haroona akhee

30. “My brother, Aaron.”

أَشْدُدْ بِهِ أَزْرِي ﴿٣١﴾

31. Oshdud bihi azree

31. “Strengthen me with his support.”

وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾

32. Waashrik-hu fee amree

32. “And make him my associate in my work.”

كَيْ نُنْصِبَكَ كَثِيرًا ﴿٣٣﴾

33. “So that we should glorify You much.”

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

34. Wanathkuraka katheeran

34. “And remember You often.”

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾

35. Innaka kunta bina baseeran

35. “You do indeed see us.”

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ﴿٣٦﴾

36. Qala qad ooteeta su/laka ya moosa

36. Allah said, “Your petition stands granted, O Moses!”

وَلَقَدْ مَتَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾

37. "And We did confer a favour on thee another time."

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾

38. Ith awhayna ila ommika ma yooha

38. "When We revealed to your mother that which was revealed."

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ
يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ
عَلَىٰ عَيْنِي ﴿٣٩﴾

39. Ani iqdhifeehi fee alttabooti faiqdhifeehi fee alyammi falyulqihi alyammu bialssahili ya/khuthhu AAaduwwun lee
waAAaduwwun lahu waalqaytu AAalayka mahabbatan minnee walitusnaAAa AAala AAaynee

39. "That she should put him into a chest, and then put the chest onto the river. Then the river should throw him on the shore. There, one, who is an enemy to Me and enemy to him, should pick him up. And I made you lovable so that you might be brought up under My watchful eye."

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ
فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْنَا نَفْسًا
فَنَجَّيْنَكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ
جِئْتَ عَلَىٰ قَدَرٍ يَمْوَسَّىٰ ﴿٤٠﴾

Manzil IV: 20: Ta-Ha

40. *Ith tamshee okhtuka fataqoolu hal adullukum AAala man yakfuluhu farajaAAanka ila ommika kay taqarra AAaynuha wala tahzana waqatalta nafsana fanajjaynaka mina alghammi wafatannaka futoonan falabithta sineena fee ahli madyana thumma ji/ta AAala qadarin ya moosa*

40. “When your sister went and said, ‘May I lead you to one who will feed him?’ Thus We returned you to your mother so that she should be comforted and not grieved. And you killed a man, and then We delivered you from that worry. And We tried you variously. Then you stayed for years among the people of Madyan. Then you came here as ordained, O Moses!”

وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾

41. *WaistanaAAatuka linafsee*

41. “And I have made you for Myself.”

أَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾

42. *Ithhab anta waakhooka bi-ayatee wala taniya fee thikree*

42. “Now go, you and your brother, with My signs and be not remiss in remembering Me!”

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾

43. *Ithhaba ila firAAawna innahu tagha*

43. “Go both of you to Pharaoh! He has indeed committed transgression.”

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٤﴾

44. Faqoola lahu qawlan layyinan laAAallahu yatathakkaru aw yakhsha

44. “And speak to him gently. Maybe he takes heed or refrains from further evil.”

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿٤٥﴾

45. Qala rabbana innana nakhafu an yafruta AAalayna aw an yatgha

45. Both said, “O our Lord! We do indeed fear that he may take no heed of us or that he may commit some transgression.”

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى ﴿٤٦﴾

46. Qala la takhafa innanee maAAakuma asmaAAu waara

46. Allah said, “Fear not! I, Myself, am indeed with you both; I hear and I see.”

فَأَتَيْنَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي
إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّنْ رَبِّكَ وَالسَّلَامُ عَلٰى
مَنْ أَتَّبَعَ الْهُدَى ﴿٤٧﴾

47. Fa/tiyahu faqoola inna rasoola rabbika faarsil maAAana banee isra-eela wala tuAAaththibhum qad ji/naka bi-ayatin min rabbika waalssalamu AAala mani ittabaAAa alhuda

47. “So go you both to him and say, ‘We two are, indeed, Messengers of your Lord. Send the Children of Israel with us and torment them not! Verily, we have brought to you a sign from your Lord. And peace on him who follows the guidance!’

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

48. Inna qad oohiya ilayna anna alAAathaba AAala man kaththaba watawalla

48. ‘It has indeed been revealed to us that punishment will come upon him who rejects and turns away.’”

قَالَ فَمَنْ رَبُّكُمَا يٰمُوسَىٰ ﴿٤٩﴾

49. Qala faman rabbukuma ya moosa

49. Pharaoh asked, “And who is the Lord of you two, O Moses?”

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾

50. Qala rabbuna allathee aAAta kulla shay-in khalqahu thumma hada

50. Moses said, “Our Lord is He Who gave everything its creation, and then guided it.”⁵

5. This reply of Moses to Pharaoh is noteworthy. Allah guides everything He has created – including man. But man has been given an additional thing: freedom of choice. Exercising this freedom, most of mankind, unfortunately, reject divine guidance and thus ruin themselves.

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٥١﴾

51. Qala fama balu alqurooni al-oola

51. Pharaoh asked, “Then what about the earlier generations?”

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾

52. Qala AAilmuha AAinda rabbee fee kitabin la yadillu rabbee wala yansa

52. Moses said, “The knowledge thereof is in a record with my Lord. My Lord errs not, nor does He forget.”

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى ﴿٥٣﴾

53. Allathee jaAAala lakumu al-arda mahdan wasalaka lakum feeha subulan waanzala mina alssama-i maan faakhrajna bihi azwajan min nabatin shatta

53. ⁶The Lord Who made the earth for you a flattened expanse and laid for you therein paths. And He sent down water from the sky. Then thereby We have brought out diverse herbs/plants in pairs.

6. Verses 53 to 56 here do not apparently report What Moses told Pharaoh, but are added here parenthetically to remind the readers of the Qur’aan of the divine Handiwork that provides enough signs for man to understand and realize the divine Hand working behind the scenes. And Verse 56 reminds the readers that man haughtily rejected these natural and obvious signs.

كُلُوا وَارْعَوْا أَنْعَمَكُمُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ



54. Kuloo wairAAaw anAAamakum inna fee *thalika* laayatin li-olee alnnuha

54. Eat and tend your cattle. There are indeed signs in this for those who are prudent.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ



55. Minha khalaqnakum wafeeha nuAAeedukum waminha nukhrijukum taratan okhra

55. From it (earth) We created you and into it We shall send you back and from it will We raise you a second time.

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ

56. Walaqad araynahu ayatina kullaha fakaththaba waaba

56. And verily We showed him⁷ Our signs, all of them, but he rejected and turned arrogant.

7. The context indicates that this objective pronoun refers to Pharaoh; but it could refer to average man in general.

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمْوَسَىٰ ﴿٥٧﴾

57. Qala aji/tana litukhrijana min ardina bisihrika ya moosa

57. Pharaoh said, “Have you come to drive us out of our land by your magic, O Moses?”

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ ۚ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ
نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ﴿٥٨﴾

58. Falana/tyannaka bisihrin mithlihi faijAAal baynana wabaynaka mawAAidan la nukhlifuhu nahnu wala anta makanan suwan

58. “We shall certainly then bring to you similar magic. Let us then, between us and you, have an appointment at a mutually convenient place, which we should neither of us fail to keep.”

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضَحَىٰ ﴿٥٩﴾

59. Qala mawAAidukum yawmu alzzeenati waan yuhshara alnnasu duhan

59. Moses said, “Let your appointment be on the day of the Festival and let the people be gathered together in the morning.”

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦٠﴾

60. Fatawalla firAAawnu fajamaAAa kaydahu thumma ata

60. So Pharaoh withdrew, devised his plan of action, and then came.

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ
وَقَدْ خَابَ مَن افْتَرَىٰ ﴿١١﴾

61. Qala lahum moosa waylakum la taftaroo AAala Allahi kathiban fayushitakum biAAathabin waqad khaba mani iftara

61. Moses said to them⁸, “Woe to you! Do not fabricate a lie against Allah, lest He should destroy you by a punishment. And he, who fabricates, does indeed fail.”

8. I.e., the magicians whom Pharaoh had called. The details, about the arrangements made in calling them, are left out here. The narrative is resumed when Moses and the magicians confronted each other on the day appointed.

فَتَنَزَّعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ﴿١٢﴾

62. FatanazaAAoo amrahum baynahum waasarroo alnnajwa

62. And the magicians debated among themselves their response to Moses, but kept the discourse secret.

قَالُوا إِنَّ هَٰذَيْنِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَىٰ ﴿١٣﴾

63. Qaloo in hathani lasahirani yureedani an yukhrijakum min ardikum bisihrihima wayathhaba bitareeqatikumu almuthla

63. They said (among themselves), “Indeed, these two are just magicians. They wish to turn you out of your land by their magic and to deprive you of your best traditions.”

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ
مَنْ أَسْتَعْلَى ﴿١٤﴾

64. FaajmiAAoo kaydakum thumma i/too saffan waqad aflaha alyawma mani istaAAala

64. “So do combine your plan, and then come in line. And he that is superior will certainly win this day.”

قَالُوا يَمْوَسَىٰٓ اِمْآ اَنْ تُلْقِيَ وَاِمْآ اَنْ تَكُوْنَ اَوَّلَ مَنْ اَلْقَىٰ ﴿١٥﴾

65. Qaloo ya moosa imma an tulqiya wa-imma an nakoona awwala man alqa

65. They said (aloud), “O Moses! Will you do your act, or shall we be the first to do it?”

قَالَ بَلْ اَلْقُوا فَاِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ اِلَيْهِ مِنْ
سِحْرِهِمْ اَنَّهَا تَسْعَىٰ ﴿١٦﴾

66. Qala bal alqoo fa-itha hibaluhum waAAisiyyuhum yukhayyalu ilayhi min sihrihim annaha tasAAa

66. He said, “No! You do it.” And lo! Their ropes and their sticks appeared to him (Moses), by their magic, as if they were moving.

فَاَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ﴿١٧﴾

67. So Moses felt a fear rising within him.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾

68. Qulna la takhaf innaka anta al-aAAla

68. WE said, “Fear not, you shall indeed have the upper hand.”

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا يُفْلِحُ
السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾

69. Waalqi ma fee yameenika talqaf ma sanaAAoo innama sanaAAoo kaydu sahirin wala yuflihu alssahiru haythu ata

69. “And cast down that which is in your right hand. It shall devour what they have contrived. They have contrived only what a magician could plan. And the magician shall not succeed wherever he may have come from.”

فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٧٠﴾

70. Faolqiya alssaharatu sujjadan qaloo amanna birabbi haroona wamoosa

70. And the magicians were obliged to fall prostrate! They said, “We believe in the Lord of Aaron and Moses.”

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرٌ كُؤَالَّذِي
عَلَّمَكُمُ السِّحْرَ فَلَا تُقْطَعْنَ أَيْدِيكُمْ وَأَرْجُلُكُمْ مِنْ خِلَافٍ وَلَا تَصْلَبنَّكُمْ
فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمَنَّ آيُنَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧١﴾

71. Qala amantum lahu qabla an athana lakum innahu lakabeerukumu allathee AAallamakumu alssihra falaoqattiAAanna aydiyakum waarjulakum min khilafin walaosallibannakum fee juthooAAi alnnakhli walataAAalamunna ayyuna ashaddu AAathaban waabqa

71. Pharaoh said, “You believed in him before I gave you leave. He ought to have been your superior who taught you magic. I will then certainly cut off your hands and your feet from opposite sides, and I will certainly crucify you on the trunks of the palm trees. And certainly you will come to know which of us is the more severe and the more persistent in punishing.”

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ
قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾

72. Qaloo lan nu/thiraka AAala ma jaana mina albayyinati waallathee fatarana faiqdi ma anta qadin innama taqdee hathihi alhayata alddunya

72. The magicians said, “There is no question of our preferring you over Him Who made us, after what has come to us of clear signs. So decide whatever you want to. You can only decide about life in this world.”

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ
وَاللَّهُ خَبِيرٌ وَأَبْقَى ﴿٧٣﴾

73. Inna amanna birabbina liyaghfira lana khatayana wama akrahtana AAalayhi mina alssihri waAllahu khayrun waabqa

73. “We do indeed believe in our Lord. May He forgive us our sins and that magic which you forced upon us. And Allah is better and everlasting.”

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ



74. Innahu man ya/ti rabbahu mujriman fa-inna lahu jahannama la yamootu feeha wala yahya

74. Whoever comes to his Lord as a sinner, for him indeed is Hell. He shall not die therein, nor shall he live.

وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ

الدَّرَجَاتُ الْعُلَىٰ

75. Waman ya/tihi mu/minan qad AAamila alssalihati faola-ika lahumu alddarajatu alAAula

75. And whoever comes to Him as a believer with righteous deeds to his credit, he shall be among those who shall enjoy high ranks.

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَن

تَزَكَّىٰ

76. Jannatu AAadnin tajree min tahtiha al-anharu khalideena feeha wathalika jazao man tazakka

76. Gardens of perpetuity, beneath which rivers flow, to abide therein. And this is the reward of one who purifies oneself.

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ
يَبْسًا لَا تَخَفُ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾

77. Walaqad awhayna ila moosa an asri biAAibadee faidrib lahum tareeqan fee albahri yabasan la takhafu darakan wala takhsha

77. And We did reveal to Moses that he should “travel by night with My devotees, then make for them a dry path in the sea, without any fear of being overtaken or of any other sort.”

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾

78. FaatbaAAahum firAAawnu bijunoodihi faghashiyahum mina alyammi ma ghashiyahum

78. And Pharaoh followed them with his armies. And so there came upon them from the sea that which came upon them.⁹

9. They all died by drowning and got annihilated therein – except for Pharaoh’s dead body which got divinely preserved to serve as a sign for generations to come (refer [Verse 10:92](#)). His body was later discovered, with a thick layer of salt thereon, preserved as a mummy in one of the pyramids. The discovery was made in 1881, over 12 centuries after the revelation of the Qur’aan. At that time no man knew how and where the dead body was preserved. Verse 10:92 therefore provides a clear sign that the Qur’aan is indeed a divine Message. But, as the Verse itself notes, most of mankind remain blind to such signs.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾

79. Waadalla firAAawnu qawmahu wama hada

79. And Pharaoh led his people astray and guided them not.

يَذِّنِي إِسْرَءِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَمْ وَوَعَدْنَاكُمْ جَانِبَ
الْطُّورِ الْاَيْمَنِ وَنَزَّلْنَا عَلَيْكُمْ الْمَنَّ وَالسَّلْوى ﴿٨٠﴾

80. Ya banee isra-eela qad anjaynakum min AAaduwwikum wawaAAadnakum janiba al^ttoori al-aymana wanazzalna AAalaykumu almanna waalssalwa

80. O Children of Israel! We did verily deliver you from your enemy, and We made a covenant with you on the right side of the mountain, and We sent to you the manna and the quails.¹⁰

10. The manna and the quails are mentioned in [Verse 2:57](#) also. Refer study note 61 thereunder. Quails are a kind of bird, and, manna, a divinely sent down food item especially for Moses' people while they were on the move after the Exodus.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ط
وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

81. Kuloo min tayyibati ma razaqnakum wala tatghaw feehi fayahilla AAalaykum ghadabee waman yahlil AAalayhi ghadabee faqad hawa

81. Make use of the good things We have provided you with, and be not inordinate therein lest My wrath should become due upon you. And he, upon whom My wrath becomes due, certainly perishes.

وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾

82. Wa-innee laghaffarun liman taba waamana waAAamila salihan thumma ihtada

82. And I am indeed most forgiving to him who repents and believes and does good deeds, and then follows the right direction.

﴿٨٣﴾ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ

83. Wama aAAjalaka AAan qawmika ya moosa

83. “And what made you come here earlier than your people, O Moses?”¹¹

11. Refer [Verse 2:51](#) in this context. The Verse here (20:83) indicates that Moses was called along with his people for this appointment, but Moses came ahead of his people leaving them behind closeby.

﴿٨٤﴾ قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ

84. Qala hum ola-i AAala atharee waAAajiltu ilayka rabbi litarda

84. Moses said, “They are close behind me. And I hastened to You, my Lord, that You might be pleased.”

﴿٨٥﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ

85. Qala fa-inna qad fatanna qawmaka min baAAadika waadallahumu alssamiriyyu

85. Allah said, “But then We put your people on trial after you had left them behind, and the Samiri¹² has led them astray.”

12. Not much, beyond what is stated in this Chapter, about this character leading Moses' people astray is revealed in the Qur'aan. The character was obviously influenced by the Satan, the avowed enemy of mankind.

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَنفِقُونَ
الَّذِينَ يَعِدُّكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ
أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾

86. FarajaAAa moosa ila qawmihi ghadbana asifan qala ya qawmi alam yaAAaidkum rabbukum waAAadan hasanan afatala
AAalaykumu alAAahdu am aradtum an yahilla AAalaykum ghadabun min rabbikum faakhlaftum mawAAaidee

86. Then Moses returned to his people, angry and sorrowful. He Said, “O my people! Did not your Lord give you a good promise? Did then the time¹³ for fulfillment of the promise seem too long to you? Or did you wish to incur wrath from your Lord, so you broke your promise¹⁴ to me?”

13. Refer [Verse 2:51](#). Allah had given Moses an appointment of 40 nights to give him the Law and Guidance.

14. This promise could only be that they (Moses' people) would not worship anyone other than Allah during Moses' absence.

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَبَكِّنَا حُمِلْنَا أَوْزَارًا
مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

87. Qaloo ma akhlafta mawAAaidaka bimalkina walakinna hummilna awzaran min zeenati alqawmi faqathafnaha fakathalika alqa
alssamiriyyu

87. They said, “We did not break our promise to you of our own accord, but we were made to bear the burden of the ornaments of the people. So we got rid of that burden just as the Samiri did.”

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ

فَنَسِيَ ﴿٨٨﴾

88. Faakhraja lahum AAijlan jasadān lahu khuwarun faqaloo hatha ilahukum wa-ilahu moosa fanasiya

88. Then he (Samiri) brought out for them a body of a calf¹⁵, from which emanated a low sound. Then he told them, “This is your god and the god of Moses. But he (Moses) has forgotten it.”

15. What the Samiri did appears to be this: he melted all the ornaments in a furnace, and then cast the molten mass into a shape resembling the body of a calf.

أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

89. Afala yarawna alla yarjiAAu ilayhim qawlan wala yamliku lahum darran wala nafAAan

89. Could they not see that it did not respond to them at all, and that it did have no power to do any harm or to bring any benefit to them?

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَنْقُومُ إِنَّمَا فُتِنْتُمْ بِهِ ط
وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

90. Walaqad qala lahum haroonu min qablu ya qawmi innama futintum bihi wa-inna rabbakumu alrrahmanu faittabiAAoonee waateeAAoo amree

90. And certainly had Aaron told them earlier, “O my people! You are only being tried therewith. And, indeed, your Lord is the Gracious One. Follow me then and obey my order!”

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾

91. Qaloo lan nabraha AAalayhi AAakifeena hatta yarjiAAa ilayna moosa

91. They had said, “We will not abandon worshipping it until Moses returns to us.”

قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾

92. Qala ya haroonu ma manaAAaka ith raaytahum dalloo

92. Moses said, “O Aaron! What prevented you, when you saw them going astray,

أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾

93. Alla tattabiAAani afaAAasayta amree

93. From following me? Did you then go against my instruction?”

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۖ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ
بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

94. Qala yabnaomma la ta/khuth bilihyatee wala bira/see innee khasheetu an taqoola farraqta bayna banee isra-eela walam tarqub qawlee

94. Aaron said, “O son of my mother! Seize me not by my beard and by my head. I was indeed afraid you might say, ‘You have caused a rift among the children of Israel and not waited for my word.’”

قَالَ فَمَا خَطْبُكَ يَسْمِيرِي ۖ ﴿٩٥﴾

95. Qala fama kharbuka ya samiriyyu

95. Moses then asked, “What have you to say on this, O Samiri?”

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا
وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾

96. Qala basurtu bima lam yabsuroo bihi faqabadtu qabdatan min athari alrrasooli fanabaththuha wakathalika sawwalat lee nafsee

96. He said, “I saw what they did not see. And I took a handful of traces from the messenger and flung it. And this is what my own self prompted me to do.”

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّنْ
تُخْلَفَهُ ۖ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ
لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

97. Qala faithhab fa-inna laka fee alhayati an taqoola la misasa wa-inna laka mawAAaidan lan tukhlafahu waonthur ila ilahika allathee thalta AAalayhi AAakifan lanuharriqannahu thumma lanansifannahu fee alyammi nasfan

97. Moses said, “Begone! Indeed, it is ordained for you in this life to say, ‘Touch me not!’¹⁶ And indeed there is a prediction¹⁷ for you that shall not fail. And look at your god that you

hovered around! We will certainly burn it. Then we will certainly reduce it to dust and scatter it in the sea.”

16. It appears the Samiri was afflicted with a disease like leprosy.

17. Abode in Hell.

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

98. Innama ilahukumu Allahu allathee la ilaha illa huwa wasiAAa kulla shay-in AAilman

98. None but Allah is worthy of your worship! He knows everything.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا



99. Kathalika naqussu AAalayka min anba-i ma qad sabaqa waqad ataynaka min ladunna thikran

99. Thus do We narrate to you some stories from the past. And We have verily given you the account (in the Qur’aan) from Ourselves.¹⁸

18. In other words, the stories narrated in the Qur’aan are all facts that have really happened, and not fictitious.

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿١٠٠﴾

100. Man aAAarada AAanhuh fa-innahu yahmilu yawma alqiyamati wizran

100. One who turns oneself away there from¹⁹ shall indeed bear a burden on the Day of Resurrection.

19. From the account (the Qur'aan) mentioned in the last Verse.

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿١٠١﴾

101. Khalideena feehee wasaa lahum yawma alqiyamati himlan

101. Burdened they shall remain.
And too bad for them the burden,
On the Day of Resurrection!

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

102. Yawma yunfakhu fee alssoori wana/shuru almujrimeena yawma-ithin zurqan

102. The Day, the trumpet is blown – the Day, We gather the sinful, blue with fear.

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾

103. Yatakhafoona baynahum in labithtum illa AAashran

103. Whispering among them, “You stayed but ten days.”

﴿١٠٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا

104. Nahnu aAalamu bima yaqooloona ith yaqoolu amthaluhum tareeqatan in labithum illa yawman

104. We know best what they say; and the one among them, with the exemplary method of giving estimates, would say, “You stayed but a day.”²⁰

20. In Verse 23:113, the period so estimated is given as ‘a day or part of a day’. And in Verse 30:55, the estimate is ‘hardly an hour’. Those who had not taken care to follow their lives in accordance with the Qur’aan will thus be deluded to think that they had passed a very short time (hardly an hour to about 10 days) between their death and their resurrection. But those who followed the Qur’aan would know that they had passed a much longer time extending to thousands of years. The varying estimates of sinful people may well correspond to the varying times of their deaths prior to the Day of Resurrection. If a person died on the Last Day, when all worldly life will come to an end, his estimate would be ‘hardly an hour’, while it could be many years till the Day of Resurrection. And for a person dying in the initial period of human history, the estimate could be ten days, whereas the actual period would have been thousands of years.

﴿١٠٥﴾ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا

105. Wayas-aloonaka AAani aljibali faqul yansifuha rabbee nasfan

105. And they ask you about the mountains. Say, “My Lord will pull them down to their roots.”

﴿١٠٦﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا

106. Fayatharuha qaAAan safsafan

106. And reduce it to a smooth, levelled plain.

لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾

107. *La tara feeha AAiwajan wala amtan*

107. You shall not see therein any ups and downs.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ
لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

108. *Yawma-ithin yattabiAAoona alddaAAiya la AAiwaja lahu wakhashaAAati al-aswatu lilrrahmani fala tasmaAAu illa hamsan*

108. That Day they shall follow the caller, and they shall have no alternative but to follow him. And the voices shall be low in deference to the Gracious One and you shall not hear but a soft murmur.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

109. *Yawma-ithin la tanfaAAu alshshafaAAatu illa man athina lahu alrrahmanu waradiya lahu qawlan*

109. That day no intercession shall benefit anyone except from him whom the Gracious One permits and whose word of intercession He approves.²¹

21. Please see study notes 482 and 483 on [Verse 2.255](#) in this context.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ ۖ عَلَّمَ

110. YaAAalamu ma bayna aydeehim wama khalfahum wala yuheetoona bihi AAilman

110. HE knows what they are aware of, and what they are not aware of, and what is beyond the sphere of their knowledge.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا



111. WaAAanati alwujoohu lilhayyi alqayyoomi waqad khaba man hamala thulman

111. And the faces shall be bent down before the Living, Everlasting One. And he who bears the burden of wrongdoing is certainly doomed.

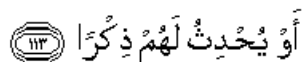
وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا



112. Waman yaAAamal mina alssalihati wahuwa mu/minun fala yakhafu thulman wala hadman

112. And he who does some good work and is also a believer, he shall have no fear of injustice or of usurpation.

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ



113. And so have We sent it down as a Qur’aan in Arabic²², and have detailed therein some of the things that are going to happen in the future so that they may fear Allah and take heed or that it may serve them as a Reminder of things that have gone by.

22. In Verse 41:44, it has been explained that since the Prophet chosen was an Arab, the divine Message he was entrusted with had to be in his own tongue, Arabic.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ
إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

114. FataAAala Allahu almaliku alhaqqu wala taAAajal bialqur-ani min qabli an yuqda ilayka wahyuhu waqul rabbi zidnee AAailman

114. And exalted is Allah, the true Sovereign! And make no haste with reciting the Qur’aan before its revelation to you is completed.²³ And say, “O my Lord! Increase my knowledge.”

23. It may be that the Prophet (peace on him) used to get anxious that he should not forget what was revealed to him, and would start reciting the Verse/s before the revelation was complete; hence, this divine admonition. Elsewhere in the Qur’aan (Verses 75:16 to 75:19), we are informed that Allah assured him of His help in making him remember. But this admonition has significance for us too. Allah tells us here that we should not read the Qur’aan hurriedly, but deliberate on what we read and try our best to understand it.

