

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 – A Modern Tafsir

**by
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PREFACE

Below the Arabic text of every Verse of the Qur'aan in this book, its transliteration, followed by translation and Chapter Notes, if any, essentially based on the Qur'aan itself, is given. 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](#) [page 4], 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.

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Transliteration Table

أ فتحة a	about	ن	n	nurse
آ	a	و	oo	pool
ع	AA	و	o	on
ب	b	ق	q	queen ("k" sound made in back of throat)
د	d	ر	r	rabbit (Rolled "r" sound, similar to Spanish "r")
ض	d	ش	sh	ship
ي	cc	س	s	sea
ف	f	ص	s	heavy "s" sound (Open jaw but keep lips slightly round)
غ	gh	ت	t	tan
ه	h	ط	t	heavy "t" sound (Open jaw but keep lips slightly round)
ح	h	ث	th	think
كسرة i	ink	ذ	th	the
ج	j	ظ	th	"th" sound as in "the", but heavier (Open jaw but keep lips slightly round)
ك	k	ضمة u	u	put
خ	kh	و	w	water
ل	l	هـ	/	pronounce the letter before but cut it short by stopping suddenly
م	m	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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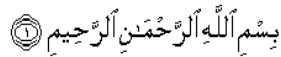
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Chapter 1: Al-Fatiha (The Opening)



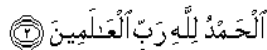
1. Bismi Allāhi alrahmani alraheemi

1. In the name of Allah¹, the Gracious², the Merciful².

Chapter Notes:

1. I have retained here the original Arabic word. The English near-equivalent God does not convey the same significance or uniqueness that the word implies. Non-Muslim readers are requested not to get the wrong impression that Muslims have a separate god called Allah. Allah is the sole Creator and Sustainer of the entire Universe and of all things, animate or inanimate, therein.

2. Root letters for both the Arabic words, in the original text, are the same: *ra, ha, ma*. The root word denotes compassion, mercy, or, more comprehensively, grace. It is by Allah's grace that we receive from Him even unmerited favours. The epithet *Rahmaan* signifies possession of grace, and the epithet *Raheem*, active manifestation of that grace upon all Creation. Allah not only possesses grace, but actively bestows it upon His creatures. Both these words are prefixed by the definite article *al* (the). It signifies that it is Allah who is the real possessor and bestower of grace. It is only the reflection of this divine quality that we see in His creatures.



2. Alhamdu lillahi rabbi alAAalameena

2. The praise³ is for Allah, Lord⁴ of the worlds⁵,

3. Prefix of the definite article here, too, is significant. It is only Allah, who is really praiseworthy. When we praise a person for his/her beauty, intelligence, work etc., our praise is, in fact, misdirected! We should really be praising the Creator who made the person beautiful or intelligent, or gave him the capacity to produce the good work. That is why Muslims, whenever they see anything praiseworthy, utter this phrase in Arabic, *alhamdulillah!*

4. The original Arabic word is *Rabb*. It is a very comprehensive word, covering the meanings of Master, Owner, Nourisher, Developer, Guide, Provider et al. For want of a befitting corresponding word in English, the word "Lord" is used, although

Manzil I: 1: Fatiha

it does not convey the same comprehensive meaning. For the purpose of this translation, therefore, "Lord" is redefined to have the comprehensive meaning of the Arabic word *Rabb*.

5. This is the dictionary meaning of the Arabic word *aalameen*. It is in plural: worlds, and not world. In most of the places where this word has been used in the Qur'aan, it is accompanied by the word *Rabb*, as in this place. But there are a few places where it isn't, as in Verses 2:47, 3:97, 6:86, 6:90, 21:107 and 29:6. A close study of these latter Verses would show that the word is used in the same sense as in the sentence, "My world is different from yours." Every individual life is one's own individual world in the sense that his/her environment, conditions of living, circle of contacts etc. are different from others'. One's own world is, in other words, one's own individual life. It is to these millions of individual worlds that the Qur'aan refers to as *aalameen*. Allah thus declares that He is the *Rabb* of every individual life. If every individual would but submit completely to His will and obey His commands as given in the Qur'aan, the Lord will surely nourish and lead the individual's life to Success and Salvation! In the phrase *Rabbulaalameen*, however, *Aalameen* would include jinns, angels, all living things (besides human) and all inanimate things in the entire universe as well. Refer in this context Moses' reply to Pharaoh in Verses 24, 26 and 28 of Chapter 32 (Manzil V). *Rabbulaalameen* could as well be translated as the Lord of the Universe.

الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾

3. Alrrahmani alrraheemi

3. The Gracious, the Merciful,

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

4. Maliki yawmi alddeeni

4. Master of the Judgement Day⁶!

6. Judgement Day mentioned here has been described in the Qur'aan as, "The Day when no person shall be able to do anything for another. And the Authority, that Day, shall be with Allah!" [82:19] The Day obviously will not be any day of this world in which we are living now. It has got to be of another world, after our deaths! That Day, Allah will judge every person, strictly on merit. No influence, no recommendation!

إِلَّاكَ نَعْبُدُ وَإِلَّاكَ نَسْتَعِينُ ﴿٥﴾

Manzil I: 1: Fatiha

5. Iyyaka naAAbudu wa-iyyaka nastaAAeenu

5. You, we worship, and, you, we ask for help.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾

6. Ihdina alssirata almustaqeema

6. Guide us to the Straight Path –

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٢﴾

7. Sirata allatheena anAAamta AAalayhim ghayri almaghdoobi AAalayhim wala alddalleena

7. Path of those upon whom You have bestowed favours⁷, not of those who have incurred Your wrath⁸, nor of those who have gone astray⁹!

7. The Qur'aan elsewhere declares, "And whoever obeys Allah and the Messenger, shall be with those on whom Allah has bestowed favours - the Prophets, the truthful, the martyrs, the reformers and doers of good. And good, indeed, are such companions!" [4:69]

8. Explaining why or how people incurred Allah's wrath, the Qur'aan says, "...That was because they disobeyed and exceeded all limits!" [2:61] and [3:112]

9.. The Qur'aan says elsewhere, "Surely, in the matter of those who have suppressed the Truth after attaining to belief therein, and who have gone on to suppress it further, their repentance shall not be accepted. And those are the ones who have gone astray!" [3:90]

This Chapter is obviously in the form of a prayer from mankind. The rest of the Qur'aan is Allah's response thereto.



Chapter 2: Al-Baqarah (The Cow)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

آلَمْ

1. Alif-lam-meem

1. Alif-lam-meem.¹

1. These are three of the letters of the Arabic alphabet. Such letters appear at the beginning of some other Chapters too. Their meaning or significance, however, is a mystery. The All-knowing Allah has placed them there, perhaps, as tokens of the many mysteries of Creation mankind is still unaware of.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

2. Thalika alkitabu la rayba feehee hudan lilmuttaqeen

2. This is the Book - no doubt therein - of guidance for the pious, the Allah-fearing² -

2. The original Arabic word '*al-muttaqeen*' has been translated here as 'the pious, the Allah-fearing', but hereafter in this translation of the Qur'aan the Arabic word will be referred to as 'the pious', for brevity. It should always however be construed to mean what its divine definition, given in the succeeding Verses 3 and 4, says.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيَتِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ



3. Allatheena yu/minoona bialghaybi wayuqeemoona alssalata wamimma razaqnahum yunfiqoona

3. Those who believe in the Unseen³, establish the Prayer⁴ and spend⁵ out of what We have provided for them,

3. Belief in the Unseen, non-apparent or unknown things ('Al-Ghayb' in the original Arabic text) is fundamental to Islam, as it is to many other Religions. Without this belief, words like Allah, angels, life after death, paradise, hell etc. shall carry no meaning. This belief is nothing, but recognition of the very apparent fact that human knowledge does not encompass everything. Things, which we are not physically aware of, do exist. The Qur'aan declares elsewhere, "...None in the heavens, or on the earth, knows the Unseen, except Allah..." [27:65]. It means that no being, even if it is an angel, other than Allah can be aware of everything. Knowing the Unseen is therefore the exclusive prerogative of Allah.

4. "...and be attentive at every place of worship and invoke Him alone to make the Religion exclusive for Him..." [7:29] "...invoke Him in fear and in hope..." [7:56] "And remember your Lord within yourself humbly and without being loud..." [7:205] "And woe unto the prayer-offerers who are neglectful of their prayers!" [107:5] - these and some other Verses of the Qur'aan tell us how to establish the Prayer. (See [Chapter Note 108](#) also.)

5. The Qur'aan says elsewhere: "...And they ask you as to what they should spend. Say: what you can spare..." [2:219] "...Whatever you spend of good must be for the parents and the kindred and the orphans and the poor and the wayfarer..." [2:215] "...And you spend not, but to seek Allah's pleasure..." [2:272]

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

4. Waallatheena yu/minoona bima onzila ilayka wama onzila min qablika wabial-akhirati hum yooqinoona

4. And those who believe in what has been bestowed upon you⁶ and in what had been bestowed before you⁶, and who are certain of the Hereafter⁷.

6. In the original Arabic text, the pronoun used is 'ka', the 2nd person singular equivalent to the English 'Thou'. Since the usage of 'Thou' has now become archaic, I have used 'You' instead, which stands for both singular and plural. In the Qur'aanic context, the Arabic 'ka' is used when the divine address is directed personally to Prophet Muhammed (peace and Allah's blessings be upon him).

Manzil I: 2: Baqarah

7. "And the life of this world is nothing but play and amusement, but the abode in the Hereafter is better for the pious! Won't you understand?" [6:32] This Qur'aanic Verse clearly indicates that the Hereafter is a world beyond this one. Humans, after their deaths in this world, will obviously be resurrected for another life in that other world, the Hereafter!

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٤﴾

5. Ola-ika AAala hudan min rabbihim waola-ika humu almuflihoona

5. Those are on guidance from their Lord, and those are the ones who are successful!

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

6. Inna allatheena kafaroo sawaon AAalayhim aanthartahum am lam tunthirhum la yu/minoona

6. ⁸For those, indeed, who suppress the Truth⁹, it is all the same whether you warn them or you do not: they shall believe not!

8. The preceding Verses of this Qur'aanic Chapter describe the persons who would get guidance from the divine Book. This Verse, and the Verses that immediately follow, describe those persons, who would not get the guidance!

9. In the original Arabic text, the word used is 'kafaru'. The root word is 'kafara'. It is equivalent, phonetically as well as in meaning, to the English word 'cover'. So the Arabic 'kafara' literally means to cover, to hide, or to suppress. And what does one cover, hide or suppress? Obviously, the obvious, the fact, the naked truth! Later, in Verse 18 below and also in Verse 171 of this Qur'aanic Chapter, such persons are described as deaf, dumb and blind. They are so described as they suppress the truth they hear and see, and do not speak out the truth they know of. 'Kafaru' is therefore translated here as 'who suppress the Truth'.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٥٦﴾

7. Khatama Allahu AAala quloobihim waAAala samAAihip waAAala absarihim ghishawatun walahum AAathabun AAaathemun

7. Allah has set a seal on their minds and on their sense of hearing. And in their discernment is a blind. And for them, a severe punishment!

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

8. Wamina alnnasi man yaqoolu amanna biAllahi wabialyawmi al-akhiri wama hum bimu/mineena

8. And among mankind there are some who say, "We believe in Allah and in the Last Day." And yet they believe not!¹⁰

10. Alas! An overwhelming majority of the so called believers in today's world, I am afraid, fall in the category of people described in this Verse, and in the few Verses that follow this Verse. They declare themselves as Muslims (believers), but their deeds betray the hollowness of their belief. Their attitude towards observance of divine commands regarding praying, fasting etc. is, at best, indifferent. And the general conduct of their worldly affairs does not reflect any concern at all that they would have to account for these before the Lord in the Hereafter. They delude themselves under the deception that this worldly life is the be-all and end-all of their existence! Allah Almighty describes their mental attitude as a disease, which He worsens if they continue indulging in their falsehoods.

Such a mental attitude inculcates in them a tendency to grab what they can, by hook or by crook, here and now! And then the Satan steps in and lures them to the temptations of this world. While in the grips of such a temptation, if they are told not to indulge in any mischief, they protest and say that they are only trying to improve their conditions!

And when someone points out to them that they are not so strict in following the tenets of Islam as some other Muslims are even at the expense of material or business interests, they say - at least, to themselves - that they are not fools like the others!

On the other hand, if social compulsions make them go through, albeit reluctantly, some religious duties like performing prayers etc., when they meet with their own ilk they dismiss their religious acts as mere delusion.

Allah Almighty compares them to blinded people unable to see the light around them - the light of the Qur'aan, which they hardly ever read with a view to get any guidance there from. Like people caught in a rainstorm putting their fingers into their ears to shut out the thunderbolts, they are ever afraid of death, which could put an abrupt end to their illusory life on this earth! It is only because of Allah's grace and mercy that they are able to carry on with whatever lives they could enjoy on this earth. Allah could, if He so willed, deprive them of the little earthly enjoyment too! Allah can indeed do - or undo - whatever He wills!

يُخٰدِعُونَ اللّٰهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخٰدِعُونَ اِلَّا اَنْفُسَهُمْ
وَمَا يَشْعُرُونَ ﴿٩﴾

Manzil I: 2: Baqarah

9. Yukh^qdiAAoona All^ha waallatheena gmanoo wama yakhdaAAoona illa an^fusahum wama yashAAuroona

9. They are trying to deceive Allah and those who believe, and they deceive none but themselves but perceive it not!

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا
يَكْذِبُونَ ﴿٩﴾

10. Fee quloobihim mara^dun faza^dahumu All^hu mara^dan walahum AAathabun aleemun bima kanao yakthiboona

10. In their minds is a disease, and Allah has increased the disease for them. And for them, a painful punishment as they have been lying!

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٠﴾

11. Wa-itha qeela lahum la tufsidoo fee al-^{ar}di qaloo innama na^hnu musli^hoona

11. And when they are told, "Make no mischief on the earth," they say, "We are but trying to improve things."

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١١﴾

12. Ala innahum humu almufsidoona walakin la yashAAuroona

12. Nay! In fact, they are the ones who make mischief, but they perceive it not!

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا
أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ ۖ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِن لَّا
يَعْلَمُونَ ﴿١٣﴾

13. Wa-itha qeela lahum aminoo kama amana alnnasu qaloo anu/minu kama amana alssufahao ala innahum humu alssufahao walakin la yaAAalamoona

13. And when they are told, "Believe like those who believe," they say, "Shall we believe as the fools did?" Nay! In fact, they are the ones who are the fools, but they know not!

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا
إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾

14. Wa-itha laqoo allatheena amanoo qaloo amanna wa-itha khalaw ila shayateenihim qaloo inna maAAakum innama nahnu mustahzi-oona

14. And when they meet those who believe, they say, "We believe," and when they are closeted with their own satanic folk, they say, "We surely are with you! We have been but mocking."

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

15. Allahu yastahzi-o bihim wayamudduhum fee tughyanihim yaAAamaHoona

15. Allah mocks at them and leaves them to lose their way committing their excesses.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ
وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

16. Olā-ika allatheena ishtarawoo alddalalata bialhuda fama rabiḥat tijaratuhum wama kanoo muhtadeena

16. These are the people who bartered away right guidance for straying away there from. But their barter deal benefited them not, and they failed to become guided!

مَثَلُهُمْ كَمَثَلِ الَّذِي أَشْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ
بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يَبْصُرُونَ ﴿١٧﴾

17. Mathaluhum kamathali allathee istawqada naran falamma adaat ma ḥawlahu thahaba Allahu binoorihim watarakahum fee thulumatin la yubsiroona

17. Their situation is as the situation in which someone kindled a fire. But when it lighted up its environs, Allah snatched away their light and left them, in darkneses, unable to see!

صُمٌّ بُكْمٌ عُمًى فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

18. Summun bukmun AAumyun fahum la yarjiAAoona

18. Being deaf, dumb and blind, they return not!

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ
أَصْدِعَهُمْ فَيُضِلُّهُمْ مِّنَ الصَّوَاعِقِ حَذِرُ الْمَوْتِ وَاللَّهُ مُخِيطٌ
بِالْكَافِرِينَ ﴿١٩﴾

Manzil I: 2: Baqarah

19. Aw kaşayyibin mina alssama-i feehee thulumatun waraAAadun wabarqun yajAAaloona asabiAAahum fee athanihim mina alssawaAAiqi hathara almawti waAllahu muheetun bialkafireena

19. Or, ¹¹their situation is as in a rainstorm from the sky, that is accompanied by darknesses and thunder and lightning! They thrust their fingers in their ears to keep out the thunderbolts, fearing death. And Allah encompasses the suppressors of Truth!

11. In the original Arabic text, the equivalent of "their situation is" is understood and not actually expressed. The understood expression is expressed in the translation to render the meaning clearer in the context of the English language syntax and idiom.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ
وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

20. Yakadu albarqu yakhtafu absarahum kullama adaa lahum mashaw feehee wa-itha athlama AAalayhim qamoo walaw shaa Allahu lathahaba bisamAAihim waabsar^uihim inna Allaha AAala kulli shay-in qadeer^{un}

20. The lightning almost snatches their sights away! Whenever it flashes for them, they move forward in its light, and, when darkness falls on them, they stop. And, had Allah so willed, He could indeed have taken away their hearing and their sights. Allah certainly has power over everything!

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

21. Ya ayyuha alnnasu oAAAbudoo rabbakumu allathe^ee khalaqakum waallathe^eeena min qablikum laAAaallakum tattaqoona

21. ¹²O mankind! Worship¹³ your Lord, Who created you, as well as those before you, so that you become pious -

12. Readers may recall that in the course of the first 5 Verses of this Qur'aanic Chapter, it is stated that the pious will get guidance from the divine Book. In the next fifteen Verses, following the first 5, those other people are described who will not get the guidance there from. Having thus categorised mankind into 2 distinct sections, the Qur'aan advises them all, in this 21st Verse, as to how to belong to the category of the pious so as to get the guidance and attain salvation. Readers may also take note, here, that the Qur'aanic Message is addressed to the entire mankind, and not to any particular regional or racial group.

13. To worship is to adore someone as divine. The root of the Arabic word used in the original text is 'abada', which also means to be a slave to. So, in the Qur'aanic concept of worship, the worshipper submits himself completely to the divine as a slave would to an absolute master! At another place in the Qur'aan, Allah exhorts His Messenger (peace and Allah's blessings be upon him), 'Say: I have been forbidden to worship those whom you invoke besides Allah, since there have come to me evidences from my Lord; and I am commanded to submit to the Lord of the worlds.' [40:66]

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ
مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ
فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

22. Allathee jaAAala lakumu al-arda firashan waalssamaa binaan waanzala mina alssama-i maan faakhraja bihi mina alththamarati rizqan lakum fala tajAAaloo lillahi andadan waantum taAAlamoona

22. The Lord Who made the earth a habitable place¹⁴ for you, and the sky, a generator of means to provide sustenance¹⁵! And He sent down water from the sky. Then He brought out therewith – from the produce – sustenance for you. Do not then knowingly instal false rivals to Allah.

14. 'Farasha' is the root of the corresponding Arabic word used in the original divine text. One of its varied meanings is 'to render easy, convenient and commodious; to furnish a house'. Science is witness to the fact that the earth is placed in a mathematically precise and correct position in the Universe so as to make it habitable by human beings, as also by an innumerable variety of other living creatures. The original Arabic word used is therefore rendered as 'habitable place' in the translation.

15. The root of the original Arabic word used here has the meanings, inter alia, to build, construct, raise, strengthen and assist by benefits. Read with these meanings, the role of the sky, as described subsequently in this very Verse, provides the obvious contextual meaning - viz., a generator of means to provide sustenance - of the original Arabic word used.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا
شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

23. Wa-in kuntum fee raybin mimma nazzalna AAala AAabdinga fa/too bisooratin min mithlihi waodAAoo shuhadaakum min dooni
Allahi in kuntum sadiqeena

23. And if you are in doubt concerning what We have sent down unto Our Devotee, then come up with a Chapter like one thereof¹⁶ and call your witnesses – other than Allah – for your aid, if you are truthful.

16. This is an open divine challenge for those who entertain doubts in the divine authorship of the Qur'aan. The Book elsewhere gives a hint of what the challenge means. "Do they not then ponder over the Qur'aan? Had it been from someone other than Allah, they would surely have found therein many a contradiction." [Q: 4:82]

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْزَنُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

24. Fa-in lam tafAAaloo walan tafAAaloo faittaaqoo alnnara allatee waqooduha alnnasu waalhijjaratu oAAaidat lilkafireena

24. But, if you do it not – and you can never do it – then fear the Fire fuelled by humans and stones, and kept ready for suppressors of the Truth.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا
مِنْ قَبْلُ وَأَنُوتُوا بِهِ ۚ مُتَشَبِهًا وَلَهُمْ فِيهَا أَنْوَاعٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا
خَالِدُونَ ﴿٢٥﴾

Manzil I: 2: Baqarah

25. Wabashshiri allatheena amanoo waAAamiloo alssalihati anna lahum jannatin tajree min tahtiha al-anharu kullama ruziqoo minha min thamaratin rizqan qaloo hatha allathe ruziqna min qablu waotoo bihi mutashabihan walahum feeha azwajun mutahharatun wahum feeha khalidoona

25. And gladden the minds of those who believe and do good deeds, with prophesy that there would certainly be for them gardens underneath which the rivers flow. Everytime they are served there with the food of a fruit, they will say, "This is what we had been served with before," and they will be given things resembling one another¹⁷. And for them therein will be mates purified. And therein will they have lives eternal!

17. In Verse 3:7, the Qur'aan says, "It is He (Allah) Who has sent down the Book. In it are Verses that are entirely clear - these form the fundamentals of the Book - and others, not entirely clear. Then as for those in whose minds there is proneness for deviation, they follow the Verse that is not entirely clear, to find fault and to seek its hidden meaning. And none but Allah knows its hidden meaning. And those who are firmly grounded in knowledge say, 'We believe in it; every Verse is from our Lord.' And none remember it except for the people of deep understanding." This Verse of Chapter 2, currently under our study, describing a scene in Paradise, and the preceding Verse (No. 24), stating that human beings would be the fuel of Hell Fire, are among those unclear Verses spoken of in Verse 3:7. The intelligence endowed to humans in this world, is not capable of comprehending how, for example, humans would be used as fuel of the Fire and yet go on living to suffer continuously therein. We have but to believe in such unclear Verses verbatim, as described in the Qur'aan. It is a test of our belief in Allah and in the Unseen!

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ
ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا
أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ
بِهِ إِلَّا الْفَاسِقِينَ﴾

26. Inna Allaha la yastahyee an yadriba mathalan ma baAAaoodatan fama fawqaha faamma allatheena amanoo fayaaAlamoona annahu alhaqu min rabbihim waamma allatheena kafaroo fayaqooloona matha arada Allahu bihatha mathalan yudillu bihi katheeran wayahdee bihi katheeran wama yudillu bihi illa alfasiqueena

26. Indeed, Allah blushes not at quoting an example of even a fly or of anything tinier. Those, then, who believe, know this to be nothing but the Truth from their Lord. And those who suppress the Truth, question, "What is Allah's intention in giving such an example?" By it, He sends many astray; and, by it, He guides many to the Right Path. And He sends astray none by it, but the wicked!

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

27. Alla^{the}ena yanqudoona AAahda Allahi min baAAadi meethaqihi wayaqtaAAoona ma amara Allahu bihi an yoosala wayufsidoona fee al-ardi ola-ika humu alkhasiroona

27. They (the wicked) are those who go back on their declaration, recognizing Allah as their Lord, after it (the declaration) was solemnly affirmed¹⁸. And they cut asunder what Allah has commanded to be adhered to¹⁹. And they spread corruption on the earth. Those are the people, doomed!

18. The Qur'aan tells us elsewhere: "And when your Lord brought forth from Adam's children - from their loins - their offspring, He asked them to testify upon the evidence of their own selves, 'Am I not your Lord?' and they said, 'Yes, we do testify!' Lest you should say on the Day of Resurrection, 'We were indeed unaware of this.' Or, lest you should say, 'Our forefathers had indeed assigned partners to You before, and we were but the offspring following them. Would You then destroy us for what those others indulging in falsehood did?' And thus do We explain the Verses/signs in details, and so that they revert." [Q: 7:172 to 174] And in Verse 4:107, the Qur'aan says, "And argue not on behalf of those who deceive themselves. Allah indeed loves not those who sinfully betray their trust." From these divine Verses it should be abundantly clear that the truth about the existence of the Almighty Creator is ingrained in what we call the conscience of every human being at his/her very birth!

19. Allah has commanded adherence to a life of piety for mankind to enable it to get guidance from the Qur'aan and to attain to salvation [2:2 to 2:5]. The wicked wilfully keep themselves away from leading such a life.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ
ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

28. Kayfa takfuroona biAllahi wakuntum amwatan faahyakum thumma yumeetukum thumma yuhyeekum thumma ilayhi turjaAAoona

28. How can you suppress the Truth about Allah!? It was He Who gave you life when you were but dead. He will then make you die and raise you up again to life. And to Him you will then return!

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢١﴾

29. Huwa allathee khalaqa lakum ma fee al-ardi jameeAAan thumma istawa ila alssama-i fasawwahunna sabAAa samawatun wahuwa bikulli shay-in AAaleemun

29. He it is Who created for you all that is on the earth. He then rose over towards the atmosphere and outer space and set them right, into seven spheres and skies^{20 & 21}. And He does have knowledge of all things.

20. It is interesting to note in this context that, as per recent discoveries, the atmosphere immediately surrounding the earth has seven layers, one over another. They are: Troposphere, Tropopause, Stratosphere, Stratopause, Mesosphere, Mesopause and Thermosphere. These layers, inter alia, shield the earth from the ultraviolet rays radiating from the Sun. The Troposphere provides oxygen and the water recycling facility for sustenance of life on earth. And Allah says in Verse Q: 21:32, "And We have made the atmosphere safe and well guarded..." In Verse 67:3, the Qur'aan speaks of the Blessed Lord, "Who has created the seven layers of the atmosphere, one over another..." And in Verse 40:13, it speaks of Allah, "Who... sends down provisions for you from the atmosphere..."

21. But from some other Verses it is apparent that the Arabic word *Samaa* (plural: *Samaawaat*) has been used in the Qur'aan both for earth's atmosphere as well as outer space. It is so indicated in Verse 65:12: "It is Allah Who has created seven skies and of the earth the like thereof..." In the divine terminology, the sky nearest to the earth includes its (earth's) atmosphere. While mankind has come to know of the seven layers of earth's atmosphere, the six layers of the outer space, beyond the lowest which is studded with the stars [Q: 41:12], appear to be still beyond human knowledge and comprehension.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ
بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٢٢﴾

30. Wa-ith qala rabbuka lilmala-ikati innee jaAAilun fee al-ardi khaleefatan qaloo atajAAalu feeha man yufsidu feeha wayasfiku alddimaa wanahnu nusabbihu bihamdika wanuqaddisu laka qala innee aAAalamu ma la taAAalamoona

30. And when your Lord said to the angels, "I am indeed going to establish a vicegerent^{22 to 25} on the earth", they said, "Will You establish therein those who would spread discord therein and shed blood? And we glorify You with praises, and sanctify You!" He (Allah) said, "I know that which you do not know."

22. *Khalifa* is the word used in the original Arabic text and it is important to understand the divine meaning thereof. One of the dictionary meanings of this word is 'successor', but this meaning cannot be applied in the context here. Allah obviously wanted to make the first human, Adam, a *Khalifa* on the earth and so there is no question of his being a 'successor' there. Earlier to Adam being sent to the earth, Allah's was the only, and complete, sway over there, and it would be preposterous to think that Almighty Allah would appoint any 'successor' to Him, Himself!

23. It would therefore be most appropriate to take the other meaning viz. 'vicegerent' or, so to say, a viceroy acting as the Absolute Sovereign's deputy ruler in a specific region of the Sovereign's vast dominion and exercising some of His delegated powers to a limited extent.

24. And in Verse 35:39, the Qur'aan speaks of the entire mankind being made the *Khalaiif*, or the vicegerents (in plural, that is), on the earth. This Verse and other Verses like 6:165, 7:74, 7:69 etc. go to show that it is not Adam only who had been made the *Khalifa*, but that human beings that came through his progeny to inhabit this earth so far and that would come in future, are all the *Khalaiif* or *Khulafa* on this earth. In some translations, this plural word has been wrongly interpreted as 'successors'. All human beings are Allah's vicegerents on this earth. They are, in other words, His deputies, everyone having control over his/her respective little world (*aalam*).

25. But these little deputies tend to forget their real position and status. They forget that they are only deputies of their common Sovereign, the real Nourisher and Sustainer of all their little worlds (*Rabb-il-aalameen*). They forget that Allah is, as do Verses 6:165 and 10:14 explain, only testing them by the limited delegation of some of His powers to them. Allah is testing whether or not His deputies are exercising their delegated powers justly and fairly for constructive creation within the spheres of their little worlds, remembering all the while that they are answerable to their Sovereign for all their acts of omission and commission.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ
هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

31. WaAAaallama adama al-asmaa kullaha thumma AAaradahum AAala almala-ikati faqala anbi-oonee bi-asma-i haola-i in kuntum sadiqeena

31. And He taught Adam all the names²⁶. Then He placed them before the angels. Then He said to them, "Describe to me these names, if you do really know the truth."

26. "And to Allah belong the best Names; so call Him by those..." is how the Verse 7:180 begins. Speaking of the idols worshipped by the pagan Arabs, the Qur'aan says, "They are but names which you have given – you and your fathers – for which Allah has sent no authority..." [53:23] In the light of these and similar other Verses, we may safely infer that the names (*asma*), in the context of the Verse (2:31) presently under study, are but the genuine characteristics or real attributes of things.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ ﴿٣٢﴾

32. Qaloo subḥanaka la AAilma lana illa ma AAallamtana innaka anta alAAaleemu alḥakeemu

32. They said, “Glory to You! We do have no knowledge other than what You have taught us. You indeed are the One having knowledge of everything and the One possessing all wisdom!”

قَالَ يٰٓآدَمُ اٰذِیْهِمْ بِاَسْمَآئِهِمْ فَلَمَّآ اٰذٰیْهُمْ بِاَسْمَآئِهِمْ قَالَ اَلَمْ اَقُلْ لَّكُمْ
اِنِّیْۤ اَعْلَمُ غَیْبَ السَّمٰوٰتِ وَالْاَرْضِ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ
تَكْتُمُوْنَ ﴿٣٣﴾

33. Qala ya adamu anbi/hum bi-asma-ihim falamma anbaahum bi-asma-ihim qala alam aqul lakum innee aAAlamu ghayba alssamawati waal-ardi waaAAlamu ma tubdoona wama kuntum taktumoona

33. Said He, “O Adam! Describe to them the names of these things.” And when he described to them the names thereof, He said, “Did I not tell you that I know the secrets of the atmosphere and skies beyond and of the earth, and that I know what you declare and what you have been concealing?”

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِآدَمَ فَسَجَدُوْٓا اِلَّاۤ اِبْلِیْسَۙ اَبٰیۙ وَاسْتَكْبَرَ وَكَانَ
مِنَ الْكٰفِرِیْنَ ﴿٣٤﴾

34. Wa-ith qulna lilmala-ikati osjudoo li-adama fasajadoo illa ibleesa aba waistakbara wakana mina alkafireena

34. And when We asked the angels to prostrate^{27 & 28} before Adam, prostrated they all except for Iblees²⁹. He (Iblees) refused and was proud³⁰ and became one of the suppressors of Truth!

27. One may think that it is the prerogative of Allah to be bowed or prostrated to. And Allah does say, "...Prostrate not to the sun or to the moon, but prostrate to Allah Who created them, if it is He Whom you worship." [Q: 41:37] But here, in Verse 2:34, Allah Himself asked the angels to prostrate to Adam who was but a creature of Allah. To understand properly the truth behind this apparent contradiction, one must remember that to worship is to obey completely and unquestioningly. When Allah Himself asked the angels to prostrate to Adam, He was just testing their absolute obedience to Him.

28. There is another instance mentioned in the Qur'aan of a man, Prophet Yusuf (may peace be upon him), being prostrated to by his brothers and parents [Q: 12:100]. That was in the nature of an involuntary act in divine fulfilment of the interpretation of a dream seen by Yusuf in his childhood. Neither this instance, nor that of the angels prostrating before Adam at the express order of the Almighty Creator, should be taken as a precedent for us humans to prostrate before any created thing. For us, the standing divine command, as given in Verse 41:37 quoted above in the preceding Note, is to prostrate only to Allah!

29. In Verse 18:50, Iblees has been described as Jinn.

30. Justifying his pride, Iblees is quoted, in Verse 7:12, as saying, "I am better than him (Adam). You created me from fire, and him You created from clay."

وَقُلْنَا يَتَّخِذْ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

35. Waqulna ya adamu oskun anta wazawjuka aljannata wakula minha raghadan haythu shi/tuma wala taqraba hathihi alshshajarata fatakoona mina al^{hath}halimeena

35. And We said, "O Adam! Dwell you and your wife in the Garden³¹. And eat and live therein, both of you, in ease and affluence, wherever you wish. But come not near this tree, for then you both will be among the wicked!"³²

31. The Garden (*Al-Jannah*) has been described elsewhere in the Qur'aan as follows, "...in it are rivers of water the colour, taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to the drinkers and rivers of purified honey; therein for them is every kind of fruit, and forgiveness from their Lord..." [47:15]; "...its provision is eternal and so is its shade..." [13:35]; "...they will have therein all that they wish..." [16:31]; "...their provision therein will be without limit." [40:40]; entry therein will be in happiness [43:70]; it will be a place of bliss [56:12].

32. This was obviously the first test the human race was put to. Allah, the Absolute Creator, could have, if He wanted to, so made Adam and Eve that they would by nature avoid going to the tree in question. But He left the freedom of choice – of conscious disobedience – to the first humans. And He has likewise left that freedom to their progeny. Deep down in every human mind is ingrained the fact of the existence of the Absolute Creator and the distinction between right and wrong, just as Adam and Eve were aware of the fact and of the distinction. But, like Adam and Eve, every human being is prone to suppress the promptings of his/her conscience and thus land himself/herself in trouble!

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا
بَعْضُكُم لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ



36. Faazallahuma alshshaytanu AAanha faakhrajahuma mimma kana feehi waqulna ihbitoo baAAadukum libaAAadin AAaduwwun walakum fee al-ardi mustaqarrun wamataAAun ila heenin

36. Then the Satan^{33 & 34} made them slip therefrom and got them out from where they were. And We said, "Down you go, in reciprocal enmity³⁵. And on the earth, for a while, will there be board and lodging for you."

33. The root of the Arabic word *Shaitaan* is *shatan* which means 'to oppose/hinder' or 'to be distant'. In the context of [Verse No. 34](#) of this same Chapter Al-Baqarah, 'the *Shaitaan*' mentioned here is obviously with reference to *Iblis*, who, in his ill-conceived pride, refused to obey Allah's command to prostrate before Adam. He (the Satan) thus distanced himself from Allah and His mercy. He also vowed to hinder mankind from following Allah's path [Q: 7:16 & 17]. *Iblis* has therefore been addressed as 'the Shaitaan' here.

34. But, as has already been seen earlier in Verse 2:14, the Qur'aan refers to *shayaateen* (plural of *Shaitaan*) also. And in Verse 6:112, it refers to *shayaateen* both of the mankind and of the Jinn. Therefore *shayaateen* are all those humans and jinns of rebellious nature, who distance themselves away from Allah's Straight Path and also try to seduce others from that Path.

35. The Qur'aan repeatedly informs us (in Verses 2:168, 43:62, for example,) that the Satan is our open enemy. So primarily, in the context of the situation depicted in this Verse, the mutual enmity Allah refers to is between Adam and Eve on the one hand, and the Satan on the other. This mutual enmity with the Satan would extend to the entire human race as the latter would multiply on the earth. But, since the Satan would have a following among humans also, the mutual enmity would as well be between the followers of Satan and the others, among human beings themselves.

فَتَلَقَّىٰ آدَامُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ
الرَّحِيمُ

37. Fatalaqqā adamu min rabbihi kalimatīn fatāba AAalayhi innahu huwa alttawwābu alraḥeemu

37. Adam thereupon learned/received Words³⁶ from his Lord, Who then pardoned him. Surely, He is the One Who forgives, the One Merciful!

36. In the context of the divine words that follow immediately, it appears that the 'Words' Adam learned from his Lord were the words of prayer mentioned in Verse Q: 7:23. That is the prayer Adam made to his Lord for the forgiveness of his and Eve's disobedience of the divine injunction against approaching the tree in the Garden. The 'Words' could also be the highly important message contained in the succeeding Verses 38 and 39 of this very Chapter 2. Or the 'Words' could be any other divine message that the first human received from his Lord for the proper conduct of the lives of the first human inhabitants of the earth. It was important for Adam to know then exactly what those words were, but it is not so for us, now. What is important and necessary for us now is to know exactly what the Qur'aan contains!

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٨﴾

38. Qulna ihbiṭoo minha jameeAAan fa-imma ya/tyiannakum minnee hudan faman tabiAAa hudaya fala khawfun AAalayhim wala hum yahzanoona

38. We said, "Down you go all from this place! Then whenever Guidance comes to you from Me, all those who follow My Guidance shall have no fear, nor shall they grieve."

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

39. Waallatheena kafaroo wakaththaboo bi-ayatina ola-ika as-habu alnnari hum feeha khallidoona

39. "And those who suppress the Truth, and belie Our Verses/signs, those will be dwellers of the Fire, therein to remain, for ever!"³⁷

37. And this - the divine message contained in these two Verses 38 and 39 - is what is vitally important and necessary for us now to know and always remember. This is the divine mantra for the ultimate salvation of any individual among mankind. The individual ought to remember that it is only the purely divine - and not any other - guidance that will get him/her the salvation. The individual also ought to remember that if he/she suppresses or in any way whatsoever belies the truth behind any piece of the divine guidance, he/she would certainly be doomed! [For a comprehensive meaning of *aayaat* (translated here as Verses/Signs), please see this Chapter Notes 150 & 151 of these Studies.]

يَذَرْنِي إِسْرَءِيلَ أَذْكَرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
أَوْفِ بِعَهْدِكُمْ وَإِنِّي فَارَهِبُونِ ﴿٤٠﴾

40. Ya banee isra-eela othkuroo niAAamatiya allatee anAAamtu AAalaykum waawfoo biAAahdee oofi biAAahdikum wa-iiyyaya fairhabooni

40. O Children of Israel³⁸ & ³⁹! Remember My favour⁴⁰ which I bestowed upon you, and fulfil your terms⁴¹ of the Covenant with Me and I will fulfil my terms⁴². And Me, then, you hold in awe!

38. The earliest people, so addressed (*Bani Israel*, in original Arabic) in the Qur'aan, were the ethnic group among whom Prophet Moses (peace be upon him) was born. Pharaoh, the ruler of ancient Egypt, had then subjected those people to harassment and persecution. Moses was sent by Allah to Pharaoh to ask him to "let Children of Israel come with me." [Q: 7:105]

39. The bulk of the descendents of those people of Moses (also known as Jews, Hebrews or Israelites) are now brought together in the present State of Israel. This bringing together is a prediction of the Qur'aan [17:104] that has come true! Also come true is the indirect prophecy and warning that the nominal followers of the Qur'aan today would be following the behavioural pattern of the Children of Israel. This latter prophecy is inherent in the frequent references made in the Qur'aan to various aspects of Jewish history.

40. Glimpses of the divine favour bestowed upon the Children of Israel are shown in Verses 47 to 64 of this very Chapter (Al-Baqarah) of the Qur'aan.

41. The terms to be fulfilled by the Children of Israel are enumerated in Verses 83 and 84 of this Chapter.

42. And Allah promises - to all those who believe in Him and fear Him and obediently do His bidding - the good both of this world and of the Hereafter! [Q: 10:64]

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ
وَلَا تَقْتُلُوا بِغَيْرِهِ ۚ ثُمَّ قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٤١﴾

41. Waaminoo bima anzaltu musaddiqan lima maAAakum wala takoonoo awwala kafirin bihi wala tashtaroo bi-ayatee thamanan qaleelan wa-iiyyaya faittaqooni

41. And believe in what⁴³ I have sent down in confirmation of that which is with you. And be not the first to suppress it. And do not trade my Verses/signs for a little benefit⁴⁴. And Me, then, you fear!

43. What is referred to here is obviously the Qur'aan. Verse 46:12 makes this further clear. The basic message of all the preceding divine books had been the same as that of the Qur'aan.

44. In Qur'aanic Verses 3:187 and 5:44, we find similar expressions – on trading divine Verses for a little gain – made with reference to the people on whom earlier divine books were bestowed. A study of these Verses, as also of the Verses 41 and 42 currently under our study here, would make it clear that the expression means knowingly suppressing, hiding or twisting the meanings of the divine Verses for gaining temporal benefits. The benefit or price mentioned here should not be confused with price tags attached to copies and translations of the Qur'aan and to commentaries thereon, made available in the market or on the Net. When we buy a copy of the Qur'aan, for example, from the market, we do not, and cannot, buy the invaluable divine Verses as such. We pay only for the human effort put in, in making a printed copy of the Qur'aan made conveniently available to us. [For a comprehensive meaning of *ayaat* (translated here as Verses/signs), see notes 2:150 & 2:151 of these Studies.]

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٣﴾

42. Walaṭ talbisoo alḥaqqā bialbatili watakumoo alḥaqqā waantum taAlamoona

42. And confound not the truth with the falsehood and thus knowingly conceal the truth!

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

43. Waaqeemoo alssalata waatoo alzzakata wairkaAAoo maAAa alrrakiAAeena

43. And say the prayer properly⁴⁵ and give in charity⁴⁶. And bow with those who bow⁴⁷!

45. Please refer [study note 2:4](#).

46. In Qur'aanic Verse 30:39, the charity (*az-zakaat*, in Arabic) is defined as that which is given away to seek just the pleasure or approval of Allah.

47. Bowing – bowing before Allah – forms an essential part of the Islamic prayer. This act symbolises, as nothing else does, complete and utter submission to Allah's will and command! In asking the Children of Israel to bow with those who bow, Allah is inviting them to join the Muslims in complete submission to their One and Only Lord.

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

44. Ata/muroona alnnasa bialbirri watansawna anfusakum waantum tatloona alkitaba afala taAAqiloona

44. You tell people to be good and you forget your own selves? And you read the Book! Do you not then understand!?

﴿ وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴾

45. WaistaAAeenoo bialssabri waalssalati wa-innaha lakabeeratu illa AAala alkhashiAAeena

45. And seek divine help⁴⁸ with the patience⁴⁹ and the proper prayer⁴⁵! And this indeed is the hard thing except for those who dread -

48. The Arabic *Wastaeenu* has been rendered as 'And seek divine help' in the light of [Verse 1:5](#).

49. 'The patience' that mankind is repeatedly exhorted, in the Qur'aan, to aspire to, along with 'the proper prayer', is that referred to in the exquisitely appropriate anecdote related in Verses 18:65 to 18:82. Please go through that anecdote. It is too long for me to repeat here. Man is wont to get exasperated, as Prophet Moses was in that anecdote, by the apparent inscrutability of the happenings in this world. He should have unshakable faith in Allah and be patient. The inscrutable happenings would turn out to be for the good, in the end.

﴿ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴾

46. Allatheena yathunnoona annahum mulaqoo rabbihim waannahum ilayhi rajiAAoona

46. - Those, who think that they certainly shall meet their Lord and that unto Him they certainly shall return!⁵⁰

Manzil I: 2: Baqarah

50. The addressees of this divine address (Verses 2.40 to 2.46), covered in this section of these Qur'aanic Studies, could as well have been the Muslims of today, besides the Children of Israel! And I have no doubt in my mind that the modern-day Muslims too are the indirect addressees here. The All-knowing Allah knew that, in the future, the bulk of the Muslims would be treading the path of the Children of Israel! That is why, as already noted in note 39 above, the Qur'aan makes frequent references to the Jews.

يَذَّبِقْ إِسْرَءِيلَ أَذْكَرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ ﴿٤٧﴾

47. Ya banee isra-eela othkuroo niAAamatiya allatee anAAamtu AAalaykum waanee faddaltukum AAala alAAalameena

47. O Children of Israel! Remember My Favour which I bestowed upon you. And remember that I gave you preference over the Worlds.^{51 & 52}

51. Glimpses of "My Favour" that Allah spoke of earlier in Verse 40 above, are being mentioned, one by one, from this Verse. The first, mentioned here, is the divine preference given to the Children of Israel, in granting them the divine Favour, over all the worlds. [As for 'worlds' (*aalameen*), please see [note 5](#) under Chapter 1 above]. And as for the reason for that preference, Allah says in Verse 7.137, "...And the fair Word of your Lord was fulfilled upon the Children of Israel because of their patience..." That was the patience they displayed, while suffering at the hands of the despotic Pharaoh and his people. Refer [Verse 49](#) below.

52. And in this recounting of the exemplary patience displayed in the face of terrible torment, there is a hint for the Muslims of today to exercise similar patience in the adverse circumstances the latter find them themselves surrounded with now. The Muslims however, it is sad to note, are resorting to manifest acts of impatience, thus (and otherwise, as well) betraying lack of faith in Allah and His Message! No wonder therefore that they (the Muslims) merit no favour from Allah and end up as the favourite 'whipping boy', for all and sundry, around the world today.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا
يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

48. Waittaqoo yawman la tajzee nafsun AAan nafs shay-an wala yuqbalu minha shafaAAatun wala yu/khatthu minha AAadlun wala hum yunsaroona

48. And fear that Day when none can be of any avail on anything to another, when no intercession will be accepted from anyone nor any ransom taken, and when they will be given no help!⁵³

53. This is a divine statement, made quite categorically. In defiance thereof, however, almost the entire Christendom and the majority of the Muslims cling to their futile fond hopes that Jesus and Muhammad (may peace be upon them both) shall ransom their sinning souls out, with their – the two Messengers' – respective powers(?) of intercession!

وَإِذْ نَجَّيْنَكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُوءُ وُجُوهَكُمْ سُوءَ الْعَذَابِ
يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ
مِّن رَّبِّكُمْ عَظِيمٌ ﴿٥٤﴾

49. Wa-ith najjaynakum min ali firAAawna yasoomoonakum soo-a alAAathabi yuthabbihoona abnaakum wayastahyoona nisaakum wafee thalikum balaon min rabbikum AAathaeemun

49. And there was that time when We delivered you from Pharaoh's people! They were inflicting on you a terrible torment: they were slaughtering your sons and sparing the lives of your womenfolk. And therein was a mighty trial from your Lord!

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ
وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

50. Wa-ith faraqna bikumu albahra faanjaynakum waaghraqna ala firAAawna waantum tanthuroona

50. And the time when We split the sea for you! We then saved you. And We drowned Pharaoh's people. And you had been watching!

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَّيْلَةً ثُمَّ أَتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ
وَأَنْتُمْ ظَالِمُونَ ﴿٥٦﴾

51. Wa-ith waAAadna moosa arbaAAeena laylatan thumma ittakhathumu alAAijla min baAAadihi waantum thalimoona

51. And the time when We gave an appointment to Moses of forty nights! You then took to the calf after he left. And you were indulging in wickedness!

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَتَّكِرُونَ ﴿٥١﴾

52. Thumma AAafawna AAankum min baAAadi thalika laAAaallakum tashkuroona

52. Then, after that, We forgave you that you might express gratefulness!⁵⁴

54. The episode mentioned in Verses 51 and 52 above, is explained in greater details in Verses 7:142 to 7:154. The divine appointment was to give Moses written Tablets containing "admonition and details on everything". For the appointment with Allah, Moses had to go away from his people, the Children of Israel, for forty nights. It was during this period of Moses' absence from them that the Children of Israel took to the abomination of worshipping a calf-like object made from ornaments.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٢﴾

53. Wa-ith atayna moosa alkitaba waalfurqana laAAaallakum tahtadoona

53. ⁵⁵And there was that time when We gave to Moses the Book⁵⁶, and the standard by which to distinguish between right and wrong⁵⁷, so that you might be guided.

55. The Qur'aan continues here from the preceding Verses to reminisce the past history of the Jewish people to them.

56. Verse 3:65 makes it clear that the divine Book Torah was not revealed till after Prophet Abraham. And in Verse 5:46, it is made clear that the divine Book Gospel (*Injeel*) was revealed to Prophet Jesus, and that the Torah was revealed before the time of Jesus. Again, in Verse 5:43 it is mentioned that the Jews have the Torah. These circumstantial evidences from the Qur'aan leave no room for any doubt that the divine Book revealed to Moses was the Torah.

57. The Arabic word used in the original revelation is *al-furqaan*. *Furqaan* is a thing that distinguishes between good and evil, between right and wrong. In Verse 8:29, the Qur'aan tells the believers, "...If you fear Allah, He effects *furqaan* for you..." The word is used in that Verse without the prefix *al*, and the quoted part of the Verse obviously means that Allah enables the believers, who fear Him, to distinguish between good and evil, right and wrong. In this Verse 53, which we are currently studying, as also in Verse 21:48, the word with the prefix *al* is used as a synonym for the Torah. In other words, the Torah is described as a criterion, or a standard, by which to distinguish between good and evil, right and wrong. In Verses 3:4 and 25:1, the Qur'aan is also described as *al-furqaan*.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَنْقُومِ إِلَهُكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ
فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ
فَتَابَ عَلَيْكُمْ ۖ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

54. Wa-ith qala moosa liqawmihi ya qawmi innakum thalamtum anfusakum biittikhathikumu alAAijla fatoonoo ila bari-ikum faoqtuloo anfusakum thalikum khayrun lakum AAinda bari-ikum fataba AAalaykum innahu huwa altawwabu alrraheemu

54. And that time when Moses said to his people, "O my people! You did indeed wrong your own selves by taking to the worship of the calf. So turn in repentance to your Creator and kill those selves⁵⁸ of yours! That will be better for you with your Creator." Allah then accepted your repentance. Truly, He is the One to accept repentance, the One Merciful!

58. The original Arabic word, which I have translated as 'those selves of yours' or as 'your own selves' earlier in the same Verse, is *anfusakum*, literally, 'your souls'. So, when Moses urged his people to kill '*anfusakum*', he did not urge them to kill one another **physically**, as is wrongly depicted in some English translations. He urged them to annihilate their inner tendencies to polytheism. He urged them to change their 'nature'. The use of this very word in Verses 16:72, 30:21 and 42:11 in that sense, corroborates this interpretation. In those Verses, it is pointed out to mankind that Allah has made for them mates *min anfusikum* ('of your nature').

وَإِذْ قُلْتُمْ يَبْشُورَ لَنُؤْمِنَنَّ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ
الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

55. Wa-ith qultum ya moosa lan nu/mina laka hatta nara Allaha jahratan faakhathatkumu alssaAAiqatu waantum tanthuroona

55. And that time when you said, "O Moses! We won't believe you until we see Allah with our own eyes." The thunderbolt then struck you as you were watching!⁵⁹

59. In Verse 7:143, the Qur'aan also speaks of Moses himself individually expressing his desire to his Lord to see Him. But this expression of desire was not the result of any intransigence - it was just his curiosity. Moses became unconscious when he made an attempt to see Him. Allah thus made Moses understand the absurdity of a finite creature like a human being, in the circumstances of his/her earthly existence, attempting to see the Infinite Being! This incongruity is also highlighted in Verse 42:51: "It is not for any human being that Allah would speak to him except ... from behind a veil ... " In Verse 25:21, Allah

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condemns those who ask why they do not see Allah, as being driven by self-conceit and utter arrogance! The Children of Israel were, similarly, driven by their intransigence in what they told Moses as recorded in this Verse under our study presently. It was obviously by way of divine punishment for this intransigence that the thunderbolt struck them!

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

56. Thumma baAAathnagkum min baAAadi mawtikum laAAaallakum tashkuroona

56. We then raised you up after your death⁶⁰, so you might be grateful!

60. Death (*Maut* in Arabic) is the irreversible ending of the present worldly life on this earth, especially so far as human beings are concerned. The Qur'aan corroborates when it says that Allah withholds the souls of those on whom He has passed the decree of death [39:42]. But nothing is impossible for Allah! And to illustrate, the Qur'aan speaks of a person whom Allah caused to die for a hundred years and then raised him up again [2:259]. The Verse under our study presently is another instance wherein Allah raised up the Children of Israel to life, after their death from the thunderbolt that struck them. We do hear of some medical cases in our present times also, when persons, after having been declared clinically dead, regained life.

وَوَهَبْنَا لَكُمْ السَّمَاءَ وَانزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ كُلُوا مِنْ طَيِّبَاتِ
مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

57. Wahaallalna AAalaykumu alghamama waanzalna AAalaykumu almanna waalssalwa kuloo min tayyibati ma razaqnakum wama thalamoona walakin kanoo anfusahum yathlimoona

57. We caused the clouds to provide you with shade. And We sent down the manna and the quail: "Eat of the good, lawful and pure things We have provided for you." They could do no wrong to Us, but they were doing wrong to themselves!⁶¹

61. Down in this same Qur'aanic Chapter, in Verse 61, we are informed as to why the Children of Israel thus gained the displeasure of Allah. They told Moses that they could not endure one kind of food – the manna and the quail, the superior sources of food divinely provided to them. They wanted to have inferior agricultural products like herbs, onions, lentils etc.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ
رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَكُمْ
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

58. Wa-ith qulna odkhuloo hathihi alqaryata fakuloo minha haythu shi/tum raghadan waodkhuloo albabu sujjadan waqooloo hittatun naghfir lakum khatayakum wasanazeedu almuhsineena

58. And the time when We said, "Enter this place and eat and live therein, in ease and affluence, wherever you wish. And enter the gate, prostrating and praying for forgiveness (*hittatun*). We shall forgive you your sins and grant much more, of our mercy, to the good people."

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ
فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ
﴿٥٩﴾

59. Fabaddala allatheena thalamoo qawlan ghayra allathe qeela lahum faanzalna AAala allatheena thalamoo rijzan mina alssama-i bima kanoo yafsuqoona

59. But then the wicked people changed the word to one other than what they were asked to utter! We thereupon sent down upon those wicked people a disgraceful calamity from the sky because they had been transgressing.⁶²

62. In Verses 7:161 and 7:162, the same episode (narrated here in Verses 58 and 59 of this Qur'aanic Chapter presently under our study) is repeated in almost identical words and with no further details. What is of relevance to us now from this episode is that the Almighty Allah expects believers to obey His commands in letter and spirit! The Jews in that episode were punished because of their mischievous change of the word *hittatun* they were ordered to utter. Earlier, our first foreparents, Adam and Eve, were banished from Paradise because they had gone near the tree, although Allah had prohibited them from doing so! Likewise, in our present-day world, Muslims are facing ignominious situations all over the world because of their negligence of, disregard for and/or open disobedience to the divine commands in the Qur'aan!

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ
مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا
مِنْ رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

60. Wa-ithi istasqa moosa liqawmihi faqulna idrib biAAasaka alhajara fainfajarat minhu ithnata AAashrata AAaynan qad AAalima kullu onasin mashrabahum kuloo waishraboo min rizqi Allahi wala taAAathaw fee al-ardi mufsideena

60. And when Moses asked for water for his people, We said, "Strike the stone with your stick." Sprang forth there from, then, twelve⁶³ springs. Everyone knew one's own place for water. "Eat and drink of that which Allah has provided and do not act wickedly⁶⁴ on the earth spreading corruption."

63. In Verse 7:160 we are informed that Moses' people were divided into twelve tribes. The twelve springs of water were obviously for those twelve tribes, one for every tribe.

64. This divine command was ostensibly addressed to Moses' people here, but it is a universal command for all mankind. Man is generally not content with what Allah has provided for him. He is ever greedy for more! As Allah says, "You are obsessed with the greed to have more and more, until you are lowered into the graves." [Q: 102:1 & 2] So obsessed is he that he tries to get more by hook or by crook. Means no longer matter to him. If he does not get it fast by fair means, he has no compunction in resorting to foul means. He loses patience. He loses faith in his Creator. Thus is wickedness and corruption spread on earth. It may well be noted here in this context that what Allah has provided for us is what we get by fair means!

وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نُّصِيرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ
لَنَا مِمَّا تُثْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا
قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبِطُوا مِصْرًا
فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَآءُوا بِعَصَابِ
مِّنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيَّيْنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

61. Wa-ith qultum ya moosa lan nasbira AAala taAAamin wahidin faodAAu lana rabbaka yukhrij lana mimma tunbitu al-ardu min baqliha waqiththa-ihā wafoomiha waAAadasihā wabaasaliha qala atastabdiloonallahee huwa adna biallahee huwa khayrun ihbitoo misran fa-inna lakum ma saaltum waduribat AAalayhimu althhillatu waalmaskanatu wabao bighadabin mina Allahi thalika bi-annahum kanoo yakfuroona bi-ayati Allahi wayaqtuloona alnnabiyyeena bighayri alhaqqi thalika bima AAasaw wakanoo yaAAatadoona

61. And when you said, "O Moses! We cannot indeed endure but one kind of food. So invoke your Lord on our behalf to bring forth for us agricultural products like herbs, cucumbers, garlic, lentils and onions." He said, "Would you change what is better for what is worse? Go you down to a town! You will certainly get there what you want!" And they were hit by the ignominy and the poverty, and they incurred Allah's wrath. That was because they were suppressing Allah's signs/Verses and they were killing the Prophets wrongfully. That was because they disobeyed and they were crossing the limits.^{65 & 66}

65. Living ignominiously in this very world could well be the lot of those who exceed Allah-set limits in their disobedience of divine commands. It was the lot of the Jews for the same crime in the pre-Qur'aanic times, as this Verse under our study presently informs us. For the same crime besides, Verse 5:78 informs us, they incurred the curse of Prophets David and Jesus. Verse 3:112, read with Verse 3:110, informs us further that the said crime could bring about the same fate (of living ignominiously in this very world) on *ahl-ul-kitaab* (people of the Book). Muslims of the present-day world, being one of the peoples of the Book, are afflicted with the same fate, for the same crime – the crime of persistent disobedience of Qur'aanic commands!

66. Living ignominiously, yes – but still living! There's a ray of hope therein, nevertheless, from the Merciful Lord! It is as though He is warning us – through the ignominy we Muslims are facing – to mend our ways! To revert to obedience of His commands, in letter and in spirit, before it is too late! Before we are finally lowered into our graves! [For a comprehensive meaning of *aayaat* (translated here as signs/Verses), please see Chapter Notes 150 & 151 of these Studies.]

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مَنْ
ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧﴾

62. Inna allatheena amanoo waallatheena hadoo waalInnasabi-eena man amana biAllahi waalyawmi al-akhiri waAAamila salihan falahum ajruhum AAinda rabbihim wala khawfun AAalayhim wala hum yahzanoona

62. Indeed, those who believe and those who are Jews, the Christians and the *Saabeeen*⁶⁷ – whosoever believed in Allah and in the Last Day, and acted righteously⁶⁸ – for them then, of course, is their reward with their Lord. And fear shall overpower them not; nor shall they grieve!⁶⁹

67. In two other Verses of the Qur'aan namely, 5:69 and 22:17, are these people (the *Saabeeen* or the *Saabioon*) mentioned. While Verse 5:69 is almost a replica of Verse 2:62 we are presently studying, Verse 22:17 informs us that on the Day of Resurrection, Allah will judge between all the groups of people mentioned here (in Verse 2:62) along with the polytheists. That is all! So while we find plenty of information about the Jews and the Christians elsewhere in the Qur'aan, there isn't much therein as regards the *Saabeeen*. Obviously, our Lord did not consider it necessary to give us more information about

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them. As the Qur'aan says, "... And they will not encompass anything of His knowledge except that which He wills. ..." [2:255].

68. In Verse 8:29, the Qur'aan informs the believers that Allah creates for them the *furqaan*, the ability to distinguish between right and wrong, if they are pious! Even a thief, when he steals, knows in his heart of hearts that he is doing something wrong! But he suppresses this call of his conscience. And with its repeated suppressions, his conscience so to say dies much before his physical death! A pious, Allah-fearing man, on the other hand, does not suppress his conscience - his *furqaan*! The Qur'aan guides us further in this regard by explaining, in Verses 2:44, 2:177 and 2:189, what *Al-Birr* (good, righteous conduct or behaviour) ought to be!

69. From Adam to Muhammad (peace be upon them all), all the Prophets have preached but one Religion - the Religion of Islam! And the fundamentals of this Religion have always been: belief in Allah, belief in the Hereafter and performance of righteous deeds. So no eyebrows need be raised when this Verse 2:62 informs us that even the Jews and the Christians shall attain to salvation if they only satisfied the three conditions mentioned. And no dichotomy be sought between this Verse here and Verse 3:85, wherein Allah informs us that no religion other than Islam shall be accepted! The moot question that now arises is whether the present-day Christians and the present-day Jews - with all their notions about Trinity, and about each being the chosen people of God with guaranteed divine visas to Paradise, and with their outright rejection of Muhammad and of the Qur'aan as the last Prophet and the last divine Testament - do thus satisfy the three fundamental conditions to be entitled to Salvation. And the moot question also is whether the present-day Muslims - with their neglect and ignorance of, and therefore with their fundamental deviations from, divine commands laid down in the Qur'aan - do thus satisfy the three fundamental conditions to be entitled to Salvation.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٣﴾

63. Wa-ith akhathna meethaqaikum warafaAna fawqakumu altoora khuthoo ma ataynakum biquwwatin waothkuroo ma feehi laAAaallakum tattaqoona

63. And that time when We took your pledge and raised the Mountain over you! ⁷⁰ "Hold on to what We have given you steadfastly! And do repeatedly refer to and remember its contents in order that you become pious!"⁷¹

70. We get further explanation on this episode, in the history of the Children of Israel, in Verse 7:171. The mountain was so raised over them (i.e. Moses' people) that they thought it was about to fall on them. Allah thus used even coercion to make the recalcitrant Jews abide by the Book of Allah given to Moses. HE does that even now to the so-called Muslims to make them abide by the Qur'aan. HE coerces them by involving them in some or the other calamity or ignominy every now and then. And we are very much the witnesses thereto! But alas! The Muslims of today generally are as recalcitrant as the Jews had been during Moses' time.

71. This divine command was ostensibly given to the Jews. But it is as if Allah is telling the Muslims of today: 'Hold on to the Qur'aan steadfastly! And do repeatedly refer to and remember its contents in order that you become pious!' Are there any amongst us, listening to the divine Whisper, my fellow Muslims?

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ
مِّنَ الْخَاسِرِينَ ﴿١٤﴾

64. Thumma tawallaytum min baAAdi thalika falawla fadlu Allahi AAalaykum warahmatuhu lakuntum mina alkhasureena

64. You then turned away, thereafter! Had it not been for Allah's Grace upon you and His Mercy, you would certainly have been among the doomed! ⁷²

72. This divine statement too is ostensibly addressed to the Jews, but it is no less applicable to the Muslims of today!

وَلَقَدْ عَلِمْتُمُ الَّذِينَ آَعْتَدُوا مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا
قِرَدَةً خَاسِيْنَ ﴿١٥﴾

65. Walaqad AAalimtumun allatheena iAAatadaw minkum fee alssabti faqulna lahum koonoo qiradatan khasi-eena

65. And you did indeed know those of you who committed transgression on Sabbath⁷³. So We told them, "Be you monkeys, despised!"

73. The dictionary informs us that Sabbath is the religious day of rest kept by Christians on Sunday and by Jews on Saturday. The Qur'aan informs us, in Verse 4:154, that the Jews were specifically commanded not to transgress the strict observance of their Sabbath. That is, they were asked to take an obligatory rest from usual pursuits for earning worldly wealth. In Verse 7:163, the Qur'aan further informs us how a township of Jewish fishermen were put to a test, by making the fish in the sea more easily available, for catching, on the day they observed Sabbath, than on other days! The fishermen failed in the trial and committed transgression. It is this transgression that is alluded to here.

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٦﴾

66. FajaAAalnaha nakalan lima bayna yadayha wama khalfaha wamawAAaitatan lilmuttaqeena

66. We set it then as an exemplary punishment for those present at that time and for those who lived thereafter.⁷⁴ And We made it a lesson for the pious!^{75 & 76}

74. We have seen earlier, in [Verse 63](#) of this Chapter, that Allah raised the Mountain over Moses' people to coerce them into abiding by the Book of Allah given to Moses. Here is another method adopted by Allah to coerce the recalcitrant Jews. The punishment meted out to the fishermen breaking the Sabbath Law was made an example of, to warn off the other Jews against breaking any divine commandment.

75. During the pre-historic times before the advent of the Last Prophet (peace and Allah's blessings be upon him), Allah sent direct signs for the people to recognise prophets sent to them. HE also gave direct signs to warn them against disobedience of divine Law. This is what we learn from various anecdotes mentioned in the Qur'aan. The direct signs were given obviously to compensate those people for the lack of means to acquisition of knowledge that Mankind now enjoys. We cannot but marvel at the tremendous divine sense of justice in this! So we do not witness those direct divine signs now. But we do witness indirect signs of warnings. Like the ignominious state of Muslims all over the world at present. It's a divine sign warning us against our neglect and disobedience of the divine commands contained in the Qur'aan (see also study note 70 above). And in the Qur'aan itself, the caring hand of our Caretaker can be seen, as here in this Verse, asking the pious to take a lesson from past history.

76. The pious amongst the present-day Muslims do have to take a lesson from this episode in Jewish history. For, the Qur'aan too prescribes abstaining from our worldly affairs for a short period on Fridays. In Verses 62:9 and 62:10, Allah commands the Believers to leave off business from the time the *Muazzin* gives the call for the Friday noon prayers till the end of the prayers. If we flout this command, Allah may not now turn us into apes, but our *aakhirah* is bound to be ruined! And, despised like apes we already are; we may further be despised in this very world!

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا
هُزُؤًا قَالِ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٧٧﴾

67. Wa-ith qala moosa liqawmihi inna Allaha ya/murukum an tathbahoo baqaratan qaloo atattakhihuna huzuwan qala aAAaoothu biAllahi an akoona mina aljahileena

67. ⁷⁷And that time when Moses told his people, "Allah does command you to sacrifice a cow⁷⁸!" They said, "Are you teasing us?" He said, "I seek refuge with Allah from being among the ignorant!"^{79 & 80}

77. The Qur'aan here continues with reminiscences from the past history of the Jews.

78. It is the mention here of the word 'cow' that this Qur'aanic Chapter (*Surah*) gets its title from. An in-depth study of Verses 2:67 to 2:71 reveals that the title is not just a random pick-up of a word mentioned in the *Surah*. The title epitomizes a matter of deeper significance. It symbolises a human trait highlighted in the episode described in these five Verses. A trait, which has often landed mankind in trouble *vis-a-vis* its Creator!

79. From these very initial words of the episode here, it is apparent that his people were not taking Moses – their Prophet – seriously! Their Prophet, who had come to Pharaoh, their erstwhile oppressive ruler in Egypt, with clear signs of his

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Prophethood! Their Prophet, who had rescued them, with Allah's help, from that ruler's torments! When this man – whom they thus very well knew as the Prophet of Allah – informs them of the command from Allah, they thought he was just jesting!!

80. It is such casual approach to commands divine, that Allah abhors! HE expects His express orders to be obeyed unquestioningly, in letter and in spirit! Remember how Adam had to lose Paradise for disobeying Allah's order not to go near a particular tree. This propensity to blatant disobedience is innate to human nature. Observe a child deliberately disobeying any elder's order to him unless the child is made aware that he would be definitely punished if he disobeys. This innate nature is evident in the Muslims of today who casually treat Allah's express order to them to leave off business the moment they hear the call to Friday prayers! (See note 76 above.) There are many who completely ignore the call to prayer and continue with their businesses. And there are many who delay their departure for the Masjid till it is time for the actual congregational prayer to start! Compare this casual approach to a divine order, with the immediate compliance to the bugle sounded for soldiers in a military camp to come out to the ground for the early morning parade! No soldier can dare disobey the bugle call for fear of being immediately punished by the Corporal!

قَالُوا أَذُعْ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَتْ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ
لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

68. Qaloo odAAu lanā rabbaka yubayyin lanā mā hiya qala innahu yaqoolu innahā baqaratun lā faridun walā bikrun AAawānun bayna thalika faifAAaloo mā tu/maroonā

68. They said, "Invoke your Lord for us to make clear to us what she is to be like." Said he, "HE does say that the cow should be neither old, nor young, but of an age in between. Now carry out what you have been commanded to do!"⁸¹

81. There is a hint here of divine displeasure at Moses' people asking for details of the cow to be sacrificed.

قَالُوا أَذُعْ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَتْ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ
فَاتَّقِ لَوْنَهَا تَسْرُ النَّظِيرِينَ ﴿٦٩﴾

69. Qaloo odAAu lanā rabbaka yubayyin lanā mā lawnuha qala innahu yaqoolu innahā baqaratun safrao faqiAAun lawnuha tasurru alnnathireena

69. They said, "Invoke, for us, your Lord to make clear to us of what colour she is to be!" He said, "HE does say that the cow should be yellow – bright in colour, pleasing to the beholders."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا
إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

70. Qaloo odAAu lana rabbaka yubayyin lana ma hiya inna albaqara tashabaha AAalayna wa-inna in shaa Allahu lamuhtadoona

70. They said, "Invoke, for us, your Lord to make clear to us what she is to be like; for, all cows look alike to us! And now, Allah willing, we shall indeed be guided!"

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ
لَا شَيْءَ فِيهَا قَالُوا أَلَمْ نَجْعَلِ بِالْحَقِّ فَدَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

71. Qala innahu yaqoolu innaha baqaratun la thaloolun tutheeru al-arda wala tasqee alhartha musallamatun la shiyata feeha qaloo al-ana ji/ta bialhaqqi fathabahooha wama kadoo yafAAaloona

71. He said, "HE does say that the cow should be one that is not trained to till the earth or water the field. It should be sound in body, with no scar or blemish in her." They said, "You have now come with the Truth!" They sacrificed her then; and they were not keen on doing it!

82 to 84

82. And here's confirmation of the divine displeasure! The Jews, as usual, loathed carrying out the divine command. It was this loathing or reluctance that had prompted them to seek clarifications about the cow to be sacrificed. Their inquisitiveness only helped in making the divine command more complicated, and difficult to implement. Had they been content with the initial order given in Verse 67, they could have sacrificed any cow easily available to them. The choice was very wide, and therefore the command, easy to implement. But their persistent inquisitiveness narrowed the choice, and thus made the command more difficult to implement.

83. I would like to invite attention in this context to Qur'aanic Verses 5:101 and 5:102. The believers are forbidden therein from being more inquisitive about things revealed in the Qur'aan, which, if further clarified, might cause hardship to them. The believers are further informed that people who lived earlier had come to suppressing the Truth, because of such inquisitiveness. The reference there is obviously to this persistent questioning of the Jews regarding the cow to be sacrificed!

84. And we Muslims of the present day, faithfully follow the Jews in almost every wrong thing they did! We are not content with the perfect divine Islamic law enunciated to us, in sufficient details, in the perfect, incorruptible and clear Verses of the

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Qur'aan! We seek further explanations for and interpretations of those perfect Verses elsewhere! Some of our religious leaders tell us that we cannot claim to know Islam perfectly unless we make ourselves conversant with thousands and thousands of *ahaadeeth*, besides the Qur'aan! (Please also go through study notes 96 to 98 below, in this context.) We have thus rendered our perfect, easy and simple Religion, difficult and complicated. No wonder therefore that the Muslims, today, have come to suppress the Truth, as did the other people mentioned in Verse 5:102!

وَإِذْ قَتَلْتُمْ نَفْسًا فَآذَرْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا
كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

72. Wa-ith qatalum nafsan faiddara/tum feeha waAllahu mukhrijun makuntum taktumoonah

72. ⁸⁵And when you killed a person! You then quarrelled therein. And Allah is the One Who would bring out what you were hiding.

85. This is in continuation of reminiscences from the past history of the Jews.

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

73. Faqulna idriboohu bibaAAadiha kathalika yuhyee Allahu almawta wayureekum ayatihi laAAaallakum taAAaqiloona

73. So We asked them to raise him up⁸⁶ from something thereof^{87 to 89}. Thus does Allah give life to the dead^{90 & 91}, and show you His signs so that you may understand⁹².

86. Among the various meanings in which the Arabic root word *zaraba* is used in the Qur'aan, one is 'to set up' or 'to raise'. It is in this meaning that this word, with its grammatical variation, is used in Verse 57:13. It is used therein to connote 'setting up' or 'raising' a wall between the believers and the hypocrites, in the Hereafter. And the pronoun *hu* obviously refers to the murdered person mentioned in the preceding Verse 2:72. Since the pronoun is masculine, it is obvious that the murdered person was a man. And in the context of the reference made to Allah giving life to the dead, further down in this very Verse (2:73), it is obvious that the killed man was brought to life again to disclose to the people as to who had killed him.