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ أَنْ نُنَزِّلَ الْفُرْقَانَ
نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

115. Walaqad AAahidna ila adama min qablu fanasiya walam najid lahu AAazman

115 And We had verily given a commandment²⁴ to Adam in the past, but he forgot! And We did not find in him the trait of resoluteness.

24. Not to go near a specified tree in Paradise.

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّاۤ اِبٰلٰٓسَۙ اَبٰٓى ۚ

116. Wa-ith qulna lilmala-ikati osjudoo li-adama fasajadoo illa ibleesa aba

116. And when We asked the angels to prostrate before Adam, prostrated they all except for Iblees. He (Iblees) refused!²⁵

25. The divine words of this Verse are exactly similar to a part of Verse 2:34. Please see study notes 27 to 29 on that Verse of Chapter 2.

فَقُلْنَا يٰۤاٰدَمُۙ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ
فَتَشْقٰۙ

117. Faqulna ya adamu inna hatha AAaduwwun laka walizawjika fala yukhrijannakuma mina aljannati fatashqa

117. And We said, “O Adam! This is an enemy to you and to your wife; so let him not drive you both out from the garden and thus make you miserable.”

اِنَّ لَكَ اَلًا تَجُوْعَ فِيْهَا وَلَا تَعْرِىٰ ۚ

118. Inna laka alla tajooAAa feeha wala taAAara

118. “It is indeed ordained for you that you shall not be hungry therein nor be naked.”

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١١٨﴾

119. Waannaka la tathmao feeha wala tadha

119. “And that you shall not be thirsty therein nor shall you feel hot.”

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَذَكَّرُ هَلْ أَذُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا
يَبْلَىٰ ﴿١٢٠﴾

120. Fawaswasa ilayhi alshshaytanu qala ya adamu hal adulluka AAala shajarati alkhuldi wamulkin la yabla

120. Then the Satan seduced him, saying, “O Adam! Shall I show you the tree of immortality and a kingdom that shall not decay?”

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوَاءُتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا
مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾

121. Faakala minha fabadat lahuma saw-atuhuma watafiqa yakhsifani AAalayhima min waraqi aljannati waAAasa adamu rabbahu faghawa

121. And they both succumbed to the satanic seduction, and then their sexuality got opened to them, and they both began to cover themselves with leaves of the garden. And Adam disobeyed his Lord and thus deviated from the right path.

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾

122. Thumma ijtabahu rabbuhu fataba AAalayhi wahada

122. Then his Lord chose him²⁶, so He accepted his repentance and guided him.

26. The Lord chose Adam to fulfil His word to the angels that He would send His vicegerent to the earth [Verse 2:30].

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾

123. Qala ihbita minha jameeAAan baAAadukum libaAAadin AAaduwwun fa-imma ya/tiannakum minnee hudan famani ittabaAAa hudaya fala yadillu wala yashqa

123. Allah said, “Down you both (Adam & Satan) go, together, in reciprocal enmity.²⁷ And whenever Guidance comes to you from Me, then all those who follow My Guidance shall not go astray or be miserable.”

27. Refer study note 35 under [Verse 2:36](#).

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَىٰ ﴿١٢٤﴾

124. Waman aAAarada AAan thikree fa-inna lahu maAAeeshatan dankan wana/shuruhu yawma alqiyamati aAaman

124. “And he who turns away from My Reminder shall lead a hard life,²⁸ and We will raise him on the Day of Resurrection, blind.”

28. Life of a person who fails to abide by the divine instructions given in the Qur’aan would be straitened, miserable, ignominious, humiliating, or otherwise unsatisfactory. He/she is bound to have a distressing feeling of unfulfilment, guilt and failure at the end of it. And it is a sad reflection on Muslims – on an overwhelming majority of them at the least – that they have woefully taken no heed of this divine mantra, enunciated in these two Verses 123 and 124, for leading a good, satisfactory life in this world.

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا



125. Qala rabbi lima hashartanee aAma waqad kuntu baseeran

125. He will say, “My Lord! Why have You raised me blind? And I was certainly one able to see!”

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى



126. Qala kathalika atatka ayatuna fanaseetaha wakathalika alyawma tunas

126. Allah will say, “Just as Our Verses/signs came to you but you neglected them, so shall you be neglected this day.”

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ

الْآخِرَةِ أَشَدُّ وَأَبْقَى



127. And thus do We recompense him who is negligent and believes not in the Verses/signs of his Lord. And certainly the punishment in the Hereafter is severe and abiding.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿١٢٨﴾

128. Afalam yahdi lahum kam ahlakna qablahum mina alqurooni yamshoona fee masakinihim inna fee *thalika laayatin* li-olee alnnuha

128. Do they not take a lesson from the fact that We had destroyed many a generation before theirs, in whose dwelling-places they now move about? Indeed, there are signs in this for those who are prudent.

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾

129. Walawla kalimatun sabaqat min rabbika lakana lizaman waajalun musamman

129. And had it not been that the Word had already gone forth from your Lord and an appointed term fixed, the same fate (of destruction in this world) that the earlier generations met with, would certainly be theirs (the generation addressed to in this Verse) too.

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ
الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ أَثْنَائِ الْلَيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ
تَرْضَىٰ ﴿١٣٠﴾

130. Exercise patience then over what they say. And glorify your Lord with His praise before the rising of the sun and before its going down. And glorify Him, during the night and during parts of the day, so that you get peace of mind.^{29, 30}

29. The backdrop for this Verse is apparent from the context. The polytheists in Makkah would not embrace Islam despite the Prophet's best efforts. And, in the divine scheme of things, those polytheists were not scheduled to be punished as yet. So they continued belittling the Prophet's Mission. It was in these circumstances that Allah advises him to have patience and to seek his inner peace of mind by glorifying Allah continually, day and night.

30. But it would not be proper to interpret this Verse – as many commentators do – as prescribing the times for the ritual prayers. The Qur'aan, the Creator's Own Manual for guidance of mankind, could not have been so vague in the timings. The timings are exactly prescribed in Verses [17:78](#), [11:114](#) and [2:238](#).

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا
لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

131. Wala tamuddanna AAaynayka ila ma mattaAAana bihi azwajan minhum zahrata alhayati alddunya linaftinahum feehee warizqu rabbika khayrun waabqa

131. And covet not that – which We have provided some couples among them with – of the glitter of this worldly life, whereby We try them. And what the Lord provides you with is better and lasting.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ
وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

132. Wa/mur ahlaka bialssalati waistabir AAalayha la nas-aluka rizqan nahnu narzuquka waalAAaqibatu lilttaqwa

132. And enjoin prayer on your followers, and be regular and steadfast thereon. We do not ask you for any provision; We give it to you. And in the end it is those who fear Allah, and abide by His instructions, that get all the good things to enjoy.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۖ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ



133. Waqaloo lawla ya/teena bi-ayatin min rabbihi awa lam ta/tihim bayyinatun ma fee alssuhufi al-oola

133. And they say, “Why does he not bring to us a sign from his Lord?” Has not there come to them a clear exposition³¹ of what the earlier scriptures contain?

31. The Qur’aan reiterates and further explains and clarifies what the earlier divine scriptures mention or stipulate. This by itself is a clear sign from the Lord that the unlettered Muhammad (peace on him) was indeed a Messenger from Allah. How else could he know the accurate details?

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا

فَتَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَّذِلَّ وَنَخْزَىٰ



134. Walaw anna ahlaknahum biAAathabin min qablihi laqaloo rabbana lawla arsalta ilayna rasoolan fanattabiAAa ayatika min qabli an nathilla wanakhza

134. And had We destroyed them with punishment before this, they would certainly have said, “O our Lord! Why did You not send us a Messenger? For, we should then have followed Your Verses/signs before we met disgrace and shame.”

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ
أَهْتَدَى ﴿١٣٥﴾

135. Qul kullun mutarabbisun fatarabbasoo fasataAAalamoona man as-habu alssirati alssawiyyi wamani ihtada

135. Say, "Everyone is waiting, so you too wait! You will soon come to know who is following the right path and who is guided."

سُورَةُ الْأَنْبِيَاءِ

Chapter 21: Al-Anbiya (The Prophets)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

1. Iqtaraba lilnnasi hisabuhum wahum fee ghaflatin muAAridoona

1. For the human beings, their time of reckoning is near, and yet they pass their time in utter recklessness.¹

1. The time of reckoning is the Judgment Day in the Hereafter. And man is wont to think that Day is far off. Already over 1400 years have elapsed since this Verse was revealed, and Allah alone knows how many more centuries hereafter will this event occur. Man is thus deluded into doubts whether that event will ever occur. And he relapses to his worldliness. He starts thinking that this world is the be-all and end-all of all things. So why not grab whatever you get in this life, by fair means or foul, and make merry? Who has seen the morrow, so why worry about it? This attitude is the root cause of all trouble and has the potential to convert this very world into Hell. Allah Ta'ala therefore warns mankind against this attitude and delusion by telling them that they should not be deceived by mere appearances. No person is secure from death, which may come the very next moment. And when that person rises from the dead, it will appear to him/her as if he/she had been dead for hardly some hours! So, in that sense, the time of reckoning for any person should be near. It is to that person's benefit then that he should not while away his/her precious time in this world in its frivolous and temporary pleasures.

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحْدَثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾

2. Ma ya/teehim min thikrin min rabbihih muhdathin illa istamaAAoohu wahum yalAAaboona

2. No aspect of divinity comes to them from their Lord in the form of a fresh anecdote but they listen to it in jest

لَاهِيَةً قُلُوبُهُمْ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ
أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾

3. Lahiyatan quloobuhum waasarroo alnnajwa allatheena thalamoo hal hatha illa basharun mithlukum afata/toona alssihra waantum tubsiroona

3. Just to serve as a distraction for their minds.² And the wicked people secretly whisper, “Is he not just a man like you? Will you then knowingly yield to the magic spell?”

2. This part of the Verse is a complement to Verse 2 above.

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

4. Qala rabbee yaAAalamu alqawla fee alssama-i waal-ardi wahuwa alssameeAAu alAAaleemu

4. The Prophet said, “My Lord knows every word spoken anywhere in the heavens and the earth. And He is the One to hear and the One to know everything.”

بَلْ قَالُوا أَضْغَتْ أَحْلَمَ بَلْ أَفْتَرَنَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ
الْأَوَّلُونَ ﴿٥﴾

5. Bal qaloo adghathu ahlamin bali iftarahu bal huwa shaAAairun falya/tina bi-ayatin kama orsila al-awwaloona

5. But they variously said, “Just a confusing mixture of dreams!” “But he has forged it.” “But he is a poet.” “Let him then bring to us a sign just as the earlier prophets were sent with.”

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾

6. *Ma amanat qablahum min qaryatin ahlaknaha afahum yu/minoona*

6. Any town/village that We had destroyed before them, too, had not believed! Will they, taking this fact into account at least, believe?

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِيْٓ إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ
إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

7. *Wama arsalna qablaka illa rijalan noohee ilayhim fais-aloo ahla alththikri in kuntum la taAAalamoona*

7. And We sent (as Prophets/Messengers for mankind), before you, none but men inspired with Our Revelation. Ask the people of the Reminder (divinely revealed Book) if you do not know.

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

8. *Wama jaAAalnahum jasadana la ya/kuloona althaAAama wama kanoo khalideena*

8. And We had not made them bodies that did not eat food, and they were not immortal.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾

9. Thumma sadaqnahumu alwaAAda faanjaynahum waman nashao waahlakna almusrifeena

9. And We made Our promise good to them; We saved them and those whom We pleased, and We destroyed the transgressors.

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

10. Laqad anzalna ilaykum kitaban feehee *thikrukum* afala taAAqiloona

10. Verily We have revealed to you a Book in which are things for you to ponder over, remember and abide by. Do you then not use your intelligence to understand it?³

3. Muslims did just that during the first few centuries after the revelation of the Qur'aan and climbed to pinnacles of glory in all constructive fields of life. But thereafter they lapsed into negligence towards the divine Book and fell to depths of ignominy as of now.

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾

11. Wakam qasamna min qaryatin kanat *thalimatan* waansha/na baAAdaha qawman *akhareena*

11. And many a town/village, whose inhabitants were cruel, did We shatter, and We raised up, thereafter, another people!

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾

12. Falamma ahassoo ba/sana *itha* hum minha yarkudoona

12. No sooner did they perceive Our punishment coming than they began to flee there from.⁴

4. We had witnessed such a scenario on TV screens in the recent past when huge tsunami waves had hit the shores in the south-east Asian countries. People on the shores watching the waves coming inexorably on towards them ran helter-skelter for shelter. But the waves overtook many of them.

لَا تَرْكُضُوا وَأَرْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ



13. La tarkudoo wairjiAAoo ila ma otriftum feehee wamasakinikum laAAallakum tus-aloon

13. Flee not, and come back to the affluence you were accustomed to live in and to your homes for being questioned!

قَالُوا يَبْوِيلَنَا إِنَّا كُنَّا ظَالِمِينَ

14. Qaloo ya waylana inna kunna thalimeena

14. They said, “O woe to us! We were wicked.”

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ

15. Fama zalat tilka daAAawahum hatta jaAAalnahum haseedan khamideena

15. And this cry of theirs continued till We made them like smouldering harvested field.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لْعِبِينَ ﴿١٦﴾

16. Wama khalaqna alssamaa waal-arda wama baynahuma laAAibeena

16. And We did not create the heavens and the earth, and what is between them, for fun.

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُوَ لَا تَتَّخِذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ ﴿١٧﴾

17. Law aradna an nattakhitha lahwan laittakhathnahu min ladunna in kunna faAAileena

17. Had We wished to have some amusement, We would have derived it from within Ourselves, if at all.⁵

5. The mind of a living creature does need some amusement after performance of the duty allotted to it by its Creator. It is preposterous to think that the Creator Himself would need any amusement! The use of the pronoun in plural, We, in the Verse indicates a divine establishment, with angels working therein carrying out the Creator's orders. And the angels being themselves creatures may need some amusement. But the Creator need not have made the elaborate creation of the huge universe just for the amusement of the angels; He could have very well arranged for the angels' amusement within the divine establishment itself.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا
تَصِفُونَ ﴿١٨﴾

18. Bal naqthifu bialhaqqi AAala albatili fayadmaghuhu fa-itha huwa zahiqun walakumu alwaylu mimma tasifoona

18. Nay! We cast the truth against the falsehood to demolish it (falsehood). And lo! Falsehood perishes. And woe to you for the (wrong) way you perceive things.

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾

19. Walahu man fee alssamawati waal-ardi waman AAindahu la yastakbiroona AAan AAibadatihi wala yastahsiroona

19. And whoever is in the heavens and the earth is His. And those who are with Him are never too proud to worship Him, nor do they get weary.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْترُونَ ﴿٢٠﴾

20. Yusabbihoona allayla waalnnahara la yafturoona

20. They glorify Allah, night and day, without a break.

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾

21. Ami ittakhathoo alihatan mina al-ardi hum yunshiroona

21. Or have they taken gods whom they themselves have fashioned/designed out of the earth!?

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ ﴿٢٢﴾

22. Law kana feehima alihatun illa Allahu lafasadata fasubhana Allahi rabbi alAAarshi AAamma yasifoona

22. Had there been in them any gods other than Allah, the two (the heavens and the earth) would certainly have been in a state of disorder. Glorified then is Allah, the Lord of the Throne⁶, above all that they attribute to Him.

6. Refer study note 55 under [Verse 9.129](#) (Manzil II).

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

23. La yus-alu AAamma yafAAalu wahum yus-aloon

23. He cannot be questioned concerning what He does but they (human beings) shall be.

أَمْ اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعَى
وَذِكْرٌ مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾

24. Ami ittakhathoo min doonihi alihatan qul hatoo burhanakum hatha thikru man maAAiya wathikru man qablee bal aktharuhum la yaAAlamoona alhaqqa fahum muAAridoona

24. Or have they taken gods other than Him? Say, “Produce your evidence! This is the precept (that there is no god besides Allah) for those with me and the precept for those before me.” But most of them do not know the truth, and so they are intransigent.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا
أَنَا فَاعْبُدُونِ ﴿٢٥﴾

25. Wama arsalna min qablaka min rasoolin illa noohee ilayhi annahu la ilaha illa ana faoAAabudooni

25. And We did not send before you any Messenger but We revealed to him that there is no god but I, and so worship Me.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

26. Waqaloo ittakhatha alrrahmanu waladan subhanahu bal AAibadun mukramoona

26. And they say, “The Gracious One has begotten (angels)!” Glorified is He. Nay! They are His honoured worshippers.

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾

27. La yasbiqoonahu bialqawli wahum bi-amrihi yaAAamaloona

27. They do not speak ahead of Him and they act at His Command.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾

28. YaAAalamu ma bayna aydeehim wama khalfahum wala yashfaAAoona illa limani irtada wahum min khashyatihi mushfiquona

28. HE knows what they know of and what they do not know of. And they intercede not except for him whom He wills⁷ and they are on their guard in awe of Him.

7. Refer study notes 482 & 483 on [Verse 2:255](#) (Manzil I) in this regard.

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ
نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

29. Waman yaqul minhum innee ilahun min doonihi fathalika najzeehi jahannama kathalika najzee alththalimeena

29. And whoever of them says that he is indeed a god besides Him, We award Hell to such a one. We do thus award the wicked people.

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

30. Awa lam yara allatheena kafaroo anna alssamawati waal-arda kanata ratqan fafataqnahuma wajaAAalna mina alma-i kulla shay-in hayyin afala yu/minoon

30. Do those who suppress the Truth not see that the heavens and the earth were both one joint entity, and then We tore them apart. And We have made of water everything living, will they not then believe?⁸

8. Here is yet another sign, for the modern man, to come to the belief that the Qur'aan is from none other than the Creator of this universe and of everything therein. In this Verse, revealed over 1400 years ago, it is abundantly made clear that water is the distinguishing feature between the earth and all other heavenly bodies! The earth was as dead as all the other bodies in the beginning, but the Creator first created water therein for His subsequent creation of a myriad of living creatures there from. HE thus distinguished the earth from the other heavenly bodies. The facts mentioned in this Verse stand verified by modern science. It is only recently that some traces of water have been discovered in the moon, but it is far from sufficient for sustaining life. 1400 years ago people were unaware of these facts, which could only have been inserted in the Qur'aan then by none other than the Creator Himself. This Verse moreover lends support to scientists' 'big bang' theory.

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا
سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

31. WajaAAalna fee al-ardi rawasiya an tameeda bihim wajaAAalna feeha fijajan subulan laAAallahum yahtadoona

31. And We have placed mountains in the earth so that positions thereon do not move.⁹ And We have made therein passes to enable people to move about and find their way.

9. Imagine the earth without its mountains – without its ups and downs. What would happen to its reservoirs of water – the oceans, seas, lakes, ponds etc.? Wouldn't they spread all over and leave no dry space for humans and animals living on dry land? The fact of the matter is that these mountains, hills and other ups and downs on the surface of the earth give the earth its stability and enable it to sustain life as we know it. And the fact is: the Creator has created everything very meticulously. And, yet, most of mankind do not give Him due recognition – to their own detriment, of course.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٢٢﴾

32. WajaAAalna alssamaa saqfan mahfoothan wahum AAan ayatiha muAAridoona

32. And We have made the sky a protective roof and yet they are oblivious to its signs!¹⁰

10. It is only now that science has discovered the protective role played by the atmosphere around the earth. The harmful radiations from the Sun and outer space are filtered out therein letting only beneficial sunlight pass through. The temperature on the surface of the earth is maintained within tolerable limits. Water vapour is not allowed to dissipate beyond and thus lost. The water cycle is maintained and sustained. In short, no life would be possible on earth without the protective shield of its atmosphere. [Source] But the Qur'aan had revealed this role centuries before science could discover it. And yet people believe not in Allah and the Qur'aan, His own Book of guidance!

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ



33. Wahuwa allathee khalaqa allayla waalnnahara waalshshamsa waalqamara kullun fee falakin yasba/hoona

33. And He it is Who created the night and the day, the sun and the moon. All in orbit float.

﴿٣٤﴾ وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مِّتَّ فَهُمُ الْخَالِدُونَ

34. Wama jaAAalna libasharin min qabluka alkhulda afa-in mitta fahumu alkhalidoona

34. And We did not ordain immortality for any man before you. And so if you die, will they remain alive?

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

﴿٣٥﴾

35. Kullu nafsina tha-iqatu almawti wanablookum bialshsharri waalkhayri fitnatan wa-ilayna turjaAAoona

35. Every one must taste death. And We test you with trial periods of adversity and prosperity. And to Us you shall be brought back.

وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْ يَتَّخِذُونَكَ إِلَّا هُزُؤًا أَهْذًا الَّذِي يَذْكُرُ

عَالِهَتِكُمْ وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٦﴾

36. Wa-itha raaka allatheena kafaroo in yattakhithoonaka illa huzuwan ahatha allathee yathkuru alihatakum wahum bithikri alrrahmani hum kafiroona

36. And when those who suppress the Truth see you, they do not take you but for one to be scoffed at, “Is this the one who talks of your gods?” And they suppress mention of the Gracious One.

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ



37. Khuliqa al-insanu min AAajalin saoreekum ayatee fala tastaAAjiloona

37. Man is created hasty in nature. Soon shall I show you My signs.¹¹ So be not hasty!

11. And surely enough, Allah Almighty has shown quite a number of signs, in the Qur'aan as also in Nature, that He exists and that the Qur'aan is the Book of Guidance from none else but He. The immediately preceding study notes 8 to 10 herein above describe 3 of the numerous such signs that we have come across so far during these Studies of the Qur'aan.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

38. Wayaq in ooloona mata hatha alwaAAadu in kuntum sadiqeena

38. And they ask, "When will this prediction come to pass if what you say is true?"

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَنْ وُجُوهِهِمُ النَّارَ
وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ

39. Law yaAAalamu allatheena kafaroo heena la yakuffoona AAan wujoohihimu alnnara wala AAan thuhoorihim wala hum yunsaroona

39. Had those who suppress the Truth but known that a time would come when they shall not be able to ward off the fire from their faces or from their backs! And then they shall get no help.

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿٤٠﴾

40. Bal ta/teehim baghtatan fatabhatuhum faluta yastateeAAoona raddaha wala hum yuntharoona

40. But it (the time mentioned in Verse 39 above) shall come on them all of a sudden and catch them unawares. And they shall not be able to avert it. And they shall not be given any respite.

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤١﴾

41. Walaqadi istuhzi-a birusulin min qablika fahaqa biallatheena sakhiroo minhum ma kanoo bihi yastahzi-oona

41. And certainly Messengers before you were scoffed at. But then the thing they mocked about surrounded those of them who scoffed.¹²

12. Earlier peoples, like those of Noah and Lot, got destroyed. The *kuffar* of Makkah had scoffed at Islam when it was first propounded to them, but Islam overwhelmed them in the end.

قُلْ مَن يَكْلَأُكُم بَالِيلٍ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَن ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ ﴿٤٢﴾

42. Qul man yaklaokum biallayli waalnnahari mina alrrahmani bal hum AAan thikri rabbihim muAAaridoona

42. Ask them, “Who can guard you, by night and by day, from the Gracious One?” And, yet, they turn away at the mention of their Lord.

أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُمْ مِّنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا

يُصْحَبُونَ ﴿٤٣﴾

43. Am lahum alihatun tamnaAAuhum min doonina la yastateeAAoona nasra anfusihim wala hum minna yushaboona

43. Or, have they gods who can defend them against Us? They shall not be able to help themselves. Nor shall they have any benefit of association with Us.

بَلْ مَتَّعْنَا هَؤُلَاءِ وُءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ

أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمْ الْغَالِبُونَ ﴿٤٤﴾

44. Bal mattaAAana haola-i waabaahum hatta tala AAalayhimu alAAaumuru afala yarawna anna na/tee al-arda nanqusuha min atrafiha afahumu alghaliboona

44. But, for a prolonged period in their lives, We did provide for them and their fathers with good things of life. Have they therefore become so complacent as not to see that We are closing in on them from all sides? And does their complacency make them think that they shall still prevail?

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

45. Qul innama onthirukum bialwahyi wala yasmaAAu alssummu aldduAAaa itha ma yuntharoona

45. Tell them, “I warn you only because I have been divinely instructed to do so.” And the deaf do not hear the call howsoever much they are warned.

وَلَيْنَ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَتَّوَلْنَ يَوَیْلَنَا إِنَّا كُنَّا
ظَالِمِينَ ﴿٤٦﴾

46. Wala-in massat-hum nafhatun min AAathabi rabbika layaqoolunna ya waylana inna kunna thalimeena

46. And if punishment of your Lord were to touch them even slightly, they would certainly say, “O woe to us! We did indeed commit wrong.”

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ
شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا
حَسِيبِينَ ﴿٤٧﴾

47. WanadaAAu almawazeena alqista liyawmi alqiyamati fala tuthlamu nafsun shay-an wa-in kana mithqala habbatin min khardalin atayna biha wakafa bina hasibeena

47. And We will set up just scales for the Day of Resurrection, so no wrong shall be done to anyone. And if there be anything as little in weight as that of a mustard seed, We will present it nevertheless. And We are sufficiently proficient in keeping accounts.

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾

48. Walaqad atayna moosa waharoon alfurqana wadiyaan wathikran lilmuttaqeena

48. And certainly We did give Moses and Aaron the Criterion, a Light, and a Book often to refer to for guidance to those who would fear Allah and be pious.¹³

13. As the Qur’aan is the Criterion, the Light and *Zikr* for the entire mankind since its revelation, so was the Torah, for the Children of Israel, till the Injeel was revealed for them.

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ



49. Allatheena yakhshawna rabbahum bialghaybi wahum mina alssaAAati mushfiqoona

49. Those that feared their Lord without seeing Him and were anxiously concerned about the Hour (marking the end of this world and heralding the Day of Judgment in the Hereafter).

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ

50. Wahatha thikrun mubarakun anzalnahu afaantum lahu munkiroona

50. And would you then deny that this (Qur'aan) is the blessed Book, often to refer to for guidance, We have now revealed? ¹⁴

14. From the context it appears that the question posed in this Verse is more particularly to the Jews. They had in their hands the Torah, revealed to Moses, in which prediction had already been made about the last Prophet to come with the last divine Message. The Jews and the Christians, therefore, ought to have been among the first ones to believe in this new Message of the Qur'aan. Would they then yet deny it?