87. Here, the pronoun used is the feminine *ha*. This has led some of the commentators of the Qur'aan to link it to the slaughtered cow referred to in Verse 2:71. But this linkage is unwarranted. For, in the immediately preceding Verse 2:72,

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mention is made of a murdered man, and his dead body (the Arabic word for which is feminine in gender) is already referred to therein as *ha*. We should remember that the All-knowing Allah could make no mistakes!

88. The fact, that His choice of words is perfect, is well illustrated in the use of the masculine pronoun *hu* just before, in this very Verse 2:73. Had the Jews been told to hit or strike at the dead body of the murdered man, the pronoun used would have been *ha* and not *hu*. The use of *hu* there conclusively proves that the Jews were told to raise a living man, and not to strike at a dead body.

89. So, the Jews were asked to raise the murdered man to life from or with something or some part of the dead body. It needs no mentioning that in this act of raising the living from the dead, Allah was the sole Architect and the people were just the instruments! Just like: a man and a woman are merely the instruments with which Allah brings a new human being into this world.

90. And in this divine statement lies the divine confirmation of the conclusions drawn in the foregoing notes! The reference here, obviously, is mainly to the Resurrection of mankind in the Hereafter. Allah says that He thus gives life to the dead. That is, just as He had given life to the murdered man (of the episode narrated in these two Verses) from some part or remnant of his dead body. Allah has thus disclosed to us that on the Resurrection Day, He will give life to every human that ever lived on this earth and died, from any remnant of that human. And the good earth contains distinctive remnants aplenty of every such individual! A tiny bit of a bone, a tooth, or even hair from any dead person, mixed with the earth, serves as a good enough remnant for the Almighty Allah to resurrect that person from!

91. Modern knowledge has enabled us to have an insight into these wonderfully meaningful divine Verses. Any bit of a remnant from the dead person contains microcells. And every such cell contains a DNA map distinctive to that person! So even a man now can come to know, by conducting a proper DNA test, as to which person that remnant belongs to. So we can now understand how the Almighty Creator can have no problems at all in distinguishing the remnants, one from another.

92. In the pre-historic age – the setting for this episode described here in these two Verses under our study – the extent of human knowledge was limited. The All-knowing Allah had compensated the people living then with seemingly miraculous signs to make them understand the Reality of, inter alia, the Hereafter. The seemingly miraculous bringing of a murdered person back to life in the episode, described here in these two Verses, was one such sign. But now, with the considerable advance in human knowledge, the divine signs about the Reality are implanted in that advanced knowledge itself. A few years back, with such knowledge, man succeeded, for the first time, in making a surrogate mother sheep give birth to a lamb that was genetically identical – a clone – to another sheep! The lamb was made to be conceived in the surrogate mother's womb asexually by implanting the nucleus of a cell taken from the body of the other sheep into an unfertilised egg of the mother sheep! This human effort of course involved a very complicated and uncertain procedure, the success rate of which is said to be very, very low! But it did give the unmistakable sign that the Resurrection is a distinct possibility!

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ
مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ
الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ



74. Thumma qasat quloobukum min baAAdi thalika fahiya kaal^hhijarati aw ashaddu qaswatan wa-inna mina al^hhijarati lama yatafajjaru minhu al-anharu wa-inna minha lama yashshaqqaqu fayakhruju minhu almao wa-inna minha lama yahbiu min khashyati Allahi wama Allahu bighafilin AAamma taAAamaloona

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74. Then, thereafter⁹³, your minds became as hard as stones or harder still! And, indeed, through some of the stones, do the rivers flow. And some, indeed, break; and the water springs out there from. And some stones, indeed, fall down for fear of Allah.⁹⁴ And Allah is not unaware of what you do!

93. After, that is, the numerous favours – recounted in the foregoing Verses of this Qur'aanic Chapter - Allah had bestowed upon the Children of Israel.

94. Despite the divine favours bestowed upon them, the Children of Israel remained adamant and unyielding; they wouldn't yield to the pleas of their Prophets to submit themselves completely to the will of Allah and to abide by every command of His. Their unyielding nature is compared to the hardness of the stones. Even the stones do submissively obey the laws of Nature, or, in other words, the divine laws. Loosened stones at top of the mountains roll down the slopes in obedience to the divine force of gravitation. The same divine force compels other stones to make way, through them, for streams of water gushing down from melting snow. The divine law, by which water seeks its own level, forces stones embedded deep down in the earth to break and allow spring water to come up through them. Thus do even hard stones obey divine commands of Nature; but the recalcitrant Children of Israel wouldn't obey the divine commands given to them! And the moot question that arises in my mind is whether the Muslims of today are any better than the Jews. The Muslims too, generally, do openly disobey the divine commands given to them through the Qur'aan! And Allah is not unaware of what we do!!

﴿ أَفَتَتَّبِعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوا وَهُمْ يَعْلَمُونَ ﴾

75. AfataṭṭamaAAoona an yu/minoo lakum waqad kana fareequn minhum yasmaAAoona kalama Allaḥi thumma yuharrifoonahu min baAAadi ma AAaqaalooahu wahum yaAlamoona

75. Are you confident then that they will believe now, for your sake!?⁹⁵ And a section of them had already been listening to Allah's Word; and then, after understanding it, they had perverted what they had understood - knowingly!^{96 to 98}

95. Allah thus hints at the unlikelihood of the Jews, generally, ever accepting Islam.

96. Here's yet another wrong that the Jews committed, and the Muslims have been faithfully following them in committing the same sort of wrong! Unlike the Torah, however, the Qur'aan cannot be changed; the preservation of the latter is divinely guaranteed [Q: 15:9]. Even so, a section of the Muslims, claiming to be learned in religious matters, are found perverting the simple, easy and clear meanings of some of the Words of Allah! Take, for example, [Verse 2:2](#) which we have already studied. The Qur'aan unambiguously and categorically tells us therein that the pious (*muttaqi*) would certainly get guidance from the divine Book. It prescribes no other condition to enable mankind to get the guidance. A pious, Allah-fearing man will of course take all necessary steps to enable him to understand the original Qur'aanic text in Arabic. He doesn't need this to be specifically told to him.

97. But our self-proclaimed religious leaders think otherwise. They think (*nauzubillah*) they are wiser than Allah! They say it is not enough to be a *muttaqi*. They impose additional conditions: one should be a qualified *Aalim*, well Versed in Arabic as a language, well conversant with thousands and thousands of *ahaadeeth* and well read in the numerous works of the *fuqha*!

98. They (the religious leaders) have thus unwarrantedly rendered the understanding of the universal divine Message for the entire mankind, as the prerogative of the privileged few like themselves!

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَى
بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ
عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

76. Wa-itha laqoo allatheena amanoo qaloo amanna wa-itha khala baAAduhum ila baAAadin qaloo atuhaddithoonahum bima fataha Allahu AAalaykum liyuhajjookum bihi AAinda rabbikum afala taAAqiloona

76. And when they⁹⁹ meet those who believe, they say, "We do believe."¹⁰⁰ And when they are alone, one with another, they say, "Do you tell them what Allah has opened to you, to enable them to quarrel with you therewith, before your Lord? Have you no sense?"¹⁰¹

99. This is in continuation of the Jewish history. 'They' here therefore connotes 'the Jews'.

100. Exactly the same clause in Arabic has been used in Verse 2:14, as we have already seen in these Studies. There, the hypocrites in general are referred to; and here, the hypocrites from among the Jews!

101. Verse 2:14 informs us that the hypocrites' declaration of faith was only a mockery. Here, in Verse 2:76, we get the further information that the Jews were worried about the hypocrites from among them divulging things divinely revealed – exclusively for them, as they thought – in the Torah, to the believers! Later, in Verse 3:119, we are informed of the acute state of ill will and anger that raged in the hypocrites' minds against the believers, despite their (the hypocrites') outward show of belief!

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

77. Awa la yaAAalamoona anna Allaha yaAAalamu ma yusirroona wama yuAAlinoona

77. Do they not know that Allah is well aware of what they conceal and what they declare?

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

78. And among them are illiterates who know nothing of the Book - they know nothing but their own desires/fancies. And they do not but guess!^{102 & 103}

102. Even at the risk of sounding repetitive, I wish to reiterate the fact that the All-knowing Allah hasn't given us these glimpses of Jewish history just to remember these for answering questions in a written test. HE knew beforehand that a substantial majority of those who profess to follow the Qur'aan, would in fact be following the footsteps of the Jews, in their behaviour and attitude towards divine Guidance! HE has given these glimpses at some length, and even sometimes repeatedly, to warn us against following those faulty footsteps.

103. The illiteracy among the professed followers of the Qur'aan, now, may not be as high as among the Jews at the time of the revelation of the Qur'aan. But we have a sort of neo-illiterates now! These neo-illiterates do know how to read the Qur'aan, and do read it, in original Arabic, but they do not know – nor do they deem it necessary to know – what the Arabic text means!! These neo-illiterates, like the illiterate Jews before them, know nothing of the Book; they do but know their own false desires, and they do not but guess!!

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ
عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

79. Fawaylun lilla^htheena yaktuboona alkitaba bi-aydeehim thumma yaqooloona ^hatha min AAindi Allahi liyashtaroo bihi thamanan qaleelan fawaylun lahum mimma^a katabat aydeehim wawaylun lahum mimma^a yaksiboona

79. Woe then¹⁰⁴ unto those who write the book with their own hands, but claim it to be from Allah so as to trade it for a little gain! Woe then unto them for what their hands wrote, and woe unto them for what they earn.¹⁰⁵

104. There is obvious connection here to the earlier [Verse 77](#) wherein people are reminded that Allah knows all that they reveal and all that they conceal. This 79th Verse has relevance too to the immediately preceding [Verse 78](#), the unlettered people spoken of wherein could easily be led astray by man-written books falsely publicised as divine.

105. The divine condemnation contained in this Verse should not be misconstrued – as some people seem to do – as condemnation of all those who write books on religious topics and market them for a price. What is condemned here is knowingly passing off of a personal opinion or view falsely as a divine edict, without adequate evidence therefor from a truly and purely divine source, uncontaminated by human interpolations. The Qur'aan is the only such source available to us now! It is the only source, moreover, enjoying divine guarantee of protection [Q: 15:9].

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ
عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

80. Waqaloo lan tamassana alnnaru illa ayyaman maAAadoodatan qul attakhathum AAinda Allahi AAahdan falan yukhlifa Allahu AAahdahu am taqooloona AAala Allahi ma la taAlamoona

80. And they say, "The Fire shall not touch us, but for a few days." Say, "Have you taken from Allah a pledge, which He would not breach? Or is it that you say of Allah what you know not?!"¹⁰⁶

106. It may be remembered that this is a continuation of a narrative about the Jews. And it was the Jews who were the original authors of the arrogant statement that the Fire would not touch them, but for a few days if at all! But now, the Jews are not alone in this arrogance! The Christians are sure that, whatever be their sins, their belief in the divinity of Jesus (peace be upon him) will fetch them the passport to Paradise. And the Muslims! Well, most of them are sure that, whatever be their sins, Muhammad (peace be upon him) will intercede on their behalf to get them into Paradise.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِئَتُهُ فَأُولَٰئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

81. Balā man kasaba sayyi-atan waahatat bihi khaṭee-atuhu faola-ika aṣ-habu alnnari hum feeḥa khalidoona

81. Yes, indeed, whosoever earns evil, and his wrong has engulfed him, he would be among dwellers of the Fire, therein to abide!

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿٨٢﴾

82. Waallatheena amanoo waAAamiloo alssalihati ola-ika aṣ-habu aljannati hum feeḥa khalidoona

82. And those who believe and do righteous deeds! Those shall be the dwellers of Paradise, therein to abide!¹⁰⁷

107. In Verse 81, Allah categorically denies the arrogant claim – be it from the Jews, the Christians, the nominal Muslims or any other community – made in Verse 80. HE lays down the criteria, in Verses 81 and 82, for anyone to be welcomed into Paradise, or to be thrown into Hell-fire!

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ
حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ
وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

83. Wa-ith akhathna meethaqa banee isra-eela la taAAbudoona illa Allaha wabialwalidayni ihsanan wathhee alqurba waalyatama waalmasakeeni waqooloo lilnnasi husnan waaqee moo alssalata waatoo alzzakata thumma tawallaytum illa qaleelan minkum waantum muAAridoon

83. And when We made a covenant with Children of Israel that they shall not worship anyone but Allah and shall be good to parents, near ones, the orphans and the poor, that they shall speak to the people nicely, establish proper prayer^{108 & 109} and give the *Zakaat*¹¹⁰! You then – except for a few of you – went back on your promises. And you are people wont to slide back to bad habits!

108. Please see [Chapter Note 4](#) in this context. We have seen there, in Qur'aanic light, what establishing the Prayer would mean. Besides the Verses quoted in that Note, other Qur'aanic Verses command us to be devout (2:238), humble (23:2) and constant (70:23) in our prayers. We are instructed to offer our prayers at fixed times (4:103) and to be neither too loud nor muted while saying the prayers (17:110). Allah categorically tells us to establish the Prayer solely for His remembrance (20:14). HE asks us to guard our prayers (2:238, 23:9) obviously against satanic deviations from these divine instructions and commands, and against saying the prayers in divinely abhorred manners described in Verses 4:142, 8:35 and 9:54.

109. Although the divine instructions mentioned in the foregoing Note, for proper conduct of prayers, are from the Qur'aan, the instructions in the Torah, for Children of Israel, ought to be essentially similar as both the Books are by the same Author. And the later divine Book confirms the earlier.

110. In Verse 30:39, the Qur'aan defines *Zakaat* as anything given away, seeking only Allah's pleasure.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ
دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾

84. Wa-ith akhathna meethaqakum la tasfikoona dimaakum wala tukhrijoona anfasakum min diyarikum thumma aqrartum waantum tashhadoona

84. And when We made a covenant with you that you shall not shed your blood and shall not drive your own people out of your homes! You then affirmed. And you did bear witness!

ثُمَّ أَذْنَمْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ
تُظَاهِرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أُسْرَى تَفْدُوهُمْ
وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ
بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ
عَمَّا تَعْمَلُونَ ﴿٨٥﴾

85. Thumma antum haola-i taqtuloona anfasakum watukhrijoona fareeqan minkum min diyarihim ta^haharoona AAalayhim bial-ithmi waalAAudwani wa-in ya/tookum osara tufaddoohum wahuwa muharramun AAalaykum ikhrajuhum afatu/minoona bibaAAadi alkitabi watakfuroona bibaAAadin fama jazao man yafAAalu thalika minkum illa khizyun fee alhayati alddunya wayawma alqiyamati yuraddoona ila ashaddi alAAathabi wama Allahu bighafilin AAamma taAamaloona

85. Yet, it is you who kill your own people and drive a section from among you out of their homes, aiding and abetting in sin and hostility against them. And if they come to you as captives, you ransom them, and it is, in the first place, unlawful for you to drive them out! Do you then believe in part of the Scripture while you suppress another part thereof? Recompense to whoever does so amongst you, is nothing but ignominy in this world. And on Resurrection Day, they will be condemned to intense torment. And Allah is not unaware of what they do¹¹¹ & 112.

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111. Here's another indirect divine warning for us Muslims, the nominal followers of the Qur'aan! We swear by the Qur'aan, as the Jews swear by the Torah. And like the Jews' suppressing parts of the Torah, we do ignore and blatantly act, knowingly or unknowingly, against divine commands in the Qur'aan. There are examples galore; but, here, I would like to throw light on just one - a glaring one.

112. In Verse 17.110, as pointed out in note 108 above, Allah Ta'ala instructs us not to be too loud in our prayers. But here, in my part of the world, I do often hear Masaajid loudspeakers broadcasting even the prayers, besides the *Azaan*! Not only are the non-Muslims around disturbed by this, but it disturbs even the Muslims praying in nearby Masjid. This apart, what is more disturbing, inscrutable and universal is the blatant disobedience of the other part of the divine edict. This other part ordains that the prayers should neither be muted nor of too low and feeble sound. Even so, it's a great mystery as to why we say parts of our prayers, like those of *Zuhr* and *Asr*, in absolute silence! No wonder then, that ignominy has hit us – and hit us badly, all around the world.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ
عَنَّهُمُ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

86. Ola-ika allatheena ishtarawoo alhayata alldunya bial-akhirati fala yukhaffu AAanhumu alAAathabu wala hum yunsaroon

86. Those are the people who have purchased the life of this world for the Hereafter! So then the severity of the punishment shall not be lessened for them; nor shall they be helped.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنۢ بَعْدِهِ بِالرُّسُلِ ۚ وَءَاتَيْنَا عِيسَى
ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا
تَهْوَىٰ أَنفُسُكُمْ أَسْتَكْبَرْتُمْ ۖ فَفَرِقْنَا فَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

87. Walaqad atayna moosa alkitaba waqaffayna min baAAadihi bialrrusuli waatayna AAeesa ibna maryama albayyinati waayyadnahu biroohi alqudusi afakullama jaakum rasoolum bima la tahwa anfusukumu istakbartum fafareeqan kaththabtum wafareeqan taqtuloona

87. And We did give Moses the Book; and, after him, We caused a succession of Messengers to follow him in his track. And We gave Jesus, son of Mary, clear signs and fortified him with the Holy Spirit¹¹³⁻¹¹⁶. Didn't you become arrogant and behave haughtily whenever a Messenger came to you with what wasn't in accord with your carnal desires? You then accused some of being false; and some, you killed!

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113. In Verses 2:253 and 5:110 too, it is similarly stated that Jesus was fortified with the Holy Spirit. And in Verse 16:102, it is stated that the Holy Spirit (*Roohul Qudus*) brought the Qur'aan down from the Lord in Truth. In Verses 26:192-194, the Trustworthy Spirit (*Roohul Ameen*) is stated to have brought the Qur'aan down upon Prophet Muhammad's mind/consciousness. In Verse 58:22, it is stated that the Believers too are fortified with the Spirit (*Rooh*) from Him.

114. In Verses 59:23 and 62:1, one of Allah's attributes mentioned is *Qudus* (Holy). Besides, the Qur'aan states: (i) when Allah fashioned Adam from clay, He breathed into it His Spirit (15:29 & 38:71-72), (ii) when He fashioned Adam's progeny from 'contemptible water', He breathed into it from His Spirit (32:9), (iii) "We sent to her (Mary) Our Spirit", who appeared before her as a real man (19:17), whereafter, miraculously, without the agency of a man, Mary gave birth to Jesus, who was Allah's Word and a Spirit from Him (4:171), (iv) the Angels and the Spirit ascend to Him in a period of time, the measure whereof is fifty thousand years (70:4); and they (the Spirit and the Angels) would stand in attention, in rows, on the Resurrections Day (78:38), (v) the Spirit is one of Allah's Commands, and mankind has been given but little knowledge (17:85)!

115. From the Qur'aan thus, what we know, for certain, is that the Spirit or the Holy Spirit is an entity very close to Allah – so close that He calls it My or Our Spirit. This Spirit it is with which are all human lives kindled. Prophet Jesus (peace upon him) was especially fortified with it so that he could talk to people even while in his cradle and perform many miraculous deeds. All believers are also additionally fortified with it so that they keep to the right path. It was through this Spirit that Allah revealed the Qur'aan to Prophet Muhammad (peace and Allah's blessings be upon him). The Spirit nevertheless is subservient to Allah and would be standing in respectful attention, on the Resurrection Day, before Him!

116. We should be content with the info that the Qur'aan gives us on the *Rooh*, the *Roohul Qudus* or the *Roohul Ameen*. These Qur'aanic terms are beyond the scope of our human understanding (*mutashabihaat*). We should not therefore speculate over their meanings further with our own human opinions. See Verse 3:7 and also [study note 2:17](#), in this context.

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

88. Waqaloo quloobuna ghulfun bal laAAanahumu Allahu bikufrihim faqaleelan ma yu/minoona

88. And they say, "Our minds¹¹⁷ are closed." Nay! Allah has cursed¹¹⁸ them because of their suppression of the Truth. Few then are those who do believe!

117. It has been the practice in almost all the languages, which I know of, (Arabic and English, both included) to attribute the functions of the mind to the heart! It may be a human error, continued by default, from days of ignorance. But Allah can make no mistakes. I have therefore preferred 'minds' in the translation over 'hearts', both of which figure among the meanings, of the Arabic word *qulub*, given in the dictionary.

118. The divine curse is unlike one human being cursing another. The divine curse could constitute just the withdrawal of Allah's hand of mercy and guidance, without which no human being can ever tread the Right Path. It was such divine curse that rendered the minds of the Children of Israel cursed to Allah's messages that came to them through His Messengers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا
مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا
بِهِ فَلَعَنَ اللَّهُ عَلَى الْكَافِرِينَ ﴿٨٩﴾

89. Walamma jaahum kitabun min AAindi Allahi musaddiqun lima maAAahum wakanoo min qablu yastaftihoona AAala allatheena kafaroo falamma jaahum ma AAarafoo kafaroo bihi falaAAanatu Allahi AAala alkafireena

89. And when there came to them a Book from Allah confirming that which is with them – and they had earlier been praying for victory over those who suppressed the Truth – and when there came to them that which they recognised¹¹⁹, they suppressed it! So Allah's curse is on those who suppress the Truth.

119. This is divine confirmation that the Jews, at the time of the revelation of this Verse, knew in their consciences that the Qur'aan is divine.

بِئْسَمَا اشْتَرَوْا بِهِمْ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَعَثْنَا أَنْ نُنَزِّلَ
اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَئِذٍ يَغْضِبُ عَلَى
غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

90. Bi/sama ishtaraw bihi anfusahum an yakfuroo bima anzala Allahu baghyan an yunazzila Allahu min fadlihi AAala man yashao min AAibadihi fabao bighadabin AAala ghadabin walilkafireena AAathabun muheenun

90. Disgusting is what they¹²⁰ sell their own selves for! They suppress the truth about Allah's revelations, rebelliously, just because Allah, in His Grace, bestows His revelations upon whomsoever He wills among His worshippers¹²¹. They have thus incurred wrath upon wrath¹²². And for the suppressors of Truth is a disgraceful punishment!

120. I.e. the Jews. This Verse is in continuation of the immediately preceding ones.

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121. In Verse 5:18, we are informed that both Jews and Christians boasted, "We are the children of Allah and His loved ones." The Jews were obviously irked therefore that the Qur'aan was revealed on an outsider! Their arrogance was akin to that of Iblees when he rebelliously disobeyed Allah's order to prostrate before Adam. See study notes [27 to 30](#).

122. The Jews incurred the double wrath obviously for (i) their rebellious rejection of the Truth in the Qur'aan and (ii) their lie against Allah that they are a special race among mankind, deserving His Love and Patronage exclusively for themselves.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أُنزِلَ إِلَّاهُ قَالُوا نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَنَكْفُرُ بِمَا
بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ
إِلَّاهِهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾

91. Wa-itha qeela lahum aminoo bima anzala Allahu qaloo nu/minu bima onzila AAalayna wayakfuroona bima waraahu wahuwa alhaqu muṣaddiqan lima maAAahum qul falima taqtuloona anbiyaa Allahi min qablu in kuntum mu/mineena

91. And when it is said to them, "Believe in what Allah has sent down," they say, "We believe in that which has been sent down upon us." And they suppress the Truth in what has been sent down thereafter. And what has been sent down thereafter is the Truth, confirming what is with them! Say, "Why then did you kill Allah's Prophets afore, if you indeed were believers?"¹²³

123. The Jews had – as we have already seen in Verse [2:84](#) – solemnized a covenant with Allah that they would not resort to bloodshed among themselves. Allah here exposes the hollowness of the Jews' claim that they believed in what was sent down to them. Had they really believed in their own scriptures, they wouldn't have killed the Jewish Prophets – their own people!

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِآلْبَيِّنَاتٍ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ
وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

92. Walaqad jaakum moosa bialbayyinati thumma ittakhathumu alAAijla min baAAadihi waantum thalimoona

92. And indeed did Moses come to you with clear signs; then you took to the Calf^{124 & 125} thereafter! And you were wicked.

124. This episode about the Calf, in Jewish history, is also mentioned, as we have already seen, in Verses [51](#) and [54](#) of this Qur'aanic Chapter (refer also to study note [54](#) in this context). It has been mentioned again in Verses 7:148 and 7:152. This

repeated reference to the same episode – as to many other episodes also – should not be misconstrued as unnecessary. There is nothing unnecessary or redundant in things divine; those who ponder shall discover the divine purpose. Repetition helps in creating a more lasting impression on the human mind. And, in the Qur'aan, repetitions are often accompanied by elaborations and explanations in varied ways.

125. In Verse 7:152, for example, while making a repeated mention of this episode, Allah tells us, in no uncertain terms, that those who invent lies like that of the Calf shall incur Allah's wrath and may suffer humiliation in this world itself. Allah knew beforehand that the so-called Muslims in today's world would have their own 'Calves' in the shapes of shrines built over graves of dead persons, whom they call upon for redressal of their individual sufferings or for fulfilment of their individual worldly dreams! No wonder then that the Muslims, generally, all around the world, are suffering humiliation now, in this world itself. It's a prophecy come true.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا
ءَاتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي
قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ يَسْمَايَا مُزَكَّمٌ بِهِ ءِيمَنُكُمْ إِن كُنْتُمْ
مُؤْمِنِينَ ﴿٩٣﴾

93. Wa-ith akhatḥna meethaqakum warafaAAa fawqakumu alṭtoora khuthoo ma ataynakum biquwwatin waismaAAoo qaloo samiAAaḥ waAAaṣayna waoshriboo fee quloobihimu alAAajla bikufrihim qul bi/sama ya/murukum bihi eemanukum in kuntum mu/mineena

93. And when We made a Covenant with you and raised the Mount over you, "Hold fast to that which We have given you and listen!"¹²⁶, they said, "We hear; and we obey not!" Their minds were drunk with the thought of the Calf because of their suppression of the Truth. Say, "What you order therewith is harming your belief, if you do indeed believe!"¹²⁷

126. Refer [Verse 2:63](#) and [Chapter Note 70](#) in this context.

127. Just as the Calf did harm the belief of the Jews, the Shrines built by the Muslims on graves of some dead persons whom they invoke besides Allah, is now harming the belief of the Muslims.

قُلْ إِنْ كَانَتْ لَكُمْ أَلْدَارُ الْآخِرَةِ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ
النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

94. Qul in kanat lakumu alddaru al-akhiratu AAinda Allahi khalisatan min dooni alnnasi fatamannawoo al-mawta in kuntum sadiqeena

94. Say, "Were the abode in the Hereafter, close to Allah, exclusively for you among all Mankind, pine you for death if you truly believe so!"

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٤﴾

95. Walan yatamannawhu abadan bima qaddamat aydeehim waAllahu AAaleemun bialththlimeena

95. And they shall never do that because of the deeds they have sent ahead. And Allah is fully aware of the wicked people! ¹²⁸

128. Muslims today need to do a deep introspection whether, like the Jews, they too are not indulging in the wishful thinking that they (Muslims) would be the ones close to Allah in the Hereafter. They need to examine critically whether the deeds they send ahead are such that Allah may, in His mercy, be pleased to grant them that enviable position.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ
لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَّزَحٍ بِهِ مِنْ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

96. Walatajidannahum ahrasa alnnasi AAala hayatin wamina allatheena ashrakoo yawaddu ahaduhum law yuAAammaru alfa sanatin wama huwa bimuzah^{zi}hihi mina alAAathhabi an yuAAammara waAllahu baseerun bima yaAAamaloona

96. And you will indeed find them¹²⁹ to be persons greedy for life – more so even than the polytheists! Every one of them longs for a life of a thousand years. But no long life can serve as a saviour for him/her from the punishment. And Allah is vigilant over all they do.¹³⁰

129. This Qur'aanic Verse is in continuation of a narrative about the Jews. The pronoun 'them' here therefore stands for the Jews.

130. Here's some more food for thought for the Muslims of today. Aren't we ourselves, likewise, greedy for long lives? We do pray to Allah to grant us long lives. But for what purpose? If we search our minds honestly, we may find that the purpose is mostly mundane in nature – to gain and enjoy some worldly benefits! We tend to forget that our Creator has granted us a

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fixed span of life in this world. We tend to forget the Hereafter. We tend to forget that the life in this world is only a test, a trial. It's a test to see if we are worthy of happiness in the Hereafter. And if our desire for longer life is only for enjoying some illusory fruits of this world, chances are, we may end up worsening our prospects for the everlasting Hereafter!

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلٰى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا

بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

97. Qul man kana AAaduwwan lijibreela fa-innahu nazzalahu AAala qalbika bi-ithni Allahi musaddiqan lima bayna yadayhi wahudan wabushra lilmu/mineena

97. Say, "Whoever is an enemy of Gabriel," - He indeed it is who brings down upon your mind, with Allah's permission, this that confirms what preceded it, and which is guidance and harbinger of good tidings for the believers¹³¹ -

131. By comparing this parenthetic statement in this Verse with Verses 16:102 and 26:192-194, it is apparent that *Jibreel* (Gabriel), *Roohul Qudus* and *Roohul Ameen* are, all three, one and the same entity. (Refer also to [Chapter notes 113 to 116](#) in this context).

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ

لِّلْكَافِرِينَ ﴿٩٨﴾

98. Man kana AAaduwwan lillahi wamalal-ikatihi warusulihi wajibreela wameekala fa-inna Allaha AAaduwwun lilkafireena

98. ¹³²"Whoever is an enemy of Allah, of His Angels, of His Messengers, of Gabriel and of Michael¹³³, Allah is certainly then enemy of the suppressors of Truth!"¹³⁴

132. The quote, interrupted with the parenthetic explanation about Gabriel in the preceding Verse, is completed here in this Verse.

133. The All-knowing Allah has obviously considered it unnecessary to give any fuller details about this Unseen Being in the Qur'aan. What He is pleased to disclose by implication is that this Being is one of those close to Allah, like Gabriel and the Angels.

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134. As this address of the Prophet to the Jews was begun initially – in the preceding Verse – with the specific mention of Gabriel, it is apparent that the Jews had been harbouring some grouse and enmity especially towards this Being close to Allah.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ



99. Walaqad anzalna ilayka ayatin bayyinatun wama yakfuru biha illa alfasiqoona

99. And indeed have We sent down to you clear Verses. And none do suppress the Truth thereof, except the rebels.¹³⁵

135. Allah thus reassures the Prophet of the clarity and truthfulness of the Verses sent down to him, whatever may be the Jews' opinion thereof. The clarity of its Verses is reiterated at several places throughout the Qur'aan (refer also [Chapter Note 17](#)). It is unfortunate for the Muslim *Ummah* that even so, many of their own members harbour doubts about some of the Qur'aanic Verses being clear! They therefore seek clarification and explanation therefor in man-influenced *ahaadeeth* and in man-made *fatwas*! And in terms of this Verse presently under our study, non-belief in the clarity of such Qur'aanic Verses is *kufir*, and persons indulging in such *kufir* are rebels! [For a comprehensive meaning of *aayaat* (translated here as Verses), please see [Chapter Notes 150 and 151](#).]

أَوْكَلْنَا عَهْدُوهَا فَبَدَّلَ فَرِيقٌ مِّنْهُمْ بَلًا أَكْثَرَ مِنْهُمْ

لَا يُؤْمِنُونَ

100. Awa kullama AAahadoo AAahdan nabathahu fareequn minhum bal aktharuhum la yu/minoona

100. Every time they made a covenant, didn't a section among them throw it over? Nay! Believe they not - do many of them!!¹³⁶

136. This Verse is in continuation of the divine narration of a brief history of the Children of Israel. The narration started at [Verse 40](#) of this Qur'aanic Chapter. The brief history highlights, in ample measure, the perfidious nature of those people at Prophet Moses' time. This Verse (2:100) encapsulates that nature. It also provides the *raison d'être* for anyone or any group of people having such a nature. The *raison d'être* is lack of Faith – primarily in Allah and in the Hereafter.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

101. Walamma jaahum rasoolun min AAindi Allahi musaddiqun lima maAAahum nabathu fareequn mina allatheena ootoo alkitaba kitaba Allahi wargha *th*uhoorihim kaannahum la yaAAlamoona

101. And when there came to them a Messenger from Allah, confirming what is with them, a section of those, who were given the Book, threw Allah's Book behind their backs^{137, 138} as if they knew nothing!

137. The meaning of this metaphoric phrase 'threw Allah's Book behind their backs' is evident in what follows: 'as if they knew nothing!' Obviously, the Jews feigned ignorance about the divine Book revealed for them (i.e. the Torah) containing the same Truths as are revealed in the Qur'aan.

138. It is interesting – nay, saddening – to take note how we, the present day Muslims, only literally follow the implied Qur'aanic injunction against 'throwing the Book behind our backs'! In any congregational, ritual reading of the Qur'aan (mostly without understanding the contents, of course), we take abundant care to see that we are not reading the Holy Book behind anybody's back!! And we remain blissfully ignorant that we're woefully and blatantly throwing the Qur'aan behind our backs when it comes to implementing the divine commands contained in the Book!!!

وَاتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ ۖ وَمَا كَفَرَ سُلَيْمَنُ وَلَٰكِنَّ
الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ ۖ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ
هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ
فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ
وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۚ
وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

102. WaittabaAAoo ma tatloo alshshayateenu AAala mulki sulaymana wama kafara sulaymanu walakinna alshshayateena kafaroo yuAAallimoona alnnasa alsihra wama onzila AAala almalakayni bibabila huroota wamaroota wama yuAAallimani min ahadin hatta yaqoolu innama nahnu fitnatun fala takfur fayataAAallamoona minhuma ma yufarriqoona bihi bayna almar-i wazawjihi wama hum bidarreena bihi min ahadin illa bi-ithni Allahi wayataAAallamoona ma yadurruhum wala yanfaAAuhum walaqad AAalimoo lamani ishtarahu ma lahu fee al-akhirati min khalaqin walabi/sa ma sharaw bihi anfusahum law kanoo yaAAlamoona

102. And, during the reign of Solomon¹³⁹, they followed what the satanic folk¹⁴⁰ recited to them. And Solomon did not suppress the Truth, but the satanic folk did. They taught the people sorcery and what came down at Babylon upon the two Angels, Haaroot and Maaroot. And the two did not teach it to anyone till they informed him/her, "We are but a test for you. Do not then suppress the Truth." Even then, people learnt from the two that with which they could bring about separation between man and his wife - and they could not harm anyone therewith except by Allah's leave¹⁴¹ - and they learnt what harmed, and not what benefited, them. And they did know that whoever bought it, would have no share of happiness in the Hereafter. And vile indeed was what they traded their own selves for, if only they knew!

139. The Qur'aan informs us that Solomon (*Sulaiman*) was one of the great Prophets upon whom Allah had sent His revelations (4:163). He was the heir to David, another great Prophet-king, and had been taught the language of birds (27:16). Allah had granted him wisdom and knowledge (21:79). HE had made even the wind subservient to him and had made Jinns work for him (34:12)!

140. Refer [Chapter notes 33 and 34](#) for a more detailed explanation of the Arabic term *shayaateen*.

141. It's a general universal truth for all times, that Allah declares here. No malafide act of anyone against any other, can affect the latter unless Allah so wills. It is important that we understand this truth correctly and carefully. Allah is much too exalted and sublime to will any harm to come to any of His creatures unjustly. If any human being is afflicted at any time, it may be for either of two reasons. One, Allah may be putting him/her through a test for eligibility to award of better things by His grace. Two, He may be giving the person a punishment, in this world itself, for some past sin/sins committed, so that the person and/or others take heed and man-generated crimes do not cross safety limits.

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ



103. Walaw annahum *amanoo waittaqaw* lamathoobatus min AAindi Allahi khayrun law *kanoo yaAAalamoona*

103. And had they indeed believed and observed piety, better surely would be their lot with Allah - if only they knew!^{142,143}

142. But alas! The satanic folk, during Solomon's time, refused to know what would really benefit them – and so do, most of us, in the present age. We refuse to believe in the One and Only Creator of the entire Universe that includes mankind. We refuse to believe that He has granted us our present lives on this earth, only as a long-drawn-out test. We refuse to believe that He would resurrect us, after our deaths, to stand before Him in trial for what we did here. We refuse to believe that He would punish us severely then for our acts of omission and commission, on this earth, in disobedience to His commands.

143. So we continue to indulge in the sort of things the satanic folk did, during Solomon's time. We get satanic pleasure in harming others, even when the others did nothing to harm us! A topical example: the cyber-crime of spreading computer

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viruses and of spamming. I have myself also fallen a victim, moreover, to the cyber-theft of my email ID to spread around, in my name, political views which I do not subscribe to! (In fact, I have not written any political article.) Such satanic folk of our time fail to realise that the Creator is watching them closely and constantly. Oh! If only they knew – knew that they are proceeding, inexorably, towards their own doom!!

يَتَّخِذُهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا اُنْظُرْنَا وَاسْمَعُوا
وَاللَّكَفِرِينَ عَذَابٌ اَلِيمٌ ﴿١٠٤﴾

104. Ya ayyuha allatheena amanoo la taqooloo raAAaina waqooloo onthurna waismaAAoo walilkafireena AAathabun aleemun

104. O you who believe! Say not, "*Raayinaa*"¹⁴⁴, but say, "*Anzurnaa*"¹⁴⁴ and listen. And for those who suppress the Truth¹⁴⁵: a grievous punishment!

144. The Arabic root word *Ra'aa* means 'to take care of', 'to attend to' or 'to listen to'. The believers, obviously, did use it in this sense to draw the Prophet's attention to them when they said '*Raayinaa*' (listen to us). But the root word also means 'to graze cattle'. And in Verse 4:46, the Qur'aan informs us that the Jews, during the time of Prophet Muhammad (peace and Allah's blessings be upon him), took a word out of its context and used to say the word *Raayinaa* twisting their tongues to imply a taunt on the Religion of Islam! Allah therefore admonishes the believers to use the alternative word *Anzurnaa* (look at us).

145. It is obviously implied here that the people who used the word *Raayinaa* just to taunt at the Religion of Islam, were among those who suppressed the Truth!

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ
مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿١٠٥﴾

105. Ma yawaddu allatheena kafaroo min ahli alkitabi wala almushrikeena an yunazzala AAalaykum min khayrin min rabbikum waAllahu yakhtassu birahmatihi man yashao waAllahu thoo alfadli alAAatheemi

105. Neither do those who suppress the Truth among the people of the Book^{146, 147}, nor do the polytheists wish for any good to come down upon you¹⁴⁸ from your Lord. And Allah graces whomsoever He wishes with His Favours.¹⁴⁹ And Allah is the Benefactor, Supreme!

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146. People of the Book are the groups of people generally known to be following divinely revealed Books. Of such Books, those that are most often mentioned in the Qur'aan are: the Qur'aan itself, the Torah (*Tauraat*) and the Gospel (*Injeel*). The Psalms (*Zabur*), revealed upon Prophet David, is also mentioned, but rarely (Q: 4:163 & 21:105) – and any separate group of people, following the Psalms only, is not well known. The People known to be following the Qur'aan, the Torah and the Gospel are of course the Muslims, the Jews and the Christians respectively. Those nominal (hypocritical) Muslims, Jews and Christians, who do not believe in and do not follow their respective Books, as originally revealed, are described here in this Verse as those 'who suppress the Truth among people of the Book' (*alladheena kafaru min ahl-il-kitaabi*).

147. We should however remember in this context that Allah had sent His Messenger to every nation (Q: 10:47). Some of the Messengers are mentioned in the Qur'aan, and some are not (Q: 4:164). But all the Messengers had of course received divine revelations. It may therefore be safely inferred that there could have been other divinely revealed Books - other than those specifically mentioned in the Qur'aan.

148. We should remember that the addressees of these two divine Verses, taken for our study here, are the believers (see the beginning of the preceding Verse 104). The pronoun 'you' here therefore connotes 'the believers', and not just the Prophet.

149. Allah here negates the fond assumptions of every group, be they Muslims, Christians, Jews or any other religious/ethnic group, that their own respective group alone is Allah's favourite. Refer Verse 2:111 in this context.

﴿ مَا تَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

106. Ma nansakh min ayatin aw nunsihā na/ti bikhayrin minhā aw mithlihā alam taAAalam anna Allaha AAalā kulli shay-in qadeerun

106. Against that which do We abrogate of a Verse^{150, 151}, or do We cause it to be forgotten, We bring forth a better one or one that is similar to it!^{152, 153} Are you not aware that, certainly, Allah is in control of everything?

150. Proper understanding of the meaning of the Qur'aanic word *ayat* (plural: *aayaat*) used, is necessary for the proper understanding of the divine statement made in this Verse 106. The Arabic word is translated here as 'Verse', following a long-standing tradition in this regard. However our understandings of the English word 'Verses' are the short, numbered divisions of the Qur'aan, *a la* the Bible. Consequently, we have generally come to understand *aayaat* to mean only the short, numbered divisions of the Qur'aan, just as this *ayat* 106 is one of the over 6000 such *aayaat* constituting the entire divine Book.

151. But *ayat/aayaat* has been given a much wider meaning in the Qur'aan. The word is used at over 200 places throughout therein. In our on-going Studies of the Qur'aan, so far, we have come across this word in Verses [2:39](#), [2:41](#), [2:61](#) and [2:99](#). And we have seen that the word *aayaat* is used therein to denote the Verses of not only the Qur'aan, but also the earlier divine Messages. The meaning of the word is not restricted to divisions of the divine Messages either. As can be seen from Verse 2:164, the word covers natural phenomena like the heavens and the earth, the alternation of night and day, the ship sailing on the sea, the rains, the winds etc., also. It covers miraculous signs like those with which Prophet Moses was sent to Pharaoh (7:103), and it (in its singular form) covers the entire divine Message (20:47) as well. In short, it covers the numbered divisions of any divine Message, any divine Message itself, any natural phenomenon, any miraculous sign and any other offering from Allah that is meant to help His human creatures understand the Reality - the Reality of His existence and of the Hereafter!

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152. Under the influence of the restricted meaning of *ayat* as one of the short, numbered divisions only of the Qur'aan, some people think that there were some abrogated Qur'aanic Verses which find no place in the Qur'aan, as we find it today. And some others think that the Qur'aan, as we find it today, does contain some abrogated Verses also. Were either of these two presumptions correct, it would lead us to an absurd conclusion that the All-knowing and Almighty Allah, like the authors among His human creatures, needs drafting, correcting and redrafting before finalising His Book of guidance to these creatures!

153. If, on the other hand, we take into account the broad meaning of *ayat*, as delineated in Note 151 above in Qur'aanic light, the meaning of the Verse becomes clear. The context, in which the word is used here, itself suggests its meaning to be a divine Message, like the Torah or the *Injeel*, given in an earlier age to a particular community, or to be a particular divine Law given in those earlier Books. All divine Messages were essentially the same, but Allah did give different commands (for implementing the same basic principles of religion) to different people at different points of time to suit the different conditions they were in. And at the threshold of the world becoming virtually a global village, so to say, He issued His final commands, in the form of the Qur'aan, for the entire mankind. It is this change, effected from time to time, in the divine commands for implementation of the same basic principles, that is hinted at here when Allah says He abrogates or causes to be forgotten *min ayat* (of a Verse). '*min ayat*' may well be translated, in Qur'aanic light (see Note 151 above), as 'of a divine Message sent to people earlier'. This interpretation squarely fits into the context of the immediately preceding [Verse 105](#) mentioning the people (Jews and Christians) of the Book disliking any good (in the form of a better or superceding divine Message) coming to people other than them themselves.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

107. Alam taAAalam anna Allaha lahu mulku alssamawati waal-ardi wama lakum min dooni Allahi min waliyyin wala naseerīn

107. Are you not aware that, certainly, it is Allah who has absolute sovereignty over the heavens and the earth? And none is there for you, other than Allah, as a *wali*¹⁵⁴ nor anyone who can help!¹⁵⁵

154. I find it difficult to find an appropriate English word for this Qur'aanic word, *wali* (plural: *awliya*). Some translators have rendered it as 'guardian' or 'protector'. But in Verse 10:62, the Qur'aan has called some good human beings as *awliya* of Allah. Surely it would be preposterous to call human beings as 'guardians' or 'protectors' of Allah! Let us therefore go to the literal meaning of the three-letter Arabic root word *wali*, which is to be close or near. It is used in the Qur'aan in that very sense. So when the Qur'aan says that good Allah-fearing persons are *awliya* of Allah, it means that Allah is so pleased with such persons that He has kept them spiritually close to Himself. In Verse 2:257 we are told that Allah is the *wali* of the believers. In other words, Allah is so very close to the believers that He protects and guides them at every step they take in their worldly lives. In Verse 60:9 Allah forbids the believers from being close to (*tawallaw*) only those who fight with them on religion, etc. It is in this sense that in Verse 5:51, Allah asks believers not to take Jews and Christians as *awliya*. Otherwise, Allah makes it clear in Verse 60:8, that He does not forbid the believers to have normal good relations with them if they do not fight with them (the believers) in religious matters, etc.

155. In the Qur'aanic light delineated in the preceding Note, the obvious meaning of the latter part of this Verse is that if anyone were not to accept Allah as his/her *wali*, there could be no one else who could be that person's *wali* or helper. If one accepts, without any reservations whatsoever, Allah as one's *wali*, then there could be one's other *awliya* among living believers, by way of being one's confidants, advisors and helpers in worldly and spiritual matters. But there could be no question of any person, dead or martyred – or of any unseen being (*jinn*) – becoming a *wali* or helper of a living person. If

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one takes such a being as one's *wali* or helper, besides Allah, one is committing the sin of *shirk* (polytheism). Alas! A majority of the Muslims today are openly indulging in this unpardonable sin. Allah asks, "Do then those who suppress the Truth think that, other than Me, they can take My worshippers as *awliya*? ..." [Q: 18:102]

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ
الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

108. Am tureedoona an tas-aloo rasoolakum kama su-ila moosa min qablu waman yatabaddali alkufra bial-eemani faqad dalla sawaa alssabeeli

108. Or¹⁵⁶, do you want to question your Messenger just as was Moses questioned¹⁵⁷ before? And the one, who exchanges Faith for suppression of the Truth, has indeed gone astray from the Right Path.¹⁵⁸

156. This conjunction obviously connects this Verse to the preceding ones. In the preceding Verses, mention is made of the 'people of the Book' and of the thinking of the Muslims influenced by those people.

157. In this context refer to Verses [55](#), [61](#), and to Verses [67 to 71](#) of this Qur'aanic Chapter. You may also go through [Chapter Notes 78 to 84](#). The questions that the Children of Israel bothered their Prophet Moses with were prompted more out of mischief than by any genuine desire to acquire knowledge.

158. And we have seen, in our on-going Qur'aanic Studies so far, the divine condemnation Moses' people received for their mischievous questionings. Their questions betrayed their lack of Faith. The modern-day Muslim has a lesson to learn there from. His seeking of spiritual guidance from sources other than, and at variance with, the Qur'aan, betrays his lack of Faith in the divine Book.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا
مِّنْ عِنْدِ أَنْفُسِهِمْ ۚ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْتَصُوا وَأَصْغُوا ۖ وَصَفَحُوا ۖ حَتَّىٰ
يَأْتِيَ اللَّهُ بِأَمْرٍ ۖ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

109. Wadda katheerun min ahli alkitabi law yaruddoonakum min baAAadi eemanikum kuffaran hasadan min AAindi anfusihi min baAAadi ma tabayyana lahumu alhaqu faoAAfoo waisfahoo hatta ya/tiya Allahu bi-amrihi inna Allaha AAala kulli shay-in qadeerun

109. Many among the people of the Book¹⁵⁹, after what rendered the Truth manifest unto them, would wish, out of their own jealousy, that if only they could turn you back after your

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attaining to Faith!¹⁶⁰ Forgive and forget for now, until further orders from Allah¹⁶¹ & ¹⁶². Surely, Allah is in control of everything¹⁶³.

159. Please see [Notes 146 and 147](#) above for a comprehensive understanding of what the term 'people of the Book' (*ahl-il-kitaab*) means.

160. Reflected here is the mentality of a group of people fully aware of the Truth being on the other side. But they would not admit this fact, out of sheer jealousy! This sort of mentality is one of the major causes of friction and conflict in this world, often leading to unnecessary bloodshed.

161. Some commentators say that Verse 9:29 has abrogated this provision of this Verse. We shall, *inshaAllah*, consider the provision under Verse 9:29 when we come to study that Verse. But here, the moot question for our consideration is whether any existing Verse of the Qur'aan can be considered as abrogated! The Qur'aan that is divinely authored! The Qur'aan that is divinely protected!! The Qur'aan that is divinely claimed to contain no contradictions!!! To impute that such a Book could contain, by mistake, an abrogated Verse would be nothing less than blasphemy. No human being can have the authority to declare any divine Verse as abrogated. Today one person may declare one Verse as abrogated. Tomorrow another person may say the same thing about another Verse. In fact, the person who says this betrays his/her lack of faith in the Book being divine.

162. Just the existence of the Verse in the divinely protected Qur'aan is proof enough that it is not abrogated! Its provisions are still relevant. Let us analyse why and how. You see, it is Allah, with His absolute knowledge of the secret intentions in the minds of the *ahl-il-kitaab* at the time of the revelation of the Qur'aan, Who is informing the Believers here of those secret intentions. The secret intentions were yet to be translated into actual acts of any offence against the believers. It was in such a situation that Allah asked the believers to forgive and forget. This divine instruction is valid even now. It wouldn't be right for any group of persons to take any overt or covert offensive action against any other group just on the suspicion that the latter had bad intentions against the former. [You may also go through [Chapter Notes 150 to 153](#) regarding Verse 106, above]

163. And Allah thus reassures the believers that they need not be unduly perturbed about the *ahl-il-kitaab* harbouring bad intentions against them. HE is in control of everything and the believers should be rest assured that He will give them the protection as and when needed. The immediately following Verse 110 of this Qur'aanic Chapter is in continuation of this divine reassurance to the believers. If only they (the believers) would perform their duties assigned to them by their Lord, they need have no fear. HE will assuredly take due care of them! [For a proper understanding of what is meant by 'the establishment of proper prayer' and by 'the *Zakaat*' mentioned in Verse 110, please refer Chapter Notes [4](#), [108](#) and [110](#)]

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ

عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

110. Waaqeeemoo alssalata waatoo alzzakata wama tuqaddimoo li-anfusikum min khayrin tajidoohu AAinda Allahi inna Allaha bima taAamaloon bageerun

110. And establish the proper prayer and give the *Zakaat*! And whatever good you send forth for your own selves, you'll find it with Allah. Surely, Allah is well aware of what you do!

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾

111. Waqaloo lan yadkhula aljannata illa man kana hoodan aw nasara tilka amaniiyyuhum qul hatoo burhanakum in kuntum sadiqeena

111. And they¹⁶⁴ say, "None shall enter the Paradise except for one who has been a Jew/Christian!" That is what they just desire. Say, "Produce your evidence, if you are truthful!"

164. From their statement, that follows, it is obvious that the pronoun 'they' here stands for the Jews or the Christians.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

112. Bala man aslama wajhahu lillahi wahuwa muhsinun falahu ajruhu AAinda rabbihi wala khawfun AAalayhim wala hum yahzanoona

112. Yes, indeed! Anyone who surrenders one's self for Allah and is a doer of righteous deeds¹⁶⁵ besides – for such a one is one's reward with one's Lord. And no fear shall such people have, nor shall they grieve!

165. If we compare this Verse (2:112) with Verse 2:62 conveying almost the same divine message, we see that in place of the Arabic term *amila saalihan* there (in Verse 2:62) the word used here is *muhsin*. In keeping with its way of explaining things variously, the Qur'aan here thus gives the meaning of *muhsin* to be one who has acted righteously (*amila saalihan*). And to understand what constitutes righteous acts in the Qur'aanic light, please see [Note 68](#) above.

وَقَالَتِ الْيَهُودُ لَيْسَتْ الْنَصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتْ
الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ
مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ



113. Waqalati alyahoodu laysati alnnasara AAala shay-in waqalati alnnasara laysati alyahoodu AAala shay-in wahum yatloona alkitaba kathalika qala allatheena la yaAlamoona mithla qawlihim faAllahu yahkumu baynahum yawma alqiyamati feema kanoo feehi yakhtalifoona

113. And say the Jews, "Not on any base are the Christians!" And say the Christians, "Not on any base are the Jews!" And they do recite the Book!! Thus – in statements similar to theirs – did those, who knew not, speak.¹⁶⁶ Then, on the Day of Resurrection, shall Allah judge between them in matters in which they differed.

166. And alas! In statements similar to theirs, the bulk of the so-called Muslims today speak. And they do read the Qur'aan, but without understanding – without even trying to understand! They are therefore more like those who know not! They know not that by merely calling themselves Muslims – without fulfilling the criterion divinely laid down in Verse 112 herein above read with Verse 2:62 – is of no value for attainment of salvation.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا أَسْمُهُ وَاسْعَىٰ
فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا
خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

114. Waman a^hlamu mimman manaAAa masajida Allahi an yuthkara feeha ismuhu wasaAAa fee kharabiha ola-ika ma kana lahum an yadkhulooha illa kha-ifeena lahum fee alddunya khizyun walahum fee al-akhirati AAathabun AAatheemun

114. And who can do a greater wrong than one who forbids anyone, in places for prostrating to Allah¹⁶⁷, from eulogizing His Name therein, and who works for their ruin/desertion? Those places! They ought not to have entered those places, except in awe!! For them, in this world, disgrace; and for them, in the Hereafter, severe punishment!!!

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167. In Verse 22:40, monasteries, churches and synagogues are mentioned, besides *masajids*, wherein Allah's Name is remembered frequently. This Verse (2:114), we are presently studying, is therefore applicable to all places where Allah is eulogised, albeit under different Names (like, for example, God). This divine command and grave warning, here, are equally applicable to anyone (including a Muslim) who may work for the devastation of places of worship of other religions, as those are applicable to anyone working for the devastation of the *masajids*.

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللّٰهِ إِنَّ اللّٰهَ وَاسِعٌ عَلِيمٌ



115. Walillahi al mashriqu waalmaghribu faaynama tuwalloo fathamma wajhu Allahi inna Allaha wasiAAun AAaleemun

115. And for Allah are the East and the West. So, whichever way you turn, there the divine Face of Allah¹⁶⁸! Allah is indeed all encompassing, all knowing!

168. The Arabic term used is *wajhu-Allah*. We find similar terms used in Verses 2:272 & 76:9 (*wajhi-Allah*), 30:38 & 30:39 (*wajha-Allah*). In all those four Verses, the term is, obviously in the context of the contents of those Verses, used in the meaning of 'pleasure/approval of Allah'. But, obviously again, the same rendering would not quite fit into the context of this Verse 2:115. Resorting therefore to the literal meanings of *wajha*, we find 'face', 'front', 'aspect', 'prominent personage' 'style' to be among those meanings. In the context of this word being used as an attribute of the One and Only Divine Being, I have rendered *wajhu-Allah* as 'divine Face of Allah'. Whatever any human being does, whatever lifestyle he/she adopts, there is no escape route for him/her from being closely observed by Allah. The divine Face would always be towards him/her.

وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهُۥٓ بَلْ لَّهٗ مَا فِى السَّمٰوٰتِ

وَالْاَرْضِ كُلُّ لَّهٗ قٰنِیْنٌ ﴿١١٦﴾

116. Waqaloo itakhatha Allahu waladan subhanahu bal lahu ma fee alssamawati waal-ardi kullun lahu qanitoona

116. And they¹⁶⁹ say, "Allah has a son!" HE is much too glorified to have one!! HIS, on the other hand, is everything that is in the heavens and the earth!!! All are obedient to Him.

169. In Verse 9:30, the Qur'aan informs us that the Jews and the Christians say so. And we know of other religious groups too, who have this purely man-conceived concept of their Creator having a family, *a la* a human being!

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بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ
كُنْ فَيَكُونُ ﴿١١٧﴾

117. BadeeAAu alssamawati waal-ardi wa-itha qada amran fa-innama yaqoolu lahu kun fayakoonu

117. Originator of the heavens and the earth! And when He decides to accomplish anything, He just tells it, "Be!" And, it is!!¹⁷⁰

170. And thus, in these two divine Verses (2:116 and 2:117), does the Creator logically demolish that man-conceived concept!! Everything in the heavens and the earth is His creation. He just has to say, "Be", and anything, He wishes, comes into existence. Why would He then come down to the level of His creatures to beget a son?! A human being may need a son to support him when he becomes weak in his old age, or to inherit and look after his worldly property when he is no more. But that obviously is not the case with Allah! There is no question of He ever becoming weak or being 'no more'!! The idea of a 'divine son' is therefore nothing but a figment of man's imagination. This idea places him on an entirely false, and therefore wrong, footing that would inevitably lead him astray in this world and make him completely lost in the next!

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَنْزِيلُنَا آيَةً ۖ كَذَلِكَ
قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ
لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

118. Waqala allatheena la yaAAlamoona lawla yukallimuna Allahu aw ta/teena ayatun kathalika qala allatheena min qablihim mithla qawlihim tashabहत quloobuhum qad bayyanna al-ayati liqawmin yooqinoona

118. And those, who know not, said, "If only Allah would talk to us, or a sign would come to us!"¹⁷¹ Likewise did those, who lived earlier to them, say things similar to what these people said. Their mind-sets are alike. WE have certainly made the signs clear to the people who have been firm in their Faith.

171. This was the condition put forth by the ignorant, for their belief in Allah! How stupid of them!! This stupidity flew from their ignorance of the grand divine purpose for creating mankind. Unlike other creations, mankind was given freedom of choice. The divine purpose is to test human beings whether they would come to recognise and submit unto the One and Only Creator, without actually seeing or speaking to Him. As regards the signs to help mankind come to an unshakeable Belief in His existence, there are a good many – a galore – in and around every human being. But unfortunately, under satanic influence, most of mankind ignore these signs or wilfully suppress their existence – to their own ultimate doom!

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ
الْجَحِيمِ ﴿١١٩﴾

119. Inna arsalnaka bialhaqqi basheeran wanaatheeran wala tus-alu Aaan as-habi aljaheemi

119. WE have indeed sent you, in Truth, to give glad tidings, and to warn! And you will not be subjected to any inquisition as regards the dwellers of the blazing Fire.¹⁷²

172. The addressee, of this divine speech, is obviously the Prophet (may peace and Allah's blessings be upon him!) The divine address was by way of a reassurance to the Prophet. He was reassured that despite the disbelief shown to him by certain sections of people, he is no doubt the accredited Messenger of Allah! He should therefore continue, unmindful, in his given task of giving the glad tidings of Paradise to those who abide by the divine Message, and of warning those who do not, of Hell Fire! The Prophet perhaps worried about people who, despite his best efforts to convince them, did still not believe. He worried that such people would go to Hell. Allah therefore absolves him of any responsibility for the dwellers of the Fire. The Prophet's responsibility was to warn them; and the Prophet had very well fulfilled that responsibility!

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ
إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ
مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

120. Walan tarda AAanka alyahoodu wala alnnasara hatta tattabiAAa millatahum qul inna huda Allahi huwa alhuda wala-ini ittabaAAa ahaaahum baAAda allathee jaaka mina alAAilmi ma laka mina Allahi min waliyyin wala naseerin

120. And the Jews shall not be pleased with you, and nor shall the Christians, till you follow their creed.¹⁷³ Say, "Allah's guidance – it is the¹⁷⁴ Guidance!"¹⁷⁵ And, if you were to follow their desires, after what has come to you of knowledge, shall there be none to patronise you, nor anyone to help you, against Allah.

173. Although the addressee here is the Prophet (peace and Allah's blessings be upon him), the divine statement has connotations for all followers of Islam in general. And history is witness to this divine prophecy in general terms. The long-drawn-out Crusades of the middle ages and the recent Arab-Israeli conflicts are evidences enough.

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174. Please take note of the emphasis placed on Guidance by the definite article 'the' (*al* in Arabic). This is divine reiteration of the fact that Allah is the Sole Source of all guidance for mankind. And logically so! HE is, after all, the Sole Creator of everything. And, logically too, it follows that His Book of Guidance, the Qur'aan, epitomises that Sole Source. And the Qur'aan contains the divine confirmation: "... We have neglected nothing in the Book ..." [Q: 6:38] The golden rule, therefore, for us to follow in the conduct of our worldly lives is that we should reject anything that is contrary to the Qur'aanic guidance.

175. And in the context in which the Prophet was asked to say this to the Jews and the Christians, those two groups of people were thus plainly told that the Prophet would not be following their guidance. He (the Prophet) would be following the only real guidance – the divine Guidance – that came to him! All other guidance, at variance with the divine Guidance, is misleading because it emanates from personal desires/bias of persons giving that guidance.

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ
وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

121. Allaṭheena ataynahumu alkitāba yatloonaḥu ḥaqqā tilāwatihi ola-ika yu/minoona bihi waman yakfur bihi faola-ika humu alkhāsiroona

121. Those, upon whom We have bestowed the Book, recite and follow it as it ought to be recited and followed¹⁷⁶. Those are the ones who believe therein! And those who wantonly suppress and deny the Truth thereof¹⁷⁷ – those are the ones doomed!

176. In the original Arabic text, the word used is *tilaawat*. This Arabic word is commonly understood to mean 'reading' or 'reciting'. But when I say that I have read a novel, I mean that I have read and understood it. Nobody reads a novel just for the sake of reading and not for understanding the gripping story that runs through it. Unfortunately, however, we, modern-day Muslims, assume that just reading the Qur'aan, without taking the trouble of understanding what we read, fetches us enough *thawaab* (reward) from Allah Ta'ala. We are under a grievous misconception that has contributed a lot to our downfall. In this Qur'aanic Verse, Allah pricks that balloon of our false assumptions. The word *tilaawat* also connotes 'meditation'; and the root word *ta la wa* means 'to follow'. And it needs no great intelligence to know what the right way of *tilaawat* of the Qur'aan (*haqqa tilaawatihi*) is. We have to ponder over what we read in order to understand it, and then to follow the instructions scrupulously.

177. As a Muslim, I ought to follow all Qur'aanic instructions applicable to me. And if I do (*nauzubillah*) wantonly not follow any such instruction, I do thereby be among those who suppress and/or deny the Truth thereof (*yakfur bihi*). I'm sure to be doomed then! I pray Allah to save me, and save all my Muslim brothers/sisters, from this certain doom! Amen!!

يَذَرْنَ إِسْرَءِيلَ أَذْكَرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ
عَلَى الْعَالَمِينَ ﴿١٢٢﴾

122. Ya banee isra-eela oḥkuroo niAAamatiya allatee anAAamtu AAalaykum waannee faddaltukum AAala alAAalameena

122. O Children of Israel! Remember My Favour that I bestowed upon you. And remember that I gave you preference over the Worlds.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا
تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

123. Waittaqoo yawman la tajzee nafsun AAan nafsni shay-an walā yuqbalu minhā AAadlun walā tanfaAAuhā shafaAAatun walā hum yunsaroonā

123. And fear the Day when none can be of any avail on anything to another or any ransom accepted. And no intercession shall benefit any one; nor shall they be helped! ¹⁷⁸

178. These two Verses (2:122 & 2:123) are almost exactly the same as Verses 2:47 & 2:48. Please go through [Chapter Notes 51 to 53](#) thereon. As regards the question as to why this repetition, please see [Chapter Note 124](#). And, moreover, what follows in the next Verse, provides the immediate justification for the repetition.

وَإِذْ أَبْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا
قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

124. Wa-ithi ibtala ibraheema rabbuhu bikalimatīn faatammahunna qala innee jaAAiluka lilnnasi imaman qala wamin thurriyyatee qala la yanalu AAahdee alththalimeena

124. And when his Lord put Abraham to trial with Commands, and he fulfilled those Commands, He said, "I am going to make you a leader for mankind." He (Abraham) said, "And from among my offspring?" HE said, "MY word (of promise) extends not to the wicked!"¹⁷⁹

179. The implication of the divine reply to Abraham (peace and Allah's blessings be upon him), obviously, is that Allah-approved leadership among human beings would not be bestowed upon the progeny of Abraham if the progeny go against divinely laid down law. In the context of the earlier Verse, addressed to the Children of Israel (a progeny of Abraham), this progeny is thus being told, in unmistakable terms that merely being the progeny of a Prophet would not help them get

leadership of mankind. Nor shall that fact by itself get them salvation in the Hereafter! No intercession – not even of Abraham – would help them, if they go against divine law. Herein is a lesson also for us, Muslims of today. But alas! We won't take heed. We insist on treading the trodden path of *Bani Israel*!! [Please also refer [Chapter Note 181](#) below as regards Abraham.]

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى
وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ
وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

125. Wa-ith jaAAalnā albayta mathgabatā linnāsi waamnan waittakhithoo min maqami ibraheema muṣallan waAAahidnā ilā ibraheema wa-ismāAAeela an tahirā baytiya liltā-ifeena waalAAakifeena waalrukkaAAi alssujoodi

125. And behold! WE made the House¹⁸⁰ a secure place of assembly for mankind. – And take the place where Abraham¹⁸¹ stood¹⁸² as a place of worship! – And We bade Abraham and Ishmael¹⁸³ to cleanse My¹⁸⁴ House for those who would go around it and spend some time there in devotion, and who would bow and prostrate.

180. In Verse 3:96, the Qur'aan informs us that the first House set up for mankind is the one at *Bakkah* (Makkah). Pilgrimage thereto is a duty unto Allah, for those who are in a position to undertake the journey (3:97). It is described as *al-Baital-haraam* (the sacred House) in Verses 5:2 and 5:97, and as *al-Baitil-ateeq* (the ancient House) in 22:29 and 22:33. From Verse 14:37, we learn that Abraham had settled some of his offspring in the uncultivable terrain near Allah's sacred House and had prayed for their provision. And from Verse 22:26, we learn that it was Allah who guided Abraham to the site of His sacred House. In some other Verses of the Qur'aan, like in Verse 2:144, the House has been also called as *al-Masjidil-haraam*.

181. We have already seen this Prophet and Messenger of Allah mentioned as a leader of men, in [Verse 2:124](#). In Verse 2:127, we are informed that it was he, along with his son, who had raised the foundation of the House of Allah. He has been described as a *haneef* (an upright man, one who professes the true religion) whom Allah has taken as a *khaleel* (a beloved one), and whose religion believers are commanded to follow [4:125]. And Allah Ta'ala speaks highly of him at many other places throughout in the Qur'aan!

182. In [Verse 3:97](#), we are informed that one of the clear signs in the House of Allah is the place where Abraham stood.

183. We learn from Verse 14:39 that Ishmael was one of the two sons Allah gave Abraham in his old age. He too was a Messenger, a Prophet (19:54).

184. Those who would wonder as to why this sudden change in the same sentence from the plural We to the singular My, may well reflect that the conveyance of the divine command might have been made through the angels. So the plural 'We' was used. But the House was for devotion to Allah exclusively. Hence, the singular 'My'.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ
مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ
أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

126. Wa-ith qala ibraheemu rabbi ijAAal hatha baladan aminan waorzuq ahlahu mina alththamarati man amana minhum biAllahi waalyawmi al-akhiri qala waman kafara faomattiAAuhu qaleelan thumma adtarruhu ila AAathabi alnnari wabi/sa almaaseeru

126. And when Abraham prayed "O my Lord! Make this land¹⁸⁵ safe, secure and peaceful, and make provisions for its residents from its produce – for those who believe in Allah and in the Hereafter", Allah replied, "And, for a while, I shall keep contented the one who suppresses the Truth and then shall draw him/her to punishment by the Fire!¹⁸⁶ And how vile a destination!!"

185. In some translations, the Arabic word *balad* is rendered as City. But, obviously, during Abraham's time there was no city around the House of Allah. It would therefore be illogical for Abraham to call the place near the House, a City. The place was uncultivable, and few other settlers could have been there at that time besides a part of Abraham's family, whom Allah had led thereto. It might have been the open arid state of the land which prompted Abraham to make the prayer.

186. Please note that Abraham had prayed for the safety and well-being of those future residents of the land who believed in Allah and in the Hereafter. But Allah would allow suppressors of Truth to enjoy life for a while, before giving them the ultimate punishment! Believers should therefore not allow themselves to be led astray by the apparent lives of prosperity that some suppressors of Truth lead in this world!

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ
أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

127. Wa-ith yarfAAu ibraheemu alqawaAAida mina albayti wa-ismaAAeelu rabbana taqabbal minna innaka anta alssameeAAu alAAaleemu

127. And while raising the foundations of the House, Abraham and Ishmael prayed, "O our Lord! May You accept this¹⁸⁷ from us. Surely, You are the One Who listens, the One Who knows!

187. Accept what? Accept the service rendered by father and son in raising the foundations of the House? Or, accept the prayer that they are about to make? The context of the divine Name *As-Sameeo* (the One Unseen who listens to His creatures' prayers) clearly suggests that it was their ensuing prayers that the two were entreating Allah to accept.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَتَنَا
وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ الثَّوَابُ الرَّحِيمُ ﴿١٢٨﴾

128. Rabbana wajjAAalna muslimayni laka wamin thurriyyatina ommatan muslimatan laka waaringa mangsikana watub AAalayna innaka anta alttawwabu alrraheemu

128. "O our Lord! Turn us into persons who submit unto You;¹⁸⁸ and out of our progeny, make a community that would submit unto You. And show us the rites that would symbolise our submitting to You.¹⁸⁹ And accept our repentance.¹⁹⁰ Surely, You are the One to accept repentance, the One Merciful!

188. Submitting to the One Lord – the Creator – is the solid base on which a true Muslim – a Muslim not only in name, but in deed also – firmly stands. Like Abraham, he observes the innumerable Signs that his Lord has furnished to him. Like Abraham, he uses his Allah-given intelligence to recognise that these are unmistakable Signs of His existence. The true Muslim does not allow the limited powers of his intelligence to go to his head and make him think erroneously that he is the lord of all he surveys. Abraham did truly symbolise a true Muslim! That's why, perhaps, the Lord preserved the place where he once stood in the House (the *Kaaba*) – literally, his footsteps – as a manifest Sign for all true Muslims to follow (3:97). That's why the Lord ordered us, in [Verse 2:125](#), to take *maqam-e-Ibrahim* as a *musalla* for us.

189. We observe fasts during the month of *Ramadaan*, primarily because Allah has asked us to do so. We have similarly to observe all other religious rites, divinely prescribed in the Qur'aan, without any reservations whatsoever! If we do not observe them, we are not, *nauzubillah*, submitters to Allah then – we are not Muslims. That's as simply clear as that! So, our observations of Allah-prescribed religious rites – our *manaasik* – are, so to say, symbols of our complete submitting to Allah, our Lord!

190. Yes, we ought to observe all our *manaasik*, strictly and without exception. But human beings are weak. They are vulnerable to satanic temptations. And, despite our best intentions, we fail sometimes to observe our *manaasik*. We should therefore follow the leader. We should follow Abraham in constantly seeking Allah's indulgence, His merciful forbearance of our shortcomings.

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

129. Rabbana waibAAath feehim rasoolan minhum yatloo AAalayhim ayatika wayuAAallimuhumu alkitaba waalhikmata wayuzakkeehim innaka anta alAAazeezu alhakeemu

129. "O our Lord! Raise among them¹⁹¹ a Messenger from amongst them to recite to them Your Verses, to teach to them the Book and the Wisdom and to purify them.¹⁹² Indeed, You are the One Omnipotent, the One Wise!"

191. In the context of the preceding Verse, 'them' here obviously stands for the progeny of Abraham through his son Ishmael. And their progeny around the *Kaaba* are obviously the Arab people.

192. And we are aware that this prayer was heard, and responded to by the Wise and Almighty Allah several centuries later! HE did raise Prophet Muhammad (peace and Allah's blessings be upon him) for the very task Abraham and Ishmael had prayed for. During the intervening centuries, the Arab people had come to forget what their great forefather and Allah's *Khaleel*, Abraham, had stood for. They had fallen back to idol-worship, which Abraham had valiantly and steadfastly fought against! By Allah's grace, Prophet Muhammad recited His Verses to his people. He taught them the Book of the divine Verses, the Qur'aan, for 23 long years through numerous trials and tribulations. He thus convinced them of the wisdom of abiding by the divine commands contained in those Verses. He thus, through Allah's grace, purified a non-descript and utterly backward people into the most potent force that shook the entire world and brought about an ideological, moral and intellectual renaissance therein!

وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِيَ نَفْسُهُ
وَلَقَدْ أَصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

130. Waman yarghabu AAan millati ibraheema illa man safiha nafsahu walaqadi istafaynahu fee alddunya wa-innahu fee al-akhirati lamina alssaliheena

130. And who would turn away from Abraham's creed, but one who has made a fool of oneself? And We did indeed select him in this world. And, of course, in the Hereafter, he shall be among the righteous! ¹⁹³

193. It would indeed be foolish of anyone to be averse to a lifestyle that the Creator approved of and that got the one leading such a lifestyle an assured place of honour in the Hereafter. Doomed indeed would be the one who does not follow, or does not at least try to follow, Abraham's lifestyle!

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

131. Ith qala lahu rabbuhu aslim qala aslamtu lirabbi alAAalameena

131. When his Lord told him, "Submit", he obeyed: "I submit to the Lord of the worlds!"¹⁹⁴

194. And that, in essence, was Abraham's lifestyle! It is indeed the essence of the Allah-approved Religion of Islam. Complete submission to His Will! Let us take particular note of the Name, Allah made Abraham choose here, from among His various Names: *Rabbil aalameen*. Lord of the worlds! (Please refer to [Note 1:5](#) above to understand the comprehensive Qur'aanic meaning of the term *aalameen*.) Every person is a *khalifa* (representative) of Allah to his/her individual world, where he/she has to take his/her own decisions. It is the nature of these decisions that make or mar that person. If he/she is deluded into thinking that he/she is the lord of all he/she surveys and makes his/her decisions accordingly, then he/she is doomed. If, on the other hand, he/she realises that Allah is the real *Rabb* (see [Note 1:4](#)) of his own world as well as of all other individual worlds, makes his/her decisions Allah-fearingly and submits completely to the results that follow as being from Allah, he/she would be the one to get befitting reward from the Lord.

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَبْنِي إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الْأَدِينَ
فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

132. Wawassa biha ibraheemu baneehi wayaAAaqoobu ya baniyya inna Allaha istafa lakumu alddeena fala tamootunna illa waantum muslimoona

132. And Abraham did advise his sons in this regard¹⁹⁵, and so did Jacob¹⁹⁶, "O my sons! Indeed, Allah has chosen the Religion for you. Die you not then except in the state of complete surrender unto Him!"¹⁹⁷

195. In regard to, that is, Allah's command and Abraham's obedience thereof, mentioned in the preceding Verse [2:131](#).

196. From Verse 11:71, we learn that Jacob (*Yaqoub*) was a progeny of Abraham, the glad tidings of whom the Angels gave to Abraham's old wife. Jacob was promised to her as one who would come after her son, Isaac. And from Verse 12:68, we gather that Jacob was the father of Prophet Joseph.

197. And since death is subject to the sweet wishes of no man, however big or well-placed, and is liable to occur at any time, the advice to the sons could only mean that they should never ever allow themselves to deviate from Islam, the Religion of Abraham.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا
تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ عَابَدُكَ وَإِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

133. Am kuntum shuhadaa ith hadara yaAAaqooba alawtu ith qala libaneehi ma taAAabudoona min baAAadee qaloo naAAabudu ilahaka wa-ilaha aba-ika ibraheema wa-ismAAeela wa-ishaqa ilahan wahidan wahanu lahu muslimoona

133. Or¹⁹⁸, were you the witnesses when death approached Jacob and he asked his sons, "Whom will you worship after I am gone?" They said, "We shall worship the One, you have worshipped and your forefathers, Abraham, Ishmael and Isaac, had worshipped – the One and only, deserving to be worshipped – and we do indeed submit unto That One!"

198. This word connects the various episodes concerning the lives of Abraham and his progeny, described in all the Verses right from Verse 2:124. These anecdotes are connected for the divine statement that follows in Verse 2:134. The obvious implication is that the people for whom these Qur'aanic Verses were revealed did not exist when those episodes occurred, and therefore were unaware thereof. Allah is the One aware of all things, past, present and future. And He it is Who supplies us the necessary information, out of His infinite knowledge, for our guidance.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا
كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

134. Tilka ommatun qad khalat laha ma kasabat walakum ma kasabtum wala tus-aloon AAamma kano yaAAamaloona

134. That was a community, now dead and gone! To it what it earned, and to you what you have earned. And you shall not be questioned on what they did! ¹⁹⁹

199. Important implications of this divine statement are:

- Divine assessment of people would not be based on the performance of their forefathers, but on what they themselves do individually.
- No one can claim to be one of God's chosen people, and hence exempt from assessment of one's own performance.
- We need not just ape what the Islamic religious scholars in the past said and did! For, we shall not be questioned on what they said or did. But we shall certainly be questioned on what we do in compliance of the divine commands contained in the divinely preserved Qur'aan.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا
كَانَ مِنَ الْمَشْرِكِينَ ﴿١٣٥﴾

135. Waqaloo koonoo hoodan aw nasara tahtadoo qul bal millata ibraheema haneefan wama kana mina almushrikeena

135. And they²⁰⁰ say, "Be a Jew, or a Christian, to be rightly guided." Say, "Nay! Be of Abraham's Creed, devoutly.²⁰¹ And he was not one from among the polytheists²⁰²."

200. In the context of the quote that immediately follows, it is obvious that 'they' here stands for either the Jews or the Christians.

201. Let us re-read in this context [Verse 2:130](#), wherein anyone turning away from Abraham's creed is virtually called a fool. Let us also again go through [Verse 2:131](#), which informs us of the essence of Abraham's creed.

202. Allah thus indirectly tells the Jews and the Christians, of that period at the revelation of the Qur'aan, that they have both strayed away from the pure Abrahamic creed and fallen into polytheism. Are the Jews and the Christians – or the Muslims, for that matter, of the present time generally – any better than those Jews and Christians addressed in this Verse?

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿١٣٦﴾

136. Qooloo amanna biAllahi wama onzila ilayna wama onzila ila ibraheema wa-ismaAAeela wa-ishaqa wayaAAaqooba waal-asbati wama ootiya moosa waAAeesa wama ootiya alnnabiyyoona min rabbihim la nufarriqu bayna ahadin minhum wahanu lahu muslimoona

136. You say²⁰³, "We do believe in Allah. And we do believe in what has been sent down to us, and in what had been sent down upon Abraham, Ishmael, Isaac, Jacob and the descendent Tribes. And we do believe in what had been given to Moses and Jesus, and to the Prophets from their Lord. We differentiate not between any of them. And we do submit unto Him." ²⁰⁴

203. Since the verb used here is in the plural form, the addressees of this divine command are obviously all the believers.

204. This divinely dictated Declaration of Faith, that every believer has solemnly to make, categorically proclaims the Unity of Faith. We are made to declare specifically that we do not hold any of the Prophets above the others. And yet, in practice, we do just the opposite! We hold our Prophet above the other Prophets. Just like the Jews, the Christians and the others hold their own Prophets above the others. They, of course, go to the extent of deifying their Prophets. But, alas, we are not lagging far behind them!

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي
شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

137. Fa-in amanoo bimitihli mā amantum bihi faqadi ihtadaw wa-in tawallaw fa-innama hum fee shiqaqin fasayakfeekahumu Allahu wahuwa alssameeAAu alAAaleemu

137. If they²⁰⁵ then believe in what, and in the manner in which, you have believed²⁰⁶, they certainly are on right guidance. And if they turn away, then they indeed are on the other side of the divide. Allah will suffice you against them. And He is the One Who hears all, the One Who knows all!²⁰⁷

205. That is those who wanted the believers to be Jews or Christians so as to be on the right path [ref: Verse [2:135](#)].

206. Refer Verse 2:136.

207. Allah thus reassures the believers of His help in the event of any hostility on the part of those who do not believe as the believers do. We should however remember that the divine help is contingent on our strictly adhering to and abiding by the Declaration of Faith dictated to us by Allah in [Verse 2:136](#).

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾

138. Sibghata Allahi waman ahsanu mina Allahi sibghatan wanahnu lahu AAabidoona

138. Allah has done the painting!²⁰⁸ And who could be better than Allah in painting? And worship Him, we²⁰⁹ do!

208. Allah has done – and is, in fact, continuously re-doing – the painting on His infinitely vast canvas stretching the entire Universe. We, the creatures, are of course unable to see the full picture. But whatever parts of it we can see make us marvel at the exquisite mingling of colours to produce the breath-takingly beautiful pictures of natural sceneries. No human artist can ever hope to come even remotely near the perfection divinely executed. Our heads ought to automatically bow in recognition of and in utter submission to the Great, Inimitable Artist.

209. And who could the pronoun 'we' here, stand for? The context of this Verse and the preceding one, suggests that it is the Angels conveying the Qur'aanic Verses that 'we' refers to here. It is the Angels, moreover, who can have a better view of the infinitely large divine Painting than we, humans, and therefore can appreciate its gradeur, better. It is this better appreciation that makes them sincerely worship Allah.

Manzil I: 2: Baqarah

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا
أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

139. Qul atuhajjoonana fee Allāhi wahuwa rabbuna warabbukum walana aAamaluna walakum aAamalukum wanaḥnu lahu mukhlisoona

139. Say²¹⁰, "Do you quarrel on Allah with us? And He is our Lord as well as yours! And to us, our deeds; and to you, yours. And we do sincerely submit to Him!"

210. The context makes it obvious that this is a divine command to the Prophet to confront the Jews and the Christians with the reasoned argument that follows. It is with such cogent arguments throughout, appealing to human reason, that the Qur'aan presents the Reality to the human race at large!

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا
هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَدَةً
عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

140. Am taqooloona inna ibraheema wa-ismaAAeela wa-ishaaqa wayaAAaqooba waal-asbata kanoo hoodan aw nasara qul aantum aAalamu ami Allāhu waman athlamu mimman katama shahadatan AAindahu mina Allāhi wama Allāhu bighafilin AAamma taAamaloona

140. ²¹¹"Or say you that Abraham, Ishmael, Isaac, Jacob and the Tribes were but Jews or Christians?" Say, "Is it you who know or is it Allah Who knows? And who can be wicked other than the one who suppresses the evidence, from Allah, that is with him?! And Allah is not unaware of what you do."²¹²

211. This is in continuation of the address, to the Jews and Christians, that Allah commanded the Prophet to give (see the [preceding Verse](#)).

212. Allah nails the lie, of both the Jews and the Christians, of Abraham having been a Jew/Christian, by pointing out in [Verse 3:65](#) that the Torah (for the Jews) and the Gospel (for the Christians) were not revealed till after he (Abraham) had passed away! And in [Verse 3:67](#) it is reiterated that Abraham was neither a Jew nor a Christian. Like Abraham, all those others mentioned in this Verse (2:140) too had passed away before the revelation of the said divine Books. The Jews and the Christians were suppressing these facts. They were also suppressing the mention of Prophet Muhammad (peace and Allah's blessings be upon him) in their own Books, the Torah and the Gospel [Q: 7:157]!

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا
يَعْمَلُونَ ﴿١٤١﴾

141. Tilka ommatun qad khalat laha ma kasabat walakum ma kasabtum wala tus-aloon AAamma kanoo yaAAamaloona

141. That was a community, now dead and gone! To it, what it earned and to you what you have earned. And you shall not be questioned on what they did!²¹³

213. The contents of this Verse (2:141) could well be part of the Prophet's address to the Jews and the Christians started in [Verse 2:139](#) and continued in Verse 2:140. But this Verse (2:141) is verbatim the same as [Verse 2:134](#). Since Verse 2:134 is obviously addressed to the believers in the Qur'aan, the addressees of this Verse (2:141) are, no doubt, the believers as well. Please refer to [Chapter Note 199](#) above in this regard.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمْ الَّتِي كَانُوا
عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿١٤٢﴾

142. Sayaqoolu alssufahao mina alnnasi ma wallahum AAan qiblatihimu allatee kanoo AAalayha qul lillahi almashriqu waalmaghribu yahdee man yashao ila siratin mustaqeemin

142. The fools among the people will say, "What turned them from their Qiblah²¹⁴, which they had been facing?" Say, "The East and the West are all Allah's²¹⁵. HE guides whom He wills to the Straight Path²¹⁶!"

214. I have retained this original Arabic word in the translation, for brevity. For, there is no equivalent single word in English. Qiblah connotes a specific place on earth in the direction of which people located anywhere on the earth, are required to face while performing the formal prayers to their Creator. In Verse 2:144, *Al-Masjidil Haraam* (the Sacred Place of Worship at Makkah, the Kaabah) has been divinely designated as the Qiblah for the believers. It should be clearly and carefully understood that the Qiblah does not symbolise the Creator, the way the polytheists consider man-made idols as symbols of their gods and goddesses. The Qiblah symbolises, if anything, the unity of the entire mankind. It symbolises the common centre of the innumerable concentric circles in which the believers pray around the world to their one common Creator!

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونِ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ
عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ
لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَّا ارْتَفَعُ ۚ إِنَّ
اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ ﴿١٤٣﴾

143. And, in like manner²¹⁷, have We made you²¹⁸ an equitably balanced focal community so that you be witnesses over mankind; and the Messenger is a witness over you. And We did not but make the Qiblah, you had been facing²¹⁹, a test to distinguish one who would obey the Messenger from the one who would turn about on one's heels. And it has been indeed hard – but not for those whom Allah has guided. And Allah is not One to let your Faith go waste. Surely, Allah is kind and merciful indeed to mankind!

218. The corresponding pronoun in the original Arabic text is in the 2nd person plural form. And the context tells us that the first addressees were the Companions of the Prophet. The Prophet was witness to the communication of the divine Message to the Companions and to others with whom he (the Prophet) could establish contacts in his lifetime. The Companions were the ones guided by Allah's Will, and they had truly imbibed the Message. HE therefore chose them to be witnesses in their turn to the communication of the divine Message to others whom the Prophet could not contact. And, through the Companions, Allah would breed a new group of true believers, who in their turn became the torch-bearers and witnesses. And the process would and will, inshaAllah, go on till the Last Day.

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naturally been very hard to accept any place other than the Kaabah as the Qiblah. It was hard even for the Prophet, as is evident from the very next Verse 2:144. But Allah was merciful, kind. The Companions passed the hard test and obediently followed the Prophet in the matter of the Qiblah.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ
الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا
يَعْمَلُونَ

144. Qad nara taqalluba wajhika fee alssama-i falanuwalliyanaka qiblatan tardaha fawalli wajhaka shatra almasjidi alharami wahaythu ma kuntum fawalloo wujoohakum shatrah wa-inna allatheena ootoo alkitaba layaalamoon annahu alhaqu min rabbihim wama Allahu bighafilin AAamma yaAmaloona

144. WE did observe your²²⁰ face turning towards the sky; so We now turn you to the Qiblah you would like to have. Turn your face then towards the Sacred Place of Worship. And wherever you be, turn your²²¹ faces towards it. And those on whom the Book has been bestowed know it for certain that this is the Truth from their Lord.²²² And Allah is not unaware of what they do!

220. The corresponding Arabic pronoun in the original text is in the second person singular form. It therefore obviously refers to the Prophet. And it is also obvious, from what follows in this very Verse, that the Prophet had been turning his face towards the heaven in silent prayers for making Kaabah, the Qiblah.

221. Here the Arabic pronoun is in the plural form; the addressees being all the believers around the world. This is a clear divine command. But like many other divine commands, this one too is not carefully and conscientiously adhered to. In my part of the world (India), for example, many Muslims are under the impression that it is enough to face in the general direction of the West. Not so. We are not asked to face East or West. We are asked to face a particular tiny place in the world: the Kaabah! So as one travels from place to place, even within India or within any other country, the Qiblah direction is bound to change after every few kilometres. We are duty-bound to ascertain the direction at every place. The kind, merciful Allah may forgive us initially at a new place, but not indefinitely.

222. As we have already seen earlier in these Studies, Verse 7:157 of the Qur'aan informs us that the prophecy about the coming of the unlettered Prophet and Messenger (Muhammad, peace and Allah's blessings be upon him) was given both in the Torah and in the Gospel. And Allah is not unaware that the Jews and the Christians conceal this fact.

وَلَيْنُ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ
بِتَابِعِ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعِ قِبْلَةَ بَعْضٍ وَلَيْنُ أَتْبَعَتْ أَهْوَاءَهُمْ
مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لُمِنَ الظَّالِمِينَ ﴿١٤٥﴾

145. Wala-in atayta allatheena ootoo alkitaba bikulli ayatin ma tabiAAoo qiblataka wama anta bitabiAAain qiblatahum wama baAAduhum bitabiAAain qiblata baAAadin wala-ini ittabaAAata ahwaahum min baAAadi ma jaaka mina alAAailmi innaka ithan lamina alththalimeena

145. And were you²²³ to confront those to whom the Book has been bestowed²²⁴, with all the evidence²²⁵, they would still not follow your Qiblah²²⁶. Nor are you going to follow their Qiblah. Nor is any section of them going to follow the Qiblah of any other²²⁷. And were you to follow their desires after what has come to you of the knowledge, then, surely and certainly, you would be, in that event, one among the wrongdoers!²²⁸

223. The 2nd person pronoun here, in the original Arabic text, is in the singular. Obviously therefore, the original addressee of the divine statement was Prophet Muhammad.

224. Elsewhere in the Qur'aan, such people (i.e. 'those to whom the Book has been bestowed') are also described as *ahl-il kitaab* (people of the Book). For a comprehensive understanding of this Arabic term, please go back to Chapter Notes [146](#) and [147](#) of these Studies. But in the context of this Verse (2:145), 'those to whom the Book has been bestowed' connotes the Jews and the Christians, who were the ones present at the time and place of revelation of this Verse. The Muslims were there too; but the bestowal of the Book (the Qur'aan) to them was not completed then.

225. The Arabic word used in the original divine text is *aayat*. For a comprehensive Qur'aanic meaning of this term (along with its plural form *aayaat*), please refer to Chapter Notes [150](#) and [151](#) of these Studies. The term is rendered here as 'evidence' to suit the context. The Qur'aan pointed out to the Jews and the Christians that their own revealed Books contained the evidence of Muhammad (peace and Allah's blessings be upon him) being the divinely accredited Prophet of Allah (7:157). The Verse here (2:145) hints that Books revealed to other people too contained this evidence. And even if all such evidences were presented to the Jews and the Christians, they would still not accept Muhammad as Prophet and therefore not accept the Qiblah divinely appointed for the entire mankind through this last Prophet to them. The other day, I was listening to a video cassette of a talk by Brother Zakir Naik (may Allah reward him richly for his services in the way of Allah). He was reeling off evidence after evidence of the prophecy about the coming of Prophet Muhammad, contained in the ancient Hindu Scriptures!

226. For the meaning of Qiblah, please see [Chapter Note 214](#) of these Studies.

227. Besides denoting the direction in which to face while offering formal prayers, the Qiblah has other significances for the believers. It is the designated place of pilgrimage also for them. Visiting the place and praying there, is a duty divinely ordained for those who are in a position to undertake the journey. And for performing this duty, one could definitely expect rewards from Allah, here or in the Hereafter, at Allah's Will. But various people of various religions have their own separate places of pilgrimage (qiblahs). A place of pilgrimage that is held holy by one religious sect, does not have the same significance for another sect. A polytheist does of course have a number of such qiblahs, which he takes the trouble to visit and to pray there, expecting worldly gains miraculously there from. And it is sad to note that some Muslims too have also gradually gravitated to such qiblahs other than the One designated for them in the Qur'aan. A careful study of this Verse (2:145) should open their eyes against following this polytheistic practice. If we *nauzubillah* follow such misguided brethren of ours, after what has come to us of the knowledge, then, surely and certainly, we would be among the wrongdoers.

Manzil I: 2: Baqarah

228. And these rather harsh divine words were addressed, initially, to the Prophet! The phraseology does not give any definite indication that the Prophet was in fact inclined to follow the desires of the Jews and the Christians of his time. Why then were this harsh warning to the Prophet and some other such passages critical of him personally, included in the divine Book that was meant to serve as the Guidance for all mankind till the Last Day? The guidance in such warnings is two-fold. One: the All-knowing Allah has thus driven the point home that although the Prophet was divinely chosen as the best among men, he was still, after all, a man, susceptible to error. Mankind should therefore never fall into the fatal fault of *shirk*, by elevating him to the level of Allah as did the Christians do to their Prophet, Jesus. And, two: the All-wise Allah has thus provided an evidence for the believers that Prophet Muhammad, peace be upon him, had honestly conveyed the divine Message in its totality to us. He had not suppressed any part of it, even when it was critical of him, personally!

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا
مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

146. Allatheena ataynahumu alkitaba yaAarifoonahu kama yaAarifoona abnaahum wa-inna fareeqan minhum layaktumoonah alhaqqa wahum yaAlamoona

146. And those, to whom We have given the Book, recognize it²²⁹ as they would recognize their sons! And, surely, a group of them do indeed conceal the Truth, and they know they do!²³⁰

229. The 3rd person singular pronoun here obviously stands for *Al-Masjidil-haraam* (the *Kaabah*), divinely designated as the Qiblah in Verse 2:144 and is the core subject matter of all Verses right from 2:142 to 2:150.

230. Apparently, the evidence contained in the Jewish and the Christian Scriptures was so overwhelming that it was as easy to recognize the *Kaabah* as the right choice for the Qiblah of entire mankind, as it was easy to recognize their own sons. But it was unfortunate that their pride came in their way, and they suppressed the fact – the false pride that made them think that they were the only chosen people of God and that He could not have chosen for Prophethood anyone other than from among themselves.

الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

147. Alhaqqu min rabbika fala takoonanna mina almuttareena

147. The Truth²³¹ from your Lord! Be not then one among those who are in doubt.²³²

231. The Truth that the *Kaabah* is the right choice from Allah for the Qiblah of entire mankind.

232. This is another instance of a divine warning to the Prophet. Please see Note 228 above.

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا
يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

148. Walikullin wijhatun huwa muwalleeḥa faistabiḳoo alkhayraṭi aynama takoonoo ya/ti bikumu Allahu jameeAAan inna Allaha AAala kulli shay-in qadeerun

148. And for every direction He is its Focus²³³; compete then in doing good²³⁴! Wherever you are, Allah will bring you all together. Surely, Allah has power over everything!

233. In other words, whatever direction one may adopt, one has to go to Allah ultimately. One may do good things in one's adopted direction and one may do bad things; but one has to face Allah, in the end. And there, one will be rewarded or punished in accordance with one's deeds in the direction one takes in this world. If one's deeds are in accordance with the divine commands and directions, one will be rewarded. Otherwise, one is liable to be punished.

234. Good deeds (*al-khairaat*) are obviously deeds done in accordance with divine directions and commands.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ
رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

149. Wamin haythu kharajta fawalli wajhaka shatṛa almasjidi alḥarami wa-innahu lalḥaqqu min rabbika wama Allahu bighafilin AAamma taAAamaloona

149. And turn your face, whosoever you²³⁵ hail from, towards the Sacred Place of Worship! And it is, indeed, the Truth from your Lord. And Allah is not unaware of what you do.²³⁶

235. In the original Arabic text, this divine command is addressed to an individual. And from the context it is clear that it is addressed to every individual believer located anywhere on this earth – and in any age, till the Last Day. This command is repeated and further clarified in the next Verse 2:150.

236. In the preceding Verse 2:148, the believers were urged to vie with one another in *al-khairaat* (good deeds). Obeying the divine command contained in this Verse is one such good deed. And Allah is well aware whether or not we do obey Him faithfully. Please see [Note 221](#) herein above also, in this context.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ
فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِقَالِ الْكَافِرِينَ إِنَّا إِلَهُكُمْ حُجَّةٌ إِلَّا الَّذِينَ
ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَئِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ
تَهْتَدُونَ ﴿١٥٠﴾

150. Wamin haythu kharajta fawalli wajhaka shatra almasjidi alharami wahaythu ma kuntum fawalloo wujoohakum shatrah li-alla yakoono lihnasi AAalaykum hujjatun illa allatheena thalamoo minhum fala takhshawhum waikhshawnee wali-otimma niAAamatee AAalaykum walaAAallakum tahtadoona

150. And turn your face, whersoever you hail from, towards the Sacred Place of Worship! ²³⁷
And wherever you be, turn your faces towards it, so that people – except those who have been wicked among them ²³⁸– have no grudges against you. Fear them not then, and fear Me, so that I complete My Favour upon you, and that you become guided! ²³⁹

237. Please see [Note 235](#) above.

238. By meticulously determining the Qiblah direction and by scrupulously following the divine command in this regard, a believer located anywhere on this earth sends an unmistakable signal to others of the essential unity of mankind transcending all national or racial barriers. Other people, observing this symbolic act of unity, would be inspired to feel an ungrudging admiration, although the admiration may be silent and unspoken. Only those bent on being wicked among the others shall have grudges, in any event.

239. Here's a divine mantra to enable the Muslims of today to come out of the doldrums they find themselves in. Shed the fear of all worldly forces, however powerful, which would prevent you from following the divine commands and directions. And fear Allah, Who is infinitely more powerful. Follow Him at all worldly costs. And there's no reason why you shouldn't, when He, the All-Powerful, promises that if you fear Him and abide by His commands and directions, He shall complete His Favour upon you and guide you!

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

151. Kama arsalna feekum rasoolan minkum yatloo AAalaykum ayatina wayuzakkeekum wayuAAallimukumu alkitaba waalhikmata wayuAAallimukum ma lam takoonoo taAAalamoona

151. Just as²⁴⁰ We sent down to you a Messenger, from among yourselves, reciting Our Verses to you, purifying you, teaching you the Book and the Wisdom^{241 to 244}, and teaching you what you knew not!

240. The Arabic conjunctive word here (*kamaaa*) connects this Verse to what is stated at the end of the preceding Verse 2:150. There, Allah directs the believers to fear Him (and not to fear wicked beings) so that He completes His Favour upon them, and so that they become rightly guided. The sending down of the Messenger for the various tasks enumerated herein (Verse 2:151), was part of the process of completing "My Favour upon you". And the process was completed with the revelation of the last of the Qur'aanic Verses, *inter alia*, declaring, "... This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. ..."

[Q: 5:3]. And, significantly, in this last Verse (5:3) too, Allah admonishes the believers, "... fear them (the suppressors of Truth) not, but fear Me ..."

241. We have come across this word (*al-hikmata*, in Arabic), in our earlier Studies on [Verse 2:129](#). Please go through Chapter Note 192 in this regard, under that Verse. We find that this word *al-hikmata* occurs in the Qur'aan more often with the word *al-kitaab* (the Book). And in Verse 17:39, where *al-hikmata* occurs unaccompanied by *al-kitaab*, the divine commands of do's and don't's given in Verses from 17:22 to 17:37, have been specifically described as *min al-hikma*, or, in other words, as some of the pearls of wisdom! Again, in Verse 43:63, where also *al-hikmata* occurs unaccompanied by *al-kitaab*, Jesus tells the Children of Israel that he has come to them, with *al-hikmat*, to explain to them some of the points in which they differed. Prophet Jesus (peace be upon him) is obviously referring here to the divine Book *Injeel* (the Gospel) bestowed upon him to sort out some differences that had cropped up among the Jews in their understanding of the provisions of the divine Book Torah revealed earlier. We can thus see that *al-kitaab*, as mentioned in the divine Book, does contain *al-hikmata*! In other words, the divine commands and directions contained in the Qur'aan are all pearls of Wisdom.

242. Why then is *al-hikmata* mentioned separately and in addition to *al-kitaab*, in the divine Book? And how come, in Verse 31:12, Allah informs us that He had granted *al-hikmata* to Luqmaan, when we know of no divine Book revealed upon him?! We thus see that although *al-kitaab* contains *al-hikmata*, the latter Arabic word is not synonymous with the former! Verse 2:269 tells us that Allah grants *al-hikmata* to whom He wills. From this Verse read with Verse 31:12, it is apparent that granting of *al-hikmata* by Allah is a continuing process, to be continued till the Last Day. But *al-kitaab* was bestowed only upon the Prophets, and Muhammad (peace be upon him) was the last of the Prophets (Verse 33:40)! From its dictionary meanings, and from the sense in which it is used in the Qur'aan, it is obvious that the word *al-hikmata* connotes the Wisdom or the ability, not only to do the right things, but to do those in the right way so as to maximise the good effects of doing the right things. The right things to be done, and, to some extent, the right way to do them, are indeed mentioned in *al-kitaab*. Therefore *al-kitaab* is *al-hikmata* too! But the right way often depends on the situation in which the right thing is to be done! And all the innumerable different situations, which can arise, cannot possibly be recorded in a written book. *Al-hikmata* is also therefore the intuition that one may get, at the spur of the moment, for the way in which to do the right thing on that particular occasion. The All-knowing Allah has therefore wisely mentioned *al-hikmata* separately and in addition to *al-kitaab*, in His Book!

244. In Verse 4:113, Allah reminds the Prophet that it is He Who has bestowed *al-kitaab* and *al-hikmata* on him, and taught him what he knew not. In the present Verse 2:151, Allah reminds the believers that the Prophet, in turn, teaches them *al-kitaab* and *al-hikmata*. *Al-hikmata*, that *al-kitaab* contains within itself, got taught along with *al-kitaab*. Besides, the Prophet demonstrated, by personal example, how superbly he handled very difficult situations that arose throughout his life. He handled those situations so superbly that even a Christian writer of our present generation was obliged to rank him (Prophet Muhammad) the first among all leaders of men, of all times that the world has ever had till now! It was the use of this Allah-given intuitive part of *al-hikmata* that helped the Prophet handle those situations. It was the use of the same intuitive part that made David and Solomon, two of the other great leaders. It is this intuitive part of *al-hikmata* that Allah continues to bestow, and will continue to bestow till the Last Day, upon whom He wills, that makes some persons great as thinkers, statesmen, scientists or leaders in other fields!

فَاذْكُرُونِي اَذْكُرْكُمْ وَاَشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

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152. Fa^oth^hkuroonee athkurkum waoshkuroo lee wa^la takfurooni

152. Keep Me in your remembrance, then; so I keep guiding you. And be grateful to Me, and suppress not the Truth!²⁴⁵

245. Remember that this Verse, as the previous one, was addressed to the believers (refer Note 240 above). And remember that although the believers at the time of the revelation of the Qur'aan were the initial addressees, the Qur'aanic Message is for all times till the Last Day. The believers of the present age are, therefore, the addressees too! Looking at the Verse in this light, then, we see that Allah is drawing our attention to the fact that we generally do not remember Him (let alone being genuinely grateful to Him for completing His Favour, in the form of the completed Qur'aan, upon us) in our day-to-day worldly activities. Yes, some of us do go mechanically through our daily prayers, but while praying too, our minds are busy thinking about our worldly affairs! No wonder then that we now are bereft of divine guidance. And, doesn't such failure to remember Him, betray our lack of Faith? Save us, Allah!

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ



153. Ya ayyuha allatheena amanoo istaAeenoo bialssabri waalssalati inna Allaha maAAa alssabireena

153. O you who believe! Seek help with patience and prayer. Certainly, Allah is with those who are patient!²⁴⁶

246. Allah does certainly not promise a bed of roses for the believers in this world. In order that they enjoy the Utopia in the Hereafter, they have to go through a test by fire, so to say, in this life! Only two Verses later, in Verse 2:155, Allah tells us that we will be tested with fear, hunger and with losses in property, life and produce! And He asks us to seek His help with prayers, while on trial in this world, but that we shouldn't expect an immediate reward. We have to wait patiently for it. Life on earth is indeed a severe test of our Faith! But happiness is a state of mind. We can be happy even in the most trying circumstances, if our Faith is so strong as to make us absolutely certain that our very Creator and Lord is with us.

وَلَا تَقُوْلُوْا لِمَنْ يُقْتَلُ فِىْ سَبِيْلِ اللّٰهِ اَمْوَاتٌۢ بَلْ اَحْيَآءٌ وَلٰكِنْ لَا تَشْعُرُوْنَ



154. Wa^la taqooloo liman yuqtalu fee sabeeli Allahi amwatun bal ahyaan walakin la tashAAuroona

154. And say not unto those who are killed, in Allah's Path, as dead. Nay! They are alive, but you perceive not.^{247 to 249}

247. It's one of the observed hard truths about life on this earth, that good work done in Allah's Path doesn't often get recompensed here. People have died, or have been killed, while struggling to traverse steadfastly on that Path. Seeing this happen, many of the others have fled from that Path. Should we follow suit? Allah has given us the freedom of choice. And if we follow suit, exercising that freedom, what would we get? Maybe, we would get some worldly wealth, and some worldly position. But at what cost? At the price of our abandoning good things like honesty, fairplay, justice, truth et al. And even if we bid goodbye to such good things, are we sure that we would get the worldly pelf and position? Not at all! Worldly life is very uncertain. Today we set about getting the world by fair means or foul, and tomorrow (who knows?) we may die! And who knows what's on the other side of the divide? Maybe, what these religious people say will come true. What if, because of our abandoning belief in Allah and in the Hereafter, we may be put into that Hell-fire they talk about, to suffer there forever!!

248. If only we would think rationally thus, Brothers and Sisters, there is really no real alternative to Allah's Path! Although Allah has given us the freedom of choice, it's a choice between certainty or uncertainty, salvation or doom. So come! Let us be certain in our belief in Allah, and in what He tells us. HE tells us here not to consider those killed in His Path as dead. Let us have absolute belief in this, although we are not capable of understanding the divine statement. Being mere creatures, we do not understand many things. But our Lord, the absolute Creator, knows everything. So let's believe Him, for our own good!

249. In Verse 3:169 and in Verses immediately following that Verse, we are further informed that the martyrs in Allah's Path receive provisions from Allah and that they rejoice in Allah's bounties! Allah tells us there, that He shall not let the supreme sacrifice of such believers go waste. It is thus apparent that the martyrs shall enjoy a pleasant continuity of consciousness even immediately after the end of their worldly lives. Unlike others, who shall be in a state of unconsciousness extending to even thousands of years, till they are resurrected in the Hereafter! That is an additional divine reward for the martyrs.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْأَمْثَلِ وَالْثَمَرَاتِ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾

155. Walanabluwannakum bishay-in mina alkhawfi waaljooAAi wanaqsin mina al-amwali waal-anfusi waalththamargati wabashshiri alssabireena

155. And, certainly, We shall test you with something of the fear and the hunger, and with the loss in wealth, life and production. And gladden those who are patient, with the prophecy of good future.²⁵⁰

250. Recall [Verse 2:153](#) and the corresponding Note 246 in this context. And let me hasten to add that the prophecy of good future need not necessarily be in the Hereafter only. It could come true in this earthly life as well. The Qur'aan says, "... seek forgiveness of your Lord, and turn to Him in repentance, that He may grant you good provision, for a term appointed, ..." [11:3, emphasis added] The phrase of the Verse, that is underlined here, doubtlessly indicates that the good future promised in the present Verse (2:155), could be in this very worldly life also.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

156. Allatheena itha asabat-hum mus^heebatun qaloo inna lillahi wa-inna ilayhi rajiAAoona

156. Those who, when any adversity confronts them, say, "We do indeed belong to Allah; and indeed are we to return to Him!"²⁵¹

251. This Verse, so to say, constitutes the Qur'aanic definition of *as-saabireen* (those who are patient), mentioned in the preceding Verse 2:155. It needs no explaining that mere mechanical repetition of the quote in this Verse (2:156), as if it were a mantra, would not make people, *as-saabireen*. People, uttering the quote, have to know consciously – and sincerely mean – what they say!

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٥٧﴾

157. Olā-ika AAalayhim salawatun min rabbi^him warah^hmatun waolā-ika humu almuhtadoona

157. Those are the ones upon whom are blessings from their Lord and His grace; and those are the ones that are rightly guided!^{252 & 253}

252. In the short group of four Verses, from 2:153 to 2:156 herein above, Allah Ta'ala has laid down a plain course of action – a course of action for the Muslims of today, the course of action that could lead them out of the morass of degeneration, degradation and deprivation that they find themselves in. And, in this Verse 2:157, none other than the Creator and Lord of everyone and everything guarantees the salvation of those who follow the course devoutly. But do we have the necessary faith in Him and in His Book??

253. In this context, I am reminded of a story doing the rounds on the Internet: on a pitch-dark and freezingly cold night, a mountaineer slipped and found himself hanging by the life-saving rope tied around his waist. He couldn't see anything in the darkness. In that state, he called out to God to save him. God asked him whether he would follow His instruction. When the mountaineer said he would, God asked him to cut the rope he was hanging by. But the mountaineer had doubts. How could he cut himself off the rope that provided him the slender hope of survival? A couple of days later, a rescue team found the mountaineer. His frozen hands were still clutching the rope he was hanging by. And his dead body was hardly 10 feet above a soft, level ground below!!

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

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158. Inna alssafa waalmarwata min shaAAa-iri Allahi faman hajja albayta awi iAAtamara fala junaha AAalayhi an yattawwafa bihima waman tatawwaAAa khayran fa-inna Allaha shakirun AAaleemun

158. Indeed, the *Suafaa*²⁵⁴ and the *Marwah*²⁵⁴ are among Allah's Symbols²⁵⁵. So, whosoever undertakes a pilgrimage to the House²⁵⁶ or does visit it, there is no sin²⁵⁷ upon him/her in going to and fro between the two. And when anyone willingly follows anything good, Allah is indeed appreciative, knowing!

254. Muslims and others, conversant with the religious rituals performed during the pilgrimage to Makkah, know that the *Suafaa* and the *Marwah* are two spots in the vicinity of the *Kaabah* there.