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ

51. Walaqad atayna ibraheema rushdahu min qablu wakunna bihi AAalimeena

51. And certainly We did give Abraham, before (Moses and Aaron), his firmly right conduct. And We were aware of this

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

52. *Ith qala li-abeehi waqawmihi ma hathihi alttamatheelu allatee antum laha AAakifoona*

52. When he asked his father and his people, “What statues are these that you are so devoted to?”

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

53. *Qaloo wajaadna abaana laha AAabideena*

53. They said, “We found our fathers worshipping them.”

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

54. *Qala laqad kuntum antum waabaokum fee dalalin mubeenin*

54. Abraham said, “Certainly you had – you and your fathers – gone far astray.”

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

55. *Qaloo aji/tana bialhaqqi am anta mina allaAAaibeenaa*

55. They said, “Are you telling us the truth, or just making fun of us?”

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُمْ
مِّنَ الشَّاهِدِينَ ﴿٥٦﴾

56. Qala bal rabbukum rabbu alssamawati waal-ardi allathee fatarahunna waana AAala thalikum mina alshshahideena

56. He said, “But your Lord is the Lord of the heavens and the earth. It is He Who created them out of nothing. And I am of those who bear witness to this.”

وَقَالَ لَهُ لَآ كَيْدَنَّ أَصْنَمَكُمْ بَعْدَ أَن تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

57. WataAllahi laakeedanna asnamakum baAAda an tuwalloo mudbireena

57. “And, by Allah! I will certainly do something to your idols after you go away, turning your backs.”¹⁵

15. Abraham had obviously said this in undertones, out of hearing of the polytheists. He wanted to demonstrate to them that the statues they worshipped had no power even to save themselves, once they were devoid the protection of their worshippers.

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾

58. FajaAAalahum juthathan illa kabeeran lahum laAAallahum ilayhi yarjiAAoona

58. So he broke those (idols) into pieces, except for the biggest of them, that they (polytheists) may turn to it (to inform them as to who did the destruction of the other idols).

قَالُوا مَن فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾

59. Qaloo man faAAala hatha bi-alihatina innahu lamina alththalimeena

59. They asked, “Who has done this to our gods? The one who did this is certainly one of those most wicked!”

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿١٠﴾

60. Qaloo samiAAna fatan yathkuruhum yuqalu lahu ibraheemu

60. Some said, “We had heard a youth called Abraham speaking about them.”

قَالُوا فَاتُّوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿١١﴾

61. Qaloo fa/too bihi AAala aAAayuni alnnasi laAAallahum yashhadoona

61. The others said, “Then bring him before the eyes of the people. Let all witness.”

قَالُوا ءَأَنْتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿١٢﴾

62. Qaloo aanta faAAalta hatha bi-alihatina ya ibraheemu

62. The polytheists said, “Have you done this to our gods, O Abraham!?”

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿١٣﴾

63. Qala bal faAAalahu kabeeruhum hatha fais-alooohum in kanoo yantiquoona

63. Abraham said, “Nay, it is this one – the chief of them – that has done it. So ask them, if they can speak coherently!”

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿١٤﴾

64. FarajaAAoo ila anfusihim faqaloo innakum antumu alththalimoona

64. Then, turning to themselves, they said, “You yourselves indeed are in the wrong.”

ثُمَّ نَكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ يَنطِقُونَ ﴿١٥﴾

65. Thumma nukisoo AAala ruosihim laqad AAalimta ma haola-i yantiqoona

65. And, their heads hanging down, they said to Abraham, “You do know they do not speak.”

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿١٦﴾

66. Qala afataAAabudoona min dooni Allahi ma la yanfaAAukum shay-an wala yadurrukum

66. Abraham said, “Do you then worship, besides Allah, that which brings you no benefit at all, and no harm either?”

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿١٧﴾

67. Offin lakum walima taAAabudoona min dooni Allahi afala taAAaqiloona

67. “Fie on you and on that which you worship besides Allah! Why do you not use your intellect?”¹⁶

16. Abraham demonstrated to his people – by breaking the idols – that their so-called gods were incapable of protecting themselves, let alone protecting their worshippers. Allah has given mankind a higher level of reasoning power, especially to enable them to recognize the existence of One Super Power controlling the entire universe and everything therein. And Abraham’s people did not even use their reasoning power to understand the utter futility of their worshipping the lifeless stone idols! Abraham used his intellect to know Allah Almighty. The Qur’aan tells its followers to follow Abraham’s creed. Muslims should then use their intellect to know the Almighty. Most of them are instead wasting their time in going after the shadow of imagined miraculous deeds of dead human *khwajas*, *dast-geers*, *mushkil-kushas* and what not! They are being as unintelligent as those ancient people of Abraham. Isn’t Allah virtually telling them, ‘Fie on you!’ when they have now become favourite whipping boys for any Tom, Dick or Harry in this modern world?

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ ﴿١٨﴾

68. Qaloo harriqoohu waonsuroo alihatakum in kuntum faAAileena

68. They said, “Put him in the fire and help your gods, if you are going to do anything.”

قُلْنَا يَنَّاٰرُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰٓ اِبْرٰهِيْمَ ﴿١٩﴾

69. Qulna ya naru koonee bardan wasalaman AAala ibraheema

69. WE ordered, “O fire! Be you a source of cool comfort and peace on Abraham.”

وَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمْ الْاٰخِسْرِيْنَ ﴿٢٠﴾

70. Waaradoo bihi kaydan fajaAAalnahumu al-akhsareena

70 And they had designed a plot against him, but We made them themselves the doomed ones.

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

71. Wanajjaynahu walootan ila al-ardi allatee barakna feeha lilAAalameena

71. And We saved him and Lot and led them to the land in which We had placed Our blessings for all.¹⁷

17. The other Verses (7:137, 17:1, 21:81, 34:18) mentioning the land being divinely blessed do indicate that it is Palestine and the places around, once ruled over by King Solomon. This area had been the bone of contention for Muslims and the Christians during the Crusades earlier. And now it is the bone of contention between the Muslims and the Jews. The Qur'aan tells us that it is a blessed land. The blessings were to be seen only during Solomon's rein. The land is still potentially blessed; but the blessings are frittered away by the intransigent and warring people, who fail to abide by divine law.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

72. Wawahabna lahu ishaqa wayaAAaqooba nafilatan wakullan jaAAalna saliheena

72. And We gave him Isaac – and, in addition, Jacob – and We made them righteous.

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ
الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٣﴾

73. WajaAAalnahum a-immatan yahdoona bi-amrina waawhayna ilayhim fiAAla alkhayrati wa-iqama alssalati wa-eetaa alzzakati wakanoo lana AAabideena

73. And We made them leaders who guided people by Our command. And We revealed to them how good deeds are done, how prayers are performed, and how charities are given. And Us certainly they obeyed.

وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ
الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ ﴿٧٤﴾

74. Walootan ataynahu hukman waAAailman wanajjaynahu mina alqaryati allatee kanat taAAamalu alkhaba-itha innahum kanoo qawma saw-in fasiqeena

74. And Lot – We gave him wisdom and knowledge. And We delivered him from the town that did bad things. They were indeed a wicked, transgressing people (indulging in the sin of homosexuality).¹⁸

18. The Qur'aan unequivocally labels homosexuality a sin. But the modern man disagrees! He thinks he is wiser than his Creator.

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾

75. Waadkhalnahu fee rahmatina innahu mina alssaliheena

75. And We took him (Lot) under Our mercy. He was indeed one of the righteous men.

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ
الْكُرْبِ الْعَظِيمِ ﴿٧٦﴾

76. Wanoohan ith nada min qablu faistajabna lahu fanajjaynahu waahlahu mina alkarbi alAAatheemi

76. And Noah – when he called out in an earlier period, We answered him, and delivered him and his family from the acute suffering (of drowning).

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا
قَوْمًا سَوِيًّا فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾

77. Wanasarnahu mina alqawmi allatheena kaththaboo bi-ayatina innahum kanoo qawma saw-in faaghraqnahum ajmaAAeena

77. And We helped him against the people who rejected Our Verses/signs. They were indeed a wicked people, and so We drowned them all.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ
الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾

78. Wadawooda wasulaymana ith yahkumani fee alharthi ith nafashat feehee ghanamu alqawmi wakunna lihukmihim shahideena

78. And David and Solomon – when they gave their judgments in the matter of the field wherein the sheep of some people pastured by night. And We bore witness to their judgments.¹⁹

19. Solomon was King David's son. Although the details of the case in question are not given, what we can surmise from the context given is that there was an unauthorized pasturing, on a certain person's field, by the sheep of others. The matter was brought before King David for decision. The King gave his decision, but son Solomon, who was present at the hearing, suggested a different decision. From the beginning part of the next Verse 79, it is clear that Solomon's suggestion was better, and it was ultimately accepted by the King. This episode is narrated here to highlight the sagacity and magnanimity of King David in recognizing and accepting a better decision, though it was at variance with his own and was given by a mere boy. In the ultimate analysis, it is Allah Who puts the right decision in the mind of whomsoever He pleases. Any person concerned should have the large-heartedness to recognize and accept the right decision even when it comes from someone else. It is this attitude that promotes welfare and harmony in public relations.

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ
الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

79. Fafahhamnaha sulaymana wakullan atayna hukman waAAailman wasakhkharna maAAa dawooda aljibala yusabbi/ha waalttayra wakunna faAAileena

79. And We made Solomon to understand the problem better; but We gave wisdom and knowledge to each one of them. And We made the mountains, and the birds to sing Our praise with David (in the Psalms²⁰). And We did all that.

20. I.e. *Zaboor* inspired to David (see [Verse 4:163](#)).

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ



80. WaAAallamnahū sanAAata laboosin lakum lituhsinakum min ba/sikum fahal antum shakiroona

80. And We taught him (David) how to make for you armours that fortify you in your battles. Are you then grateful? ²¹

21. Every innovation – like the armours inspired to David in the ancient past – that has facilitated the ever-increasing ease and convenience in any field of human activity is inspired by Allah Almighty, the real Innovator of all things. HE had inspired David. HE had inspired a number of Muslims to invent many things that heralded the renaissance of the modern age. And since the Muslims ungratefully consigned the Qur’aan for just ritual reading for occasions like death anniversaries etc., he inspired non-Muslims to make the innovations. But all the innovations are in fact His! But man, in his undeserved arrogance, thinks that it is he who has done it all by dint of his brilliant intellect. He forgets that there was a time when he was nothing. He forgets that his life started as an infinitesimal speck of matter. He forgets that it was not his brilliant brain that fashioned him (including his brain to which he gives credit for all the innovations). He is utterly and shamelessly ungrateful to his Unseen Maker.

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا

وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾

81. Walisulaymana alreeha AAasifatan tajree bi-amrihi ila al-ardi allatee barakna feeha wakunna bikulli shay-in AAalimeena

81. And to Solomon We made subservient the stormy wind, which blew at his command to the land We had blessed. And We did know all things.

وَمِنَ الشَّيَاطِينِ مَن يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ
وَكُنَّا لَهُمُ حَافِظِينَ ﴿٨٢﴾

82. Wamina alshshayateeni man yaghoosoonu lahu wayaAAamaloona AAamalan doona *thalika* wakunna lahum *hafitheena*

82. And of the devils there were those who dived for him and did other work besides. And We were guardians over them.

وَإِيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ
الرَّاحِمِينَ ﴿٨٣﴾

83. Waayyooba *ith nada* rabbahu annee massaniya alddurru waanta arhamu alrrahimeena

83. And Job²² – as he cried to his Lord, “A calamity indeed it is that has afflicted me! And You are the most Merciful.”

22. Job (Ayyub) was one of the numerous Prophets of Allah. Not much has been stated about him in the Qur’aan except for what we find in these 2 Verses (83 & 84) here and in Verses 38:41 to 38:44. And from the information given, we see that Job was the very epitome of the virtue of patience. He had suffered much – in wealth, health and family – perhaps more than what any other person has ever suffered. But he never lost his faith in Allah. And in the end he got back what he had lost. The Lord was just preparing him to be set up as patience exemplified.

فَاسْتَجَبْنَا لَهُ وَفَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ
رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٤﴾

84. Faistajabna lahu fakashafna ma bihi min durrin waataynahu ahlahu wamithlahum maAAahum rahmatan min AAindina wathikra lilAAabideena

84. And We responded to him and removed whatever affliction he had. And We gave him his family, and as many more with them, out of mercy from Us and for Allah’s worshippers to remember.

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٥﴾

85. Wa-ismaAeela wa-idreesa watha alkifli kullun mina alssabireena

85 And Ishmael and Idris²³ and Zulkifl²⁴ – they were all of those who were patient.

23. Verses 29:56 and 19:57 also refer to this Prophet.

24. Verse 38:48 has the only other reference to this Prophet.

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ الصَّالِحِينَ ﴿٨٦﴾

86. Waadkhalnahum fee rahmatina innahum mina alssaliheena

86. And We admitted them to Our Mercy. They were indeed among the righteous people.

وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَن لَّنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ
أَن لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

87. Watha alnnooni ith thahaba mughadiban fathanna an lan naqdira AAalayhi fanada fee alththulumati an la ilaha illa anta subhanaka innee kuntu mina alththalimeena

87. And the man of the fish²⁵ – when he went away in anger²⁶, thinking We would not punish him! Then, among the darknesses (of the fish belly), he cried, “There is no god but You, glorified You are! I have indeed been of those who do wrong.”

25. Verses 37:139 to 37:148 inform us that it was Prophet Jonas (Yunus) who had been swallowed by a big fish. So we can infer here that the epithet ‘man of the fish’ refers to him.

26. We learn, from information given in other parts of the Qur'aan, that Jonas had abandoned his people, before Allah permitted him, because they would not believe in him.

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾

88. Faistajabna lahu wanajjaynahu mina alghammi wakathalika nunjee almu/mineena

88. Then We responded to him and delivered him from the grief. And thus do We deliver those who believe.

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

89. Wazakariyya ith nada rabbahu rabbi la tatharnee fardan waanta khayru alwaritheena

89. And Zachariah²⁷ – when he cried to his Lord, “O my Lord! Leave me not alone (without an heir). And You are the best of inheritors.”

27. See [Verses 19:2 to 19:15](#) for further details.

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ وَجْهَهُ إِنَّهُمْ كَانُوا
يُفْسِرُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾



90. Faistajabna lahu wawahabna lahu yahya waaslahna lahu zawjahu innahum kanoo yusariAAoona fee alkhayrati wayadAAoonana raghaban warahaban wakanoo lana khashiAAeena

90. And We responded to him and gave him John (Yahya) and made his wife fit to bear the child. They did indeed try to surpass one another in deeds of goodness and they prayed to Us in hope and fear. And they were humble before Us.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً
لِّلْعَالَمِينَ ﴿٩١﴾

91. Waallatee ahsanat farjaha fanafakhna feeha min roohina wajaAAalnaha waibnaha ayatan lilAAalameena

91. And the lady (Mary) – who guarded her chastity, and We breathed into her of Our spirit²⁸ and We made her and her son a sign for the worlds.²⁹

28. The Qur'aan uses this expression for activation of every human life right from Adam (Verses 32.7 to 32.9). With our advanced knowledge of embryonic growth, we may now say that this activation takes place, at about the end of the 3rd week of conception, when the rudimentary heart of the tiny speck of life inside a womb starts beating. So this Qur'aanic expression should not be misconstrued to substantiate the Christians' preposterous claim that Jesus was son of God.

29. Mary and her son Jesus constituted a sign that Allah Almighty can do anything. HE created Adam without His now normal tools of a man and a woman. HE created Eve without the tool of a woman. And He created Jesus without the tool of a man.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ
﴿٩٢﴾

92. Inna hathihi ommatukum ommatan wahidatan waana rabbukum faoAAabudooni

92. Indeed this community of yours³⁰ is one community, and I am your Lord! So worship Me.

30. I.e. the community that submits to Allah Almighty (refer [Verse 2:128](#) [Manzil I]). Its members may be living in any part of the world, but they all belong to the same single community as declared here by the Creator Himself.

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلٌّ إِلَيْنَا رَاجِعُونَ ﴿٩٣﴾

93. WataqattaAAoo amrahum baynahum kullun ilayna rajiAAoona

93 And they tore apart their (common) duty (of worshipping the sole Creator) among themselves. All shall return to Us.³¹

31. The Muslims are indeed divided now among themselves over their common ground of worshipping the Creator. Satan has succeeded in duping them with the idea that they need the intercession of the Prophet and the saints to take them to *Jannah*. The satanic deception shall be made clear to them on the Day of Judgment in the Hereafter.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ
كَتِيبُونَ ﴿٩٤﴾

94. Faman yaAAamal mina alssalihati wahuwa mu/minun fala kufrana lisaAAayihi wa-inna lahu katiboona

94. Then one who performs some good deeds, and is a believer too – there shall be no concealment of his/her efforts! And surely indeed We will record it (the good deeds).

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

95. Waharamun AAala qaryatin ahlaknaha annahum la yarjiAAoona

95. And an injunction against any village/town that We have destroyed: they shall not return!³²

32. The inhabitants of the village/town destroyed for their transgressions shall not return to this world again to be tested. Their fate is sealed. They will rise again only in the other world to suffer there for ever in Hell-fire. See connecting Verses 96 and 97 below.

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

96. Hatta itha futihat ya/jooju wama/jooju wahum min kulli hadabin yansiloona

96. Until the time Gog and Magog³³ are let loose and they descend from every prominent position.

33. This Biblical expression is used generally as the English equivalent of the Arabic *yajooj wa majooj*. As per the Bible (Book of Revelation), they are nations under the rule of Satan. In the Qur'aan, the Arabic expression is used in [Verse 18:94](#) as denoting people causing corruption on earth. Applying the same meaning to this Verse (96) here, such corrupt people will get positions of prominence everywhere, and that would be the sign of the approach of the Resurrection Day.

وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يُنْوِلُنَا قَدْ
كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾

97. Waiqtaraba alwaAAadu alhaqu fa-itha hiya shakhisatun absaru allatheena kafaroo ya waylana qad kunna fee ghaflatin min hatha bal kunna thalimeena

97. And the true promise (of Resurrection) shall draw nigh. Then lo! The eyes of those who suppressed the Truth shall open wide in fear. They shall say, "O woe to us! We certainly were heedless of this; nay, we were wicked."

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرِدُونَ ﴿٩٨﴾

98. Innakum wama taAAbudoona min dooni Allahi hasabu jahannama antum laha waridoona

98. You and what you worship besides Allah are indeed the fuel of Hell-fire; to it you shall come.

لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُّوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

99. Law kana haola-i alihatan ma waradooha wakullun feeha khalidoona

99. Had these been gods, they would not have come to it (Hell) and all shall be there eternally.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

100. Lahum feeha zafeerun wahum feeha la yasmaAAoona

100. For them therein wailing and they therein shall not hear.³⁴

34. Those in Hell shall be deaf because they were deaf in this world to Qur'aanic admonition.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

101. Inna allatheena sabaqat lahum minna alhusna ola-ika AAanha mubAAadoona

101. Indeed those for whom the good has already gone forth from Us shall be kept far off from it (Hell).

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

102. La yasmaAAoona haseesaha wahum fee ma ishtahat anfusuhum khalidoona

102. They will not hear its (Hell's) faintest sound, and they shall for ever be in what they desire.

لَا يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ وَتَتَلَقَّيْهُمْ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ

تُوعَدُونَ ﴿١٠٣﴾

103. La yahzunuhumu alfazaAAu al-akbaru watatalaqqahumu almala-ikatu hatha yawmukumu allathee kuntum tooAAadoona

103. The great fearful event shall not grieve them, and the angels shall meet and tell them, “This is your promised Day!”

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ
وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

104. Yawma natwee alssamaa katayyi alssijlli lilkutubi kama bada/na awwala khalqin nuAAeeduhu waAAdan AAalayna inna kunna faAAileena

104 The Day We roll up heaven like the scroll of records is rolled up! As did We originate the first creation, so shall We revive it! A promise binding on Us. We will indeed fulfill it.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ
الصَّالِحُونَ ﴿١٠٥﴾

105. Walaqad katabna fee alzzaboori min baAAadi alththikri anna al-arda yarithuha AAibadiya alssalihoona

105. And certainly We did write in the Zabur³⁵, after the recounting of events, that My righteous worshippers shall inherit the earth.

35. The Book (Psalms) revealed to David ([Verse 4:163](#) [Manzil I]). “The just inherit shall the land, and ever in it dwell” Psalm No. 37.29. [Source: [The Psalms of David in Metre Book 1, Psalms 1-41](#)]

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١٠٦﴾

106. Inna fee hatha labalaghan liqawmin AAabideena

106. Indeed in this is a message for people who worship.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

107. Wama arsalnaka illa rahmatan lilAAalameena

107. And We have not sent you but as a Mercy to the worlds.³⁶

36. The 2nd person singular pronoun used here is obviously for the Prophet (peace on him). Now, why has he been described as a mercy for the worlds? As for the interpretation of ‘worlds’ (*aalameen*), please see [study note 5](#) under Verse 1:2. We may therefore infer that the Prophet was sent as a mercy for every individual human life. In what sense was he a mercy? He was Allah’s mercy in the sense that he conveyed to us the Creator’s Own Manual (the Qur’aan) for right conduct of human life. Without this Manual, every man/woman would be just groping in the dark, not knowing what path to follow in this labyrinthine world. And how does one know that the Qur’aanic path is the right path? The distinguishing feature is: the Qur’aan contains no contradictions, and it is inimitable. It has stood this test for over 1400 years now.

قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾

108. Qul innama yooaha ilayya annama ilahukum ilahun wahidun fahal antum muslimoona

108. Say, “It is revealed to me that the Entity Whom you all ought to worship is but One and Only [Allah]! Will you then submit?”

فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَذْرِي أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ ﴿١٠٩﴾

109. Fa-in tawallaw faqul athantukum AAala sawa-in wa-in adree aqareebun am baAAeedun ma tooAAadoona

109. But if they turn back, say, “I have given you a warning in fairness and I know not what you are warned of is near or far.”

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾

110. Innahu yaAAalamu aljahra mina alqawli wayaAAalamu ma taktumoonaa

110. “HE does indeed know what is spoken openly and He knows what you hide.”

وَإِنْ أَدْرَىٰ لَعَلَّهُ فِتْنَةً لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾

111. Wa-in adree laAAallahu fitnatun lakum wamataAAun ila heenin

111. “And I know not but this (your life in this world) may be a trial for you and a provision to enjoy for a time.”

قَالَ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

112. Qala rabbi ohkum bialhaqqi warabbuna alrrahmanu almustaAAanu AAala ma tasifoona

112. He (the Prophet) said, “O my Lord! Decide justly (between me and my recalcitrant people). And our Lord is the Gracious One – the One Whose help is sought against what you (the recalcitrant people) say.”

سُورَةُ الْحَجِّ

Chapter 22: Al-Hajj (The Pilgrimage)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

1. Ya ayyuha alnnasu ittaqoo rabbakum inna zalzalata alssaAAati shay-on AAatheemun

1. O people! Fear your Lord. Indeed, the cataclysm of the Hour¹ is a tremendous thing.

1. While rendering [Verse 21:49 in English](#), I have given my understanding of this Qur'aanic term (alssaAAati). It will indeed herald a completely different experience for mankind from their lives in this world. As long as they lived in this world, there was a chance for them to improve their prospect in the Hereafter; but the Hour marked the cut-off for that chance.

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ
حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ



2. Yawma tarawnaha tathhalu kullu murdiAAatin AAamma ardaAAat watadaAAu kullu thati hamlin hamlaha watara alnnasa sukara wama hum bisukara walakinna AAathaba Allahi shadeedun

2. That day, were you to witness it, every woman giving suck shall abandon what she suckled, and every pregnant woman shall abort what she bore. And you would see humans appear intoxicated, and they shall not be intoxicated. But the cataclysmic Act of Allah will be so severe (as to make them appear intoxicated).

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي آلِهَةٍ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ



3. Wamina alnnasi man yujadilu fee Allahi bighayri AAilmin wayattabiAAu kulla shaytanin mareedin

3. And among mankind, one who disputes about Allah without knowledge and follows every rebellious satan;

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ



4. Kutiba AAalayhi annahu man tawallahu faannahu yudilluhu wayahdeehi ila AAathabi alssaAAeeri

4. Against such a one, it is ordained that he/she shall lead astray – and guide towards the punishment of the Fire – whoever takes him/her for a very close friend (*wali*).

يَتَأْتِيهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ
مِن نُّطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ
وَنُقَرِّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا
ثُمَّ لِنَبْلُغْهُنَّ أَشَدَّكُمْ وَمِنْكُمْ مَّن يَتَّقُوا وَمِنْكُمْ مَّن يُتَوَفَّىٰ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ
الْعُمْرِ لِكَيْلَا يَعْلَمَ مَن بَعْدَ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا
أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

5. Ya ayyuha alnnasu in kuntum fee raybin mina albaAAathi fa-inna khalaqnakum min turabin thumma min nutfatin thumma min
AAalaqatin thumma min mudghatin mukhallaqatin waghayri mukhallaqatin linubayyina lakum wanuqirru fee al-arhami ma nashao
ila ajalin musamman thumma nukhrijukum tiflan thumma litablughoo ashuddakum waminkum man yutawaffa waminkum man

Manzil IV: 22: Hajj

yuraddu ila arthali alAAumuri likayla yaAAalama min baAAadi AAilmin shay-an watara al-arda hamidatan fa-itha anzalna AAalayha almaa ihtazzat warabat waanbatat min kulli zawjin baheejin

5. O mankind! If you are in doubt about the Resurrection, then – to make things clear to you – We did indeed create you from dust, then from a little seed of fertilized ovum, then from a leech-like clinging clot of curdled blood, then from a chewed-like lump of flesh (foetus) with formed and unformed parts. And We facilitate what We will in the wombs till an appointed time, and then We bring you out as babies. Then We facilitate conditions for you to attain to your maturity. And of you is he who is made to die, and of you is he who is reduced to the worst part of life (very old age), so that he does not remember anything of the knowledge he had acquired earlier. And you see the earth barren, but when We send down the water on it, it stirs to life and flourishes and produces every kind of a beautiful spouse of herbage.^{2, 3}

2. When Allah Almighty is quite capable of bringing about all these things, how could mankind entertain doubts about His capability to resurrect life in the Hereafter?

3. And the different stages of embryonic development described so accurately in this Verse is yet another sign that the Qur'aan is indeed a revelation from the Creator. Man discovered these stages scientifically only centuries later. [\[Source\]](#)

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ



6. Thalika bi-anna Allaha huwa alhaqqu waannahu yuhyee almawta waannahu AAala kulli shay-in qadeerun

6. That (Resurrection) is bound to happen because Allah is the Truth and because He gives life to the dead and because He has power over all things.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

7. Waanna alssaAAata atiyatun la rayba feeha waanna Allaha yabAAathu man fee alquboori

7. And because the Hour is coming and there is no doubt about it; and because Allah shall raise up those who are in the graves.

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي آلِهَةٍ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ



8. Wamina alnnasi man yujadilu fee Allahi bighayri AAilmin wala hudan wala kitabin muneer

8. And among mankind there is such a one as disputes about Allah without knowledge, without guidance and without an enlightening book.⁴

4. In fact, an overwhelming majority among mankind have wrong notions about Allah. Some say He has a begotten son. Some say He has a family. Some say He is not One, but that the universe is a united kingdom of many gods. And some say there is no god at all! All such notions are man-invented, and therefore sacrilegiously erroneous. Since man himself is a creature, it does not lie within his power to define his Creator. He (man) can have the correct knowledge about his Creator only from the Creator Himself – from the Messages that He has sent down for mankind. And the Qur’aan is the last such Message that has superseded all preceding Ones. So mankind has necessarily to follow the Qur’aan to know the correct attributes of the Creator.

ثَانِيَ عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ

يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ

9. Thaniya AAitfihi liyudilla AAan sabeeli Allahi lahu fee alddunya khizyun wanutheequhu yawma alqiyamati AAathaba alhareeqi

9. Such a one turns his face away in pride from divine guidance that he may lead others astray from Allah’s Path. For him is disgrace in this world. And on the Day of Resurrection We will make him taste punishment in the Hell.

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ
لِّلْعَبِيدِ ﴿١٠﴾

10. *Thalika bima qaddamat yadaka waanna Allaha laysa bithallamin lilAAabeedi*

10. “This punishment is for what your two hands have sent before.” And remember that Allah is not in the least unjust to those whom He has created for His worship.

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۚ
وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ
هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

11. *Wamina alnnasi man yaAAabudu Allaha AAala harfin fa-in asabahu khayrun itmaanna bihi wa-in asabat-hu fitnatun inqalaba AAala wajhihi khasira alddunya waal-akhirata thalika huwa alkhusranu almubeenu*

11. And among mankind is he who worships Allah sitting on the fence. Then if anything good happens to him he is satisfied with that. But if he is put to trial with some adversity he turns his face away in disgust. He is doomed here and he is doomed in the Hereafter. That is the doom manifest!

يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نَفْعَ لَهُ ۚ ذَٰلِكَ هُوَ
الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

12. *YadAAoo min dooni Allahi ma la yadurruhu wama la yanfaAAuhu thalika huwa alddalalu albaAAeedu*

12. He prays to someone – other than Allah – who can neither harm nor benefit him. That is going far, far astray!

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَىٰ وَلَيْسَ
الْعَشِيرُ ﴿١٣﴾

13. YadAAoo laman darruhu aqrabu min nafAAihi labi/sa almawla walabi/sa alAAasheeru

13. He prays to him whose harm is closer than his benefit. Evil certainly is such guardian and evil certainly is such associate.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

14. Inna Allaha yudkhilu allatheena amanoo waAAamiloo alssalihati jannatin tajree min tahtiha al-anharu inna Allaha yafAAalu ma yureedu

14. Allah will indeed cause those who believe and do good deeds to enter gardens beneath which rivers flow. Allah does indeed do what He wills.

مَنْ كَانَ يَظُنُّ أَنْ لَّنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى
السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ﴿١٥﴾

15. Man kana yathunnu an lan yansurahu Allahu fee alddunya waal-akhirati falyamdud bisababin ila alssama-i thumma liyaqtaAA falyanthur hal yuthhibanna kayduhu ma yagheethu

15. If anyone thinks that Allah does not help him in this life and the Hereafter, let him reach out to the heavens by means available to him, then (study its functions meticulously by) cutting himself off (his earthly connection), and then see if his obstinacy gets rid of its severity.⁵

5. This Verse is addressed more to the modern man than to the man at the time of revelation of the Qur’aan. Mankind then did not have adequate means to study earth’s atmosphere and to go beyond into outer space and study the heavenly bodies there. Mankind now has better knowledge of these things. So Allah Ta’ala addresses the modern man here (remember the Qur’aan gives guidance to all generations till the Last Day) and tells him that He has provided enough evidence in the man’s own person and in the world around him on this earth itself that it is impossible to live without His help. And yet man remains obstinate in thinking that there is no such thing as divine help. So Allah asks him to ponder on the protective and facilitative atmosphere around the earth. He (man) can then come to know how the atmosphere is so ingeniously regulated to provide a constant supply of oxygen and water, the two vital things facilitating life on this earth. Man does not regulate it – he helps only in spoiling it. He can come to know that the atmosphere also acts as a protective shield straining out harmful rays from the sun. There are many more functions that the atmosphere does in the service of human and other lives on this Earth. Man can now go beyond into outer space and come to know that the limitless number of heavenly bodies out there do not have such atmosphere as the earth has and therefore there is no life there. It is obvious then that the earth and its atmosphere are tailor-made to sustain human and other lives here. This knowledge ought to help man in mitigating his blind and illogical obstinacy in denying the vital divine help.

وَكَذَٰلِكَ أَنزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَن يُرِيدُ ﴿١٦﴾

16. Wakathalika anzalnahu ayatin bayyinat in waanna Allaha yahdee man yureedu

16. And thus have We revealed it (the Qur’aan) with Verses made clear. And Allah it is Who guides whom He wills.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ
أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ

شَهِيدٌ ﴿١٧﴾

17. Inna allatheena amanoo waallatheena hadoo waalssabi-eena waalnnasara waalmajoosa waallatheena ashtrakoo inna Allaha yafsilu baynahum yawma alqiyamati inna Allaha AAala kulli shay-in shaheedun

17. Those who believe (in the Qur’aan) and those who are Jews and the Saabieen⁶ and the Christians and the Magians (Zoroastrians or Parsis or fire-worshippers) and the polytheists – Allah will indeed decide between them on the day of Resurrection. Allah indeed is a witness to all things.⁷

6. Refer study note 67 on [Verse 2:62](#) (Manzil I).

7. This Verse significantly tells us that it is not for man – but for Allah – to sit in judgment over what religion an individual professes to believe in. No one can be compelled to follow a particular religion (refer [Verse 2:256](#) [Manzil I]).

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ
حَقٌّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا
يَشَاءُ ﴿١٨﴾

18. Alam tara anna Allaha yasjudu lahu man fee alssamawati waman fee al-ardi waalshshamsu waalqamaru waalnnujoomu waaljibalu waalshshajaru waalddawabbu wakatheerun mina alnnasi wakatheerun haqqa AAalayhi alAAathabu waman yuhini Allahu fama lahu min mukrimin inna Allaha yafAAalu ma yasha/o

18. Do you not see that it is Allah to Whom prostrates whatever is in the heavens and whatever in the earth – the sun, the moon, the stars, the mountains, the trees, the living creatures and many among mankind.⁸ And among mankind there are many upon whom punishment has become due. And whomsoever Allah abases, there is none who can make him honourable. Allah does indeed do what He wills.

8. Prostration is unquestioning obedience. The things and the living creatures mentioned here as prostrating to Allah means these are obeying the laws of Nature completely. These do not or cannot swerve – even a little – away from the path divinely laid down (or, as the atheists would like to say, Nature has laid down) for them. It is only man who is an exception to this general rule. He (man) has been given the freedom of choice. He can choose not to obey. The Creator, however, has not just left man to do what he wishes with his freedom of choice. HE has given him guidelines in the form of the Qur’aan to abide by and obey, by his own choice. Some human beings do obey the divine laws and thus escape divine punishment. But others, exercising the freedom of choice given to them, think that they are the lords of what they survey and become too proud to obey the divine laws. It is these others who shall be punished in the Hereafter. And some of them are punished in this world itself to make examples of them for others to take heed.

هَٰذَا نِ حَصَمَانِ اَحْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ نِيَابٌ
مِّن نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

Manzil IV: 22: Hajj

19. *Hathani khasmani ikhtasamoo fee rabbihim faallatheena kafaroo quttiAAat lahum thiyabun min narin yusabbu min fawqi ruoosihimu alhameemu*

19. These are two adversaries⁹ who dispute about their Lord. And garments of fire shall be cut out for those who suppress the Truth, with boiling water being poured over their heads.

9. One, those who suppress the Truth; and, two, those who believe in the signs/Verses sent down by Allah Ta'ala.

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

20. *Yusharu bihi ma fee butoonihim waaljuloodu*

20. What there is in their bellies, and skins, shall be melted therewith.

وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ﴿٢١﴾

21. *Walahum maqamiAAu min hadeedin*

21. And for them there shall be cages of iron.

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ
الْحَرِيقِ ﴿٢٢﴾

22. *Kullama aradoo an yakhrujoo minha min ghammin oAAeetoo feeha wathooqoo AAathaba alhareeqi*

22. Whenever they will, in their anguish, desire to go out from it, they shall be pushed back into it and told, “Taste punishment by the Fire.”

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

23. Inna Allaha yudkhilu allatheena amanoo waAAamiloo alssalihati jannatin tajree min tahtiha al-anharu yuhallawna feeha min asawira min thahabin walu/lu-an walibasuhum feeha hareerun

23. Allah will indeed admit those who believe and do good deeds into gardens beneath which rivers flow. They shall be adorned therein with bracelets of gold and pearls, and their garments therein shall be of silk.

وَهُدُّوْا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُّوْا إِلَى صِرَاطٍ الْحَمِيدِ ﴿٢٤﴾

24. Wahudoo ila alttayyibi mina alqawli wahudoo ila sirati alhameedi

24. And they will be guided to say good things while speaking and they will be guided onto the Path of the Praised One.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ
الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ وَمَنْ
يُردِّ فِيهِ بِالْحَادِ بِظُلْمٍ نُدْفِعْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾

25. Inna allatheena kafaroo wayasuddoona AAan sabeeli Allahi waalmasjidi alharami allathee jaAAalnahu lilnnasi sawaan alAAakifu feehi waalbadu waman yurid feehi bi-ilhadin bithulmin nuthiqhu min AAathabin aleemin

Manzil IV: 22: Hajj

25. As regards those indeed who suppress the Truth and hinder people away from Allah's Path and from the Sacred Place of Worship – which We have made open equally for all mankind, for the local resident as well as for the visitor – We shall make him taste a painful punishment who intends making unjust and wrongful deviations therein¹⁰.

10. I.e., in Allah's Path.

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ
لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

26. Wa-ith bawwa/na li-ibraheema makana albayti an la tushrik bee shay-an watahhir baytiya lil^lta-ifeena waalqa-imeena waalr^rukkaAAi alssujoodi

26. And when We assigned to Abraham the location of the House (at Makkah), Allah told him, “Worship not anyone but Me, and sanctify My House for those who take the rounds thereof and stand in prayer and bow and prostrate.”

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ
مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

27. Waaththin fee alnnasi bialhajji ya/tooka rijalan waAAala kulli damirin ya/teena min kulli fajjin AAameeqin

27. And proclaim among mankind the duty of performing the Pilgrimage. Let them come to you on foot and on every means of conveyance. They will come from every distant broad way.

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ
عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ
الْفَقِيرِ ﴿٢٨﴾

28. Liyashhadoo manafiAAa lahum wayathkuroo isma Allahi fee ayyamin maAAaloomatin AAala ma razaqahum min baheemati al-
anAAami fakuloo minha waatAAaimoo alba-isa alfaqeera

28. That they may witness benefits for them¹¹ and take Allah's name, during days appointed, over what He has provided for them of the quadruped cattle. Then they eat thereof and feed the distressed, the needy.

11. The benefits witnessed could be different to different pilgrims. The benefit I personally had as a pilgrim (in January, 2005 AD) was the awe-inspiring experience of participating in an international meet of millions of common people. The other awesome experience I had was of the amazing and truly miraculous zam-zam water. In an arid land of scanty rainfall, this wonderful spring of healthy, potable water does not only quench the thirst of millions and millions of people visiting Kaabah round the year, but it is also supplied to Masjid-e-Nabvi at Medina, hundreds of miles away. Besides, cans and cans of this divine water are taken to distant parts of the world as *tabarruk* from the land of the Hajj by the visiting pilgrims. And yet the spring remains inexhaustible!! *Zam-zam* is indeed an *ayah* (sign) that has strengthened my faith in Islam!

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

29. Thumma lyaqdoo tafathahum walyoofoo nuthoorahum walyattawwafoo bialbayti alAAateeqi

29. Then let them attend to personal hygiene like cutting superfluous hair and nails, and let them fulfil their vows (like praying for their near and dear ones back home) and let them take rounds of the Ancient House.

ذَٰلِكَ وَمَن يُعْظَمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ ۖ عِنْدَ رَبِّهِ ۖ وَأَحَلَّتْ لَكُمْ
الْأَنْعَامَ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ
الزُّورِ ﴿٣٠﴾

Manzil IV: 22: Hajj

30. *Thalika waman yuAAaththim hurumati Allahi fahuwa khayrun lahu AAinda rabbihi wao/illat lakumu al-anAAamu illa ma yutla AAalaykum fajitaniboo alrrijsa mina al-awthani wajitaniboo qawla alzzoori*

30. And so it is better for anyone, in the eyes of his Lord, that he honours Allah's injunctions. And the cattle – except for what are mentioned¹² to you – are made lawful for you. Avoid then the abomination of the idols and utter no falsehood.

12. Mentioned in Verses [2:173](#), (Manzil I) & [5:3](#) (Manzil II).

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ
مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ



31. *Hunafaa lillahi ghayra mushrikeena bihi waman yushrik biAllahi fakaannama kharra mina alssama-i fatakh tafuhu alttayru aw tahwee bihi alrreehu fee makanin saheeqin*

31. Stand firm and upright for Allah, and worship none but Him. And he who worships anyone/anything besides Allah, it is as though he had fallen from the skies, and the bird has snatched him away or the wind carried him off to a distant place.¹³

13. I. e., without divine guidance and protection, the life of a polytheist is subject to forces that lead him far astray into destruction.

ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ

32. *Thalika waman yuAAaththim shaAAa-ira Allahi fa-innaha min taqwa alquloobi*

32. And so when anyone honours the sacred rites/signs¹⁴ sanctioned by Allah, then it is of the acts that make hearts pious.

14. The sacred rites/signs referred to here are those that are prescribed/assigned in the context of the performance of the Hajj, but the truth of the divine statement made in this Verse are equally applicable to divine norms laid down in the Qur'aan for performance of normal Salah, fasting etc. By honouring the sacred rites/signs, we reiterate our firm conviction that these are ordered by Allah, our Creator. And if we do not honour these, we are definitely liable to be punished by Him. This conviction is what makes the hearts pious.

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

33. Lakum feeha manafiAAu ila ajalin musamman thumma mahilluha ila albayti alAAateeqi

33. You have benefits in them (cattle brought for sacrifice during the Hajj) for a time, and then their destination is the Ancient House.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ
بَهِيمَةٍ ۖ الْأَنعَمُ ۖ فَالِهُكُمُ إِلَٰهٌ وَاحِدٌ ۖ فَ لَهُ ۖ أَسْلِمُوا ۖ وَبَشِّرِ الْمُخْبِتِينَ

﴿٣٤﴾

34. Walikulli ommatin jaAAalna mansakan liyathkuroo isma Allahi AAala ma razaqahum min baheemati al-anAAami fa-ilahukum ilahun wahidun falahu aslimoo wabashshiri almukhbiteena

34. And for every community We appointed a sacrificial rite that they may remember and mention Allah's name over what He has given them of the quadruped cattle. The Entity worthy of your worship then is One and Only. So to Him you all should submit. And give good tidings to the humble.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّائِرِينَ عَلَىٰ مَا أَصَابَهُمْ
وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾

35. Those whose hearts tremble¹⁵ when Allah is mentioned, and those who are patient¹⁶ over what afflicts them, and those who keep up the prayer as prescribed, and spend appropriately (as prescribed in the Qur'aan) out of what We have given them.

15. This Verse is in continuation of the last sentence in the preceding Verse. The humble ones, to whom the glad tidings are given, are further described here as those who fear Allah. To fear Allah is to fear that Allah may punish us if we do not obey His commands.

16. For a pious, Allah-fearing man, there are two types of sufferings that he has to undergo in this world. One, that Allah may cause by way of testing the man's faith in Him. And two, that Allah may cause by way of punishing him for some bad deeds, and warning him against repetition of such deeds. In either case, the pious man remains stoically patient, consciously aware that the suffering is for his own good and that it is of a temporary nature if he steadfastly continues to submit to his Lord.

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ
اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَاضِيَ
وَالْمُعْتَرَّكَ ذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

36. Waalbudna jaAAalnaha lakum min shaAAa-iri Allahi lakum feeha khayrun faothkuroo isma Allahi AAalayha sawaffa fa-itha wajabat junoobuha fakuloo minha waatAAaimoo alqaniAAa waalmuAAatarrakathalika sakhkharnaha lakum laAAallakum tashkuroona

36. And the camel! We have made it one of those things (emblems) through which one could come to know Allah. And there is much good in it for you. Mention Allah's name over it as it is lined up (for its sacrifice during the Hajj), and then when it falls down on its sides, eat there from and feed the contented as well as the poor. We have thus made it subservient to you, in order that you be grateful.

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَٰلِكَ

سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدٰكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

37. Lan yanala Allaha luhoomuha wala dimaoha walakin yanaluhu alattaqwa minkum kathalika sakhkharaha lakum litukabbiroo Allaha AAala ma hadakum wabashshiri almuhsineena

37. Its (the sacrificed animal's) flesh reaches not Allah, nor does its blood. But it is your piety that reaches Him. He has thus made it subservient to you, in order that you may glorify Allah for what He has gifted to you. And give glad tidings to those who do handsome good deeds¹⁷.

17. A *muhsin* (singular of *muhsineen*, the word used in the original Arabic text) is one who has a firm belief in Allah. He is scared of doing anything that is contrary to Allah's commands. He is conscious of the fact that he is sent as Allah's representative on earth. And he is conscious that his acts should be befitting the highly honourable position his Creator has given him. He is aware how meticulously perfect Allah's creation is. He knows he cannot be as perfect as He is. But he has to try his best to be as perfect as possible in whatever work that comes to his lot here on earth. He should be a good administrator, a good scientist, a good teacher, a good carpenter, a good worker etc.

﴿ إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ

كُفُورٍ ﴾ ﴿٣٨﴾

38. Inna Allaha yudafiAAu AAani allatheena amanoo inna Allaha la yuhibbu kulla khawwanin kafoorin

38. Allah does indeed repel evil from those who believe. Allah indeed does not love any one who is unfaithful, ungrateful.

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

39. Othina lillatheena yuqataloona bi-annahum thulimoo wa-inna Allaha AAala nasrihim laqadeerun

39. Permission to fight back is given to those who are wrongfully attacked. And indeed Allah is certainly capable of helping them.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا
دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّتْ صَوَامِعُ وَيَعُوعُ وَصَلَوَاتُ
وَمَسْجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

40. Allatheena okhrijoo min diyarihim bighayri haqqin illa an yaqooloo rabbuna Allahu walawla dafAAu Allahi alnnasa baAAadahum bibaAAdin lahuddimat sawamiAAu wabiyaAAun wasalawatun wamasajidu yuthkaru feeha ismu Allahi katheeran walayansuranna Allahu man yansuruha inna Allaha laqawiyyun AAazezun

40. Those that have been displaced from their homes unjustly just because they say, “Our Lord is Allah.” And had Allah not withstood some with others among mankind, certainly then monasteries and churches and synagogues and masjid, in which Allah's name is much remembered, would have been pulled down. And surely Allah will help him who helps His cause. Certainly indeed Allah is Strong, Powerful.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَقِيبَةُ الْأُمُورِ ﴿٤١﴾

41. Allatheena in makkannahum fee al-ardi aqamoo alssalata waatawoo alzzakata waamaroo bialmaAAroofi wanahaw AAani almunkari walillahi AAaqibatu al-omoori

41. Those who will establish prayer, spend in charity, enjoin good and forbid evil, once We give them a foothold in the land. And with Allah is the end of all matters.

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ
وَتَمُودُ ﴿٤٢﴾

42. Wa-in yukaththibooka faqad kaththabat qablahum qawmu noohin waAAadun wathamoodu

42. And if they reject you, then so did the people of Noah and AAad and Thamood, before them, reject.

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

43. Waqawmu ibraheema waqawmu lootin

43. And the people of Abraham and the people of Lot.

وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ
كَانَ نَكِيرٍ ﴿٤٤﴾

44. Waas-habu madyana wakuththiba moosa faamlaytu lilkafireena thumma akhathtuhum fakayfa kana nakeeri

44. And those that lived in Madyan (Midian in Hebrew). And Moses was rejected. I let the suppressors of Truth enjoy for a while, and then I seized them. And how severe in effect was My forsaking them!

فَكَأَيُّنَ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْسَ
مُعْطَلَةٌ وَقَصْرٌ مَّشِيدٌ ﴿٤٥﴾

45. And many a town/village We did destroy when it committed injustices. And it lay in ruins with its roofs coming down.. And many a well and lofty castle were deserted.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُون لَهُمْ قُلُوبٌ يَعْقِلُونَ
بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ
وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

46. Afalam yaseeroo fee al-ardi fatakoona lahum quloobun yaAAqiloona biha aw athanun yasmaAAoona biha fa-innaha la taAma al-absaru walakin taAma alquloobu allatee fee alsudoori

46. Why do they not so conduct themselves on the earth as to have minds with which to understand, or ears with which to hear? For, surely, it is not the eyes that are blind, but it is the minds that are in the heads, which are blind.¹⁸

18. Everybody, from times immemorial, had been seeing a fruit falling from its tree. The eyes of all these innumerable people were not blind. But it was Newton, using his mind, who understood this common sight as the force of gravitational pull of the earth. The minds of all others till his time were blind to this now-simple fact. The divine Verse here is laying bare this simple thing about human nature. And it urges man to use his Allah-given mind power to understand things he sees and hears. Such Verses in the Qur'aan, as this one, laid the foundation for the spirit of scientific analysis among the early Muslims, who in turn became the founders of modern technological progress.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ
كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

47. WayastaAAjiloonaka bialAAathabi walan yukhlifa Allahu waAdahu wa-inna yawman AAinda rabbika kaalfi sanatin mimma taAAuddoona

47. And they ask you to hasten with the punishment; and Allah is not the One to fail in His promise. And, indeed, a day with your Lord is a thousand years as you keep count of time.¹⁹

19. So, accordingly, the Judgment Day in the Hereafter would be of a duration equivalent to a thousand earth years. Appropriately so, because Noah had lived for 950 years on this earth and his was the longest known age for any man here. And so, even Noah would be able to view there every moment of his life here. *Subhanallah!*

وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ﴿٤٨﴾

48. Wakaayyin min qaryatin amlaytu laha wahiya *thalimatun* thumma akhat/tuha wa-ilayya almaseeru

48. And how many an unjust town/village had I been indulgent to and patient with! And then I seized it!! And to Me is the final destination.

قُلْ يَتَايَيْهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾

49. Qul ya ayyuha alnnasu innama ana lakum natheerun mubeenun

49. Say, “O people! I am here only to give you a plain warning.”

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

50. Faallatheena amanoo waAAamiloo alssalihati lahum maghfiratun warizqun kareemun

50. Those then that believe and do good deeds – they shall have forgiveness and a liberal provision.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

51. Waallatheena saAAaw fee ayatina muAAajizeena ola-ika as-habu aljaheemi

51. And those who strive to get the better of (or defeat the purpose of) Our Verses/signs – they shall be the inmates of the Hell.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

52. Wama arsalna min qablika min rasoolin wala nabiyyin illa itha tamanna alqashshaytanu fee omniyyatihi fayansakhu Allahu ma yulqee alshshaytanu thumma yuhkimu Allahu ayatihi waAllahu AAaleemun hakeemun

52. And no Messenger, nor Prophet, did we send before you, but when he delivered the divine Message to the people, the Satan cast doubts into that Message. And Allah blots out that which the Satan casts, and then does Allah make His Verses/signs prevail. And Allah is Knowledgeable, Wise.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

53. LiyajAAala ma yulqee alshshaytanu fitnatan lillatheena fee quloobihim maradun waalqasiyati quloobuhum wa-inna alththalimeena lafee shiqaqin baAAeedin

53. So that He may make what the Satan casts a temptation for those in whose hearts is a disease, and the means for hardening their hearts. And indeed the wrongdoers are in a state of extreme rebellion.

وَلْيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ
فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ



54. WaliyaAAlama allatheena ootoo alAAilma annahu alhaquu min rabbika fayu/minoo bihi fatukhbita lahu quloobuhum wa-inna Allaha lahadi allatheena amanoo ila siratin mustaqeemin

54. And so that those endowed with the knowledge know that it is the truth from your Lord, and so they believe in it and their hearts do humbly submit to it. And Allah is certainly indeed the Guide, of those who believe, towards a straight path.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً
أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ

55. Wala yazalu allatheena kafaroo fee miryatin minhu hatta ta/tyahumu alssaAAatu baghtatan aw ya/tyahum AAathabu yawmin AAaqeemin

55. And those who suppress the Truth shall not cease to be in doubt concerning it until, suddenly, the Hour²⁰ comes upon them, or, there comes upon them the torment of a day, any remedial action wherein would be fruitless.