255. Allah's Symbols (*sha'uaair*) are symbols associated with rituals symbolising submission to His Will. It was in submission to His Will that Prophet Abraham had made some of his progeny to settle at the site (refer Verses 14:37 and 22:26). Verse 5:2 prohibits violation of Allah's *sha'uaair*.

256. Please see [Chapter Note 180](#) of these Studies.

257. One may wonder, "Where's the question of a sin here?" There is indeed no question of any 'sin' here! The symbolic act (known as *Sayee*) of going to and fro between the *Suafaa* and the *Marwah* is, on the other hand, very much appreciated by Allah, as can be seen from the ending part of this Verse (2:158). A little reflection would however make it obvious that the *Sayee* was in practice, among the Arabs, even before the advent of Islam among them. And, the neo-Muslims must have initially feared that it would be a sin to continue with the practice of the *jahiliya* period. To allay that fear, Allah assured the Muslims that doing the *Sayee* was not a sin.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا
بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾

159. Inna allatheena yaktumoonu ma anzalna mina albayyinati waalhuda min baAAadi ma bayyannahu lilnnasi fee alkitabi ola-ika yalAAaanuhumu Allahu wayalAAaanuhumu allaAAainoonu

159. Indeed, those who hide what We sent down of the evidences and guidance – even after the clarifications We gave thereof in the Book for mankind – those are the ones whom Allah curses and whom the curse-invokers curse.²⁵⁸

258. This Verse applies to all peoples on whom divine Books have been bestowed. It applies to the Jews and the Christians for what they have hidden from the divine Books – Torah and the *Injeel* (Gospel) – bestowed upon them. And it applies to the Muslims as well! The Qur'aanic Message, in original Arabic, is of course divinely protected; but the meanings of some passages therein are sought to be changed on the basis of external sources that are man-made and man-influenced. As reiterated here in this Verse (2:159) – and as reiterated in several other passages throughout the Qur'aan – the divine Book itself contains sufficient clarifications for mankind. The divine curse is on those who ignore this oft-repeated divine reiteration. The curse on the Muslims, generally, is all too evident in today's world. As for the 'curse-invokers' mentioned in

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the Verse (2:159), these could be the Angels and also human beings, who are adversely affected by the injustices generated by the twisting of the meanings of the divine Verses.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ

الرَّحِيمُ ﴿١٦٠﴾

160. Illa allatheena taboo waaslahoo wabayyanoo faola-ika atoobu AAalayhim waana altawwabu alrraheemu

160. Except for those who repent and reform, and make themselves transparent. Those are the ones upon whom I bestow forgiveness. And forgiving and merciful, I am! ²⁵⁹

259. But in this Verse (2:160) lies some hope for the Muslims, and others. If they could only repent and reform and make themselves transparent in all their dealings!!

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ

وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

161. Inna allatheena kafaroo wamatoo wahum kuffarun ola-ika AAalayhim laAAnatu Allahi waalmala-ikati waalnnasi ajmaAAeena

161. Indeed, those who suppressed the Truth and died while in that state of suppressing the Truth - upon those is curse of Allah, combined with that of the Angels and of mankind. ²⁶⁰

260. The Almighty Allah is kind. HE gives opportunities galore to the suppressors of Truth to mend their illogical, unjust and destructive attitude. But if they maintain this attitude till the very end of their spans of life on this earth, He withdraws His grace from them. They are disgraced! That is Allah's curse upon them. The Angels curse them, because they are witnesses to the suppressors' wanton rejection of divinely given opportunities. And mankind curses the suppressors, because every act of suppression of Truth, contributes to chaos and anarchy in this world.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾

162. Khalideena feeha la yukhaffahu AAanhumu alAAathabu wala hum yuntharoon

162. ²⁶¹They shall abide therein²⁶². They shall get neither relief nor respite from the punishment.

261. This Verse is in continuation from the preceding Verse, and the pronoun 'They' here stands for 'the suppressors of Truth'.

262. In the 'curse' referred to in the preceding Verse, that is. Obviously, as a result of this curse, the suppressors of Truth land themselves, in the Hereafter, in Hell-fire.

وَاللَّهُكُمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

163. Wa-ilahukum ilahun wahidun la ilaha illa huwa alrahmanu alraheemu

163. And the Being worthy of your worship is the One, and Only! None is worthy of worship other than He, the Gracious, the Merciful.²⁶³

263. Allah, as we Muslims know, is the One and Only Being worthy of worship (*Ilaah*). 'Worship' connotes unquestioned obedience. We worship Allah if, and only if, we obey all His commands given in the Qur'aan. But we need to introspect, deeply and sincerely, whether we really do so. We need to introspect whether we do not have *ilaahs*, other than Allah, in the form of our own carnal desires and in the forms of other forces, human or otherwise, imagined or real, in the influence of which we often do things contrary to divine commands.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْغُلُوكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ
اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

164. Inna fee khalqi alssamawati waal-ardi waikhtilafi allayli waalnnahari waalfulki allatee tajree fee albahri bima yanfaAAu alnasa wama anzala Allahu mina alssama-i min ma-in faahya bihi al-arda baAAda mawtiha wabaththa feeha min kulli dabbatin watasreefi alrriyahi waalssahabi almusakhkhari bayna alssama-i waal-ardi laayatun liqawmin yaAAqiloona

164. Indeed, in the creation of the heavens and the earth, in the contrast between the day and the night, in the ship that sails on the sea with things beneficial to mankind, in what Allah sends down of water from the sky bringing the earth back to life after it was dead, in every kind of animals dispersed therein, in the winds changing their directions, and in the clouds under divine control between the sky and the earth, are compelling signs for people who make use of their intelligence.^{264 to 268}

264. A study of the Qur'aan reveals that the Messengers, who came before Muhammad (peace be upon him and upon them all), were given some extraordinary signs to convince people of the existence of an absolute solitary Power controlling the entire Universe and also to convince them of the Messengers being the really authorised ones from that Power. The earlier Messengers came when the level of general knowledge among the people was low. Their (people's) knowledge therefore needed to be supplemented by divinely given 'miracles'. But the last Messenger, Muhammad, came at the threshold of an era in which human knowledge would proliferate. The proliferation of human knowledge, combined with the divinely endowed human intelligence, became sufficient for people to recognise the Absolute Solitary Power. The supplement of 'miracles' was no more needed. The people are now in a position to recognize the Power from the signs that abound in Nature.

265. This divine exhortation made in this Verse for study of Natural phenomena, moreover, imbibed the scientific spirit, of reason and research, in the minds of the believers. Consequently, a number of thinkers in various fields like medicine, mathematics, physics, astronomy, literature etc. arose in the Muslim world, who were instrumental in laying the foundation of the scientific renaissance that the world is witnessing today. It was from the works of those great Muslim scientists and thinkers of the middle Ages that the Western world got the basics to develop from. And it makes one sad to think that while the Westerners built the scientific edifice of the modern world on the foundation laid by the Muslims, the Muslim world itself lost the scientific spirit with the weakening of their Faith in the Qur'aan!

266. 'The creation of the heavens and the earth' is the first *Aayat* (Sign) referred to in this divine Verse. And we have already seen in [Chapter Notes 20 and 21](#) how the seven layers of the earth's atmosphere have been meticulously and correctly designed to act as a protective shield and a provider of sustenance for all living creatures on the earth. Only an unreasonable fool would dismiss this wonderfully exquisite arrangement as a mere accident of nature. And then we have this mind-boggling spectacle of innumerable heavenly bodies floating in their respective orbits with such mathematical precision that they never bump into one another accidentally. We cannot but marvel at the Power Who no doubt made all this possible – consciously and purposefully. It would be irrational and unscientific for anyone to think of it as a mere accident in nature.

267. As regards the other Signs mentioned in the Verse, the night, following the day in every 24-hour cycle in time, is an obvious provision made for rest, without which human life is impossible to be sustained. Further, had it not been for the facility of navigation by sea, transport of tonnes and tonnes of merchandise from one part of the world to another wouldn't have been easy. Had it not been for the periodic rains, there wouldn't be the recurring stock of vegetable products necessary for sustenance of any kind of life on earth. One who ponders deeply can easily detect that some Extraordinarily Intelligent Power is guiding the directions of the cloud-bearing winds to bring rains to regions, as desired by that Unseen Power. The sprouting of vegetation on dry earth after a rainfall, moreover, provides an indication that human life could likewise be resurrected even after death.

268. With my limited knowledge, I have barely touched on the immense significance of the Signs mentioned in this Verse. Persons with adequate knowledge and resources could write volumes and volumes on the significance – and on the sciences – of these Signs. All these Signs, however, unmistakably point to the Hidden Hand of the Supremely Super Power.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ
ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ
لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

165. Wamina alnnasi man yattakhithu min dooni Allahi andadan yuhibboonahum kahubbi Allahi waallatheena amanoo ashaddu hubban lillahi walaw yara allatheena *th*alamoo ith yarawna alAAathaba anna alquwwata lillahi jameeAAan waanna Allaha shadeedu alAAathabi

165. And, among humans, there are those who take to deserters, besides Allah. They love the deserters like they love Allah. And those who believe do love Allah the most. And if only the wicked persons could see – as they would, when they see the punishment – that absolute power rests with Allah, and that Allah is severe in giving punishment!^{269 to 271}

269. The word 'deserters', in the translation, is used for the Arabic *andaad* in the original. The Arabic word literally means those who run away from or desert established rule or authority. In the context here, it means those who have strayed away wantonly, from divine Authority or divine Path, *a la* the Satan.

270. And the Satan has his counterparts among human beings. And the greatest among these human counterparts could be the individual's own self. One is indeed in love with one's own self. And one's own self could well be guilty of straying away from the divine Path, under the influence of one's own carnal desires. One's own kith and kin, whom one loves, could as well be the other human 'deserters'. Allah warns us against our love for such deserters getting the better of – nay, even equal to – our love for Him.

271. The deserters, and those whose love for them is equal to or more than their love for Allah, are both called *al ladheena zhalamu* (oppressors, wrong-doers or the wicked people); for, through their deeds, they are suppressing the Truth. And the Truth is that all power rests with Allah, the Sole Creator of us all. HE has been Gracious and Kind enough to sustain us and thoroughly guide us, through divine Books, His Messengers, natural phenomena and human intelligence, to that Truth. And if we still disobey His commands and love Him not the most, we do indeed deserve to be punished – and punished severely!

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ
الْأَسْبَابُ ﴿١٦٦﴾

166. *Ith* tabarraa allatheena ittubiAAoo mina allatheena ittabaAAoo waraawoo alAAathaba wataqattaAAat bihimu al-asbabu

166. When those who were followed disown their followers, and they see the punishment, and their mutual relations are torn asunder!²⁷²

272. This Verse and the one succeeding (2:167) are in continuation of the preceding Verse (2:165). These two Verses (2:166 and 2:167) further describe what would happen when the wicked people would come to see the punishment as mentioned in Verse 2:165. People who **blindly** follow others in this world would realise that those whom they followed forsake them in the Hereafter. Herein is an important lesson for us: we should not blindly follow whatever our leaders, in religious or other matters, tell us. We should check whatever the leaders tell us, with the Qur'aan and our own consciences, in terms of the divine law of jurisprudence enunciated in Qr'aanic Verse 4:59. We may come to grief and fruitless regrets otherwise and find no escape from the torment of everlasting punishment, as is made clear in the next Verse 2:167.

وَقَالَ الَّذِينَ أَتَّبَعُوا لَوْ أَنَّنَا كَرَّةً فَتَتَّبَرَأَ مِنْهُمْ كَمَا تَبَرَّءُوا
مِنَّا كَذَلِكَ يَرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ
مِنَ النَّارِ ﴿١٦٧﴾

167. Waqala allatheena ittabaAAoo law anna kang karratan fanatabarraa minhum kama tabarraao minna kathalika yureehimu Allahu
aAAamalahum hasaratin AAalayhim wama hum bikharijeena mina alnnari

167. And the followers would say, "If only we would have a return, we would disown them as they have disowned us." Thus shall Allah show them their deeds as anguishes upon them themselves. And there shall be no exit for them from the Fire!!!

يَتَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوٰتِ
الشَّيْطٰنِ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿١٦٨﴾

168. Ya ayyuha alnnasu kuloo mimma fee al-ardi halalan tayyiban wala tattabiAAoo khutuwati alshshaytani innahu lakum
AAaduwwun mubeenun

168. O mankind! Consume of that which is lawful and wholesome on the earth, and follow not the Satan's footsteps. Indeed, he is to you an open enemy.^{273, 274}

273. Further down, in Verses 2:172 and 2:173, the Qur'aan urges the believers to consume (eat) food items that are wholesome, and specifies particular items that are divinely forbidden. But in this Verse (2:168), there is a general admonition for all mankind to have only lawful and wholesome things (not necessarily restricted to eatables) for their own general use. As indicated in the next Verse 2:169, indulging in evil and lewd acts and attributing, without having proper knowledge, anything to Allah, would not be among things that are lawful and wholesome.

Manzil I: 2: Baqarah

274. As regards Satan and his open enmity towards mankind, please refer to [Verse 2:34 and Chapter Notes 29 and 30](#) as well as to [Verse 2:36 and the corresponding Notes 33 to 35](#). In Verse 4:119, the Satan is quoted as defiantly and openly declaring "...I will mislead them..." concerning some of Allah's human creatures. The Qur'aan tells us elsewhere: "And whenever your Lord has brought forth from Adam's children – from their loins – their offspring, He has asked them to testify upon the evidence of their own selves, 'Am I not your Lord?' and they have said, 'Yes, we do testify!' Lest you should say on the Day of Resurrection, 'We were indeed unaware of this.' Or, lest you should say, 'Our forefathers had indeed assigned partners to You before, and we were but the offspring following them. Would You then destroy us for what those others indulging in falsehood did?' And thus do We explain the Verses/signs in details, and so that they revert." [Q: 7:172 to 174] And in Verse 4:107, the Qur'aan says, "And argue not on behalf of those who deceive themselves. Allah indeed loves not those who sinfully betray their trust." From these divine Verses it should be abundantly clear that the truth about the existence of the Almighty Creator is ingrained in what we call the conscience of every human being at his/her very birth!

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ



169. Innama ya/murukum bialssoo-i waalfahsha-i waan taqooloo AAala Allahi ma la taAlamoona

169. He bids you to do nothing but the evil and that which is lewd, and to attribute to Allah what you know not! ^{275 to 277}

275. There are many evil things that mankind enacts, with behind-the-scene promptings from the Satan. *Ar-Riba* is one such thing. This Qur'aanic term, in terms of Verse 30:39, may be defined as the increase in one's wealth, fraudulently sought to be made by usurping other people's properties, dues or earnings. It is this economic ill or corruption that is rampantly prevalent in today's society, and more so among Muslims! The Muslim religious leadership generally does not tire of declaring from their housetops that *Ar-Riba* is '*haraam*' '*haraam*', while some of them at least may be blissfully ignorant of *Ar-Riba* growing luxuriantly in their own backyards!!

276. The Satan may not have to exert much in prompting mankind to lewdness or obscenity. The propensity thereto is inherent in its (mankind's) nature. It is by conscious effort that this propensity has to be curbed. Otherwise, mankind can easily degenerate to a status lower than that of other animals. If my information is correct, it was this lure of easy and passion-pandering life in the end, that cost the Muslims their earlier centuries-old magnificent rule in Spain.

277. And the Satan employs this ruse of making man attribute falsehoods to Allah. For example, despite repeated divine assertions in the Qur'aan, that the divine commands therein, for mankind to follow, are well-explained for easy understanding, I am astonished at some of the eminent Muslim scholars even, disbelieving in this divine assertion and saying that some of the Qur'aanic terms like *Ar-Riba* are not explained in the Qur'aan! Apparently, they are unable to see the explanation inherent in Verse 30:39 (please refer Note 275 above). They have therefore come up with their own man-made explanation that *Ar-Riba* is interest charged on money lent or borrowed. And they have decreed that banking business is *haraam*! Clearly alluding to such a human decree, the Qur'aan says, in Verse 2:275, that some people declare, under satanic influence, business to be like *Ar-Riba*. The Qur'aan then asserts emphatically that Allah has made business lawful, and *Ar-Riba* unlawful.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ
ءَابَاءَنَا ۖ أُولَٰئِكَ كَانَ عَابَاؤُهُمْ لَا يَعْمَلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

170. Wa-itha qeela lahumu ittabiAAoo ma anzala Allahu qaloo bal nattabiAAu ma alfayna AAalayhi abaana awa law kana abahum la yaAAqiloona shay-an wala yahtadoona

170. And when they are asked to follow what Allah has sent down, they say, "But we follow what we found our forefathers doing." Even if their forefathers had understood nothing, nor had they been guided!?

278. This loaded question, divinely posed over 1400 years ago, is still valid for people today, including most Muslims! Even though the Muslims have with them the divinely protected Qur'aan, they hardly refer to this invaluable Book of guidance, and choose instead to follow what they have found their forefathers doing. So they call dead saints to their aid in worldly matters and visit their graves, even though the Qur'aan categorically tells them that such acts of *shirk* would be unpardonable sins [Q: 4:116].

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً
صُمٌّ بُكْمٌ عُمْى فَهُمْ لَا يَهْتَدُونَ ﴿١٧١﴾

171. Wamathalu allatheena kafaroo kamathali allathee yanAAiqu bima la yasmaAAu illa duAAaan wanidaan summun bukmun AAumyun fahum la yaAAqiloona

171. And the situation of those who suppress the Truth is like the situation wherein someone gives a call to another who hears it not but as some inarticulate cry and sound. Being deaf, dumb and blind, they understand not!

279. Compare this Verse 2:171 with Verses 2:17 and 2:18. There, the All-knowing Allah gives an example of someone kindling a fire to enlighten the environs. The obvious reference is to Prophet Muhammad (peace and Allah's blessings be upon him) through whom Allah has sent the light of His Message. But because of their wilful suppression of Truth, the wicked people had their capacity to see snatched away from them, and they could not take advantage of the divine light. Here, in Verse 2:171, the same situation is explained in a different way. Because of their suppression of Truth, the wicked people had their power of understanding snatched away. So they could not understand the Prophet's call to them to accept Islam. The Prophet's call was a meaningless cacophony of sound beats to them.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن
كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

172. Ya ayyuha allatheena amanoo kuloo min tayyibati ma razaqnakum waashkuroo lillahi in kuntum iyyahu taAAbudoona

172. O those who believe! Eat of good, clean and wholesome food We have provided you with. And be grateful to Allah, if Him it is you worship.²⁸⁰

280. Please refer in this context [Verse 2:168, and Note 273 thereon](#). And, good, clean and wholesome (*tuayyibaat*) food is obviously that which promotes physical, mental and moral health. A little reflection should convince any believer that the Creator has not only created all the creatures, but has also made adequate provisions for their sustenance. To name just one among countless such provisions is the wonderful phenomenon of the water cycle in Nature. But for the rains, most creatures would starve to death. And, despite all the technological progress, failure of rainfall in even a single year could ruin the economy of most countries. Believers would therefore be failing in their duty, if they do not feel sincerely grateful to their Lord for all the elaborate arrangements He has made for their sustenance.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

173. Innama harrama AAalaykumu almaytata waaldama walahma alkhinzeeri wama ohilla bihi lighayri Allahi famani idturra ghayra baghin walaa AAadin fala ithma AAalayhi inna Allaha ghafoorun raheemun

173. HE has forbidden upon you but the carrion, the blood, the flesh of the swine, and that which is consecrated to someone other than Allah. But if one has to eat such things under any constraint, and if one does this not out of wilful disobedience or transgression, no blame on such a one! Allah is indeed Forgiving, Merciful.^{281 to 285}

281. 'Carrion' in the translation stands for *maytata* in the original Arabic. Literally, the Arabic word means 'that which is dead'. Verse 6:145 makes it further clear that what is forbidden is a living creature found by human beings only in a dead state. So, flesh of any found-dead living being is prohibited. It should well be remembered, in this context, that for any vegetarian or non-vegetarian source of food to be permissible, it has to pass the criterion of being wholesome, and fit for human consumption. Verse 5:3 gives us further details of non-vegetarian sources of food that are forbidden.

282. As regards blood, the same Verse 6:145 as mentioned in the preceding Note, also clarifies that it is the blood, shed or poured forth, that is forbidden.

283. Swine, as we know, is an animal that lives in and breeds on filth. Eating its flesh may not therefore be conducive to physical, mental or moral health. And if my information is correct, medical opinion too confirms this view. But it is not for

this reason, primarily, that the believers abstain from this food. They abstain, because Allah forbids it. Allah be praised, it is this one divine injunction that most Muslims do follow! And whatever He forbids has got to be not good for us.

284. The last in the list of forbidden items mentioned in this Verse is 'that which is consecrated to someone other than Allah'. Some commentators of the Qur'aan have interpreted this phrase to mean an animal only that is slaughtered in a name other than that of Allah. Their interpretation is based on the fact that all the three preceding items in the list pertain to animals. So they apply a man-made law applicable to human writings. Suppose, in a human script a list of 4 items is mentioned. Out of the 4, three are distinctly recognisable as belonging to the same one general class. Then as per this man-made law, the 4th item, ought to belong to the same class. This man-made law makes allowance for human weakness, because of which the human writer might have forgotten to specify or make clear to his readers, the class of the 4th item. But the human commentators have also unfortunately and unwittingly committed a human mistake of forgetting that the Qur'aan is divine and not authored by human beings. The Qur'aan is free from human errors. So, no man-made law can be made applicable to it for correcting any blasphemously supposed error therein. Every word therein is perfectly placed by the perfect Author.

285. So, the last item of forbidden foods, mentioned in this Verse, has to be construed literally at its face value. And it literally means anything, vegetarian or non-vegetarian, that is consecrated or dedicated to any seen or unseen being other than Allah.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا
أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا
يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

174. Inna allatheena yaktumoonu ma anzala Allahu mina alkitabi wayashtaroonu bihi thamanan qaleelan ola-ika ma ya/kuloona fee butoonihim illa alnnara wala yukallimuhumu Allahu yawma alqiyamati wala yuzakkeehim walahum AAathabun aleemun

174. Indeed, those who conceal what Allah has sent down from the Book and earn a trifling price therefor – they, stomach not but the Fire in their bellies! And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And for them will there be a painful punishment.^{286 to 289}

286. The divine Books, parts of which got literally concealed by human beings, were those revealed earlier than the Qur'aan. The Qur'aan, on the other hand, cannot thus be concealed, as it is divinely guaranteed (Verse 15:9) against such concealment. But human beings, under the influence of the Satan, have resorted to other subtle and ingenious means of concealment. Since a vast majority of Muslims around the world is now non-Arab, a part of the 'clergy' among them have gradually come to acquire a vested interest in creating a wrongful notion among other common Muslims. They (the commoners) are not taught the Qur'aanic Arabic as a language, but are taught only to recite the Qur'aan without understanding what they recite. An impression is created that it is very difficult for the commoners to acquire the capability to understand the divine Message in original Arabic. So, they have willy-nilly to go to the 'clergy' to know what Islam is.

287. It is in such circumstances that some of the common Muslims, in different parts of the world, have come to understand that invoking dead saints for redressal of their worldly problems, and visiting their graves for the purpose, is part of Islam! The 'clergy' that is responsible for misleading the Muslims thus, are guilty of concealing the fact that the Qur'aan condemns such activity as unpardonable sin of *shirk*.

Manzil I: 2: Baqarah

288. Let alone some ordinary Mullahs thus misleading some uneducated Muslims, but even eminent scholars of Islam do unfortunately and unwittingly fall into the satanic trap of misleading educated Muslims, when the scholars resort to their own interpolations while translating the original Arabic text into other languages. The interpolations are justified on the ground of syntactic differences between Arabic and the language into which the Qur'aan is to be translated. The interpolations are also justified on the ground that these are based on explanatory notes, contained in the *ahaadeeth* or given by the earlier prominent commentators of the Qur'aan. But the interpolations, more often than not, help in changing the original divine meaning! However great in scholarship the commentator may be, it would be highly presumptuous – nay, blasphemous – on his part to assume that his interpolated word/words could explain or set right any 'complicated' part of the divine text! Such an assumption would indeed be blasphemous, particularly in the light of the oft-repeated Qur'aanic assertion that its *muhkam* Verses are clear by themselves or are well-explained in its other Verses. [Reference is invited in this context to [Verse 2:99 and the corresponding Chapter Note 135](#) of these Studies.] And once a commentator takes a stand on the interpretation of a certain Verse, and makes an interpolation in furtherance of his stand-point, it becomes very difficult for him to change that stand, even when he gets convinced later that his stand is wrong. The Satan sees his opportunity then, and gets busy in influencing the learned commentator to stick to his wrong stand, and thus unfortunately to conceal the true divine meaning of the relevant Verse from his gullible readers.

289. It is therefore necessary for every Muslim to try and get at least a working knowledge of Qur'aanic Arabic. He/she may thereby be able to find out if anything is amiss in the translation. When I wrote to one of my own readers on this need of learning Qur'aanic Arabic, he said that it was a 'tall, a very tall order' to expect every Muslim to do that. I replied that he wouldn't so dismiss the need, if he were convinced that his salvation from the Fire, in the Hereafter, very much depended on knowing the original divine Message of the Qur'aan in Arabic.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ
عَلَى النَّارِ ﴿١٧٥﴾

175. Ola-ika allatheena ishtarawoo alddalalata bialhuda waalAAathaba bialmaghfirati fama asbarahum AAala alnnari

175. Those are the ones who have exchanged right guidance for wrong guidance & error, and exchanged forgiveness for punishment! How persevering then are they, in getting to the Fire!!

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا
فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

176. Thalika bi-anna Allaha nazzala alkitaba bialhaqqi wa-inna allatheena ikhtalafoo fee alkitabi lafee shiqaqin baAAeedin

176. Thus it is, because Allah has sent down the Book in Truth. And, indeed, those who question the Truth in the Book, those are involved in a far-fetched hostility! ²⁹⁰

290. To cite just one of the many instances wherein even prominent scholars of Islam have disputed the perfection of the divine words of the Qur'aan, take the word *al-yataamaa* occurring in Verse 4:3. This Arabic word, in the form in which it occurs there, means orphans, whether male or female. But, on the basis of a *hadeeth*, the meaning is restricted to female orphans only – converting thereby the broad meaning of the entire Verse to an illogically narrow one – by many learned scholars of Islam! The obvious implication of this man-imposed restriction is that, *naudaazubillahi*, the All-knowing Allah's word is imperfect, and needs help from an imperfect and man-influenced source to explain it!!

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَآءِ
وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

177. Laysa albirra an tuwalloo wujoohakum qibala almashriqi waalmaghribi walakinna albirra man amana biAllahi waalyawmi al-akhiri waalmala-ikati waalkitabi waalnnabiyyeena waata almala AAala hubbihi thawee alqurba waalyatama waalmasakeena waibna alssabeeli waalssa-ileena wafee alriqabi waaqama alssalata waata alzzakata waalmoofoon biAAahdihim itha AAahadoo waalssabireena fee alba/sa-i waalddarra-i waheena alba/si ola-ika allatheena sadaqoo waola-ika humu almuttaqoon

177. It is not the righteousness that you turn your faces towards the East and the West. But the righteous is one who believes in Allah, the Hereafter, the Angels, the Book, the Prophets and who gives material assistance – despite one's love for material possessions – to the near and dear, the orphans, the impoverished, the wayfarer, the beggars and in the freeing of the bonded and who is regular and steadfast in prayers and gives to charity. And the righteous are those who keep their word when they give it and are patient in adversities and afflictions and during conflicts. Those are the true people; and those are the ones who are Allah-fearing!^{291 & 292}

291. Read in the context of Verse 2:142, it is apparent that the divine emphasis here is on the spirit in which any duty is performed. The formal observance of facing the prescribed Qiblah in prayers would carry little significance with Allah if it is devoid of real belief in Him and of the other requirements as mentioned in this Verse 2:177. Remember also how the Allah-fearing are described in [Verses 2:3 and 2:4](#). Here, in 2:177, we get further elaboration of that description.

292. Adherence to the letter of law is a must; for, otherwise, it would be an open defiance of authority. Similarly, the formal observance of all divine commands is a must; for, otherwise, it would be an open declaration of non-belief in Allah, in His Messenger and in the Hereafter! But we Muslims ought to reflect deeply whether our formal observance of divine commands, such as praying, fasting etc., has not degenerated into a mere show of conformity to societal norms. Do we really believe in the Qur'aan being invincible, incorruptible and divinely protected Word of Allah? Do we really believe that we all are accountable to Allah for every bit of deed in this world? Do we really believe in the Hereafter? Do we really believe that our salvation from ever-lasting suffering in the Hereafter lies in the conscious observance of not only the formal religious rites, but also of the divinely ordained etiquettes towards one another and towards society in general?

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ
وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْفُسُ بِالأَنْفُسِ فَمَنْ عَفَى لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ
بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ
فَمَنْ أَعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

178. Ya ayyuha allatheena amanoo kutiba AAalaykumu alqisasu fee alqatla alhurru bialhurri waalAAabdu bialAAabdi waalontha bialontha faman AAufiya lahu min akheehi shay-on faittibaAAun bialmaAAroofi waadaon ilayhi bi-ih^{san}in ^{thalika} takhfeefun min rabbikum warah^{matun} famani iAAatada baAAada ^{thalika} falahu AAathabun aleemun

178. O you who believe! Prescribed for you, is the capital punishment in the matter of murdered persons. If a free man, a slave/servant or a female commits the crime, this prescribed punishment would accordingly be applicable only to that free man, that slave/servant or that female, respectively. But where the guilty person's fellow citizen concerned commutes the sentence, the commutation has to be adequately implemented, and the guilty person has to fulfil the terms of commutation in good measure. That is a remission from your Lord, and His grace! Then whoever transgresses thereafter – for him shall there be a painful punishment.^{293 to 296}

293. Advocates of abolition of capital punishment, beware! You cannot change what the Creator Himself has laid down. But it should well be noted that, in the light of Verse 4:92, capital punishment would be applied only to cases of intentional murder, and not to killing by mistake. And, of course, it is not applicable to killings in a war.

294. The Arabic *al-quisuaasu* basically means retaliation – a tit-for-tat response. In the context of an intentional murder, therefore, I have rendered the Arabic word as 'capital punishment' in the translation.

295. Literally translated, the second sentence of the Verse would look like, 'The free man, to the free man ...' In the context of the first sentence, it would obviously mean, 'If the murder is committed by a free man, the capital punishment would be meted out to that free man ...' To avoid any mistake in and consequent misconception of a literal rendering, a free rendering is done, as in the second sentence of this English translation of the Verse.

296. In some translations, the Arabic term *min akheehi* occurring in this Verse, is so rendered as to mean 'the murdered person's brother'. But there is no justification for relating the possessive pronoun *hi* (his) here to the murdered person, as he/she (the murdered person) is not mentioned earlier in this Verse or in the immediately preceding Verses. The murderer, on the other hand, is mentioned. And it would be blasphemous to expect a mistake in a divine script. Moreover, *akhee*, in Qur'aanic terminology, does not necessarily mean only the close blood relationship of a brother. It often means (as for example in Verse 27:45) a fellow human of the same group, community or nation. *Min akheehi* would therefore mean any human being, duly authorised by the community, in which the murder is committed, to examine the case and pronounce his judgement or grant commutation of the death penalty. I have hence rendered *min akheehi* as 'the guilty person's fellow citizen concerned' in the translation. Besides, this divine provision for commutation, it may be noted, would take care of cases of murder committed, *inter alia*, under intense provocation.

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وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَى الْآلْبَابِ لَعَلَّكُمْ تَتَّقُونَ



179. Walakum fee alqisasi hayatun ya olee al-albabi laAAallakum tattaqoona

179. And for you, O people endowed with insight, there is life in the capital punishment; maybe, you take heed!²⁹⁷

297. The fear of capital punishment may prevent some people from committing murder. There could thus be a better security of life in this world. Perhaps, men of understanding among protagonists of abolition of capital punishment will take heed.

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ

وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

180. Kutiba AAalaykum itha hadara ahadakumu almawtu in taraka khayran alwasiiyyatu lilwalidayni waal-aqrabeena bialmaAAroofi haqqan AAala almuttaqeena

180. It is prescribed for you that when death confronts any of you, the dying person, if he/she leaves behind any property, makes a will in favour of parents and relatives in a fair manner. Mandatory upon the pious!^{298 to 302}

298. As regards 'the pious', please refer to [Chapter Note 2](#) of these Studies.

299. In Verses 4:11 and 4:12, the Qur'aan has given the details of the shares divinely prescribed for different relatives of the deceased. But it has also been laid down in those Verses, in clear terms, that the prescription would apply only to what remains of the deceased's property after execution of the deceased's will and repayment of his/her debts, if any. And there is no warrant in the Qur'aan for restricting the scope of the will to only third parts of the deceased's property, as most Muslims believe.

300. Making of a will is made obligatory on those who become reasonably aware of death approaching them. But death may often come suddenly, without notice. And the person may, on this account or on any other account, fail to make a will before dying. In that case, the law of inheritance as laid down in the said Verses 4:11 and 4:12 shall have to be followed, in the distribution of the deceased person's entire property.

301. But where a person does make a will, there is nothing in the Qur'aan that binds him/her to stick necessarily to rules laid down in Verses 4:11 and 4:12. He/she has of course to take heed of the divinely laid down rules overall, but the All-knowing

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Allah has given him/her the leeway to deviate from those rules to suit his/her particular circumstances. For example, the will may make better provisions for a son who is not financially well off than for a better-placed son.

302. It makes one sad to note, time and again, that we Muslims are wont to give more importance to what the *ahaadtheeth* and the scholars say than to what the Qur'aan says in unambiguous and clear terms. The matter of inheritance dealt with in this Verse, read with Verses 4:11 and 4:12, is yet another instance of how the Satan is constantly at work to deviate us from Allah's Word. No wonder our beloved Prophet (peace and Allah's blessings be upon him) would sadly say, on the Resurrection Day, "... my *Ummah* had taken this Qur'aan as a thing of no importance." [Q: 25:30]

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ

181. Faman baddalahu baAAda ma samiAAahu fa-innama ithmuhu AAala allatheena yubaddiloonahu inna Allaha sameeAAun AAaleemun

181. Then if anyone changes it after hearing it as one did, the sin thereof shall certainly be on those who change it. Indeed, Allah hears, He knows!³⁰³

303. As would commonly happen, the dying person might not have made a written will. Or, the person might wish to alter any written will previously made. The person, in such a situation, might call anyone who happens to be near that person at that critical moment, and orally express his/her will. The divine Verse here obviously alludes to such a situation.

فَمَنْ خَافَ مِنْ مُّوَصِّ جَنْفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا
إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

182. Faman khafa min moosin janafan aw ithman faaslaḥa baynahum fala ithma AAalayhi inna Allaha ghafoorun raḥeemun

182. And whoever apprehends any wrong or sin on the part of a testator and settles matters between them, then there is no sin on him/her. Indeed, Allah is Forgiving, Merciful!³⁰⁴

304. In the divine scheme of things then, there is scope for effecting a change in a testator's will, if done by mutual consent among the beneficiaries and in the interest of justice.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

183. Ya ayyuha allatheena amanoo kutiba AAalaykumu alssiyamu kama kutiba AAala allatheena min qablikum laAAaallakum tattaqoona

183. O you who believe! The fasting is prescribed for you as it was prescribed for those who lived before you, so that you become pious.³⁰⁵

305. And the pious are the ones who are on the right Guidance and successful, the All-knowing Allah assures us (refer [Verses 2:2 to 2:5](#))! In other words, fasting opens the door to real success in this world and to salvation in the Hereafter. To achieve success in its real sense, therefore, one has got to fast in the divinely prescribed manner.

أَيَّامَ مَعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ
فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

184. Ayyaman maAAadoodatin faman kana minkum mareedan aw AAala safarin faAAaiddatun min ayyamin okhara waAAala allatheena yutteeqoonahu fidiyatun taAAamu miskeenin faman tatawwaAAa khayran fahuwa khayrun lahu waan taqoomoo khayrun lakum in kuntum taAlamoona

184. For a few number of days³⁰⁶. However, when any of you is ill or in journey, fasting is to be observed by him on other days to complete the number. And upon those who can afford it, a meal for a poor person is the required fee to gain exemption from a day's fasting. And he who brings himself to doing a better thing, it is all the better for him. And it is fasting that is better for you, if you but knew.^{307 & 308}

306. This phrase is obviously a continuation of the sentence in the preceding Verse. This finishing phrase informs us that fasting is for only a few numbers of days.