20. Please refer study [note 6](#) on Verse 18:21 of these Studies.

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي
جَنَّاتِ النَّعِيمِ



56. Almulku yawma-ithin lillahi yahkumu baynahum faallatheena amanoo waAAamiloo alssalihati fee jannati alnnaAAeemi

56. The sovereignty that day shall be absolutely Allah's; He will judge between them. And those who believe and do good deeds will be in gardens of bliss.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾

57. Waallatheena kafaroo wakaththaboo bi-ayatina faola-ika lahum AAathabun muheenun

57 And those who suppress the Truth and reject Our Verses/signs – for those will there be a disgraceful punishment.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا
حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

58. Waallatheena hajaroo fee sabeeli Allahi thumma qutiloo aw matoo layarzuqannahumu Allahu rizqan hasanan wa-inna Allaha lahuwa khayru alrraziqeena

58. And those who migrate in Allah's way and are then killed or they die, them shall Allah give the best of provisions. And indeed Allah it is Who is the Best of the providers.

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

59. Layudkhilannahum mudkhalan yardawnahu wa-inna Allaha laAAaleemun haleemun

59. He will certainly admit them to a place which they shall be well pleased with. And Allah is indeed Knowledgeable, Gentle and Kind.

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ
اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾

60. Thalika waman AAaqaba bimithli ma AAooqiba bihi thumma bughiya AAalayhi layansurannahu Allahu inna Allaha laAAafuwwun ghafoorun

60. So shall that be! And Allah surely helps the one that retaliates to the extent one was wronged but then an excess is committed. Allah is certainly indeed Lenient, Forgiving.²¹

21. This Verse literally refers to the Verse 61 below. But it could be construed to apply also to those who retaliate for the wrong done to them. Just as night exceeds the day in duration and vice versa in different seasons but with the knowledge and permission of the Creator, so could the retaliation sometime exceed the wrong done. But if the excess committed is not deliberate, Allah may grant pardon.

ذَٰلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿٦١﴾

61. Thalika bi-anna Allaha yooliju allayla fee alnnahari wayooliju alnnahara fee allayli waanna Allaha sameeAAun baseerun

61. That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah hears, sees.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

62. Thalika bi-anna Allaha huwa alhaquu waanna ma yadAAoona min doonihi huwa albatilu waanna Allaha huwa alAAaliyyu alkabeeru

62. That is because Allah is the Truth, and that what they pray to besides Him – that is the falsehood. And because, Allah is the One that is high, the One that is great.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ
لَطِيفٌ خَبِيرٌ ﴿١٣﴾

63. Alam tara anna Allaha anzala mina alssama-i maan fatusbihu al-ardu mukhdarratan inna Allaha lateefun khabeerun

63. Don't you see that Allah sends down water from the skies and then the earth becomes green? Allah is indeed meticulous, well-informed.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٤﴾

64. Lahu ma fee alssamawati wama fee al-ardi wa-inna Allaha lahuwa alghaniyyu alhameedu

64. His it is whatsoever there is in the heavens and whatsoever there is in the earth! And Allah indeed it is that surely is the Self-sufficient One, the Praised One.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي
فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ
إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٥﴾

65. Alam tara anna Allaha sakhkhara lakum ma fee al-ardi waalfulka tajree fee albahri bi-amrihi wayumsiku alssamaa an taqaAAa AAala al-ardi illa bi-ithnihi inna Allaha bialnnasi laraoofun raheemun

65. Don't you see that Allah has made everything in the earth subservient to you? And the ship sails on the sea by His command. And He keeps the heavens from falling on the earth, except with His leave. Allah is indeed Kind and Merciful to men.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿١١﴾

66. Wahuwa allathee ahyakum thumma yumeetukum thumma yuhyeekum inna al-insana lakafoorun

66. And He it is Who has brought you to life, He will then cause you to die, and then again He will bring you to life. Certainly indeed man is ungrateful.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَادُّعِ إِلَى رَبِّكَ إِنَّكَ لَعَلىٰ هُدًى مُسْتَقِيمٍ ﴿١٧﴾

67. Likulli ommatin jaAAalna mansakan hum nasikooahu fala yunaziAAunnaka fee al-amri waodAAu ila rabbika innaka laAAala hudan mustaqeemin

67. For every community We devised rites for them to observe. They should not therefore raise a dispute with you in the matter. And do invite them to your Lord! You are indeed on right guidance.²²

22. The rites prescribed for the followers of the last Prophet Muhammad (peace on him) do differ from those prescribed for the followers (like Jews and Christians) of earlier Prophets (peace on them all). But this difference should not matter; for, the essence of the divine Message to all communities has been the same, viz., peace and submission to Allah, the Sole Creator of everything.

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨﴾

68. Wa-in jadalooka faquli Allahu aAAalamu bima taAAamaloona

68. And if they quarrel with you, say, “Allah knows what you do.”

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

69. Allahu ya

69. Allah will judge between you on the Day of Resurrection on matters in which you differ.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

70. Alam taAAalam anna Allaha yaAAalamu ma fee alssama-i waal-ardi inna *thalika* fee kitabin inna *thalika* AAala Allahi yaseerun

70. Don't you know that Allah knows what is there in the heaven and the earth? That is indeed recorded in a book. That is indeed easy for Allah.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ وَمَا لَيْسَ لَهُم بِهِ
عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٧١﴾

71. WayaAAabudoona min dooni Allahi ma lam yunazzil bihi sultanana wama laysa lahum bihi AAilmun wama lil~~th~~thalimeena min naseer**in**

71. And they worship, other than Allah, that for which He has sent no authority, and about which they have no knowledge. And no help shall avail those who indulge in wrong-doing.

وَإِذَا تُلِّيَ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ
يَكَادُونَ يَسْطُونِ بِالَّذِينَ يَثْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بِشَرٍّ مِّنْ
ذَلِكَُمْ أَنتَارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبِئْسَ الْمَصِيرُ ﴿٧٢﴾

72. Wa-itha tutla AAalayhim ayatuna bayyinat in taAAarifu fee wujoohi allatheena kafaroo almunkara yakadoona yastoona bi^lallatheena yatloona AAalayhim ayatina qul afaonabbi-okum bisharrin min *thalikum alnnaru* waAAadaha Allahu allatheena kafaroo wabi/sa almaseeru

72. And when Our clear Verses are read out to them you will find denial in the faces of those who suppress the Truth. They well-nigh assault those who read out Our Verses to them. Say, “Shall I tell you what is worse than this? The Fire! Allah has promised it to those who suppress the Truth. And it’s a horrible place to go to!”

يَا أَيُّهَا النَّاسُ ضَرْبَ مَثَلٍ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ
يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ
﴿٧٣﴾

73. Ya ayyuha alnnasu duriba mathalun faistamiAAoo lahu inna allatheena tadAAaona min dooni Allahi lan yakhluqoo thubaban walawi ijtamaAAoo lahu wa-in yaslubuhumu *alththubabu shay-an la yastanqithoohu* minhu *daAAaufa alttalibu waalmatloobu*

73. O mankind! An example is given; listen to it: Those, whom you pray to besides Allah, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away something from them, they have no power to get that something released from the fly. Weak are the seeker and the sought, both!

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

74. Ma qadaroo Allaha haqqa qadrihi inna Allaha laqawiyyun AAazeezun

74. They have not given Allah the Credit due to Him! Allah is indeed Strong, Mighty.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ



75. Allahu yastafee mina almala-ikati rusulan wamina alnnasi inna Allaha sameeAAun baseerun

75. Allah chooses Messengers from among the angels and from among mankind. Allah does indeed hear, He does indeed see.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ



76. YaAAalamu ma bayna aydeehim wama khalfahum wa-ila Allahi turjaAAu al-omooru

76. HE knows what is before them and what is behind them. And to Allah are all matters returned.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ



لَعَلَّكُمْ تَفْلِحُونَ

77. Ya ayyuha allatheena amanoo irkaAAoo waosjudoo waoAAabudoo rabbakum waifAAaloo alkhayra laAAaallakum tuflihoona

77. O you who believe! Bow and prostrate and worship your Lord. And do that which is good so that you may achieve success.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ
مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا
لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ

النَّصِيرُ ﴿٧٨﴾

78. Wajahidoo fee Allahi haqqa jihadihi huwa ijtabakum wama jaAAla AAalaykum fee alddeeni min harajin millata abeekum ibraheema huwa sammakumu almuslimeena min qablu wafee hatha liyakoono alrrasoolu shaheedan AAalaykum watakoono shuhadaa AAala alnnasi faaqeemoo alssalata waatoo alzzakata waiAAtasimoo biAllahi huwa mawlakum faniAAama almawla waniAAama alnnaseeru

78. And strive in Allah's way, as one ought to strive in His way. HE has chosen you [the pronoun is in plural] and has not laid upon you any severity in following the way of life approved by Him for you – the lifestyle of your forefather Abraham. HE named you as the Muslims before and in this (Qur'aan), so that the Messenger may be a witness over you, and you may be witnesses over mankind. Hence, pray to Allah regularly and properly, give charity and hold fast unto Him! HE is your Guardian. How excellent the Guardian, and how excellent the Supporter! ²³

23. Had the Muslims but believed in and abided by just this one Verse, they would never have been in the sorry mess they find themselves in today.

سُورَةُ الْمُؤْمِنُونَ

Chapter 23: Al-Mu'minoon (The Believers)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

1. Qad aflaha almu/minoona

1. Truly do the believers succeed!

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

2. Allatheena hum fee salatihim khashiAAoona

2. Those that remain humble in their prayers,

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

3. Waallatheena hum AAani allaghwi muAAridoona

3. And those that shun vanity,

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

4. Waallatheena hum lilzzakati faAAiloona

4. And those that practise charity,

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ ﴿٥﴾

5. Waallatheena hum lifuroojihim hafithoona

5. And those that guard their chastity,

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ
غَيْرُ مُلْؤِمِينَ ﴿٦﴾

6. Illa AAala azwajihim aw ma malakat aymanuhum fa-innahum ghayru malooomeena

6. Except from their spouses or from those whom they rightfully possess.¹ For indulging in sex with them, they are, of course, not to be blamed.

1. The literal meaning of the Arabic words 'ma malakat aymanuhum' here is: 'what your right hands own'. Obviously, what are alluded to here are slaves. Slavery was in vogue during the time the Qur'aan was revealed. Although the Qur'aan did not abolish slavery as such, it contained provisions for the gradual, but sure, disappearance thereof. In Muslim history, there have been cases where slaves had become kings. And in course of time, slavery came to a natural end without even legislation therefor. And therewith the practice of having sex with one's own slave girls also came to a natural end. The practice had obviously been allowed in the Qur'aan to continue in anticipation of its natural death. The divine scheme was not to unduly disturb the socio-economic system prevailing then.

﴿٧﴾ فَمَنْ أَتَبَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْغَادُونَ

7. Famani ibtagha waraa thalika faola-ika humu alAAadoona

7. But whoever seeks to go beyond that – those are the ones that go beyond limits.

﴿٨﴾ وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ

8. Waallatheena hum li-amanatihim waAAahdihim raAAoona

8. And those who are true to their trusts and who keep their word,

﴿٩﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ

9. Waallatheena hum AAala salawatihim yuhafithoona

9. And those who guard their prayers,²

2. Refer [Verse 2:238](#) (Manzil I) and my study notes thereunder, in this context.

﴿١٠﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ

10. Ola-ika humu alwarithoona

10. They are the ones who shall inherit.

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

11. Allatheena yarithoona alfirdawsa hum feeha khalidoona

11. They shall inherit the Paradise. And they shall be therein forever.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١٢﴾

12. Walaqad khalaqna al-insana min sulalatin min teenin

12. And We did create the human being from an extract of clay. @

@ The 2009 Nobel Prize winner for medicine Jack W. Czostak says, "...a common clay mineral montmorillonite might have played a role in helping to make RNA." RNA, is one of the three major [macromolecules](#) (along with [DNA](#) and [proteins](#)) that are essential for all known forms of life. [\[Source\]](#)

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾

13. Thumma jaAalnahu nu/fatan fee qararin makeenin

13. Then We made him/her a small seed (fertilized ovum) dropped into a resting-place, secure and compact.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظًا فَكَسَوْنَا الْعِظَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

14. Thumma khalaqna alnnutfata AAalaqatan fakhalaqna alAAalaqata mudghatan fakhalaqna al mudghata AAithaman fakasawna alAAithama lahman thumma ansha/nahu khalqan akhara fatabaraka Allahu ahsanu alkhaliqeena

14. Then We made the seed a clinging leech-like clot of blood, then We made it a thing looking like a chewed morsel of food, then We made it bones, then We dressed the bones with flesh, and then We caused it to grow into another creature. Blessed then is Allah, the Best of the creators! ³

3. On the embryonic stages described in this Verse and the preceding one, Keith L. Moore, a renowned scientist in the field of anatomy and embryology, commented that he had no difficulty in accepting the Qur'aan as the Word of God. [[Source](#)]

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾

15. Thumma innakum baAAda thalika lamayyitoona

15. Then, after that, you will indeed certainly die.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾

16. Thumma innakum yawma alqiyamati tubAAathoona

16. Then, on the day of Resurrection, you shall indeed be raised from the dead.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَفِيلِينَ ﴿١٧﴾

17. Walaqad khalaqna fawqakum sabAAa tara-iqa wama kunna AAani alkhalqi ghafileenaa

17. And We did make above you seven layers. And We have not ever been heedless about what We have created.⁴

4. The earth is enveloped in a judicious mixture of gases. This envelope is referred to as earth's atmosphere. Without this atmosphere, life on earth, as we know it, would be impossible. It is obvious that in the creation of this atmosphere, meticulous care has been taken that life on earth is sustained thereby. The layers referred to in this Verse are the layers of this atmosphere. Man has divided it into roughly 5 layers, one above the other, viz., troposphere (nearest the earth), stratosphere, mesosphere, thermosphere, and exosphere (farthest from the earth). But troposphere has a sub-layer named planetary boundary layer that is immediately in contact with the earth. And within the stratosphere there is a sub-layer of ozone. So these two sub-layers would take the number of total layers to seven. But there are other man-made layers like ionosphere, homosphere, heterosphere etc. devised on the basis of other atmospheric characteristics, in which the earlier mentioned 5 layers overlap one another. [Source]. But these are all man-made divisions of the atmosphere. And man is liable to err. But Allah does not err. When He says that there are seven layers, there ought to be seven well-defined layers of the atmosphere. There is a scope here for Muslim researchers to find out exactly what these are.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾

18. Waanzalna mina alssama-i maan biqadarin faaskannahu fee al-ardi wa-inna AAala thahabin bihi laqadiroona

18. And We send down water from the sky in measured quantities, then We cause it to settle down in the earth. And We can indeed certainly make it evaporate.

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاحٍ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

19. Faansha/na lakum bihi jannatin min nakheelin waaAAanabin lakum feeha fawakihi katheeraton waminha ta/kuloona

19. Then We bring up thereby gardens of date-palm and grapes for you. There are plenty of fruits for you to eat, in those gardens.

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدَّهْنِ وَصِبْغٍ لِلْأَكْلِينَ ﴿٢٠﴾

20. Washajaratun takhruju min toori saynaa tanbutu bialdduhni wasibghin lilakileena

20. And a tree (olive) that grows out around Mount Sinai and produces oil and condiment for those who use these in their food.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

21. Wa-inna lakum fee al-anAAami laAAibratan nusqeeukum mimma fee butooniha walakum feeha manafiAAu katheeratun waminha ta/kuloona

21. And certainly indeed there is a pointer for you in the cattle. We provide for you a drink out of what their bellies contain. And you have in them many benefits. And from them you get meat to eat.⁵

5. Cattle do indeed point towards the existence of the most powerful and wise Being, Whom we call Allah. They are the never-ending source of milk and meat, besides other uses, for the ever-increasing human population. On the other hand, wild animals like lions and tigers, are in danger of extinction and man is obliged to ban their hunting.

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

22. WaAAalayha waAAala alfulki tu/maloona

22. And on them and on the ships you are carried.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

23. Walaqad arsalna noohan ila qawmihi faqala ya qawmi oAAabudoo Allaha ma lakum min ilahin ghayruhu afala tattaqoon**a**

23. And We did certainly send Noah to his people. And he said, “O my people! Worship Allah, you have no god other than Him. Will you not then fear Him?”

فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

24. Faqala almalao allatheena kafaroo min qawmihi ma hatha illa basharun mithlukum yureedu an yatafaddala AAalaykum walaw shaa Allahu laanzala mala-ikatan ma samiAAana bihatha fee aba-ina al-awwaleena**a**24. Faqala almalao allatheena kafaroo min qawmihi ma hatha illa basharun mithlukum yureedu an yatafaddala AAalaykum walaw shaa Allahu laanzala mala-ikatan ma samiAAana bihatha fee aba-ina al-awwaleena**a**

24. And then the leaders of those who suppressed the Truth from among his people said, “He is nothing but a man, like you. He desires to gain superiority over you. And if Allah had willed, He could certainly have sent down angels. We have not heard of such a thing happening during our forefathers’ time.”

إِنَّ هُوَ إِلَّا رَجُلٌ بِيَهُ جِنَّةٌ فُتِرَ بَصُؤُا بِهِ حَتَّىٰ حِينٍ ﴿٢٥﴾

25. In huwa illa rajulun bihi jinnatun fatarabbasoo bihi hatta heenin**a**

25. “He is just a mad man. So keep a watch over him for some time.”

قَالَ رَبِّ أَنْصُرْنِي بِمَا كَذَّبُونِ ﴿٢٦﴾

26. Qala rabbi onsurnee bima kaththabooni

26. He said, “My Lord! Help me; for, they have rejected me.”

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ
الَّتَنُورُ فَاَسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ
الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٢٧﴾

27. Faawhayna ilayhi ani isnaAAi alfulka bi-aAAyunina wawahyina fa-itha jaa amruna wafara alttannooru faosluk feeha min kullin zawjayni ithnayni waahlaka illa man sabaqa AAalayhi alqawlu minhum wala tukhatibnee fee allatheena thalamoo innahum mughraqoona

27. We then revealed our instructions to him: “Build the Ark under Our supervision and revealed instructions. And when, at Our command, the surface of the earth starts overflowing with water, put into it (Ark) two of every pair, and members of your family, except those among them against whom the Word (Allah’s decree) has already been issued. And do not plead with Me on behalf of those who are cruel. They shall indeed be drowned.”

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ
الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

28. Fa-itha istawayta anta waman maAAaaka AAala alfulki faquli alhamdu lillahi allathee najjana mina alqawmi alththalimeena

28. “And when you and those with you go on board the Ark, say, ‘Praise is to Allah Who delivered us from the cruel people.’”

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

29. Waqul rabbi anzilnee munzalan mubarakan waanta khayru almunzileena

29. “And say, ‘My Lord! Take me to a blessed destination. And You are the One to take us to the best destination.’”

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

30. Inna fee *thalika* laayatin wa-in kunna lamubtaleena

30. Surely indeed there are signs in this. And surely, We do put people on trial.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾

31. Thumma ansha/*na* min baAAadihim qarnan akhareena

31. Then We raised up after them another generation.

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۖ
أَفَلَا تَتَّقُونَ ﴿٣٢﴾

32. And We sent to them a Messenger from among them to tell them, “Worship Allah! You have no god other than Him. Will you not then take heed?”

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِلْقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ
فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ
مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾

33. Waqala almalao min qawmihi allatheena kafaroo wakaththaboo biliqa-i al-akhirati waatrafnahum fee alhayati alddunya ma hatha illa basharun mithlukum ya/kulu mimma ta/kuloona minhu wayashrabu mimma tashraboona

33. And the leaders of those among his people who suppressed the Truth and considered the appointment in the hereafter a lie, and to whom We had afforded ease and comfort in the life this world, said, “This is none but a man like you! He eats of what you eat from and drinks of what you drink.”

وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٤﴾

34. Wala-in ataAAatum basharan mithlakum innakum ithan lakhasiroona

34. “And if you obey but a man like you, then surely you are doomed.”

أَيَعِدُّكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظًا أَنْتُمْ مُخْرَجُونَ ﴿٣٥﴾

35. AyaAAidukum annakum itha mittum wakuntum turaban waAAithaman annakum mukhrajooona

35. “Does he promise you that when you are dead and become dust and bones you shall then be brought out alive!?”

﴿٣٦﴾ هَيَّاتَ هَيَّاتَ لِمَا تُوعَدُونَ

36. Hayhata hayhata lima tooAAadoona

36. “What you are promised of is utterly nonsense.”

﴿٣٧﴾ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

37. In hiya illa hayatuna alddunya namootu wanahya wama nahnu bimabAAootheena

37. “There is nothing but our life in this world. We die and we live. And we shall not be raised again.”

﴿٣٨﴾ إِنَّهُ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ

38. In huwa illa rajulun iftara AAala Allahi kathiban wama nahnu lahu bimu/mineena

38. “He is none other than a man who has forged a lie against Allah. And we are not going to believe in him.”

﴿٣٩﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ

39. Qala rabbi onsurnee bima kaththabooni

39. He (the Messenger) said, "O my Lord, help me! For, they have rejected me."

قَالَ عَمَّا قَلِيلٍ لِّيُصْبِحَنَّ نَادِمِينَ ﴿٤٠﴾

40. Qala AAamma qaleelin layusbihunna nadimeena

40. Allah said, "Soon they shall be regretful."

فَأَخَذَتْهُمْ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُرَاءً فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

41. Faakhathat-humu alssayhatu bialhaqqi fajaaalnahum ghuthaan fabuAAdan lilqawmi alththalimeena

41. So the divine punishment caught up with them fairly and squarely. And We turned them into rubble. And so, the wicked people perished!

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾

42. Thumma ansha/na min baAAadihim quroonan akhareena

42. Then We raised, after them, other generations.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَعْرِضُونَ ﴿٤٣﴾

43. Ma tasbiqu min ommatin ajalaha wama yasta/khiroona

43. They cannot bring about the end of a community before the appointed time, nor can they delay it.

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلَّ مَا جَاءَ أُمَّةً رُسُلُهَا كَذَبُوهُ فَآتَيْنَا
بَعْضَهُمْ بِبَعْضٍ وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٤﴾

44. Thumma arsalna rusulana tatra kulla ma jaa ommatan rasooluha kaththaboohu faatbaAAna baAAadahum baAADan
wajaAAalnahum ahadeetha fabuAAdan liqawmin la yu/minoona

44. Then We sent Our Messengers one after another. Whenever their Messenger came to a people, they denied he was the divine Messenger sent to them. So We made one community succeed another to doom and We got them mentioned in tales. And so, people, who believed not, perished!

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ
﴿٤٥﴾

45. Thumma arsalna moosa waakhahu haroona bi-ayatina wasultanin mubeenin

45. And then We sent Moses and his brother Aaron, with Our signs and a clear mandate.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾

46. Ila firAAawna wamala-ih faistakbaroo wakanoo qawman AAaleena

46. We sent them to Pharaoh and his chieftains, but they behaved haughtily and they were an egoist people.

فَقَالُوا أَنْزِلْ مِنْ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَبِيدُونَ ﴿٤٧﴾

47. Faqaloo anu/minu libasharayni mithlina waqawmuhuma lana AAabidoona

47. And they said, “What! Shall we believe in two men like us and their people are in our service?”

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

48. Fakaththaboohuma fakanoo mina almuhlakeena

48. So they rejected the two and became of those who were destroyed.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾

49. Walaqad atayna moosa alkitaba laAAallahum yahtadoona

49. And We did give Moses the Book to guide them.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ



50. And We made the son of Mary and his mother a sign. And We gave them shelter on a lofty quiet ground with springs.

يَتَّيِّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ



51. Ya ayyuha alrrusulu kuloo mina *alttayyibati waiAAamaloo salihan innee bima taAAamaloona AAaleemun*

51. Allah told every Messenger, “Eat of the things that are good and wholesome, and act righteously. I do indeed know what you do.”

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

52. Wa-inna *hathihi ommatukum ommatan wahidatan waana rabbukum faittaqooni*

52. “And, indeed, this community of yours, is one single community. And I am the Lord of you all! Do take due heed of Me, then.”

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ



53. FataqattaAAoo amrahum baynahum zuburan kullu *hizbin bima ladayhim farihoona*

53. But they divided themselves into communities pursuing different ways scripturewise. People of every sect are happy with what they have.⁶

6. Mankind is thus divided broadly as Muslims, Christians, Jews, Hindus etc. Besides such scripturewise divisions, there are numerous sub-divisions formed on the basis of different misinterpretations of the scriptures. Muslims, for example, are sub-divided into sects like Shia, Sunni, which in turn have numerous sub-sects. But as Allah Ta'ala tells us in Verse 52 above, they all belong to one human community.

فَذَرَّهُمْ فِي غَمَرَاتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

54. *Fatharhum fee ghamratihim hatta heenin*

54. So leave them with their delusions for a while.

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾

55. *Ayahsaboona annama numidduhum bihi min malin wabaneena*

55. Do they think that by helping them with wealth and children,

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لَا يَشْعُرُونَ ﴿٥٦﴾

56. *NusariAAu lahum fee alkhayrati bal la yashAAuroona*

56. We are giving good things to them in a hurry? Nay, they do not perceive (that Allah is only testing them therewith).

﴿٥٧﴾ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ

57. Inna allatheena hum min khashyati rabbihim mushfiqoona

57. Indeed those that are, out of fear of their Lord, on their guard against evil,

﴿٥٨﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ

58. Waallatheena hum bi-ayati rabbihim yu/minoona

58. And those that believe in the Verses/signs of their Lord,

﴿٥٩﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ

59. Waallatheena hum birabbihim la yushrikoona

59. And those that do not worship anything or anyone other than their Lord,

﴿٦٠﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ
رَاجِعُونَ ﴿٦٠﴾

60. Waallatheena yu/toona ma ataw waquloobuhum wajilatun annahum ila rabbihim rajiAAoona

60. And those that give what they should, with their hearts apprehending that they are bound to return to their Lord some day,

أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿١١﴾

61. Ola-ika yusariAAoona fee alkhayrati wahum laha sabiqoona

61. Those are the ones that hasten to do good things and they are in the forefront in doing them.

وَلَا نَكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿١٢﴾

62. Wala nukallifu nafsan illa wusAAaha waladayna kitabun yantiqu bialhaqqi wahum la yuthlamoona

62. And We do not lay on anyone a burden except to the extent he/she can bear. And with Us is a Book that speaks the truth. And they shall not be wronged.

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَنِيمُونَ ﴿١٣﴾

63. Bal quloobuhum fee ghamratin min hatha walahum aAAamalun min dooni thalika hum laha AAamiloona

63. Nay, they are deluded about this. And, besides, they have other things to do.⁷

7. People with easy ways of life in this world are deluded about this. And they have little time to ponder over what the Qur'aan tells them in the foregoing Verses 55 to 61. They are too busy in their worldly affairs.

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْعَرُونَ ﴿٦٤﴾

64. Hatta itha akhathna mutrafeehim bialAAathabi itha hum yaj-aroona

64. Until, when We punish the affluent among them, they cry foul.

لَا تَجْرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تَنْصَرُونَ ﴿٦٥﴾

65. La taj-aroo alyawma innakum minna la tunsaroona

65. Cry not this day! You shall indeed not be given any help from Us.

قَدْ كَانَتْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِصُونَ ﴿٦٦﴾

66. Qad kanat ayatee tutla AAalaykum fakuntum AAala aAAaqabikum tankisoona

66. My Verses were certainly recited to you, but you used to turn back on your heels

مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ ﴿٦٧﴾

67. Mustakbireena bihi samiran tahjuroona

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿١٨﴾

68. Afalam yaddabbaroo alqawla am jaahum ma lam ya/ti abaahumu al-awwaleena

68. Is it then that they do not understand the Word, or is it that there has come to them that which did not come to their forefathers?

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿١٩﴾

69. Am lam yaAarifoo rasoolahum fahum lahu munkiroona

69. Or, are they not acquainted with their Messenger, and so they deny him? ⁸

8. In the case of Muhammad (peace on him), he had been living with his people for forty long years before being made Allah's Messenger. And the people knew him very well, even then, as a trustworthy man (Ameen). But when he notified them on his prophethood, they disbelieved him.

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَكَثُرُهُمْ
لِلْحَقِّ كَارِهُونَ ﴿٢٠﴾

70. Am yaqooloona bihi jinnatun bal jaahum bialhaqqi waaktharuhum lilhaqqi karihoona

70. Or do they say he is possessed? Nay! He has brought them the Truth, and most of them are averse to the Truth.

وَلَوْ أَتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ
فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

71. Walawi ittabaAAa alhaqqu ahwaahum lafasadati alssamawatu waal-ardu waman feehinna bal ataynahum bithikrihim fahum
AAan thikrihim muAAridoona

71. And should the Truth follow their passions, there would certainly be chaos in the heavens and the earth and in everything therein. But We have brought them their Reminder⁹, and from their Reminder they turn aside!

9. The Qur'aan is the Reminder! It reminds mankind of the Reality. And the Reality is that the heavens and the earth, and everything therein, are not subject to mankind's desires and fancies. These are subject only to the laws created by the Creator. Mankind's salvation therefore lies in consciously and willingly adhering to the guidance given by Him in the Reminder.

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَّاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٢﴾

72. Am tas-aluhum kharjan fakharaju rabbika khayrun wahuwa khayru alrraziqeena

72. Or, do you ask them for recompense? But the recompense of your Lord is the best! And He is the best of those who provide sustenance.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾

73. Wa-innaka latadAAoohum ila siratin mustaqeemin

73. And you do indeed invite them to the Straight Path.

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ ﴿٧٤﴾

74. Wa-inna allatheena la yu/minoona bial-akhirati AAani alssirati lanakiboona

74. And those who do not believe in the Hereafter do indeed deviate from the Path.¹⁰

10. Belief in the Hereafter is thus the essential prerequisite for the Straight Path to Salvation.

﴿٧٥﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُعْيَيْنِهِمْ يَعْصِيهِمْ يَوْمَهُمْ



75. Walaw rahimnahum wakashafna ma bihim min durrin lalajjoo fee tughyanihim yaAAamahoon

75. And if We show them mercy and free them of the distress they have, they would still blindly continue with their transgressions.

﴿٧٦﴾ وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾

76. Walaqad akhathnahum bialAAathabi fama istakanoo lirabbihim wama yatadarraAAoona

76. And We did certainly punish them, but they did not become humble towards their Lord, nor do they submit.¹¹

11. Divine punishment, in the form of cyclones, earthquakes etc. in this world itself, did and does also have the purpose of reforming the people concerned. But, in the modern age, such calamities are dismissed as mere manifestations of ecological, environmental or physical disturbances in and around the earth. The people are wont to consider it superstitious to associate such calamities with moral conduct of the affected peoples. Islam, as this Verse indicates, debunks such attitudes among the peoples.

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا
هُم فِيهِ مُبْلِسُونَ ﴿٧٧﴾

77. Hatta itha fatahna AAalayhim baban tha AAathabin shadeedin itha hum feehee mublisoona

77. Until when We open upon them a door to severe punishment, they are despaired!

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

78. Wahuwa allathee anshaa lakumu alssamAAa waal-absara waal-af-idata qaleelan ma tashkuroona

78. And He it is Who gave you the ears and the eyes and the minds. You thank but little.

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾

79. Wahuwa allathee tharaakum fee al-ardi wa-ilayhi tuhsharoona

79. And He it is Who multiplied you on the earth, and to Him you shall be gathered.

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

80. Wahuwa allathee yuhyee wayumeetu walahu ikhtilafu allayli waalnnahari afala taAAqiloona

80. And He it is Who gives life and causes death. And alternation of the night and the day is His handiwork. Do you not then understand?

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾

81. Bal qaloo mithla ma qala al-awwaloona

81. But they say the like of what the earlier peoples said.

قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

82. Qaloo a-itha mitna wakunna turaban waAAaithaman a-inna lamabAAoothoona

82. They say, “Are we certain to be raised again to life when we are dead and become dust and bones!?”

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

﴿٨٣﴾

83. Laqad wuAAidna nahnu waabaona hatha min qablu in hatha illa asateeru al-awwaleena

83. “This promise given to us now was also certainly given to our forefathers. These are nothing but stories of the ancients.”

قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

84. Qul limani al-ardu waman feeha in kuntum taAAalamoona

84. Ask, “Whose – if you know – is the earth, and whose is whatever therein?”

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

85. Sayaqooloona lillahi qul afala tathakkaroonaa

85. They will say, “Allah's.” Ask, “Why do you not remember [and worship Him alone] then?”

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

﴿٨٦﴾

86. Qul man rabbu alssamawati alssabAAi warabbu alAAarshi alAAatheemi

86. Ask, “Who is the Lord of the seven heavens and the Lord of the mighty Throne?”¹²

12. As regards seven heavens, refer study notes 21 & 22 on [Verse 2:29](#) (Manzil I). And as regards the Throne, refer study note 55 on [Verse 9:129](#) (Manzil II).

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

87. Sayaqooloona lillahi qul afala tattaqoona

87. They will say, “Allah's.” Ask, “Will you not then take heed of Him?”

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٨٨﴾

88. Qul man biyadihi malakootu kulli shay-in wahuwa yujeeru wala yujaru AAalayhi in kuntum taAAalamoona

88. Ask, “Who is it in Whose hand is the absolute control of all things and Who shelters, but Who needs none to shelter Him, if you do but know?”

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

89. Sayaqooloona lillahi qul faanna tusharoona

89 They will say, “Allah.” Ask, “How then are you deluded into worshipping someone/thing other than Him?”

بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

90. Bal ataynahum bialhaqqi wa-innahum lakathiboona

90. But We have brought them the Truth, and certainly indeed they are lying.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ
وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾

91. Ma ittakhatha Allahu min waladin wama kana maAAahu min ilahin ithan lathahaba kullu ilahin bima khalaqa walaAAala baAAadhum AAala baAAadin subhana Allahi AAamma yasifoona

91. Never did Allah take to Himself a son, and never was there with him any other god! In that case every god would certainly have taken away what he created. And they would certainly have tried to overpower one another. Glorified is Allah above what they attribute to Him!

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٩٢﴾

92. AAalimi alghaybi waalshshahadati fataAAala AAamma yushrikoona

92. The Knower of the unseen and the seen, He is exalted far above what they worship other than Him!

قُلْ رَبِّ إِمَّا تُرِيْنِي مَا يُوعَدُونَ ﴿٩٣﴾

93. Qul rabbi imma turiyannee ma yooAAadoona

93. Say, "My Lord! If You should make me see what they are warned against"

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾

94. Rabbi fala tajAAalnee fee alqawmi alththalimeena

94. “My Lord, place me not then with the wicked people!”

وَإِنَّا عَلَىٰ أَنْ نُثَرِّكَ مَا نَعِدُّهُمْ لَقَدِيرُونَ ﴿٩٥﴾

95. Wa-inna AAala an nuriyaka ma naAAiduhum laqadiroona

95. And We can certainly indeed make you see what We warn them against.

أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

96. IdfaAA biallatee hiya ahsanu alssayyi-ata nahnu aAAalamu bima yasifoona

96. Dispel evil with what is good! We do know what they say.¹³

13. The suppressors of the Truth (*alkaafiroon*) did say nasty things about the Prophet (peace on him) then, as they say now. But now the Muslim society – especially in those places where they are in a majority – has become abysmally intolerant. They refuse to obey the golden divine instruction in this Verse. No wonder they have lost any claim to divine help.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾

97. Waqul rabbi aAAoothu bika min hamazati alshshayateeni

97. And say, “My Lord! I seek refuge in You against satanic promptings.”

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

98. WaaAAoothu bika rabbi an yahdurooni

98. “And I seek refuge in You, my Lord, lest they approach me.”

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾

99. Hatta itha jaa ahadahumu almawtu qala rabbi irjiAAooni

99. Wicked people continue with their misdeeds until when death comes to one of them, he says, “My Lord! Send me back.”

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ
بَرْزَخٌ إِلَىٰ يَوْمٍ يُبْعَثُونَ ﴿١٠٠﴾

100. LaAAallee aAAamalu *salihan* feema taraktu kalla innaha kalimatun huwa qa-iluha wamin wara-ihim barzakhun ila yawmi yubAAathoona

100. “So that I may do good deeds in what I have left behind.” Nay! It is just a wishful utterance that he makes. And before them is a barrier¹⁴ until the day they are raised.

14. The Qur’aan provides no conclusive evidence of any punishment meted out to the wrong-doers in the grave itself. See study note [20](#) on Verse 20:104 also in this context.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

101. So when the trumpet is blown on the Resurrection Day, there shall be no ties of relationship between them, nor shall they ask of one another.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾

102. Faman thaqulat mawazeenuhu faola-ika humu almuflihoona

102. Then all those are the successful ones who are heavy with good deeds.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ
خَالِدُونَ ﴿١٠٣﴾

103. Waman khaffat mawazeenuhu faola-ika allatheena khasiroo anfusahum fee jahannama khalidoona

103. And those that are light in good deeds are the ones who have doomed themselves to live in Hell.

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾

104. Talfahu wujoohahumu alnnaru wahum feeha kalihoona

104. The fire shall scorch their faces, and their lips therein shall be distorted in pain.

﴿١٠٥﴾ أَلَمْ تَكُنْ مِنْ ءَايَاتِنَا تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ

105. Alam takun *ayatee tutla* AAalaykum fakuntum biha tukaththiboona

105. Were not My Verses/signs recited to you and you rejected them? ¹⁵

15. This is how Allah Almighty shall address those consigned to Hell-fire on the Day of Judgment. Muslims should ponder deeply, gravely and fearfully whether they would be among those so addressed. Are they sure they do not reject the Qur'aanic Verses? Is not non-compliance of those Verses virtually and factually tantamount to their rejection?

﴿١٠٦﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ

106. Qaloo rabbana ghalabat AAalayna shiqwatuna wakunna qawman dalleena

106. They would say, “Our Lord! It was our misfortune that made us a people gone astray.”

﴿١٠٧﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ

107. Rabbana akhrijna minha fa-in AAudna fa-inna thalimoona

107. “Our Lord! Take us out of it. And if we return to evil ways as before, then we shall indeed be doing wrong.”

﴿١٠٨﴾ قَالُوا أَخْسِئُوا فِيهَا وَلَا تَكْلِمُونِ

108. Qala ikhsaoo feeha wala tukallimooni

108. The Lord shall say, “Get doomed therein! And speak to Me not!”

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾

109. Innahu kana fareequn min AAibadee yaqooloona rabbana amanna faighfir lana wairhamna waanta khayru alrrahimeena

109. “There was indeed a group of My subjects who said, ‘Our Lord! We do believe. So forgive us and have mercy on us. And You are the Best Bestower of mercies.’”

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّى أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ
﴿١١٠﴾

110. Faittakhathtumoohum sikhriyyan hatta ansawkum thikree wakuntum minhum tadhakoona

110. “But you held them so much in ridicule that you forgot to remember Me. And you continued laughing at them!”

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾

111. Innee jazaytuhumu alyawma bima sabaroo annahum humu alfa-izoona

111. “Because they were patient, I have indeed rewarded them by making them (– and not you –) the winners this Day.”

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

112. Qala kam labithtum fee al-ardi AAadada sineena

112. The Lord would ask, “How many years did you stay in the earth?”

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَلِ الْعَادِّينَ ﴿١١٣﴾

113. Qaloo labithna yawman aw baAAada yawmin fais-ali alAAaddeena

113. They would say, “We stayed a day or part of a day. We are not sure. So ask those who keep count.”

قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾

114. Qala in labithtum illa qaleelan law annakum kuntum taAAalamoon

114. The Lord would say, “You did stay but a little – had you but known it.”

أَفَحَسِبْتُمْ أَنْمَّا خَلَقْنَاكُمْ عَشًا وَآَنْتُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

115. Afahasibtum annama khalaqnakum AAabathan waannakum ilayna la turjaAAoona

115. “Did you then think that We had created you as an idle pursuit and that you shall not be returned to Us!?”¹⁶

16. The purport of the conversation given in the last few Verses is to highlight the fact that the life span in this world is but little as compared to the limitless period of life in the Hereafter. As regards the lifeless interval in the grave (*barzakh*), that too would appear to all humanity, raised on Resurrection Day, to be just little, even though that interval might have been thousands of years long.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾

116. FataAAala Allahu almaliku alhaqqu la ilaha illa huwa rabbu alAAarshi alkareemi

116. So, exalted is Allah, the True Sovereign! There is no god but He, the Lord of the noble Throne.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ
رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

117. Waman yadAAu maAAa Allahi ilahan akhara la burhana lahu bihi fa-innama hisabuhu AAinda rabbihi innahu la yuflihu alkafiroona

117. And he who prays to Allah, as also to another god besides Him, does have no evidence of any such god existing. So his case rests with his Lord only. The suppressors of the Truth shall indeed not succeed!

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

118. Waqul rabbi ighfir wairham waanta khayru alrrahimeena

118. And say, "Forgive, my Lord, and have mercy! And You are the best Bestower of mercies."

سُورَةُ النُّورِ

Chapter 24: An-Noor (The Light)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ



1. Sooratun anzalnaha wafaradnaha waanzalna feeha ayatin bayyinat in laAAallakum tathakkaroon

1. A Qur'aanic chapter that We have sent down and prescribed. And We have sent down therein clear Verses/signs that you may remember and abide by.

الرَّازِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

2. Alzzaniyatu waalzzanee faijlidoo kulla wahidin minhum a mi-ata jaldatin wala ta/khuthkum bihima ra/fatun fee deeni Allahi in kuntum tu/minoon biAllahi waalyawmi al-akhiri walyashhad AAathabahuma ta-ifatun mina almu/mineena

2. The one who has indulged in extramarital sexual intercourse, female or male, give either a hundred lashes. And let not compassion for them hinder you in following the Allah-prescribed way of life, if you do believe in Allah and the Hereafter. And let a group of believers witness the punishment meted out to them.^{1 to 3}

1. The penal provision here is applicable to anyone who has indulged in extramarital sexual intercourse. But the protagonists of *ahaadeeth* have twisted and turned the plain meaning of *zina* (the crime involved) as sexual intercourse indulged in by unmarried persons only. Because, the *ahaadeeth* prescribe the severe penalty of stoning a married person indulging in extramarital sexual intercourse to death!

2. Maulana Maududi was one such protagonist. In his lengthy footnote on this penal provision in his *tafsir* (*tafhim-al-Qur'an*), the Maulana explains why he thinks the penal provision in this Verse is applicable only to unmarried perpetrators of this crime. Those who have the patience to go through the entire footnote may not fail to realize that the Maulana's interpretation has made the Islamic penal code extremely complex, open to different implemental interpretations, and far from being clear as claimed in the very first Verse of this Qur'aanic Chapter. The Maulana has thus, knowingly or unknowingly, belied the Qur'aan itself!

3. Going by the Maulana's interpretation, the Qur'aan has not specifically prescribed the penal provision for the sexual crime indulged in by married persons. But the Qur'aan informs '... We have neglected nothing in the Book ...' (Verse 6:38)! And the self-sufficiency of the Book is reiterated, in no uncertain terms, in many other Verses like 12:111, 17:89, 18:54, 29:27. The Maulana wouldn't contradict the alleged penal provision, in the *ahaadeeth*, of stoning a person to death. But isn't he thereby contradicting the Qur'aan itself?

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا
يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣٨﴾

3. Alzzanee la yankihu illa zaniyatan aw mushrikatan waalzzaniyatu la yankihuha illa zanin aw mushrikun wahurrima thalika AAala almu/mineena

3. The fornicator/adulterer shall not marry any but a fornicatress/adulteress or a female polytheist; and the fornicatress/adulteress shall be married to none but a fornicator/adulterer or a male polytheist. And all these stand forbidden to the believers.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ
ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ



4. Waallatheena yarmoona almuhsanati thumma lam ya/too bi-arbaAAati shuhadaa faijldoohum thamaneena jaldatan wala taqbaloo lahum shahadatan abadan waola-ika humu alfasiqoona

4. And give eighty lashes to those who accuse chaste women and bring not four witnesses. And accept not their testimony ever; for, these it is that corrupt the society.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ



5. Illa allatheena taboo min baAAadi thalika waaslahoo fa-inna Allaha ghafoorun raheemun

5. Except for those who repent and ask for Allah's forgiveness after this and mend their errant ways. And Allah is indeed Forgiving, Merciful!

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ

فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

6. Waallatheena yarmoona azwajahum walam yakun lahum shuhadao illa anfusuhum fashahadatu ahadihim arbaAAu shahadatin biAllahi innahu lamina alssadiqeena

6. And those who accuse their wives and have no witnesses except themselves, every such accuser should testify four times, bearing Allah to witness, that he is certainly indeed of those who are truthful.

وَالْخَمِيسَةُ أَنْ لَعْنَتُ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾

7. Waalkhamisatu anna laAAanata Allahi AAalayhi in kana mina alkathibeena

7. And, fifth, that the curse of Allah be on him if he is of those that lie.

وَيَذُرُّهَا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ
إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾

8. Wayadrao AAanha alAAathaba an tashhada arbaAAa shahadatin biAllahi innahu lamina alkathibeenā

8. And, to avert the punishment from her, she has to testify four times, bearing Allah to witness, that he is certainly indeed of those that lie.

وَالْخَمِيسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

9. Waalkhamisata anna ghadaba Allahi AAalayha in kana mina alssadiqeenā

9. And, fifth, that the wrath of Allah be on her if he is of those that are truthful.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

10. Walawla fadlu Allahi AAalaykum warahmatuhu waanna Allaha tawwabun hakeemun

10. And had it not been for Allah's favour upon you and His mercy ...! And had it not been that Allah is Acceptor of repentance, Wise ...!!⁴

4. The sentences in this Verse are deliberately kept incomplete to make the readers ponder what would happen otherwise. The penal provisions made and explained in the foregoing Verses of this Chapter are Allah's favour and His mercy upon the believers; for, without them, human society would rapidly degenerate into immorality that would surely consign the men and women to Hell fire in the Hereafter. Man often succumbs to temptations. Allah pardons him often if he is genuinely repentant. The divine wisdom inherent in the penal provisions would be apparent if these are implemented strictly and honestly. Human society would then be immensely cleansed of sexual abuse that is all too rampant in today's world. Please note that Verse 20 below is similarly construed as this one (Verse 10) to make believers (at the time these Verses were

revealed) ponder over their fate (because of their involvement in spreading a canard) had it not been for Allah's mercy on them.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ
لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ
لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

11. Inna allatheena jaoobial-ifki AAusbatun minkum la tahsabooahu sharran lakum bal huwa khayrun lakum likulli imri-in minhum ma iktasaba mina al-ithmi waallathe tawalla kibrahu minhum lahu AAathabun AAatheemun

11. Indeed, those who came up with the canard are a group from among you. Consider it not bad for you; nay, it is good for you. For every one of them is what he has earned of the sin. And he who took the main part therein – for him is a great punishment.⁵

5. The reference here is to a malicious rumour that had spread like wild fire among the believers themselves. It had obviously affected the personal life of the Prophet (peace on him). Allah Ta'ala has not disclosed the details of the rumour and has chided the believers, in the Verses below, for giving circulation to it without verification. But, thanks to the *ahaadeeth* and to the anxiety of the commentators of the Qur'aan for giving more information to their readers, the minute details of the rumour are still in circulation, more than 1400 years after it was first concocted and conclusively proved to be false and mischievous. Such circulation only serves as fodder for people like Salman Rushdie, Tasleema Nasreen, and Ali Sina. There is another person writing to me even, now, in derogatory terms. A number of other *ahaadeeth* do help such persons in their nefarious activity. The compilers of *ahaadeeth* and the commentators of the Qur'aan ought to have taken serious note of the divine warning in Verse 19 below.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا
هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾

12. Lawla ith samiAAatumoohu thanna almu/minoona waalmu/minatu bi-anfusihi khayran waqaloo hatha ifkun mubeenun

12. If only the believing men and women had – when you heard it – displayed a positive attitude and said, “This is obviously a canard!”

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ قَالُوا لَتَكُنَّ عِنْدَ اللَّهِ
هُمُ الْكَاذِبُونَ ﴿١٣﴾

13. Lawla jaoo AAalayhi bi-arbaAAati shuhadaa fa-ith lam ya/too bialshshuhada-i faola-ika AAinda Allahi humu alkathiboona

13. If only they had produced four witnesses thereon! And since they have produced no witnesses, they are the ones who lie, under divine law.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا
أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾

14. Walawla fadlu Allahi AAalaykum warahmatuhu fee alddunya waal-akhirati lamassakum fee ma afadtum feehi AAathabun
AAatheemun

14. And had it not been for Allah's grace upon you and His mercy in this world and the Hereafter, a great calamity would certainly have fallen upon you for what you openly indulged in.

إِذْ تَلَقَّوْنَهُ بِالسِّنِّاتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
وَتَحْسِبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

15. Ith talaqqawnahu bi-alsinatikum wataqooloona bi-afwahikum ma laysa lakum bihi AAilmun watahsaboonahu hayyinan wahuwa
AAinda Allahi AAatheemun

15. When you fabricated it with your tongues and spoke with your mouths what you knew not, you thought it was a trifling matter. But with Allah it was a grave thing.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ
هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾

16. Walawla ith samiAAatumooHu qultum ma yakoonu lana an natakallama bihatha subhanaka hatha buhtanun AAatheemun

16. And if only you, when you heard it, had said, “It does not behove us that we should talk about it. Glory to You! This is an insidious calumny?”

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

17. YaAAithukumu Allahu an taAAoodoo limithlihi abadan in kuntum mu/mineena

17. Allah admonishes you against indulging in such a calumny ever again, if you do believe!

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

18. Wayubayyinu Allahu lakumu al-ayati waAllahu AAaleemun hakeemun

18. And Allah makes clear to you the Verses/signs. And Allah is Knowledgeable, Wise!

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ
فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

19. Inna allatheena yuhibboona an tasheeAAa alfaHishatu fee allatheena amanoo lahum AAathabun aleemun fee alddunya waal-akhirati waAllahu yaAAalamu waantum la taAAalamoona

19. Those indeed who love spreading the obscenity about/among those who believe shall suffer a painful punishment in this world and the Hereafter. And Allah knows, and you do not!

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَعُوفٌ رَحِيمٌ ﴿٢٠﴾

20. Walawla fadlu Allahi AAalaykum warahmatuhu waanna Allaha raoofun raheemun

20. And had it not been for Allah's favour upon you and His mercy ...! And had it not been that Allah is Kind, Merciful ...!

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

21. Ya ayyuha allatheena amanoo la tattabiAAoo khutuwati alshshaytani waman yattabiAA khutuwati alshshaytani fa-innahu ya/muru bialfahsha-i waalmunkari walawla fadlu Allahi AAalaykum warahmatuhu ma zaka minkum min ahadin abadan walakinna Allaha yuzakkee man yashao waAllahu sameeAAun AAaleemun

21. O you who believe! Follow not footsteps of the Satan. And whoever follows footsteps of the Satan, he does indeed then exhort doing things that are indecent and forbidden. And had it not been for Allah's favour upon you and His mercy, not one of you would have ever been pure! And Allah purifies whom He wills. And Allah hears all, knows all.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

Manzil IV: 24: Noor

22. Wala ya/tali oloo alfadli minkum waalssaAAati an yu/too olee alqurba waalmasakeena waalmuhajireena fee sabeeli Allahi walyaAAfoo walyasfahoo ala tuhibboona an yaghfira Allahu lakum waAllahu ghafoorun raheemun

22. And let not those of you who are favoured with wealth and means swear against giving to the near of kin and to the poor and to those who have migrated in Allah's way. And they should forgive and forget.⁶ Do you not like that Allah forgive you? And Allah is Forgiving, Merciful!