307. As may be seen from the following Verse No. 185, all the days in the month of *Ramadan* are divinely appointed as the normal period for the fasting. The other days referred to in this Verse for making up the period for any missed days during the appointed period are, therefore, days of any month other than those of *Ramadan*.

308. There is a provision in this Verse, for those above the poverty line, to gain for themselves exemption from fasting. For that they have to pay the price of a meal to one poor person. The exemption is obviously not available to those who cannot afford the price. A keen observer may notice that this is one small measure, among many others and bigger ones, divinely ordained for the care of the poor. But those who would be inclined to buy this exemption are reminded that observing the fast is a better thing for their own selves.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ



185. Shahru ramadana allathe onzila feehi alqur-anu hudan lilnnasi wabayyinat min alhuda waalfurqani faman shahida minkumu alshshahra falyasumhu waman kana mareedan aw AAala safarin faAAiddatun min ayyamin okhara yureedu Allahu bikumu alyusra wala yureedu bikumu alAAusra walitukmiloo alAAiddata walitukabbiroo Allaha AAala ma hadakum walaAAallakum tashkuroona

185. Month of *Ramadan* in which was revealed the Qur'aan – Guidance for mankind with clear substantiation thereof and the Criterion. One, who gets to witness the month, observes it in fasting. And whoever is ill or in journey, for him the count of the number of days of fasting is to be made up by observing fasts on other days. Allah wants to make things easy – and not difficult – for you to complete the number of days of fasting and hymn the greatness of Allah for the guidance that He has given you, and so that you do feel grateful.^{309 & 310}

309. The original Arabic word *al-furqaan* is rendered here as the Criterion. We have come across this Arabic word earlier in our Studies, in Verse 2:53. Please refer to [Chapter Note 57](#) for a better understanding of the Qur'aanic term.

310. In this Verse 2:185, the provision made earlier in Verse 2:184 for postponing fastings in certain cases, is repeated. But, the provision for gaining exemption from fasting, at a price, made in the preceding Verse, is not repeated here. This has led some Muslims to believe that Verse 2:185 abrogates the provision of exemption made in Verse 2:184. It would be highly presumptuous – nay, blasphemous – on the part of any human being to consider any existing Verse, or part of it, as abrogated. Please refer to [Verse 2:106 and Chapter Notes 150 to 153, 161 and 162](#)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ



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186. Wa-itha saalaka AAibadee AAanee fa-innee qareebun ojeebu daAAwata alddaAAi itha daAAani falyastajeeboo lee walyu/minoo be laAAallahum yarshudoona

186. And when my devotees ask for Me, I am indeed close to them. I respond to the call of a caller, when he calls Me. Let them then respond to Me and believe in Me, so that they tread the right path.³¹¹

311. Here's yet another prescription given by the Merciful Allah to keep mankind on the Straight Path. They have just sincerely to believe in Him and abide by all the divine Commands given in the Qur'aan! But, alas! Exercising the freedom of choice given to us, we, Muslims, just don't do that. As a result we have fallen into ignominy in this world and face the prospect of an everlasting painful doom in the Hereafter.

أَجَلٌ لَّكُمْ لَيْلَةُ الصَّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ وَأَجْتَنُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا

كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

187. Ohilla lakum laylata alssiyami alrrafathu ila nisa-ikum hunna libasun lakum waantum libasun lahunna AAalima Allahu annakum kuntum takhtanoona anfusakum fataba AAalaykum waAAafa AAankum faal-ana bashiroohunna waibtaghoo ma kataba Allahu lakum wakuloo waishraboo hatta yatabayyana lakumu alkhaytu al-abyadu mina alkhayti al-aswadi mina alfajri thumma atimmoo alssiyama ila allayli wala tubashiroohunna waantum AAakifoona fee almasajidi tilka hudoodu Allahi fala taqrabooha kathalika yubayyinu Allahu ayatihi lilnnasi laAAallahum yattaqoona

187. Permitted to you are sexual relations with your wives at night after a fast. They are garments for you; and you are garments for them. Allah knew you used to betray yourselves; so He has bestowed His mercy upon you and forgiven you. Now then, enjoy sexual relationships with them and seek what Allah has ordained for you. And eat and drink until the light of dawn becomes distinct to you from the darkness preceding dawn. Then, fast till night. And have no sexual relationships with them while you are in the state of retreat, in total devotion to Allah, at the places of worship. These are restrictions ordained by Allah; so go not

near these! Thus does Allah make His Verses/signs clear to mankind so that they become pious.^{312 to 314}

312. Garments protect and hide. So does a spouse. Protects the partner from bad influence of carnal desire and hides it from public view.

313. From the context it is clear that earlier to the revelation of this Verse, the believers had assumed that having sexual relations with their spouses was forbidden even in the nights during the month of *Ramadan*. The Verse allays their misconception.

314. There is a controversy among the Muslims as to the exact time when to start a day's fast. The time fixed in India, by public declaration, is about one and quarter hours before sunrise. But does this coincide with the limit divinely fixed in this Verse? Or have we abandoned the divine for the non-divine here too, as we have done in many other matters? And again, fasting is to be broken at nightfall. Why then do we break it at sunset? It is not nightfall at sunset. Nightfall comes after the dusk – that is, after the evening (maghrib) prayer.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذُلُوا بِهَا إِلَى
الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ



188. Wala ta/kuloo amwalakum baynakum bialbatili watudloo biha ila alhukkami lita/kuloo fareeqan min amwali alnnasi bial-ithmi waantum taAAlamoona

188. And usurp not property of one another among yourselves falsely, and bribe the authorities therewith in order to knowingly misappropriate part of others' property.^{315 to 317}

315. With reference to the beginning part of this Verse, the Qur'aan says, in Verse 9:60, that spending a part of one's own property on the poor, the needy etc., is an obligation. If we fail to fulfil this Allah-imposed obligation, and consume our entire property on ourselves, it would also be tantamount to consuming our property falsely. Besides, there are cases galore wherein people try to usurp others' property falsely as their own.

316. As regards the latter part of the Verse, people may produce false evidences to the authorities concerned or bribe them to get a favourable decision wherewith to usurp others' property.

317. As may be seen from Verse 4:161, misappropriation of others' property is a sin associated with *Ar-Riba*. And Allah has condemned *Ar-Riba* in such strong terms as calling a declaration of war from Allah against those indulging in the sin [Q: 2:279]. It's a sad fact that we, Muslims, ourselves are deeply engrossed in this sin. There are innumerable ways in which we subtly do it, and we're blissfully unaware that we're committing a grave sin! And we've mis-interpreted *Ar-Riba* to mean only interest. *Ar-Riba* covers all transactional misappropriations of others' property. To give just one example, if we pay only \$10 to a labourer for a job worth \$15, we're misappropriating \$5 from the labourer's dues. We're indulging in *Ar-Riba*! No wonder, Allah is angry with us. HIS wrath is copiously reflected in the pitiable helplessness of Muslims in most parts of the world today. You may wonder, why only Muslims? Other communities too indulge in *Ar-Riba*! Yes, but we may be indulging

in this crime more than the other communities do. Moreover, there is a ray of hope in the Muslims getting some punishment here in this world. Maybe, the Merciful Allah is thus giving a warning signal to us to mend our ways before it becomes too late! And, maybe, the other communities, indulging in *Ar-Riba*, are not similarly being warned, as they are beyond hope.

يَسْأَلُونَكَ عَنِ الْآهِلَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ
تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ
أَبْوَابِهَا وَأَقِمُوا الصَّلَاةَ لَعَلَّكُمْ تَفْلِحُونَ ﴿١٨٩﴾

189. Yas-aloonaka AAani al-ahillati qul hiya mawaqeeetu lilnnasi waalhajji walaysa albirru bi-an ta/too albuyoota min *thuhooriha* walakinna albirra mani ittaqa wa/too albuyoota min abwabiha waittaqoo Allaha laAAaallakum tuflihoona

189. They ask you about the new moons. Say, "These are fixed points in time, for mankind and the Hajj." And it is not righteousness that you enter the houses from their backsides. The righteousness, on the other hand, comes from those who fear Allah. So enter the houses through their front doors, and fear Allah in order that you may be successful.^{318 to 320}

318. From the first part of the Verse that refers to the new moons, it is evident that the new moon represents, for the entire mankind, a specific point of reference for measurement of time. The quantum of time between any two new moons is called a month; and 12 such months make a year.

319. It's also therefore evident from the original divine text that the fixed point in time, of the occurrence of the new moon, is commonly applicable to the entire world; and, as a matter of fact, it indeed is! It is the moment when the moon crosses the straight line between the Sun & the earth. This fixed point in time, however, is denoted by the different local times of different places. Suppose the new moon occurs at 5 pm on a Tuesday, at Makkah. The new moon is not possible to be seen anywhere in Saudi Arabia on the same Tuesday. But, in some country on the West coast of the American continent, the new moon can be seen on Tuesday itself. On this basis, it's possible for the next day (Wednesday) to be declared as the 1st date of the next lunar month, throughout the world. We can thus save ourselves from being ridiculed by other communities for observing our festivals on 2 or 3 different days in different parts of the world. We're reduced to this sorry state of affairs because of our preference for the divinely non-protected texts of the *ahaadeeth* over the divinely protected text of the Qur'aan!

320. The context reveals that at the time of the revelation of the Qur'aan, people had some sort of superstitious belief that entering houses from backsides, on certain occasions perhaps, constituted a righteous act. The latter part of the Verse denies such superstitious beliefs, and educates the people that righteousness doesn't come through observance of acts of some dubious nature. It comes through being pious and Allah-fearing. And piety is the key to success.

وَقَدْ تَلَوْا فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ آلَئِهِمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿١٩٠﴾

Manzil I: 2: Baqarah

190. Waqatilooh fee saabeeli Allaḥi allatheena yuqatiloonaḥum walā taʾAatadoo inna Allaḥa la yuḥibbu almuʾAatadeena

190. And fight, in the way of Allah, those who fight with you. And transgress not! Indeed, Allah loves not the transgressors.^{321, 322}

321. This is a divine permission, or command, for believers to take to arms in self-defence. Islam doesn't expect its adherents to be like the dumb driven cattle. But it expects them first to try and gain the capability to fight back. And until they do that, they are advised to seek Allah's help with patience & prayers. Allah assures such genuine seekers that He is with them [refer Verse 2:153]

322. Even in self-defence, Muslims are commanded to be restrained & to commit no excesses. Islam is based on justice, and to commit excesses is to be obviously unjust. Allah has made us His representatives or vicegerents (*khulafaa*) to our respective worlds, and we would be failing in our duties utterly – as representatives of the absolutely just Sovereign – if we are unjust.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقْتَلُوا فِيهِ فَإِن قَتَلْتُمُوهُمْ فَافْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ



191. Waoqtuloohum ḥaythu thaqiftumoohum waakhrijooohum min ḥaythu akhrajookum waalfitnatu ashaddu mina alqatli wala tuqatiloohum AAinda almasjidi alḥarami ḥatta yuqatiloohum feehi fa-in qatalookum faoqtuloohum kathalika jazao alkafireena

191. And kill them wherever you find them, and turn them out from where they turned you out. For, persecution is worse than killing. And fight with them not, near the sacred Place of Worship, unless they fight with you therein. But if they fight with you, kill them then; for, such is the 'reward' for the suppressors of Truth.^{323, 324}

323. The word *Wa* (And) at the beginning of this Verse is significant. It connects this Verse to the preceding one, wherein permission was given to wage a war. But this permission is subject to 3 conditions. One, it has to be in the way of Allah, i.e. against persecution and injustices. Two, it has to be with those who fight with you, i.e. in self-defence. Three, it has to be without commitment of any transgression or excesses. In the light of these conditions, it is obvious that the divine command to 'kill them wherever you find them' would be applicable only when 'you' are in a declared state of war with 'them'. And even if 'you' are in a declared state of war with 'them', 'you' are not to initiate a fight with 'them' near the Sacred Place of Worship, i.e. the *Kaabaah*. Mischievous persons desiring to depict Islam in bad light, make no mention of the context in which the Verse was revealed. They don't mention even the immediately following divine command to 'turn them out from where they turned you out'; for, this quote would reveal that the earlier command was made for the situation of a state of war waged, in Allah's path, for redressal of an injustice.

324. In any eventuality, to kill a human being is indeed an undesirable thing. And, unless it is done in carrying out capital punishment sanctioned under [Verse 2:178](#) (also please see Note 293 thereunder) or in a state of war sanctioned under Verse 2:190 above, the perpetrator of the act would be liable to capital punishment, as we have already seen, under the Qur'aanic Law. But this very Qur'aanic Law considers, as we see in this Verse (2:191), persecution or unjustly tormenting other people, a worse crime than even killing. Persecution is rampant in our modern world. But can we find any people, collectively and sincerely guided by Qur'aanic Law, to withstand and repel the rampant persecution?

﴿١٩٢﴾ فَإِنْ أَنْتَهُوْا فَإِنَّ اللَّهَ غَفُوْرٌ رَّحِيْمٌ

192. Fa-ini intahaw fa-inna Allaha ghafoorun raheemun

192. But if they refrain, then Allah is indeed Forgiving, Merciful.

وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةً وَيَكُوْنَ الدِّيْنُ لِلّٰهِ فَإِنْ أَنْتَهُوْا فَلَا عُدُوْنَ
إِلَّا عَلَى الظَّالِمِيْنَ ﴿١٩٣﴾

193. Waqatiloohum hatta la takoona fitnatun wayakoona alddeenu lillahi fa-ini intahaw fala AAudwana illa AAala al~~tt~~halimeena

193. And fight with them until persecution exists no more, and the way of life leading to Allah is enabled. And if they refrain, no hostility shall there be, except against the persecutors.^{325, 326}

325. This Verse (2:193) and the preceding one, both substantiate what is stated in Note 323, hereinabove.

326. Muslims are urged in this Verse (2:193) to go on fighting till persecution ends. We should well remember here that fighting is permitted against persecution and not against non-muslims as such. If the non-muslims cease to persecute, it is made abundantly clear here, there ought to be no hostility against them. It is for Allah to deal with their non-belief. Muslims cannot force anyone to believe in Islam (refer Verse 2:256). They can only plead. And if they force, they would themselves be guilty of persecution. And persecution is worse than killing, Allah declares.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ قِصَاصٌ فَمَنِ اعْتَدٰى
عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدٰى عَلَيْكُمْ وَاتَّقُوا اللَّهَ
وَاعْلَمُوْا اَنَّ اللَّهَ مَعَ الْمُتَّقِيْنَ ﴿١٩٤﴾

Manzil I: 2: Baqarah

194. Alshshahru alharamu bialshshahri alharami waalhurumatu qisasun famani iAAatada AAalaykum faiAAatadoo AAalayhi bimithli ma iAAatada AAalaykum waittaqoo Allaha waiAAalamoo anna Allaha maAAa almuttaqeen

194. If they observe the sanctity of the prohibited month, you too observe it. And for breach of the prohibitions, there is the law of quisuaasu ('tit for tat' or 'blow for blow'). So then, whoever transgresses against you, pay him back, in like manner. And fear Allah, and know for certain that Allah is with the pious.^{327 to 330}

327. Literally, the Verse starts thus: "The prohibited month, for the prohibited month, and for the prohibitions, quisuaasu" This literal rendering in English, however, may fail to convey the meaning intended in the original Arabic text. Hence the free redering as resorted to, in the translation, above. The interpretation made therein is obvious from the context of the preceding Verses and from the latter part of this very Verse, 2:194.

328. In Verse 9:36, it is mentioned that 4 of the 12 months in a year are the prohibited (or sacred) months. To the best of my knowledge and belief, the Qur'aan has not specified the 4 sacred months. These were not specified because the Arabs, at the time of the revelation of the Qur'aan, knew, without controversy, which 4 months were sacred. And the All-Knowing Allah knew in advance that there would be no controversy ever afterwards about it. As the Arabs, since time immemorial, have been knowing, and as muslims all over the world today know, the 4 sacred months of the muslim lunar year are the first (Muharram), the seventh (Rajab), the eleventh (Zee Quad) and the twelfth (Zil-Hajj). And there has never been any cotroversy over it. The Qur'aan has not specified the 4 months because Allah, with His infinite knowledge, knew there was no need. Time has proved that there was indeed no need! And for those who ponder, there is indeed a Sign here of the Qur'aan being divine, complete and without any blemish that human writings may be prone to. Normally, fighting is prohibited during these prohibited months.

329. Earlier, in [Verse 2:178](#), we have come across this Arabic word *quisuaasu* occurring in this Verse. There (Verse 2:178), in that context of an intentional murder unlawfully committed, we have rendered it as 'capital punishment'. It has however been clarified, in Note 294, that the Arabic word basically means retaliation. Therefore here, the context being fighting during prohibited months, it would mean that fighting is permitted against those who first breach the prohibition. What follows immediately in the Verse, after the word *quisuaasu*, makes this abundantly clear.

330. The believers however are reminded that they should fear Allah and commit no excesses. And if they do just abide by this divine admonition, Allah assures them that He would be with them in all eventualities. That's a security cover from the Almighty Creator Himself! What greater security could one ask for? If only the Muslims of today could remember this and genuinely fear Allah while doing anything in this world, they wouldn't be in the sorry plight they are in now.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ

يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

195. Waanfiqoo fee sabeeli Allahi walā tulqoo bi-aydeekum ilā althahlukati waahsinoo inna Allaha yuhibbu almuhsineena

195. And spend, in Allah's path; and do not throw yourselves into ruin, with your own hands. And do good work. Indeed, Allah loves those who do good work.^{331 to 333}

331. In [Verse 2:190](#), believers are commanded to **fight** in Allah's path/way. And here, in Verse 2:195, they are commanded to **spend** in Allah's way. There, in 2:190, the context was fighting a war, and 'in Allah's way' was interpreted to mean fighting against persecution and injustices (see [Chapter Note 323](#) herein above). Here, in 2:195, the context being 'spending', we have to generalise the interpretation. What is Allah's way? It is obviously the way shown, or the guidance given, in the Qur'aan. So to spend in Allah's way means to spend (not just the wealth one has, but) all Allah-given resources (time, knowledge, included) in facilitating and/or furthering human life totally in accordance with the Qur'aan. It may well be remembered in this context that adequately necessary spending on one's own and on one's immediate family would of course be covered by the term 'in Allah's way'.

332. And whatever one spends otherwise, i.e. other than in Allah's way, would in effect be spending for self-destruction or for no tangible and abiding gains. That is the obvious import of throwing 'yourselves into ruin'. Frivolous spending on one's own self, as well as indiscriminate spending for others, at the cost of one's own needs, could both lead to self-destruction, in this world and/or in the next.

333. Allah directs us to do good work (*ahusinoo*). Good (*suaalihuaa*) work entails work done in accordance with divine instructions in the Qur'aan. It also entails such work done in the best possible manner. A believing carpenter, for example, would be a *muhusin* (singular of *muhusineen*) provided he does all his work, including carpentry, in a nice or beautiful manner. He wouldn't be entitled to that title (*muhusin*), if he does not attend to any of his work with all possible care and diligence. Please refer to [Verse 2:112 & Chapter Note 165](#) also, in this regard.

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ
وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۖ فَمَنْ كَانَ مِنْكُمْ
مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ
فَإِذَا أَمِنْتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ
فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِى الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ
تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِى الْمَسْجِدِ الْحَرَامِ

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

196. Waatimmoo alhajja waalAAumrata lillahi fa-in ohsirtum fama istaysara mina alhadyi wala tahliqoo ruoosakum hatta yablugha alhadyu mahillahu faman kana minkum mareedan aw bihi athan min ra/sihi fafidyatun min siyamin aw sadaqatin aw nusukin fa-itha aminum faman tamattaAAa bialAAumrati ila alhajji fama istaysara mina alhadyi faman lam yajid fasiyamu thalathati ayyamin fee alhajji wasabAAatin itha rajaAAatum tilka AAaasharatun kamilatun thalika liman lam yakun ahluhu hadiree almasjidi alharami waittaqoo Allaha waiAAlamoo anna Allaha shadeedu alAAaiqabi

196. And complete the Hajj and the Umrah for Allah^{334 to 336}. But if you are prevented, then sacrifice an animal you can afford³³⁷. And shave not your heads until the animal is duly sacrificed^{338, 339}. But if any of you be sick or has an affliction in the head, he is exempted from this injunction provided he compensates by observing fast, spending for the needy or sacrificing. And when circumstances are favourable to you, then for the one who takes

advantage of the Umrah before the Hajj, sacrificing an animal that one can afford is a must. But for the one who cannot afford, three days of fasting during the Hajj and seven after you return home. That is, ten in all. This provision is for the one whose family does not live in the vicinity of the Sacred Place of Worship^{340, 341}. And fear Allah and beware! Allah is severe in punishment.

334. In Verse 28:27, the Arabic word *huijaj* (a plural form of *huajj*) has been used in the meaning of 'years'. And, as we have already seen in [Verse 2:158](#), the Arabic term *huajjal bayta* has been used therein. In the light of Verse 2:158 read with [Verse 3:97](#), therefore, the word *huajj* used with the Arabic definite article *al* in this Verse (2:196) obviously means the divinely ordained annual pilgrimage to the Sacred House at Makkah. As all Muslims are aware, the Hajj is performed during a specific period of the Muslim lunar calendar.

335. The Umrah, on the other hand, can be performed at any time in the year. It's a shorter visit to the holy place, with fewer rites to perform. This Arabic word, in its grammatically varied form, is also used in the same meaning in Verse 2:158. The Hajj is obligatory under certain conditions as per Verse 3:97. In Verse 2:196, the obligation is for performing both Hajj and Umrah *for Allah*, as and when the two are performed. People coming from outside for the Hajj do perform the Umrah also, separately, besides the Hajj.

336. Both the Hajj and the Umrah, however, are specifically enjoined to be performed only for Allah. What is the significance of this stipulation? Historically of course, it is to mark a break from the *jahiliya* past when numerous idols had been installed in the Kaabah and people used to visit to propitiate their respective gods besides Allah. But for us, now, the significance of the stipulation lies in the fact that the Kaabah, with its precincts, is the only place in the world divinely permitted for a religious visit, *for Allah alone*. Allah listens to and answers our supplications to Him, wherever we make them. But since we go to His House at His call and perform the prescribed rites there at His bidding, Allah is more likely to be pleased to grant our supplications made there. So we do make our supplications there both for this world and for the next. There is of course no question of our making supplications there to anyone but Allah. We would thus be truly obeying Allah's command to complete or to perform the Hajj and the Umrah only for Him. But if we make our obeisance and supplications (even if it be to Allah only) at the grave of a saint or a prophet, thinking that Allah would more likely to be pleased with supplications to Him at such places, we would be making a grave mistake! For, such visits to the graves and making such supplications there would not qualify to be termed as only for Allah. We would, invariably in such supplications, be guilty of associating the saint or the prophet with Allah. And that would be *shirk*, manifest!

337. The annually performed Hajj is ordained upon those who can afford the journey ([Verse 3:97](#)). Does this mean that if one can afford the journey every year, one has to perform it every year too? Apparently, it does. But practical considerations like those of health, money, urgent domestic or family problems do come in the way of most people. Different circumstances with different people thus prevent them from undertaking the journey. It is for such people who are not in a position to undertake the journey for the Hajj that the rite of sacrificing an animal is here prescribed. Maybe, the then immediate cause for revelation of this particular part of the Verse was a particular incident in the life of the Prophet; but we should always remember that the Qur'aan was revealed for all times till the Last Day. We should therefore apply the Qur'aanic commands, given in generalised terms like this one, to our live problems and questions today.

338. The Qur'aanic injunction against shaving heads is applicable to men who have started the process of accomplishing their Hajj or Umrah. And it does appear from the context here that this injunction is also applicable to other believers who are required to sacrifice an animal at home during *Eidul-Adhuhuaa*. For such persons at home, the injunction ought also to start on the 8th of *Dhul-Hijj* and end when an animal is duly sacrificed, so as to synchronize with the period of the Hajj.

339. During Hajj, it has been the general practice to shave the head or get the hair on the head partially cut to symbolically mark the authorised end of the injunction period. But this symbolic act has assumed the sanctity of an obligatory act, which, going by the Qur'aanic text, it is certainly not! The Qur'aanic injunction is against shaving heads during Hajj up to the time the *hadyi* animal is duly sacrificed. The Qur'aan does not command us to get our heads necessarily shaved immediately after the sacrifice.

340. Please refer [Chapter Note 180](#) of these Studies.

341. The special provisions of this Verse are not applicable to residents of Makkah. In other words, *hadyi* (sacrificing an animal) is not obligatory on the Makkans, when they perform the Hajj.

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا
جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ
الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

197. Alhajju ashhurun maAAaloomatun faman farada feehinna alhajja fala rafatha wala fusooqa wala jidala fee alhajji wama tafAAaloo min khayrin yaAAalamhu Allahu watazawwadoo fa-inna khayra alzzadi altaqwa waittaqooni ya olee al-albabi

197. The Hajj months are known ones³⁴². So he, who has taken a decision to perform the Hajj during those months, should indulge in no sex, commit no transgression and have no quarrels during the Hajj³⁴³. And Allah is aware of whatever good you do. And take necessary provisions for the journey; but, indeed, the best provision one can take along is piety! ³⁴⁴ And have fear of Me, O you, endowed with insight!

342. *Ash-hurunn* (months) is the word used in the original Arabic text. Since it is in the plural form, commentators of the Qur'aan have been searching for more than one month, in one lunar calendar year, in which the Hajj is performed. It has been a futile search; for, the only well-known month, in which the Hajj is performed, is *Dhul-Hajj*, the twelfth month of the Muslim calendar. Then why is the word used in the plural form? Surely, the divine Book cannot be wrong. We can easily find the answer to this question, if we reflect a little. Suppose now we are in the first month of the Hijri calendar. The twelfth month of the last year cannot be the same as the twelfth month of the current year, although both bear the same name. The former month has already passed away, and the latter is yet to come. This simple example should make it abundantly clear to us that the time capsules represented by the common name of *Dhul-Hajj* are all different, each separated from the nearest one by the time gap of the intervening 11 months. *Ash-hurunn muaaloomaat* referred to in this Verse are the numerous different months of *Dhul-Hajj* coming year after year.

343. Along with the injunction against shaving heads imposed under [Verse 2:196](#), these are the other 3 restrictions, specifically laid down in the Qur'aan, upon a person in the act of performing Hajj. Everyone is duty-bound to strictly abide by these restrictions for fear of incurring Allah's wrath, amply hinted at in the closing sentence of this Verse (2:197).

344. Piety (i.e. the character one imbibes when one fears Allah's wrath, that one would incur, on any disobedience to Him) is the human virtue that Allah is pleased with. When the Creator Himself is pleased, the creature has nothing to worry about. The creature would then get the right guidance on what provision to take for the journey, and even if the provision taken is not adequate, ways and means would divinely be opened for making additional provisions, on the way. Not only during the Hajj, but in all walks of life also, does the pious/Allah-fearing (*muttaqui*) get the right guidance and get success/salvation, as guaranteed by Allah Himself in [Verse 2:5](#).

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ إِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ
فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ
مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

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198. Laysa AAalaykum junahun an tabtaghoo fadlan min rabbikum fa-itha afadtum min AAarafatin faothkuroo Allaha AAinda almashAAari alharami waothkuroohu kama hadakum wa-in kuntum min qablihi lamina alddalleena

198. No offence on you that you seek favour from your Lord.³⁴⁵ So, as you pour into parts of *Arafaat*, remember Allah at the *Mash-uaril-huaraam*.³⁴⁶ And remember Him as per guidance given to you.³⁴⁷ And you were indeed among those led astray, before that.³⁴⁸

345. Commentators have interpreted this part of the Verse to mean that the pilgrims are allowed to have trade dealings during the Hajj. And they cite the *ahaadeeth* in support. But this interpretation would run contrary to Allah's command, in [Verse 2:196](#), for us to complete the Hajj for Allah. In the light of Verse 2:196, therefore, seeking Allah's favour here, in this context, would obviously mean supplicating to Allah for a worldly bounty, like success in trade, cure from a long-standing disease etc.. But we ought to ask Allah also, at the same time, to grant us salvation, in the Hereafter. If we ask Him for benefits for this world only, we are likely to go to the Fire in the Hereafter (refer Verses 2:200 & 2:201).

346. During the night falling between the 7th & 8th of *Dhul-Hijjah* or in the very early hours of the 8th, the pilgrims move out of Makkah to the camps in Mina and engage themselves in prayers there. In the morning of the 9th, they all move out to the farther place of *Arafaat*. Standing there for some time in absolute submission to Allah, praying to and invoking Him, is an obligatory ritual of the Hajj. At sunset, the pilgrims start moving back towards Mina. Just before entering Mina, they stop for the night at the place called *Muzdalifah*. The entire spread of land right from the borders of Mina to the farthest points, of *Arafaat*, where people go to and stand in utter submission to their One Common Lord, is described in this Verse as *Al-Mashuaril-huaraam* (the Holy/Sacred Post) – a Post of duty. The duty assigned is for them to remember Allah, wherever they move to and camp there, as per the established procedure. And how does one remember Allah? In Verse 20:14, Allah instructs us to establish proper prayers for His remembrance. We ought to remember Him also during the entire waking hours in between ritual prayers performed there. We cannot spend our time there in sport and pastime.

347. At the end of the foregoing Note, we have seen that, in Qur'aanic light, the best way to remember Allah is to offer our prayers to Him properly. Please refer to Chapter Notes [4](#) and [108](#), of these Studies, to know more about the divine guidance given to us for the proper conduct of prayers.

348. For the people present at the time of revelation of the Qur'aan, this Qur'aanic statement obviously referred to the period of ignorance just before the revelation. In Verse 8:35, the Qur'aan informs us that the prayer of those people then was nothing but whistling and clapping of hands. Now, even though we have the divine guidance available to us through the Qur'aan, we are, sadly, still ignorant. We do not take the trouble of seriously finding out what guidance there is in the Qur'aan. And even if we come to know what the guidance is, our Faith is not strong enough to make us abide by that guidance.

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ



199. Thumma afeedoo min haythu afada alnnasu waistaghfiroo Allaha inna Allaha ghafoorun raheemun

199. Then, pour in where the people pour in, and ask Allah for forgiveness. Allah indeed is Forgiving, Merciful.³⁴⁹

349. The instructions herein and in the preceding Verse (2:198), make it amply clear that the route and procedure followed (see Note 346 above) has to be the same for all, without exception. This commonality demonstrates the unity of mankind, despite their differences in colour, language, etc.. And Allah asks us to seek His forgiveness; for, however pious a person, he/she is prone to mistakes, sins. Even the Prophet (peace & Allah's blessings be upon him) was asked to seek His forgiveness at the very zenith of success in his mission (Verse 110:3).

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ
ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ
خَلْقٍ

200. Fa-itha qadaytum manasikakum faothkuroo Allaha kathikrikum abakum aw ashadda thikran famina alnnasi man yaqoolu rabbana atina fee alddunya wama lahu fee al-akhirati min khalqin

200. And when you complete your rituals, do remember Allah just as – or even better than how – you would remember your fathers.³⁵⁰ There are then those among mankind who say, "Our Lord! Give us in this world." And they shall have no share of happiness in the Hereafter!

350. In the context of the immediately preceding Verses, 'rituals' mentioned here are those divinely prescribed for the Hajj. And, this Verse compares remembrance of Allah with our remembrance of our fathers. We remember our fathers with affection, with awe and with gratitude for all they did for us during our upbringing. We ought to remember Allah more intensely as it is He, in fact, Who made all the necessary provisions, behind the scenes, for our birth and subsequent upbringing. And the best way to remember Allah is to establish proper prayers (refer Verse 20:14).

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَفِنَا عَذَابَ النَّارِ

201. Waminhum man yaqoolu rabbana atina fee alddunya hasanatan wafee al-akhirati hasanatan waqina AAathaba alnnari

201. And among them are those who say, "Our Lord! Give us that which is good in this world, and that which is good in the Hereafter. And save us from punishment of the Fire!"

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

202. O_{la}-ika lahum naseebun mimma kasaboo waAllahu sareeAAu alhisabi

202. Those are the ones for whom shall there be a due share of what they earned. And Allah is quick in keeping accounts.^{351, 352}

351. As you may well see, the latter part of Verse 2:200 above speaks of persons who ask Allah only for things in this world. Such persons obviously believe in Allah, but they apparently do not have any belief in the Hereafter! So they do not ask Him for any thing in the Hereafter, and Allah debars them of any happiness there. Verse 2:201, on the other hand, speaks of persons who ask Allah for good things both here, in this world, and in the Hereafter. It is this latter category of persons, whom Allah promises their due share of what they earned – earned by their deeds here, in this life! Please note that Allah does not promise them the *huasanah* (that which is good) in the Hereafter, just because they had prayed for it. They would get it, if they had earned it by their good deeds in this world. Persons of the former category (those spoken of in Verse 2.200), however, wouldn't get it, despite any good deeds they might have done in this world.

352. I would further like to point out here, in this context, that most pilgrims, who do not know Arabic, just orally repeat *rabbanaa* *naar*, from Verse 2.201, during their *tawaafs* and prayers at the Kaabah, without understanding its implication. But when they supplicate to Him, in their own different languages, they ask only for mundane things of this life! Such people are in grave danger of losing their Hereafter; for, Allah responds to what their hearts crave for, and not to what they repeat, parrot like, what others have asked them to say.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۖ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ
وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ وَأَعْلَمُوا أَنكُمُ إِلَٰهِهِ
تُحْشَرُونَ ﴿٢٠٣﴾

203. Waothkuroo Allaha fee ayyamin maAdoodatin faman taAAajjala fee yawmayni fala ithma AAalayhi waman taakhhara fala ithma AAalayhi limani ittaqa waittaqoo Allaha waiAAalamoo annakum ilayhi tuhsharoon

203. ³⁵³Remember Allah during those few days.³⁵⁴ And no sin upon one who limits the days to two, nor upon one who extends – upon the one who fears Allah! And fear Allah and know, for sure, that you will all be brought together before Him.³⁵⁵

353. This Verse is the last one in the group of Verses, starting with [Verse 2:196](#), on the subject of the Hajj.

354. We have seen, in [Chapter Note 346](#), that the 10th day of *Dhul-Hijjah*, and the night immediately following the day, is spent in remembering Allah at *Al-mashuaril-huaraam*. This remembrance is in pursuance of divine instructions in Verse 2:198. Early in the morning of 11th *Dhul-Hijjah*, the pilgrims return to Mina. It is the remembrance at this place Mina that

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this Verse, 2:203, refers to. It is during the camp at this place, after the return from Arafaat and Muzdalifah, that most of the rituals of the Hajj are performed. And in pursuance of [Verse 2:200](#) the pilgrims are required to remember Allah after performing the prescribed rituals.

355. This consciousness, that we will all be brought together before our One Creator one day, is the prime requisite for real success in the great Test of this worldly life. It is a sad thing to observe that most of those who do say their prayers regularly observe fasts as required and perform all their other religious duties conscientiously, fail to be governed by the same spirit of Allah-consciousness in their worldly dealings. It is in these worldly dealings, mainly, that the divine test lies!

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي
قَلْبِهِ وَهُوَ الذَّالِّخِصَامِ ﴿٢٠٤﴾

204. Wamina alnnasi man yuAAjibuka qawluhu fee alhayati alldunya wayushhidu Allaha AAala ma fee qalbihi wahuwa aladdu alkhisami

204. And among mankind is one, who impresses you³⁵⁶ with his utterances in this worldly life. And he cites Allah as witness to what's there in his heart. And he's very skilful in argument!

356. In the original Arabic text, the pronoun used here is in the 2nd person singular form. Initially, therefore, the Verse was obviously addressed to the Prophet (peace & Allah's blessings upon him). And as it generally happened, this Verse too could have been revealed in the background of a particular incidence immediately preceding the revelation. But since the Qur'aan is meant for all peoples inhabiting the earth for all times till the Last Day, its Verses are couched in general terms. The pronoun *ka* (you, or more precisely 'thou') used here has therefore to be construed to mean the person himself reading the Verse at any time till the Last Day.

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا
يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

205. Wa-itha tawalla saAAa fee al-ardi liyufside feeha wayuhlika alhartha waalnnasla waAllahu la yuhibbu alfasada

205. And when he turns away, he endeavours on the earth, to spread anarchy therein and destroy the field³⁵⁷ and the race. And Allah doesn't like anarchy!^{358 to 361}

357. In the Arabic text, the word used is *huarth*. Normally, it means a plot of land set apart for agricultural production. But in Verse 2:223, the same word has been beautifully and appropriately used as a simile for a man's woman. Women are

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obviously fields for production of human beings for the continuity of human races. In the modern scenario, *huarth* could also stand for a factory producing industrial goods. A field/factory producing agricultural/industrial goods symbolises property, and together with race (*nasl*), it would symbolise 'life & property'.