6. The reference here is primarily to the canard/slander that had spread among the believers at the time of revelation of these Verses. But the divine directive is applicable to such situations at all times.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَنِيَّاتِ الْمُؤْمِنَاتِ لُعْنُوا فِي الدُّنْيَا
وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

23. Inna allatheena yarmoona almuhsanati alghafilati almu/minati luAAainoo fee alddunya waal-akhirati walahum AAathabun AAatheemun

23. Those who accuse chaste, unwary, believing women are indeed accursed in this world and in the Hereafter, and they shall have a grievously great punishment.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

24. Yawma tashhadu AAalayhim alsinatuhum waaydeehim waarjuluhum bima kanoo yaAAamaloona

24. Some Day their tongues and their hands and their feet shall bear witness against them as to what they did.

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

25. Yawma-ithin yuwafeehimu Allahu deenahumu alhaqqa wayaAAalamoona anna Allaha huwa alhaqqu almubeenu

25. On that Day, Allah will pay back to them justly and in full measure what they would deserve in accordance with their way of life on earth, and they shall know that Allah is the evident Truth.

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٢٦﴾

26. Alkhabeethatu lilkhabeetheena waalkhabeethoona lilkhabeethati waalttayyibatu lilttayyibeena waalttayyiboona lilttayyibati ola-ika mubarraoona mimma yaqooloona lahum maghfiratin warizqun kareemun

26. Bad women are for bad men and bad men are for bad women. Good women are for good men and good men are for good women. The latter are absolved of what evil people say about them. For them is ordained forgiveness and noble provision.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٢٧﴾

27. Ya ayyuha allatheena amanoo la tadkhuloo buyootan ghayra buyootikum hatta tasta/nisoo watusallimoo AAala ahliha thalikum khayrun lakum laAAallakum tathakkaroona

27. O you who believe! Do not enter houses other than yours until you have asked permission and greeted their inmates. It is good for you that way to remain mindful of good conduct.

فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ
ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

28. Fa-in lam tajidoo feeha ahadan fala tadhkulooha hatta yu/thana lakum wa-in qeela lakumu irjiAAoo fairjiAAoo huwa azka lakum waAllahu bima taAAamaloona AAaleemun

28. But if you do not find any one therein, then do not enter those houses until permission is given to you. And if you are told to go back then go back. It is proper and right that you do so. And Allah has knowledge of what you do.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا
مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

29. Laysa AAalaykum junahun an tadhkulo buyootan ghayra maskoonatin feeha mataAAun lakum waAllahu yaAAalamu ma tubdoona wama taktumoon

29. No sin upon you that you enter houses – not used for living in – wherein you have some interest.⁷ And Allah knows what you do openly and what you hide.

7. Houses referred to here are public places like shops, offices etc.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ
أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

30. Qul lilmu/mineena yaghuddoo min absarihum wayahfathoo furoojahum thalika azka lahum inna Allaha khaberun bima yasnaAAoona

30. Say to the believing men that they cast their looks down and guard their chastity. That would be conducive to their moral purity. Allah is indeed aware of what they do.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ^ط
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَىٰ إِخْوَانِهِنَّ أَوْ بَنَىٰ
أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَىٰ
الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ^ط
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَىٰ
اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

31. Waqul lilmu/minati yaghdudna min absarihinna wayahfathna furoojahunna wala yubdeena zeenatahunna illa ma thahara minha walyadribna bikhumurihinna AAala juyooobihinna wala yubdeena zeenatahunna illa libuAAoolatihinna aw aba-ihinna aw aba-i buAAoolatihinna aw abna-ihinna aw abna-i buAAoolatihinna aw ikhwanihinna aw banee ikhwanihinna aw banee akhawatihinna aw nisa-ihinna aw ma malakat aymanuhunna awi alttabiAAeena ghayri ole al-irbati mina alrrijali awi alttifli allatheena lam yathharoo AAala AAawrati alnnisa-i wala yadribna bi-arjulihinna liyuAAlama ma yukhfeena min zeenatihinna watooboo ila Allahi jameeAAan ayyuha almu/minoona laAAaallakum tuflihoona

31. And say to the believing women that they cast their looks down and guard their chastity and display not their beauty/charm except what has to remain open thereof⁸, and let them wear their head-coverings over their bosoms/cleavages, and not display their beauty/charm except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants who are beyond sexual desire, or the children who have not attained knowledge of the private aspects of women; and let them not strike their feet so that their hidden charm may get exposed; and turn in repentance to Allah all of you, O believers, so that you attain success.

8. Everything about a woman has its charm for a man. The very way a young woman walks is attractive to him even if she covers herself in a veil from head to feet. She just cannot hide that attraction. Her face too is attractive, but the Creator has made the face her identity – which by its very nature has to be open and not hidden. Those who advocate that a female face should be covered along with other parts of her body are literally the devil's advocates. The Creator has made adequate provision in this part of the Verse for keeping the female face – her very identity card – uncovered.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ
يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

32. Waankihoo al-ayama minkum waalssaliheena min AAibadikum wa-ima-ikum in yakoonoo fuqaraa yughnihimu Allahu min fadlihi waAllahu wasiAAun AAaleemun

32. And arrange for marriages of those amongst you who are single and of those who are righteous amongst your male slaves and your female slaves. If they are poor, Allah will make them free from want by His grace. And Allah is magnanimous, knowledgeable.

وَلَيْسَتَعْفِيفَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ
وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ
فِيهِمْ خَيْرًا ۖ وَأَوْثَوْهُمْ مِّن مَّالِ اللَّهِ الَّذِي ءَاتَكُمْ ۖ وَلَا تَكْرِهُوا فَتِيَّتَكُمْ
عَلَى الْبَغَاءِ ۚ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا
وَمَن يُكْرِهْنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾

33. WalyastaAAafifi allatheena la yajidoona nikahan hatta yughniyahumu Allahu min fadlihi waallatheena yabtaghoona alkitaba mimma malakat aymanukum fakatiboohum in AAalimtum feehim khayran waatoohum min mali Allahi allathee atakum wala tukrihoo fatayatikum AAala albiga-i in aradna tahassunan litabtaghoo AAarada alhayati alddunya waman yukrihhunna fa-inna Allaha min baAAadi ikrahihinna ghafoorun raheemun

33. And let those who cannot get married live in continence until Allah makes them free from want out of His grace. And as for those who ask for a writ of freedom from among those whom your right hands possess (slaves), give them the writ if you know them to be good and worthy. And give them of the wealth of Allah which He has given you. And do not compel your slave girls into prostitution while they desire to keep themselves chaste, in order to seek some advantage in the life of this world. And in case they are so compelled, then, indeed, Allah would be forgiving, merciful on them (the girls).

وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

34. Walaqad anzalna ilaykum *ayatin* mubayyinat in wamathalan mina allatheena khalaw min qablikum wamawAAithatan lilmuttaqeen

34. And certainly We have sent down to you Verses/signs making things clear, and example of those who have passed away before you, and admonition to those who are pious.

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ
مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ
لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ
اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ ﴿٣٥﴾

35. Allahu nooru alssamawati waal-ardi mathalu noorihi kamishkatin feeha misbahun almisbahu fee zujajatin alzzujajatu kaannaha kawkabun durriyyun yooqadu min shajarat in mubarakatin zaytoonatin la sharqiyyatin wala gharbiyyatin yakadu zaytuha yudee-o walaw lam tamsas-hu narun noorun AAala noor in yahdee Allahu linoorihi man yashao wayadribu Allahu al-amthala lilnasi waAllahu bikulli shay-in AAaleemun

35. Allah is Light of the heavens and the earth. His Light is as if there were a niche, inside the niche, a lamp and the lamp, inside a glass. The glass, as it were, a bright star, fuelled by a blessed tree of olive, neither of east nor of west, oil of which would glow forth even when no fire touched it! Light over light! Allah guides to His Light whom He wills. And Allah makes use of similitudes for mankind. And Allah is aware of everything! ^{9 to 13}

9. "And there is none comparable unto Him." [Verse 112:4] So Allah makes use of similitudes or parables to convey to mankind some ideas about His absolutely unique Being. Similitudes, in terms of things mankind knows of. At the time the verse was revealed, over 1400 years ago, people had niches in the walls of their houses. They placed lamps there. The white-washed wall in the background acted as reflector to give comparatively better light to a room on a dark night. They used olive oil as a fuel for the lamp.

10. But no lamp then could be kindled without an external source of fire. And there was no source of energy, available to mankind then, that could be made to glow forth on its own. Allah therefore said that the source of His Light was unlike

anything known to human beings then ("neither of east nor of west"). But in similitudes, references are made to things that are known to people. Why then did Allah make references to things unknown, in the similitude He gave?

11. The All-knowing Allah fashioned His last Book of Guidance in such a way that it would be valid for all future generations till the Last Day. HE knew beforehand then, of the generations that would be given the knowledge of a source of energy - a fuel - that would glow by itself, 'even when no fire touched it'! No marks for guessing that electricity is such a source of energy.

12. It is the electric current that makes the electric bulb glow, without fire (as people, at the time the Qur'aan was revealed, knew of it) 'touching' it. The reflector has replaced the old-time niche for the modern-day 'focus' light. And the fluorescent material of the glass cover, for the electric lamp, glows in addition, producing the effect so aptly described as *noorun alaa noor* (light over light) in the divinely given similitude.

13. It is thus abundantly apparent that the similitude given in verse 24:35 was meant for people raised on this earth after the discovery of electricity, rather than for people living at the time of revelation of the Qur'aan. By giving the similitude much before its time, the Almighty and All-knowing Allah has foretold the use of electricity, by future generations, for generation of brighter light.

The study notes above are extracted from my book [In Our'aanic Light](#)

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ وَ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ

36. Fee buyootin *athina* Allahu an turfaAAa wayuthkara feeha ismuhu yusabbi/hu lahu feeha bialghuduwwi waal-asali

36. Glorify Allah in the mornings and the evenings in houses in which He has permitted His name to be exalted and remembered.

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

37. Rijalun la tulheehim tijaratun wala bayAAun AAan *thikri* Allahi wa-iqami alssalati wa-eeta-i alzzakati yakhafoona yawman tataqallabu feehi alquloobu waal-absaru

37. (Glorification of Allah in houses mentioned in the previous Verse is done by those) men whom neither trading nor business diverts from His remembrance, from offering of the ritual

prayer, and from giving in charity – men who fear a Day in which the hearts and eyes shall turn around.

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ
مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

38. Liyajziyahumu Allahu ahsana ma AAamiloo wayazeedahum min fadlihi waAllahu yazuqu man yashao bighayri hisabin

38. So that Allah may give them the best reward for what they have done, and give them more out of His grace. And Allah provides for those whom He pleases without measure.

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا
جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ
الْحِسَابِ ﴿٣٩﴾

39. Waallatheena kafaroo aAamaluhum kasarabin biqeeAAatin yahsabuhu alththam-anu maan hatta itha jaahu lam yajidhu shay-an wawajada Allaha AAindahu fawaffahu hisabahu waAllahu sareeAAu alhisabi

39. And those who suppress the Truth – their deeds are like the mirage in a desert. The thirsty man deems it to be water until when he comes to it he finds it not! And there he finds Allah paying back to him his account¹⁴ in full; and Allah is quick in keeping accounts.

14. Account with Allah, of a suppressor of Truth, carries nil balance in rewards. He had thought his deeds on earth would fetch him rich rewards!

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ
مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ
لَمْ يَكَدْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

40. Aw kathulumatin fee bahrin lujjiyyin yaghshahu mawjun min fawqihi mawjun min fawqihi sahabun thulumatun baAAaduha fawqa baAAadin itha akhraja yadahu lam yakad yaraha waman lam yajAAali Allahu lahu nooran fama lahu min noorin

40. Or like darknesses in deep sea covered by wave over wave, above which is a cloud – darknesses one above another. When (in such a darkness) one holds out one's hand, one can hardly see it. And to whom Allah gives no light, he has no light.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَفَّتٍ
كُلُّ قَدٍّ عِلْمَ صَلَاتِهِ وَتَسْبِيحِهِ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

41. Alam tara anna Allaha yusabbihi lahu man fee alssamawati waal-ardi waalttayru saffatin kullun qad AAalima salatahu watasbeehahu waAllahu AAaleemun bima yafAAaloona

41. Do you not see all those who are in the heavens and the earth – including the birds with their wings spread – do glorify Allah? Every single being or thing knows its mode of prayer and of glorification to Allah. And Allah knows what they do.

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾

42. Walillahi mulku alssamawati waal-ardi wa-ila Allahi almaseeru

42. And to Allah belongs the absolute sovereignty over the heavens and the earth, and to Allah is the final destination.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى
الْوَدْقَ يَخْرُجُ مِنْ خَلِيلِهِ وَيُنْزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ
فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ
بِالْأَبْصَرِ ﴿٤٣﴾

43. Alam tara anna Allaha yuzjee sahaban thumma yu-allifu baynahu thumma yajAAaluhu rukaman fatara alwadqa yakhruju min khilalihi wayunazzilu mina alssama-i min jibalin feeha min baradin fayuseebu bihi man yashao wayasrifuhu AAan man yashao yakadu sana barqihi yathhabu bial-absari

43. Do you not see that Allah makes the cloud move, and then creates a bond within it, and then turns it into a mass, and you see the rain coming out from its midst? ¹⁵ And He sends down hail from mountains (of clouds) in the sky afflicting therewith whom He pleases and turning it away from whom He pleases. Flash of His lightning could be so intense as to make one blind.

15. Compare this Qur'aanic description, given over 14 centuries ago, with this recent scientific theory of how rain forms: 'Without clouds, it would not rain. Clouds are made up of water droplets formed when warm, moist air rises high into the sky and cools. That water vapour in it condenses and forms what will become raindrops. These droplets move around in the cloud and bang into each other. As they do this, they increase in size until they are heavy enough to fall from the cloud.' [Source]

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَرِ ﴿٤٤﴾

44. Yuqallibu Allahu allayla waalInnahara inna fee thalika laAAibratan li-olee al-absari

44. Allah rotates the night and the day. Therein, certainly indeed, there is food for thought for those with insight. ¹⁶

16. At the time the Qur'aan was revealed, people believed the phenomenon of night and day happened because of the revolution of the sun around the earth. This general assumption came to be modified when in 1543 Nicolaus Copernicus

published his theory that the earth rotated round its axis and revolved around the sun. Copernicus was a product of the Renaissance which in turn was brought about by the work of Muslim scientists mushrooming after the advent of the Qur'aan. Before Copernicus, Muslim astronomers, namely, Nasir al-Din al-Tusi and Ali Qushji had provided empirical evidence to disprove the age-long Ptolemy theory of a stationary earth. [Source] The Holy Book urged Muslims to ponder over natural phenomena and discover the truths behind them. And in this particular Verse, it urged people endowed with insight to interpret the real facts behind the phenomenon of day and night. The immense benefits of a night of rest after a day of work and toil are obvious to all and sundry.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

45. WaAllahu khalaqa kulla dabbatin min ma-in faminhu man yamshee AAala batnihi waminhu man yamshee AAala rijlayni waminhu man yamshee AAala arbaAAin yakhlucu Allahu ma yashao inna Allaha AAala kulli shay-in qadeerun

45. And Allah has created every living creature from water. ¹⁷ Then, of them, is that which walks on its belly, and, of them, is that which walks on two feet, and, of them, is that which walks on four. Allah creates what He pleases. Allah does indeed have power over all things.

17. This Qur'aanic statement made over 14 centuries ago is now confirmed by modern science. Well over 50% of a human body weight is made up of water. Read [Water in the Body](#) to understand the immensely critical importance of water. There can be no life without water.

لَقَدْ أَنزَلْنَا آيَاتٍ مُّبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

46. Laqad anzalna ayatin mubayyinat in waAllahu yahdee man yashao ila siratin mustaqeemin

46. We have certainly sent down Verses/signs making things clear, and Allah guides whom He pleases to the Right Path.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّن بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

47. And they say, “We believe in Allah and in the Messenger and we obey.” Then, after this, a section of them turns back. And these are not believers.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ



48. Wa-itha duAAoo ila Allahi warasoolihi liyahkuma baynahum *itha* fareequn minhum muAAaridoona

48. And when they are called to Allah and His Messenger that he may establish a rule of law among them, then a section of them turns away.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

49. Wa-in yakun lahumu alhaqu ya/too ilayhi muthAAineena

49. And if the truth lies on their side, they come to him obediently.

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ

بَلْ أَوْلَتْكَ هُمْ الظَّالِمُونَ

50. Afee quloobihim maradun ami irtaboo am yakhafoona an yaheefa Allahu AAalayhim warasooluhu bal *ola-ika* humu *alththalimoona*

50. Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Messenger will act wrongfully towards them? Nay! They themselves are the wrong-doers.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ
يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

51. Innama kana qawla almu/mineena itha duAAoo ila Allahi warasoolihi liyahkuma baynahum an yaqooloo samiAAana waataAAana waola-ika humu almuflihoona

51. The only response of the believers – when they are invited to Allah and His Messenger that he (Messenger) may establish a rule of law among them – is to say, “We hear and we obey.” And these it is that are successful.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ
﴿٥٢﴾

52. Waman yuriAAi Allaha warasoolahu wayakhsha Allaha wayattaqhi faola-ika humu alfa-izoonaa

52. And he who obeys Allah and His Messenger¹⁸, and fears Allah, and holds Him in awe – such are the ones that attain their goals.

18. As regards the directive to obey the Messenger, please see [study notes 3.144 to 3.146 on Verse 3.132](#) (Manzil I).

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ
لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

53. And they swear by Allah most solemnly that if you command them they would certainly come out (in Allah's path). Say, "Swear not! Due compliance (is the thing required). Allah is indeed aware of what you do."

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ
مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

54. Qul ateeAAoo Allaha waateeAAoo alrrasoola fa-in tawallaw fa-innama AAalayhi ma hummila waAAalaykum ma hummiltum wa-in tuteeAAoohu tahtadoo wama AAala alrrasooli illa albalaghu almubeena

54. Say, "Obey Allah and obey the Messenger; but if you do not, then he (Messenger) is responsible for the duty allotted to him only, and you, for what is allotted to you. And if you obey him, you are on the Right Way; and the Messenger is responsible for nothing but clear/truthful delivery of the divine Message."

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي
ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي
شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

55. WaAAada Allahu allatheena amanoo minkum waAAamiloo alssalihati layastakhlifannahum fee al-ardi kama istakhlafa allatheena min qablihim walayumakkinanna lahum deenahumu allathee irtada lahum walayubaddilannahum min baAAadi khawfihim amnan yaAAabudoonanee la yushrikoona bee shay-an waman kafara baAAada thalika faola-ika humu alfasiqoona

55. Allah has promised to those of you who believe and do good deeds that He will most certainly give them the authority to rule in the earth on His behalf as He had given those before them the authority. And Allah has further promised that He will most certainly establish

Manzil IV: 24: Noor

for them their religion which He has chosen for them, and that He will most certainly change their sense of fear with the sense of security. Let them just worship Me, and not worship any other being/thing besides Me. And whoever suppresses the Truth after this, such are the ones that transgress/rebel/pervert/profligate.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

56. Waaqeemoo alssalata waatoo alzzakata waateeAAoo alrrasoola laAAaallakum turhamoona

56. And establish the prescribed¹⁹ prayer and give the Zakat²⁰ and obey the Messenger²¹, so that mercy may be shown to you.

19. Prayers as prescribed in Verses 17:78, 11:114 and 2:238.

20. Zakat is defined in Verse 30:39 as that which is given away seeking just the pleasure of Allah.

21. See study note 18 above.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ فِي النَّارِ وَلَبِئْسَ
الْمَصِيرُ ﴿٥٧﴾

57. La tahsabanna allatheena kafaroo muAAajizeena fee al-ardi wama/wahumu alnnaru walabi/sa almaseeru

57. Think not that those who suppress the Truth shall escape (from Allah) on the earth. And their abode is the Fire. And evil certainly is that destination!

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ
ثِيَابَكُمْ مِّنَ الظُّهْرِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ
عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

58. Ya ayyuha allatheena amanoo liyasta/thinkumu allatheena malakat aymanukum waallatheena lam yablughoo alhuluma minkum thalatha marratin min qabli salati alfajri waheena tadaAAoona thiyabakum mina althaheerati wamin baAAadi salati alAAisha-i thalathu AAawratin lakum laysa AAalaykum wala AAalayhim junahun baAAadahunna tawwafoona AAalaykum baAAadukum AAala baAAadin kathalika yubayyinu Allahu lakumu al-ayati waAllahu AAaleemun hakeemun

58. O you who believe! Let those whom your right hands possess (slaves/servants) and those of you who have not attained to puberty ask permission of you three times: before the Morning Prayer, whenever you take off your clothes (for rest) at noon, and after the Evening Prayer. These are three times of privacy for you. No restriction on you or on them at other times. Some of you have to be around others. Thus does Allah make clear to you the Verses, and Allah is Knowledgeable, Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ
الَّذِينَ مِن قَبْلِهِمْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
﴿٥٩﴾

59. Wa-itha balagha al-atfalu minkumu alhuluma falyasta/thinoo kama ista/thana allatheena min qablihim kathalika yubayyinu Allahu lakum ayatihi waAllahu AAaleemun hakeemun

59. And when children among you reach the age of puberty, let them seek permission as those (who had reached the age of puberty) before them sought permission.²² Thus does Allah make clear to you His Verses, and Allah is Knowledgeable, Wise.

22. The divine directive for adults to seek permission is laid down in [Verse 27](#) above of this Chapter. The adults other than slaves/servants have to seek permission to enter private chambers/rooms/houses of other adults at all times.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ
يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿١٠﴾

60. WaalqawaAAidu mina alnnisa-i allatee la yarjoona nikahan falaysa AAalayhinna junahun an yadaAAana
thiyabahunna ghayramutabarrijatin bizeenatin waan yastaAAafina khayrun lahunna waAllahu sameeAAun
AAaleemun

60. And it is no sin for women advanced in age – who do not hope for a marriage – to put off
their clothes without displaying their beauty/charm. And if they restrain themselves it is better
for them. And Allah hears, knows.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ
وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ
أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ
أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْكُمْ
مَفَاتِحُهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا
فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ
اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١١﴾

61. Laysa AAala al-aAAama harajun wala AAala al-aAAaraji harajun wala AAala almareedi harajun wala AAala anfusikum an
ta/kuloo min buyootikum aw buyooti aba-ikum aw buyooti ommahatikum aw buyooti ikhwanikum aw buyooti akhawatikum aw
buyooti aAamamikum aw buyooti AAammatikum aw buyooti akhwalikum aw buyooti khalatikum aw ma malaktum mafatihahu
aw sadeeqikum laysa AAalaykum junahun an ta/kuloo jameeAAan aw ashtatan fa-itha dakhaltum buyootan fasallimoo AAala
anfusikum tahiyyatan min AAindi Allahi mubarakatan tayyibatan kathalika yubayyinu Allahu lakumu al-ayati laAAallakum
taAAaqiloon

61. There is no question of any blame on the blind, the lame, the sick, or you yourselves that
you eat from your houses, or your fathers' houses or your mothers' houses, or your brothers'

houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or houses you possess the keys of, or your friends' (houses). You incur no sin that you eat together or separately. So when you enter houses, greet one another with a blessed and good salutation from Allah. Thus does Allah make clear to you the Verses so that you understand these properly.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا
مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ
يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ
لِبَعْضِ شَأْنِهِمْ فَأَذَن لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

62. Innama almu/minoona allatheena amanoo biAllahi warasoolihi wa-itha kanoo maAAahu AAala amrin jamiAAin lam yathhaboo hatta yasta/thinoohu inna allatheena yasta/thinoonaka ola-ika allatheena yu/minoona biAllahi warasoolihi fa-itha ista/thanooka libaAAadi sha/nihim fa/than liman shi/ta minhum waistaghfir lahumu Allaha inna Allaha ghafoorun raheemun

62. Those only are believers who believe in Allah and His Messenger. And when they are with him (Messenger) on a community matter they go not away until they ask him for permission. Indeed, they who ask for your permission are the ones who believe in Allah and His Messenger. So when they ask for your permission for some personal work, give them permission at your discretion and pray to Allah for their forgiveness. Indeed, Allah is Forgiving, Merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ
الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٣﴾

63. La tajAAaloo duAAaa alrrasooli baynakum kaduAAa-i baAAadikum baAAadan qad yaAAalamu Allahu allatheena yatasallaloona minkum liwathan falyahthari allatheena yukhalifoona AAan amrihi an tuseebahum fitnatun aw yuseebahum AAathabun aleemun

63. Make not the Messenger's call among you to be like your call to one another. Allah indeed knows those who slip away surreptitiously from among you. So then let those who go against his counsel beware lest a trial or a painful punishment afflict them.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ
يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾

64. *Ala inna lillahi ma fee alssamawati waal-ardi qad yaAAalamu ma antum AAalayhi wayawma yurjaAAoona ilayhi fayunabbi-
ohum bima AAamiloo waAllahu bikulli shay-in AAaleemun*

64. Beware! To Allah certainly belongs everything that is in the heavens and the earth. Surely, He knows your condition. And the Day when they will be brought back to Him, He will inform them of what they did. And Allah knows all things.

سُورَةُ الْفُرْقَانِ

Chapter 25: Al-Furqan (The Criterion)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا



1. Tabaraka allathee nazzala alfurqana AAala AAabdihi liyakoono lilAAalameena natheeran

1. Blessed is He who has sent down the Criterion [Qur'aan] to His Devotee that he/it may serve as a warner to the worlds.¹

1. Refer [study note 1:5](#) (Chapter 1) for the meaning of 'worlds' (AAalameen). The 'warner' apparently is the Messenger; but it also could be the Qur'aan.

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ
فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا



2. Allathee lahu mulku alssamawati waal-ardi walam yattakhith waladan walam yakun lahu shareekun fee almulki wakhalafa kulla shay-in faqaddarahu taqdeeran

2. Blessed is He to Whom belongs the the absolute sovereignty over the heavens and the earth, He Who has begotten no children and has no partner in His sovereignty. It is He Who has created every thing and it is He Who has given it its role.

وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ
وَلَا يَمْلِكُونَ أَنْفُسَهُمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا
نُشُورًا ﴿٣﴾

3. Waittakhathoo min doonihi alihatan la yakhluqoona shay-an wahum yukhlaqoona wala yamlikoona li-anfusihi
darran wala nafAAan wala yamlikoona mawtan wala hayatan wala nushooran

3. And yet they have taken, besides Him, deities who create nothing and they themselves are created, and who have no power to harm or benefit themselves and who who have no power over death, life, or Resurrection.

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخِرُونَ
فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾

4. Waqala allatheena kafaroo in hatha illa ifkun iftarahu waaAAanahu AAalayhi qawmun akharoona faqad jaoo thulman wazooran

4. Those who suppress the Truth say, “This is only a self- concocted lie and others have helped him in concocting it.” Verily, then, they have perpetrated an injustice and a falsehood.

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾

5. Waqaloo asateeru al-awwaleena iktatabaha fahiya tumla AAalayhi bukratan waaseelan

5. And they say, “Fables of the ancients! He has had written these down which then are rehearsed to him morning and evening.”

قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ
إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٦﴾

6. Qul anzalahu allathee yaAAalamu alssirra fee alssamawati waal-ardi innahu kana ghafooran raheema**n**

6. Say, “HE has sent it down Who knows every secret that is in the heavens and on the earth. He is indeed Forgiving, Merciful.”

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنزِلَ
إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا ﴿٧﴾

7. Waqaloo mali hatha alrrasooli ya/kulu alttaAAama wayamshee fee al-aswaqi lawla onzila ilayhi malakun fayakoona maAAahu natheera**n**

7. And they say, “What kind of a Messenger is this who eats food and roams in the marketplaces!? Why has no angel been sent down with him to warn us?”

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾

8. Aw yulqa ilayhi kanzun aw takoonu lahu jannatun ya/kulu minha waqala alththalimoona in tattabiAAoona illa rajulan mashooran**n**

8. “Or no treasure been sent down to him, or no garden been provided to him from which to eat?” The wrongdoers further say, “You are not following but a man bewitched!”

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

9. Onthur kayfa daraboo laka al-amthala fadalloo fala yastateeAAoona sabeelan

9. See what kind of attributes they expect you to have. They have thus gone astray and cannot find the right way.

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ وَيَجْعَلْ لَّكَ قُصُورًا ﴿١٠﴾

10. Tabaraka allathee in shaa jaAAala laka khayran min thalika jannatin tajree min tahtiha al-anharu wayajAAal laka qusooran

10. Blessed is He who can give you, if He wills, better things than that: gardens under which rivers flow. And He can provide palaces for you.

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

11. Bal kaththaboo bialssaAAati waaAAatadna liman kaththaba bialssaAAati saAAeeran

11. But they deny the Hour². We have prepared a blazing Fire for those who deny the Hour.

2. Refer [Verse 21:49](#) & [study note 22:1](#).

إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

12. *Itha raat-hum min makanin baAAeedin samiAAoo laha taghayyuthan wazafeeran*

12. When it (the Fire) sees them from afar, they will hear it raging and roaring.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ
ثُبُورًا ﴿١٣﴾

13. *Wa-itha olqoo minha makanan dayyiqan muqarraneena daAAaw hunalika thubooran*

13. When they are thrown into a narrow space therein, chained together, they will plead for destruction (death, so that they become oblivious to their suffering in the Fire).

لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

14. *La tadAAoo alyawma thubooran wahidan waodAAoo thubooran katheeran*

14. “Plead not this day for a single destruction, but plead for many!”

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ
جَزَاءٌ وَمَصِيرًا ﴿١٥﴾

15. Qul *athalika khayrun am jannatu alkhuldi allatee wuAAida almuttaqoon* kanat lahum *jazaan wamaseeran*

15. Ask, “Is this better, or the Paradise of immortality which the pious/righteous have been promised? It is their reward and their destination.”

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا ﴿١٦﴾

16. Lahum *feeha ma yashaoona khalideena kana AAala rabbika waAAadan mas-oolan*

16. They shall forever have therein for them all that they desire. This is a promise frequently asked for of your Lord.

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي
هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾

17. Wayawma *yahshuruhum wama yaAAabudoona min dooni Allahi fayaqoolu aantum adlaltum AAibadee haola-i am hum dalloo alssabeela*

17. On the Day He gathers them together with those they worship besides Him, He will ask, “Did you mislead these people whom I had created to worship Me, or did they stray away by themselves?”

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ
مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَعِبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا
قَوْمًا بُورًا ﴿١٨﴾

18. Qaloo subhanaka ma kana yanbaghee lana an nattakhitha min doonika min awliyaa walakin mattaAAatahum waabaahum hatta nasoo alththikra wakanoo qawman booran

18. They will say, “Your Holiness! It was not proper for us to choose any of the *awliya*³ other than You. But You gave them and their fathers the comforts of this life so much that they forgot the Remembrance (of You and Your Message, the Qur’aan) and thus became a people doomed.”

3. Guardians/protectors. For a more comprehensive meaning of *awliya*, refer study note 2:154 (Manzil I).

فَقَدْ كَذَّبُواكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا
نَصْرًا وَمَنْ يَظْلِم مِّنْكُمْ نُدِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

19. Faqad kaththabookum bima taqooloona fama tastateeAAoona sarfan wala nasran waman yathlim minkum nuthiqhu AAathaban

19. They have certainly then given the lie to all your pleas and you can neither ward off punishment nor get any help. And whoever of you has committed evil, he/she shall be made by Us to taste great punishment!

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ
فِي الْأَسْوَاقِ ۚ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا
﴿٢٠﴾

Manzil IV: 25: Furqan

20. Wama arsalna qablaka mina almursaleena illa innahum laya/kuloona al^{ta}AAama wayamshoona fee al-aswaaqi
wajaAAalna baAAadakum libaAAadin fitnatan atasbiroona wakana rabbuka baseera**n**

20. We had not sent any Messengers before you who did not eat food and roam the market-places. We test some of you with others, whether you exercise patience. And your Lord monitors all things.

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرٰ رَبَّنَا
لَقَدْ اَسْتَكْبَرُوْا فِىْ اَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيْرًا ﴿٢١﴾﴾

21. Waqala allatheena la yarjoona liqaana lawla onzila AAalayna almala-ikatu aw nara rabbana laqadi istakbaroo fee
anfusihi**m** waAAataw AAutuwwan kabeera**n**

21. And those who do not expect a meeting with Us say, “Why are angels not sent down to us or why do we not see our Lord?” They are certainly too proud of themselves and have greatly exceeded all bounds.

﴿يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ لِلْمُجْرِمِيْنَ وَيَقُوْلُوْنَ حِجْرًا
مَّحْجُوْرًا ﴿٢٢﴾﴾

22. Yawma yarawna almala-ikata la bushra yawma-ithin lilmujrimeena wayaqooloona hijran mahjoora**n**

22. There will be no good tidings for the guilty on the day they see the angels. And they will cry out for an invincible partition between them and the angels!

﴿وَقَدِمْنَا اِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبٰٓءً مِّنْثُوْرًا ﴿٢٣﴾﴾

23. And We shall proceed to turn all that they did into scattered dust.

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

24. As-habu aljannati yawma-ithin khayrun mustaqarran waahsanu maqeelan

24. The inhabitants of the Garden will have the best abode and the finest place of rest on that Day.

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٥﴾

25. Wayawma tashaqqaqu alssamao bialghamami wanuzzila almala-ikatu tanzeelan

25. On a Day when the sky will split open with its clouds and the angels after angels are sent down,

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾

26. Almulku yawma-ithin alhaqu lilrrahmani wakana yawman AAala alkafireena AAaseeran

26. Sovereignty on that Day shall return defacto and dejure⁴ to the Gracious One. And it will be a hard Day for those who suppress the Truth.

4. Defacto sovereignty in the entire universe, including the earth, has always been Allah's, but He has made mankind His vicegerents on earth for a temporary period. This vicegerency too shall be taken away from mankind on the Last Day.

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَدَلَيْتَنِي أَن تَخَذَ مَعَ الرَّسُولِ سَبِيلًا



27. Wayawma yaAAaddu alththalimu AAala yadayhi yaqoolu ya laytanee ittakhathu maAAa alrrasooli sabeelan

27. On that Day, the transgressor will bite his hands and say, “Would that I had walked the Messenger’s path!”

يَوَيْلَتَى لَيَتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا



28. Ya waylata laytanee lam attakhith fulanan khaleelan

28. “Oh would that I had never chosen such-and-such as my friend!”

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا



29. Laqad adallanee AAani alththikri baAAda ith jaanee wakana alshshaytanu lil-insani khathoolan

29. “He made me stray away from Your Message after it had reached me. And the Satan is betrayer of mankind.”

وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا



30. Waqala alrrasoolu ya rabbi inna qawmee ittakhathoo hatha alqur-ana mahjooran

30. And the Messenger will say, “O my Lord! My people did indeed treat this Qur’aan as a thing abandoned.”⁵

5. The Messenger (Muhammad, peace on him) might have said so, exasperatingly, when in the initial period of his mission the people of his own tribe would not believe him. But from the immediately preceding context it appears that this is what he would say on Judgment Day when he comes to know of the sorry fate of a large number of people who claimed to be his followers after he left this world. Have not most of the so-called Muslims of today (early part of the 21st century A.D.) indeed abandoned the Qur’aan? Do they ever refer to it seeking guidance in the conduct of their day-to-day lives in this world? The Qur’aan urges them to stand by and abide by the Truth with patience and with trust in Allah. Do they do that? At the slightest perception of danger to any of their worldly assets, they will not hesitate to abandon the truth and thereby the Qur’aan. The Qur’aan asks them to worship none but Allah. But they run to the graves of dead saints for redressal of grievances and for bestowal of bounties. They fail to understand that such acts of theirs are tantamount to worshipping the dead saints and thereby committing the unpardonable sin of *shirk*. The Qur’aan asks them to believe in the Hereafter. They do profess that they believe, but they betray their disbelief in almost every act of theirs in this world. They would rather abandon their morning prayer than abandon their sweet sleep. They do not bother to study for themselves what the Qur’aan says. They will try their best to educate their children to earn a lot and to have a good status in worldly life, but they bother the least to prepare them for the Hereafter. They do many, many such things to prove the prophetic statement in this Verse right.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ

هَادِيًا وَنَصِيرًا

31. Wakathalika jaAAalna likulli nabiyyin AAaduwwan mina almujrimeena wakafa birabbika hadiyan wanaseeran

31. And thus did We make to every prophet an inimical front from among the sinners; but your Lord is sufficient as Guide and Support.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً
كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

32. Waqala allatheena kafaroo lawla nuzzila AAalayhi alqur-anu jumlatan wahidatan kathalika linuthabbita bihi fu-adaka warattalnahu tarteelan

32. Those who suppress the Truth say, “Why was the Qur’aan not sent down to him all at once?” We did send it down thus⁶ so that We imbue your mind therewith. And We have arranged it in good order.

6. Verse 97:1 says that the Qur’aan was sent down in the Night of Power. This indicates that the divine book was in fact issued all at once; but it was revealed to the Prophet little by little, as the occasion arose, during the last 23 years of his life. And, so, through the Prophet’s conscious mind the Qur’aan became public little by little.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا
﴿٣٣﴾

33. Wala ya/toonaka bimathalin illa ji/naka bialhaqqi waahsana tafseeran

33. No sooner do they come up with a problem than We bring you the truth behind and the best solution.

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ
سَبِيلًا ﴿٣٤﴾

34. Allatheena yuhsharoona AAala wujoohihim ila jahannama ola-ika sharrun makanan waadallu sabeelan

34. Those who will be dragged headlong into Hell shall have an evil place to dwell in – and they had strayed away from the Right Path.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

35. Walaqad atayna moosa alkitab waajaAAlna maAAahu akhahu haroona wazeeran

35. And We did give Moses the Book, and made his brother Aaron his assistant.

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا

﴿٣٦﴾

36. Faqulna ithhaba ila alqawmi allatheena kaththaboo bi-ayatina fadammarnahum tadmeeran

36. We then told them both to go to the people who had denied Our signs. We then put those people to ruin!

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ سِلَاسًا
ءَايَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

37. Waqawma noohin lamma kaththaboo alrrusula aghraqnahum waajaAAlnahum liInnasi ayatan waaAAtadna liiththalimeena AAathaban aleeman

37. And We drowned the people of Noah when they rejected the Messengers and We made an example of them (the people) for all mankind. And We have prepared a painful punishment for the transgressors!

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾

38. WaAAadan wathamooda waas-haba alrrassi waquroonan bayna *thalika* katheeran

38. For AAad⁷, Thamood⁷, and the people of al-Rass⁷, and for many a generation between them.

7. Peoples of pre-historic ages. This Verse is in continuation of the previous one implying transgression of the peoples mentioned here also and of their punishment in the Hereafter.

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾

39. Wakullan *darabna lahu al-amthala* wakullan *tabbarna tatbeeran*

39. To every one of them We gave warning examples and every one of them We put to annihilation.

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا فِيهَا مَطَرًا سَوِيًّا أَفَلَمْ يَكُونُوا
يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾

40. Walaqad ataw AAala alqaryati allatee om^tirat matara alssaw-i afalam yakoonoo yarawnaha bal kanoo la yarjoona nushooran

40. And they must have certainly come upon the town/village on which had rained down an evil rain. How could they not have seen it? ⁸ Yet they have no faith in the Resurrection.

8. I do not know about those Arabs at the time of the revelation of the Qur'aan; but in my time now (early part of 21st century A.D.) people all the world over have come to see the ruins of the towns inhabited by the people of Lot guilty of the sin of homosexuality and punished therefor. Click the links: <http://www.youtube.com/watch?v=lgQHQ992Wnw&feature=related> and <http://www.youtube.com/watch?feature=endscreen&NR=1&v=1dkoSJt6xfY> to see these for yourselves from the comforts of your homes. These YouTube videos provide yet another proof that the Qur'aan – as also the original scriptures revealed before – is genuinely divine. Yet most people even now would not believe in the divine assertion that mankind is going to be resurrected to face the consequence of their disbelief and of their committing sins like homosexuality.

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوءًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

41. Wa-itha raawka in yattakhithoonaka illa huzuwan ahatha allathee baAAatha Allahu rasoolan

41. Whenever they see you, they hold you not but in contempt, saying, “Is this the one Allah has sent as His Messenger?”

إِنْ كَادَ لَيُضِلَّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ
حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾

42. In kada layudilluna AAan alihatina lawla an sabarna AAalayha wasawfa yaAAalamoona heena yarawna alAAathaba man adallu sabeelan

42. “Indeed, he would almost have led us away from our deities, had we not stood firmly with them!” And when they experience the punishment, they shall realize who it is that had strayed from the path.

أَرَعَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

43. Have you seen one who has taken one's own desire to be one's god? Can you be a guardian over such a one?

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

44. Am tahsabu anna aktharahum yasmaAAoona aw yaAAaqiloona in hum illa kaal-anAAami bal hum adallu sabeelan

44. Do you think most of them can hear or understand? They are nothing but like cattle. Nay, they are those astray from the Path.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿٤٥﴾

45. Alam tara ila rabbika kayfa madda alththilla walaw shaa lajaAAalahu sakinan thumma jaAAalna alshshamsa AAalayhi daleelan

45. Have you not observed how your Lord stretches the shadow? Had He pleased, He could have made it stationary. And We made the sun a guide over it.

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾

46. Thumma qabadnahu ilayna qabdan yaseeran

46. Then We withdraw it (shadow) to Us, an easy withdrawal.⁹

9. Reference in these two Verses 45 and 46 is obviously to the lengthening of the shadows in the evenings and their gradual contraction in the mornings. And the fact that this natural phenomenon is absolutely essential is accentuated by the remark that Allah could, if He so willed, make the shadows stationary. No life would have been possible on the earth in that case! In the metaphorical sense, moreover, like the sun guiding the shadows on earth, Allah Almighty is closely monitoring the trials & tribulations (shadows) in human life and can easily withdraw these. A human being has just to abide by the divine law and put his/her trust in Allah.

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾

47. Wahuwa allathee jaAAala lakumu allayla libasan waalInnawma subatan wajaAAala alInnahara nushooran

47. And it is He Who has made for you the night as mantle, the sleep for repose, and the day for rising.¹⁰

10. The natural facility described in this Verse serves also as a metaphor for death and resurrection of human life.

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾

48. Wahuwa allathee arsala alrriyaha bushran bayna yaday rahmatihi waanzalna mina alssama-i maan tahooran

48. It is He who sends the winds as heralds bearing good news of His ensuing mercy and We send down pure water from the sky.

لِيُنْزِلَ بِهِ بَلَدَةً مَّيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَأَنْاسٍ كَثِيرًا ﴿٤٩﴾

49. We send down water so that We may bring life to a dead land and slake the thirst aplenty of Our creations of cattle and mankind.

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾

50. Walaqad sarrafnahu baynahum liyaththakkaroo faaba aktharu alnnasi illa kufooran

50. And We do distribute it (rainfall) among them so that they are gratefully aware thereof, but most of mankind respond not but in ingratitude.

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾

51. Walaw shi/na labaAAathna fee kulli qaryatin natheeran

51. And if We had so willed, We would have certainly raised someone to warn, in every town/village.

فَلَا تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

52. Fala tutiAAi alkafireena wajahidhum bihi jihadan kabeeran

52. Do not yield then to those who suppress the Truth, but counter them strenuously by means of this [Qur'aan].

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ
أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾

53. Wahuwa allathee maraja albahrayni hatha AAathbun furatun wahatha milhun ojajun wajaAAala baynahuma barzakan wahijran mahjooran

53. It is He who has facilitated two seas to flow and meet – one palatable and sweet and the other salty and bitter – and set up a barrier and an invincible partition between them.¹¹

11. At the mouth of River Amazon (South America) the ocean has fresh water extending so far out thereinto that the land cannot be seen from there. The ocean beyond this fresh water area is salty. This Verse here obviously refers to such huge bodies of water meeting each other without influencing the character of either. This is the only place where such a thing spectacularly happens anywhere in the world. And at the time when the Qur'aan was revealed, the Americas were unknown to the rest of the world. And yet it is mentioned in the Qur'aan. This provides yet another proof that the Book is divine. Following is the relevant extract from Wikipedia: **The quantity of water released by the Amazon to the Atlantic Ocean is enormous: up to 300,000 cubic metres per second (11,000,000 cu ft/s) in the rainy season, with an average of 209,000 cubic metres per second (7,400,000 cu ft/s) from 1973 to 1990. The Amazon is responsible for about 20% of the Earth's fresh water entering the ocean. The river pushes a vast plume of fresh water into the ocean. The plume is about 400 kilometres (250 mi) long and between 100 and 200 kilometres (62 and 120 mi) wide. The fresh water, being lighter, overrides the salty ocean, diluting the salinity and altering the color of the ocean surface over an area up to 1,000,000 square miles (2,600,000 km²) large. For centuries ships have reported fresh water near the Amazon's mouth yet well out of sight of land in what otherwise seemed to be the open ocean. [Source]**

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا
وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

54. Wahuwa allathee khalaqa mina alma-i basharan fajaAAalahu nasaban wasihran wakana rabbuka qadeeran

54. And He it is who has created a human being from water and then made him a link in the human relationships by blood and marriage. And your Lord is all powerful.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۚ وَكَانَ الْكَافِرُ
عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

55. WayaAAabudoona min dooni Allahi ma la yanfaAAuhum wala yadurruhum wakana alkafiru AAala rabbihi thaheeran

55. Yet they worship besides Allah others that can neither benefit nor harm them. And the suppressor of the Truth does ever turn his back on his Lord.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

56. Wama arsalnaka illa mubashshiran wanatheeran

56. And We have not sent you (Prophet Muhammad) but to give good news to those who believe in Allah and abide by His Guidance given in the Qur'aan and to warn those who believe not.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَاءَ أَن يَتَّخِذَ
إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾

57. Qul ma as-alukum AAalayhi min ajrin illa man shaa an yattakhitha ila rabbihi sabeelan

57. Say, "I do not ask you for anything in return for this except that anyone who so wishes should take the Right Path to his Lord."

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ
وَكَفَى بِهِ بَذُنُوبٍ عِبَادِهِ خَبِيرًا ﴿٥٨﴾

58. Watawakkal AAala alhayyi allathee la yamootu wasabbih bihamdihi wakafa bihi bithunoobi AAibadihi khabeeran

58. And have trust on the Living [Allah] Who never dies, and glorify Him with His praise. And He is well conversant with the sins His subjects commit.

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَسَأَلْ بِهِ خَبِيرًا
﴿٥٩﴾

59. Allathee khalaqa alssamawati waal-arda wama baynahuma fee sittati ayyamin thumma istawa AAala alAAarshi alrrahmanu fais-al bihi khabeeran

59. It is He who created the heavens and the earth, and all besides that is in and around them, in six periods of time. HE then ascended the Throne of absolute power and authority. HE is the Gracious One. Do ask any informed person about Him.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ
لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

60. Wa-itha qeela lahumu osjudoo lilrrahmani qaloo wama alrrahmanu anasjudu lima ta/muruna wazadahum nufooran

60. When they are told to prostrate before the Gracious One, they ask, “Who is this Gracious One? Are we to prostrate to whatever you order us?” And it increases their aversion.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا



61. Tabaraka allathee jaAAala fee alssama-i buroojan wajaAAala feeha sirajan waqamaran muneeran

61. He is the bestower of blessings who has set constellations in the heavens, as also a lamp (sun) and a moon that give light (for the inhabitants of this earth).

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَن يَذَّكَّرَ أَوْ

أَرَادَ شُكُورًا

62. Wahuwa allathee jaAAala allayla waalnnahara khilfatan liman arada an yaththakkara aw arada shukooran

62. And He it is who has made the night and the day succeed each other – for the one who would ponder or be grateful.¹²

12. There is a distinct divine prompting here for the believers to ponder over the natural phenomenon of the day and the night. Some Muslims with a scientific bend of mind did ponder and were successful in discovering that the earth was not stationary as people believed till then. Their pioneering discoveries led to the discovery of the real cause behind the occurrence of day and night. [\[Source\]](#) And for the Muslims in general the phenomenon is something to be very grateful about to their Lord; for, without it, it would be impossible to live on earth.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ

الْجَاهِلُونَ قَالُوا سَلَامًا

63. WaAAibadu alrrahmani allatheena yamshoona AAala al-ardi hawnan wa-itha khatabahumu aljahiloona qaloo salaman

63. And human beings obedient to the Gracious One are those who walk on earth with humility and when the ignorant speak to them, they say, “Peace.”

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿١٤﴾

64. Waallatheena yabeetoona lirabbihim sujjadan waqiyaman

64. And who spend the night for their Lord, lying down and standing.¹³

13. My understanding of this Verse is that the Lord wants the righteous people not to do anything wrong, improper, unlawful or illegal under cover of darkness of the night. HE wants no wrong done during the day too, but the night provides more temptations for wrong-doing, and hence the emphasis thereon.

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّا
عَذَابَهَا كَانِ غَرَامًا ﴿١٥﴾

65. Waallatheena yaqooloona rabbana isrif AAanna AAathaba jahannama inna AAathabaha kana gharaman

65. And who say, “Our Lord! Ward off from us the punishment of Hell. Its punishment is indeed atrocious.”

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿١٦﴾

66. Innaha saat mustaqarran wamuqaman

66. Indeed, it is an evil abode and an evil position to be in.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿١٧﴾

67. Waallatheena *itha* anfaqoo lam yusrifoo walam yaqturoo wakana bayna *thalika* qawaman

67. And they (human beings obedient to the Gracious One) are those who are neither spendthrift nor miserly, but keep to a position in between.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَمًا ﴿١٨﴾

68. Waallatheena la yadAAoona maAAa Allahi ilahan akhara wala yaqtuloona alnnafsa allatee harrama Allahu illa bialhaqqi wala yaznoona waman yafAAal *thalika* yalqa athaman

68. And who invoke no deity besides Allah, nor kill anyone whose killing, without due authority, Allah has prohibited, nor indulge in extramarital sexual intercourse. And whoever does this, he/she commits a sin.

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿١٩﴾

69. YudaAAaf lahu alAAathabu yawma alqiyamati wayakhlud feehi muhanan

69. He/she shall have his suffering doubled on the Day of Resurrection and shall remain humiliated therein forever.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ
اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

70. Illa man taba waamana waAAamila AAamalan *salihan* faola-ika yubaddilu Allahu sayyi-atihim *hasanatin* wakana Allahu ghafooran raheema**n**

70. But for those who repent, believe, and do good deeds, Allah will change their evil deeds into good ones. And Allah is forgiving, merciful.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

71. Waman taba waAAamila *salihan* fa-innahu yatoobu ila Allahi mataba**n**

71. And the one who repents and reforms, he/she then has indeed turned to Allah in repentance.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

72. Waallatheena la yashhadoona alzzoora wa-itha marroo biallaghwi marroo kirama**n**

72. And they (human beings obedient to the Gracious One) are those who do not give false evidence, and when they pass by frivolity, they pass by with dignity.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

73. Waallatheena itha thukkiroo bi-ayati rabbihim lam yakhirroo AAalayha summan waAAaumyana**n**

73. And who, when reminded of the Verses/signs of their Lord, do not stumble upon them, deaf and blind.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

74. Waallatheena yaqooloona rabbana hab lana min azwajina wathurriyyatina qurrata aAAyunin waijAAalna lilmuttaqeena imaman

74. And who say, “Our Lord! Give us joy in our wives and our children and make us exemplary for the righteous.”

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾

75. Ola-ika yujzawna alghurfata bima sabaroo wayulaqqawna feeha tahiyyatan wasalaman

75. These are the ones who will be rewarded with high position because of their endurance. They will be welcomed therein with greetings and salutations of peace.

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

76. Khalideena feeha hasunat mustaqarran wamuqaman

76. They shall live there forever – the best place to reside in and the best position to be in.

قُلْ مَا يَعْبُدُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا



77. Qul ma yaAAbao bikum rabbee lawla duAAaokum faqad kaththabtum fasawfa yakoonu lizaman

77. Say, “Why would my Lord care for you, if you do not pray to and invoke Him? Verily then you have rejected the Truth. So soon shall the inevitable happen!”