358. In these Verses, being studied here, the character depicted is that of a person who says one thing and does quite the opposite. We do come across such persons very often. And if we were to make an honest peep into our own souls, we may find that we ourselves have been guilty of such behaviour! When we declare ourselves as Muslims, we declare that we are those who abide by the Qur'aan. But do we totally abide by it? Anything we do with our own free will, in contradiction to Qur'aanic teachings, does add to anarchy in this world. We do conveniently forget this.

359. Anarchy is the catalyst that helps destroy not only life and property but also humanity. In the relatively recent past, we have had the example of Hitler who mesmerised the German people, with his speeches, into the belief that theirs is the best race that can easily conquer other peoples and rule over them. The destruction of life and property, which he wrought through his wars and his infamous concentration camps, is part of history. But Hitler also destroyed the humanity of the industrious and intelligent German people. He destroyed the character of a good human race.

360. Let us now consider the significance of taking *huarth* to mean a man's consort. Allah has made her the basic entity which can substantially influence the character of a person – her son or daughter, growing up in her lap. Some characteristics, good or bad, of the mother are liable to be subconsciously transmitted to the child in her lap. And these characteristics could form the basis of the child's character.

361. The person described in these Verses endeavours to spoil the mothers' character. In the guise of a champion of the feminists, he draws them out of their homes, and from their babes, to be equal to men in any field of worldly activity – be it politics or, even wrestling! In the name of their liberty, he entices young ladies to be socialites, wearing increasingly revealing dresses. Their semi-nakedness suits the carnal desires of the males; and apparently everybody is happy. But this social behaviour leads, imperceptibly but surely, to moral degradation that permeates the developing minds of boys and girls. They tend to copy what they see their elders doing. It is thus that the person described in Verses 2:204 & 2:205 tries to destroy the whole race by first destroying the "*huarth*". History teaches us that moral degradation of a people leads ultimately to their annihilation as any force to reckon with, in this very world.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْيَهُادُ



206. Wa-i^{tha} qeela lahu ittaqi Allaha akhat^{hat}-hu alAAizzatu bial-ithmi fahasbuhu jahannamu walabi/sa almiha^{du}

206. And when he is asked to fear Allah, pride drives him to sin.³⁶² Hell, then, is a just retribution for him. And that, surely, is an awful resting place!

362. And pride it was that felled Satan from Allah's grace (peruse Chapter [Note 33](#) of these Studies). And pride it is that distances a human being from His mercy. Pride it was that induced Satan to commit the sin of openly disobeying Allah. And pride it is that induces man to commit the sin of persisting with the wrong that he has been committing, even after realising that what he had been doing was wrong. The subject person of these Verses impresses people with his tall talks. But when people realise that his deeds lead only to destruction, they ask him to fear Allah. He however persists in his wrong-doings, just because of his false pride. He doesn't want to admit publicly that he had been wrong! Beware, my friends! Such false pride lurks in some corner of the hearts of us all. Satan is ever vigilant to exploit this lurking sense of pride to lead us astray from Allah's Straight Path.

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وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ
بِالْعِبَادِ ﴿٢٠٧﴾

207. Wamina alnnasi man yashree nafsahu ibtighaa mardati Allahi waAllahu raoofun bialAAibadi

207. And among mankind are some, such as one who would sell one's own self to seek Allah's pleasure. And Allah is very kind to those who fully obey Him^{363, 364}.

363. The word *uibaad*, used in the original Arabic text, is translated here as 'those who fully obey Him'. This Arabic word literally means 'slaves'. And slaves have no alternative but to obey their masters; they do not have the right to disobedience at all. Hence, the translation as 'those who fully obey Him'. But the contextual meaning here of the word *uibaad* is well explained in the preceding sentence of this very Verse. *Uibaad* are those who would even sell their own selves to seek Allah's pleasure. Allah assures He would be kind to such persons. This assurance is not to those, mind you, who do not obey Allah on any of His commands in the Qur'aan.

364. Please also take note of the contrast in character of the person depicted in this Verse, to that of the person depicted in the preceding 3 Verses.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

208. Ya ayyuha allatheena amanoo odkhuloo fee alssilmi kaffatan wala tattabiAAoo khuṭuwati alshshayṭani innahu lakum AAaduwwun mubeenun

208. O those who believe! Get into Islam thoroughly^{365, 366}, and follow not Satan's footsteps. He indeed is an open enemy to you.³⁶⁷

365. The original Arabic phrase could also be translated as 'Surrender your selves completely to Allah'. Complete surrender to Allah would inter alia mean adherence to all applicable Qur'aanic commands.

366. Once a cyber-friend told me that it wasn't practical to do everything that the Qur'aan asks us to do. It was enough to adhere to as many Qur'aanic commands – from among those applicable – as it was practically possible. This view is a negation of this Verse we are presently studying. The Satan it is that subtly induces man to entertain such views in order to lead him astray. That's why the Verse further advises man not to follow the Satan's footsteps. He (the Satan) arrogantly (see Verse 7:12) thought it wasn't possible for him to follow one of Allah's commands to him – to bow before Adam!

367. In [Verse 2:168](#) there is a similar divine instruction not to follow Satan's footsteps as 'he is to you an open enemy.' The instructions there were in the context of consuming lawful and wholesome things. One of the food items that are prohibited is

'that which is consecrated to someone other than Allah' [Verse 2:173]. This category of prohibited food could include items distributed as *tabarruk* from the shrine of a *peer* or saint. The association of the saint with the food makes the latter consecrated to 'someone other than Allah'. Consumption of such food in the belief that it specially benefits the consumer, is a manifest sin of *shirk*. It (the belief) betrays the consumer's blasphemous assumption that the *peer* or saint partners with Allah in granting special benefits in the act of eating the *tabarruk*. Satan, the avowed enemy of man, misleads the consumers in making them think that they are doing nothing wrong.

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ



209. Fa-in zalaltum min baAAadi ma jaaatukumu albayyinatun faiAAalamoo anna Allaha AAazezun hakeemun

209. If then you revert to wrong-doing³⁶⁸, after what has come to you of signs clear,³⁶⁹ know you for certain that Allah is Omnipotent, Wise!³⁷⁰

368. 'Wrong-doing' would include 'incomplete surrender to Allah'.

369. By personal experience I say that Allah does send manifest signs exclusively in a human being's life that confirm His existence and His control over everything and the truth of the Qur'aan being His Book. Verse 41:53 declares that He does show such signs in everyone's life. This is besides all the great signs of the Universe, common for everyone to see. And for us, now in this age, the Qur'aan is the greatest sign of all; it has stood the test of time. During the long period of over 14 centuries of its existence, nothing has happened that could disprove even one statement contained in the Qur'aan. Scientific discoveries, on the other hand, are continually confirming the Qur'aanic statements, one by one.

370. Allah is Almighty; anyone's failure to surrender to Him completely does not in any way impinge on His Absolute Power. Allah is wise; He knows exactly when and how anyone fails to surrender.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ

الْأَمْرُ وَالِلَّهِ تُرْجَعُ الْأُمُورُ

210. Hal yanthuroona illa an ya'tiyahumu Allahu fee thulalin mina alghamami waalmala-ikatu waqudiya al-amru wa-ila Allahi turjaAAu al-omooru

210. Are they waiting for nothing but Allah – and the angels – to come down to them in the shadows of the clouds, and the matter is settled once for all?³⁷¹ And to Allah are referred all matters.³⁷²

371. 'They' here refers to non-believers in the divine Message of the Qur'aan. In this Message, the divine purpose in the creation of mankind is explained clearly, in details and repeatedly. Arguments after arguments are presented throughout the Book to convince them that what the Message unfolds is the Truth, and nothing but the Truth. And yet they believe not! And, by way of a final argument that ought to expose the hollowness of their disbelief, they are reminded that the very purpose of their existence in this world would be defeated if Allah and the angels were to present themselves here. The purpose of mankind's existence in this world is to test them whether they come to believe in Him and in His Message without actually seeing Him. And when Allah presents Himself, it would be to pronounce the results of the test!

372. This divine statement is an assertion that all decisions rest with Allah, not only as regards the Hereafter, but also as regards our temporary abode in this very world. Apparently, here, we take decisions, individually or collectively, but these human decisions are brought to fruition if, and only if, they get the divine okay behind the scenes. So let us remind ourselves of the reality that all our decisions and activities are under the absolute control of Allah. HE is watching our every move, closely and minutely.

سَلِّ بَيْنَ إِسْرَءِيلَ كَمْ ءَاتَيْنَهُم مِّنْ ءَايَةٍ بَيِّنَةٍ وَمَن يُبَدِّلْ
نِعْمَةَ اللَّهِ مِن بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾

211. Sal banee isra-eela kam ataynahum min ayatin bayyinatn waman yubaddil niAAMata Allahi min baAAdi ma jaat-hu fa-inna Allaha shadeedu alAAiqabi

211. Ask the Children of Israel³⁷³ how many a clear Sign We gave them. And as for him who changes Allah's favour³⁷⁴, after it has come to him, Allah is indeed severe then in punishment.

373. Refer [Note 39](#) of these Studies to find why Qur'aan repeatedly sites instances from Jewish history.

374. The context makes it clear that 'Allah's favour' here refers to the Torah, the devine book revealed to Prophet Moses (peace be upon him). After Moses, the Jews corrupted its Verses and thus brought upon themselves severe punishment from Allah. Their history is witness to their chastisement. Mercifully for the Muslims, the Qur'aan is divinely protected against corruption of its original Arabic text; but, nevertheless, the Muslims are suffering because of their attempts at polluting the clear meanings of Arabic Verses with human interpolations.

رُّبِنَ لِلَّذِينَ كَفَرُوا الْحَيٰوةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا
وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ
﴿٢١٢﴾

212. Zuyyina lillatheena kafaroo alhayatu alddunya wayaskharoona mina allatheena amanoo waallatheena ittaqaw fawqahum yawma alqiyamati waAllahu yarzuqu man yashao bighayri hisabin

212. The life of this world is made attractive for those who suppress the Truth, and they mock at some of those who believe. And those who fear Allah shall have an upper hand over them on the Day of Resurrection.³⁷⁵ And Allah provides for whomsoever He wishes, without measure!³⁷⁶

375. One of numerous ways in which Allah tests mankind is to give a plenty in this world to some of those who disbelieve, and to give less to the believers, in comparison. In such cases, the disbelievers are wont to scoff at the believers, taunting them that despite their belief, their Allah has provided them with less wealth. The believers' test lies in whether they remain steadfast in their faith even in such seemingly unfavourable and unfair circumstances. The All-knowing and Merciful Allah however strengthens the will of the believers in such trying circumstances by promising them that they shall surely have an upper hand in the everlasting Hereafter, if they but passed the test of the temporary life of this world.

376. In the exercise of this absolute divine prerogative of our Lord, we, the creatures, have absolutely no say at all. But let us be absolutely clear in our minds that our Lord is a Just Lord. If in this world, He chooses to give undeservedly more wealth to a disbeliever than to a believer, He knows what He is doing! We should remember that He has reserved His bounty *bi ghayri huiisab* (without measure), in the Hereafter, only for the believers.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اُخْتَلَفُوا فِيهِ وَمَا
اُخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ
فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اُخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

213. Kana alnnasu ommatan wahjidan fabaAAatha Allahu alnnabiyyeena mubashshireena wamunthireena waanzala maAAahumu alkitab bialhaqqi liyahkuma bayna alnnasi feema ikhtalafoo feehi wama ikhtalafa feehi illa allatheena ootoohu min baAAadi ma jaat-humu albayyinatun baghyan baynahum fahada Allahu allatheena amanoo lima ikhtalafoo feehi mina alhaqqi bi-ithnihi waAllahu yahdee man yashao ila siratin mustaqeemin

213. Mankind had once been a single community. Allah then raised the Prophets to herald news of a good future and to warn, and He sent down with them the Book with the Truth to distinguish right from wrong in matters of dispute among mankind.³⁷⁷ And, differed in it not but those to whom it had been given – after clear Verses had come to them – because of rivalry amongst themselves.^{378, 379, 380} Allah then guided those who believed so that what they contended in the dispute in it was based on Truth by His leave. And Allah guides whomsoever He wishes towards Straight Path.

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377. In Verse 4:1, Allah informs us that creation of the entire mankind was initiated through a single pair. Initially therefore there ought to have been a single family consisting of the single original pair and their offspring. The Qur'aan recounts a quarrel among two brothers in this very first family [Verses 5:27 to 5:31]. Such other quarrels & frictions, in subsequent generations, must have caused the drifting apart of mankind to different and distant parts in this wide, wide world. In course of time, due to lack of facilities of communication and transport, people living in different parts must have lost contact with one another. In the circumstances, Allah sent different prophets at different times to people living in different parts of the world, to remind them of their duty to Allah and of the distinction between right and wrong.

378. Even though the divine messages were clear and well-explained, people indulged in voicing their personal opinions about the messages. And one person's opinion differed from another's. Thus did the disputes arise. Although a dispassionate study of the divine messages would reveal the Truth, most people would not budge from their own contrary interpretations out of false pride. They wouldn't bear to admit that they were wrong, while some others were right.

379. And this legacy of voicing personal opinions about divine Verses continues to this day. People who consider themselves as being learned wouldn't take Qur'aanic Verses at their face value. They try to replace the plain meanings with their own opinionated meanings and to stick to the latter. Most others, who hardly take the trouble to understand the Qur'aan, go by what such 'learned' people say the Qur'aan contains. We have this way deprived ourselves of divine help, mercy and grace.

380. To regain Allah's favour, we ought therefore to stick to and abide by the plain meanings of the Qur'aanic Verses. If we encounter any difficulty in understanding any particular Verse, there ought to be other Verses in the Qur'aan itself that would help us understand. We just have to have absolute faith in what the Qur'aan says in the rest of this very Verse. Allah is sure then to guide us to the true meanings of His Verses.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ
وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَآءُ
وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا
إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

214. Am hasibtum an tadhkulo aljannata walamma ya/tikum mathalu allatheena khalaw min qablikum massat-humu alba/sao waalddarrago wazulziloo hatta yaqoola alrrasoolu waallatheena amanoo maAAahu mata nasru Allahi ala inna nasra Allahi qareebun

214. Do you think that you shall enter Paradise and hasn't come to you as yet the kind of what came to those who passed away before you?³⁸¹ Pain and loss afflicted them, and they were severely shaken till the Messenger and those who believed with him, cried out, "Where is Allah's help?"^{382, 383} Allah's help is indeed near, isn't it?³⁸⁴

381. Life in this world is not at all a bed of roses, especially for those who expect to get Paradise in the Hereafter. Remember what Allah says in [Verses 2:155 to 2:157](#). You may also go through the Study Notes 250 to 253 under those Verses.

382. At first sight it may appear odd that the Messenger too lost his cool at the severity of the trials and tribulations in this world. Allah didn't spare even his Messengers from it. That has been the fact as epitomised in the life of Muhammad (peace be upon him), the last of the Messengers. For 13 long years he suffered the worst kind of persecution at the hands of his own people and close relatives. If Allah wanted, He could very well have saved him from the suffering. But He wanted His

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Messengers to be the epitomes of suffering masses – suffering the same (or even worse) trials & tribulations that the masses were put to. Allah didn't want people to come up with the excuse that the Messengers didn't suffer as much as they (the masses) did.

383. Allah wants to drive home another important point here. HE wants to emphasise the fact that the Messengers were, after all, human beings. It was this humanness that made even a great Prophet like Jesus (peace be upon him) cry out, "Why have you forsaken me, God" or with words to that effect! And yet our Christian brothers are bent upon giving Jesus the status of divinity, and thus indulge in the unpardonable sin of *shirk*!!

384. Allah thus assures his human creatures that His help is ever so near. [Peruse also in this context, [Verse 186](#)] The benevolent Master is just testing His creature's belief in Him! HE is asking the creature to draw upon his own past experience and recall how on many an occasion, his faith in Him had saved him, just on the brink of disaster – just as Jesus' faith in His Master had saved him from death on the cross, which his persecutors had so cruelly proposed for him. Just as Muhammad's ill-equipped force of just 313 men were helped to a resounding victory over a far-better equipped force of over 1000 at the famous battle of Badr, thanks to Allah and to Muhammad's unflinching faith in Him.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ
مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ
وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

215. Yas-aloonaka matha yunfiqoon qul ma anfaqtum min khayrin falilwalidayni waal-aqrabeena waalyatama waalmasakeeni waibni alssabeeli wama tafAAaloo min khayrin fa-inna Allaha bihi AAaleemun

215. They ask you what is it that they should spend.³⁸⁵ Say, "That which you spend of good³⁸⁶ ought to be for parents³⁸⁷, near ones³⁸⁸, orphans, the poor and the wayfarer³⁸⁹. And whatever good you do, Allah is indeed aware of it³⁹⁰."

385. In [Verse 195](#), Allah commands us to spend in His path. And we have discussed in Note 331, as to what Allah's path/way is. Further down in this same *surah* Al-Baqarah, we have Verse 2:219 wherein Allah commands us, in answer to the same question from the people, to spend that which we can spare. And here in this Verse 2:215, Allah enumerates the persons on whom to spend what we can spare.

386. We spend to get something for self-consumption, or to give something to others. Allah tells us that the something we give ought to be good, and not bad. We cannot, for example, spend to serve prohibited articles like alcohol to others.

387. Parents lead the list of the beneficiaries of spendings other than for self. This is indicative of the importance given to parents in the divine scheme of things. They are to be given preferences in this regard over one's wife and children, who get included among *aqrabeena* who come next in the list.

388. The 'near ones' (*al-aqrabeena*) would include not only wife & children, but also other near and dear blood relations. It could also include close neighbours.

389. A wayfarer or a traveller could be a complete stranger to the place he is visiting. In such a situation, he could face problems. Allah has therefore made him also a beneficiary of a person's spare money.

390. A true believer would therefore never despair that his good work would ever go in waste.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ
خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

216. Kutiba AAalaykumu alqitalu wahuwa kurhun lakum waAAasa an takrahoo shay-an wahuwa khayrun lakum waAAasa an tuhibboo shay-an wahuwa sharrun lakum waAllahu yaAAlamu waantum la taAAlamoona

216. Conscription³⁹¹ is prescribed for you, although you are averse to it! And it may well be that you dislike a thing, although the thing is good for you. And it may well be that you like a thing, although the thing is bad for you. Allah knows, and you don't.^{392 to 395}

391. The Arabic word used is *quitaal*, which has been rendered as 'fighting' by many translators. But obviously, the divine intention is not to make mankind fight and kill one another on every little pretext. Allah obviously wants us to be ever prepared to join a battle or war, when called upon to do so in Allah's path, to fight injustices and corruption. The obligation to join such a war/battle is better projected by the English word 'conscription'. Conscription – compulsory military service, that is – is prescribed, I believe, in the USA constitution for all its citizens.

392. The thing most people are afraid of is death. It is an unknown thing for them. Of course, those who have acquired an unshakable faith in Allah, in the hereafter and in the divine scheme of things, and are fairly confident of their performance in the test of this worldly life crossing the pass mark, may be free from the fear of death.

393. And although death may come to a person even in a place considered the safest on earth, mankind traditionally considers the battlefield to be the most likely place for it (death) to come. Hence is the general reluctance to join an army. In poor countries, where getting means of livelihood is a big problem, people may join the country's army in hordes, but in affluent countries, conscription may have to be resorted to for making up the bulk of the army.

394. The abhorrence, among Muslims, to military service is depicted in Verse 4:77. The abhorrence is also there in other communities, as depicted in Verse 2:246. Allah exhorts the Muslims to get over their dislike, telling them that they may dislike fighting in a war/battle for fear, inter alia, of death. They may actually not die and gain a big victory. And even if they die, Allah promises them rich rewards in the Hereafter. Please peruse [Verse 2:154 and Notes 247 to 249 thereon](#).

395. Although Allah has given this advice in the context of His command on compulsory military service, it (the advice) is couched in general terms, and has general application. Man doesn't know, in certain circumstances at least, what is good or bad for him. But Allah knows, in all circumstances! It may therefore so happen that a man, with whom Allah is pleased, may find that his prayer is sometimes not answered. It may be that what he is praying for may not be good for him. Allah knows, and he does not know. A believer therefore ought to bear or be content with what Allah, in His infinite wisdom, gives him and always remember what the Qur'aan says in [Verses 2:155 to 2:157](#).

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ
وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ
أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُبْدِلُونَكُم
حَتَّى يَرْدُّوكُم عَن دِينِكُمْ إِنِ اسْتَطَعُوا وَمَن يَرْتَدِدْ مِنْكُم
عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

217. Yas-aloonaka AAani alshshahri alharami qitalin feehi qul qitalun feehi kabeerun wasaddun AAan sabeeli Allahi wakufun bihi waalmasjidi alharami wa-ikhraju ahlihi minhu akbaru AAinda Allahi waalfitnatu akbaru mina alqatli wala yazaloonu yuqatiloona hatta yaruddookum AAan deenikum ini istataAAoo waman yartadid minkum AAan deenihi fayamut wahuwa kafirun faola-ika habitat aAamaluhum fee alldunya waal-akhirati waola-ika as-habu alnnari hum feeha khalidoona

217. They ask you about fighting during the sacred/prohibited month³⁹⁶. Say, "Fighting therein is a grave matter. And, to Allah, obstructing from Allah's Path and from the Sacred Place of Worship, suppressing the truth about Him and driving its residents out from the Sacred Place are matters that are more grave! And, such mischievous behaviour is a more serious matter than killing.^{397 to 401} They won't let up in their fighting with you till they, if they could, turn you away from your religion (way of life). And as for the one amongst you who turns back from his religion and dies whilst suppressing the truth, the deeds of such people are of no use to them – both here, and in the Hereafter. And those will be the inhabitants of the Fire. They shall be there forever."

396. Please peruse Chapter [Note 328](#) of these Studies, in this context.

397. Most of the divine directives in the Qur'aan were given in the background of events that actually took place just before the revelations of the directives. Thus did Allah implant the directives in the minds of the believers then. A bland directive of do's & don'ts, without the relevant background, wouldn't have made as lasting impressions on human minds as was thus made.

398. The divine directives here too had their background of events. But Qur'aanic directives weren't meant for a particular age. Those are meant for all times till the Last Day! The All-knowing Allah therefore didn't saddle the directives with the background events of those days when the directives were revealed. People of subsequent ages are thus divinely required to relate the directives (purposely made in general terms) to events of their own ages.

399. But many of our religious leaders insist on interpreting divine directives in the Qur'aan in the light of the *ahaadeeth* narrating the background events at the time of the revelations. In doing so, they do not mind even if the plain meaning of the Qur'aanic Verses have to be changed to align them with the *ahaadeeth*! And there is no guarantee that the *ahaadeeth* contain only the truth and nothing but the truth. Those were written down hundreds of years after the death of the Prophet (peace and Allah's blessings be upon him).

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400. And the plain meaning of this part of the Qur'aanic Verse here is that Allah of course won't approve of Muslims initiating any fighting during a sacred month. But fighting can be resorted to even during that month if it is necessary to put down mischief/rebellion. Let us stick to this plain meaning. The *ahaadeeth* associated with this Verse may lead us astray.

401. And there is one more thing that needs to be stressed in this context. The Qur'aan has made it absolutely clear that there is no compulsion in religion (2:256). So there is no question of Muslims ever fighting with any group of people just because that group doesn't accept Islam as its religion. Fighting is enjoined only when any group's disbelief in Islamic monotheism is coupled with mischief, aggression, transgression or rebellion.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ
يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

218. Inna allatheena amanoo waallatheena hajaroo wajahadoo fee sabeeli Allahi ola-ika yarjoona rahmata Allahi waAllahu ghafoorun raheemun

218. Indeed, those who believed and those who migrated and struggled in Allah's Path – it is for those to expect Allah's Mercy. And Allah is Forgiving, Merciful.⁴⁰²

402. Obviously, this Verse is with reference to the preceding one (2:217). In that Verse, it was indicated that un-called for initiation of fighting in a prohibited month was a serious offence. Now, in this Verse, it is made clear that if the believers are guilty of committing this offence, they could expect mercy from their Merciful Lord. Please take note of the underlined word 'expect'. Allah doesn't promise that He would certainly forgive, but the language used indicates that He would certainly consider forgiving the offenders, if their faith is strong enough and if they had suffered migration and struggle, for the sake of their faith. The offending believers ought to take care that they do not commit the offence again.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفِعٌ لِلنَّاسِ
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ ۚ كَذَٰلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

219. Yas-aloonaka AAani alkhamri waalmaysiri qul feehima ithmun kabeerun wamanafiAAu lilnnasi wa-ithmuhuma akbaru min nafAAaihimu wayas-aloonaka matha yunfiqoon quli alAAafwa kathalika yubayyinu Allahu lakumu al-ayati laAAaallakum tatafakkaroon

219. They ask you about intoxicants and lottery. Say, "In them both, there is a great sin, and benefits, for mankind; and the sin therein is greater than the benefits thereof."⁴⁰³ And they ask

you what is it that they should spend. Say that which is in excess of your needs.⁴⁰⁴ Thus does Allah explain to you the Verses/signs, so that you ponder

403. In Verses 5:90 & 5:91, it is clarified that taking intoxicants and playing lottery (any game wherein gains are made and losses suffered, purely depending on luck or chance) are disgraceful things prompted by the Satan to excite enmity and hatred amongst mankind and to hinder them from remembrance of Allah and from prayer. These (the disgraceful things) are therefore described as containing a great sin in this Verse (2:219).

404. The very same query of the people is mentioned in [Verse 2:215](#). There, as a prelude to the answer proper, the categories of persons, for whom to spend, are first specified. Here, in Verse 2:219, the answer proper to the query, made by the people, is given. The prelude, in Verse 2:215, facilitates understanding the answer given here. (In this context, please take careful note of what is stated at the end of this Verse, 2:219.) Since even the closest relatives get mentioned among the recipients of one's spending, it becomes clear that what is in excess (or what one can spare) is what remains after one fulfils one's own personal needs.

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ
تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ
لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

220. Fee alddunya waal-akhirati wayas-aloonaka AAani alyatama qul islahun lahum khayrun wa-in tukhalitooohum fa-ikhwanukum waAllahu yaAAalamu almufside mina almuslihi walaw shaa Allahu laaAanatakum inna Allaha AAazezun hakeemun

220. – (Ponder) over this world and the Hereafter.⁴⁰⁶ And they ask you about the orphans. Say, "Treat and train them well. And if you mix/interact/inhabit with them, they are your brethren. And Allah does well distinguish the transgressor from the reformer.⁴⁰⁷ Had Allah so willed, He could have made things difficult for you.⁴⁰⁸ Indeed, Allah is Omnipotent, Wise!"

406. Here's the end of the sentence begun at the end of the preceding Verse. Allah makes us ponder over this world and the next through his Verses/signs. He makes us ponder why, for example, He is asking us to spend in His cause – and not accumulate – all that is in excess of our personal needs. He is asking us to spend because this world is transitory, illusive. He is asking us to spend so that we thereby help build our secure, comfortable and permanent abode in the Hereafter. He is asking us to spend, in fact, for our own welfare!

407. Elsewhere in the Qur'aan, Allah commands us not to cheat the orphans of/in their property (Verse 4:2). Verse 4:6 gives further directions for dealing with orphans' properties. Those who swallow orphan property are condemned to go to Hell (Verse 4:10)! Please keep these Verses in mind in the context of what is stated here, in Verse 2:220, as regards the orphans.

408. But Allah desires to make things easy for us, and not difficult. [\[Verse 2:185\]](#).

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَآئِمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ
أَعْجَبَتْكُمْ ۚ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ
مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَيُبَيِّنُ ۚ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

221. Walā tankihoo almushrikati hattā yu/minna walaamatun mu/minatun khayrun min mushrikatin walaw aAjabatkum walā tunkihoo almushrikeena hattā yu/minoo walaAAabdun mu/minun khayrun min mushrikin walaw aAjabakum ola-ika yadAAoona ilā alnnari waAllahu yadAAao ilā aljannati waalmaghfirati bi-ithnihi wayubayyinu ayatihi lilnnasi laAAaallahum yatatahakkaroona

221. And marry not female polytheists until they believe. And a believing slave girl is definitely better than a female polytheist, even if you like the latter. And get not married to male polytheists until they believe. And, certainly, a believing slave is better than a male polytheist even if you like the latter. They call you to the Fire, and Allah beckons you to Paradise, and to forgiveness with His permission, by His call.^{409 to 410} And He explains His Verses/signs for mankind so that they remember and reflect.⁴¹¹

409. On the silver screen, or on TV screens, we are fed with man-coined stories glorifying man living and dying for nothing but his lady-love. As if she were the 'be-all' and the 'end-all' of human existence. Some youngsters do fall for such misleading story lines. For them, it is immaterial if their girls belong to religions other than their own. They think they would be setting good examples for others to follow in the interest of amity and goodwill among different religious groups, if they were to marry girls from other communities or religions.

410. But such amity and goodwill is bound to lead to lack of faith in religion, in Allah, and in the Hereafter. And the lack of faith is a precursor to all kinds of evil in this world, and to the Fire in the Hereafter. Allah therefore forbids believers against having spouses who do not believe. HE promises forgiveness and Paradise to all those believers who sincerely repent their past misdeeds and do not turn back to evil ways. Allah thus gives hope for even the hardest criminal unless he is on his deathbed.

411. Alas! Mankind remember and reflect but little. And they seek misleading explanations from sources other than the Qur'aanic Verses!!

وَيَسْأَلُونَكَ عَنِ الْمَجِيزِ ۚ قُلْ هُوَ أَذَىٰ فَأَعْتِرِ لَوْ أَنَّ السَّاءَ فِي الْمَجِيزِ وَلَا
تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ
إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

222. Wayas-aloonaka AAani almaheedi qul huwa athan faiAAataziloo alnnisaa fee almaheedi wala taqraboohunna hattā yathurna fa-ta-tatahaharna fa/toohunna min haythu amarakumu Allahu inna Allaha yuhibbu alttawwabeena wayuhibbu almutatahhiireena

222. And they ask you about menstruation. Tell them, "It is harmful."^{412, 413} So keep away from women in menstruation, and approach them not till they're cleansed.⁴¹⁴ And when they are cleansed, go to them in the manner decreed for you by Allah.⁴¹⁵ Indeed, Allah loves those who repent and seek forgiveness, and He loves those who keep themselves clean."⁴¹⁶

412. Every month the uterus of an adult woman, who is not already pregnant and who has not reached the age of menopause, prepares itself for pregnancy. It prepares itself to welcome, nourish and help develop an impregnated egg for over nine months to transform it into a human form ready to come out into the open world. The preparation results in a thickened lining of the inner wall of the uterus.

413. But if the pregnancy does not happen, the thickened lining of the uterus wall gets damaged and is shed out through the vagina in the form of tissues and blood. This draining of the damaged uterus lining is known as menstruation, menses or 'the monthly period' in women. A menstruating woman could be in a vulnerable state, both mentally and physically.

414. Recent studies have revealed that there is a greater risk of transmitting AIDS and other sexually transmitted diseases through sexual intercourse during menstruation. The onslaught of AIDS in recent times could be a direct consequence of the ignorance of or blatant disregard for this divine guidance/command. Man's welfare lies in the obedience of Allah's directives.

415. Aberrations in sexual behaviour like indulging in anal sex, being unnatural and therefore not as per the divine design, are obviously not as decreed by Allah.

416. The All-knowing Allah has made the sex urge strong, obviously for the purpose of the procreation of mankind till the Last Day. It is so strong that even the pious may be tempted to taste the forbidden fruit, sometimes. That is why Allah promises forgiveness for those who may commit a sin in this regard, unintentionally, and then repent and sincerely resolve not to commit the sin again. Please also take note of the importance given to maintenance of cleanliness in general.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

223. Nisagokum harthun lakum fa/too harthakum anna shi/tum waqaddimoo li-anfusikum waittaqoo Allaha waiAAlamoo annakum mulaqoohu wabashshiri almu/mineena

223. Your women are sexual partners⁴¹⁷ for you. Come to your partners then how you please,⁴¹⁸ and make provisions beforehand for your selves⁴¹⁹. And fear Allah and know that you will certainly meet Him. And give glad tidings to the believers.⁴²⁰

417. The Arabic term *harthun* literally means plot of land used for agricultural growth. Consider how beautifully, and appropriately, the divine Book has metaphorically used the term here for wives, the sexual partners for men!

418. This indicates divine sanction for foreplay before the sexual act.

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419. In Qur'aanic terminology, this usually means, "Do such deeds as would please Allah to grant you a place in Paradise." But in the context here, it could also mean making provisions for added responsibilities of parenthood.

420. In other words, beware of your certain meeting with your Lord when every bit of your acts in this world will stand exposed. So abstain from all wrongdoings, including indulging in aberrations like anal sex (see Note 415 above), while you are still in this world. And as for those who are certain of this meeting and who therefore adhere to the do's don'ts as per divine prescription in the Qur'aan, they are given here the glad tidings. Their mistakes will be forgiven, and they shall enjoy everlasting bliss in Paradise.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا
بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

224. Wala tajAAaloo Allaha AAurdatan li-aymanikum an tabarroo watattaqoo watuslihoo bayna alnnasi waAllahu sameeAAun AAaleemun

224. And make not Allah but a front for your oaths, just to create a false impression among mankind that you're good, pious and a reformer. Allah listens, knows.⁴²¹

421. We all do come across persons, who would swear by Allah, without batting an eyelid, that they're but epitomes of virtue. But, later, we come to know that they're rogues. This Verse speaks of such people. They should know that their Creator is aware of their perfidy. They can't escape His firm grip.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ
قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

225. La yu-akhithukumu Allahu biallaghwi fee aymanikum walakin yu-akhithukum bima kasabat quloobukum waAllahu ghafoorun haleemun

225. Allah does not hold you responsible for any casual oath that you may take, but He holds you responsible for that which is consciously taken. And Allah is Forgiving, Kind.⁴²²

422. Often, while in fits of anger or just in jest, we say things that we do not mean to act upon. Allah is very kind. He forgives such unintentional utterances. But we shouldn't go on repeating such casual swearing. Allah may not forgive then. It may amount to being casual in our attitude to our Lord and Creator.

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٢٢٦﴾

226. Lillatheena yu/loona min nisa-ihim tarabbusu arbaAAati ashhurin fa-in faoo fa-inna Allaha ghafoorun raheemun

226. For those who vow to keep themselves away from their wives, there is a waiting period of 4 months.⁴²³ But if they go back on their oaths meanwhile, surely Allah is forgiving, merciful.⁴²⁴

423. There is a three-fold purpose in prescribing this waiting period. One, it prevents the husband from throwing out his wife from his house, immediately upon his taking such a vow. Two, it gives the couple time for reconciliation. Three, it prevents the husband from an indefinite abstention. If the couple is not reconciled during the waiting period, the husband has to divorce the wife, who can then be free to marry another man.

424. Refer Verse 2:225 and corresponding Note 422 above, in this context. When one takes an oath for commission or omission of any act, it's a promise given to oneself. The breaking of any promise is an undesirable thing, but in the interest of reconciliation between a husband and a wife, Allah is willing to forgive.

وَإِن عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

227. Wa-in AAazamoo attalaqa fa-inna Allaha sameeAAun AAaleemun

227. And if you are firmly resolved upon divorce, then indeed Allah listens, knows.⁴²⁵

425. Allah understands the position between the husband and the wife and makes adequate provisions, in the best interest of both, for effecting the divorce. The provisions are described in Verses that immediately follow this Verse in the Qur'aan.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ
أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ
الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ



228. Waalmuṭallaqātu yatarabbasna bi-anfusihinna thalathata quroo-in wala yahillu lahunna an yaktumna ma khalaqa Allahu fee arḥamihinna in kunna yu/minna biAllahi waalyawmi al-akhiri wabuAAoolatuhunna aḥaqqu biraddihinna fee ṭhalika in aradoo islahan walahunna mithlu allathe AAalayhinna bialmaAAaroofi walirrijali AAalayhinna darajatun waAllahu AAazeezun ḥakeemun

228. And the divorced women should wait for three menstruaions. And it is not proper for them to hide what Allah has created in their wombs if they do believe in Allah and in the Last Day. And their husbands have the authority to take them back during that period, if they desire reconciliation.⁴²⁶ And the women have rights just as they have obligations upon them, in fair measure. And for men, a rank above them.^{427 to 429} And Allah is Omnipotent, Wise.^{430, 431}

426. Allah has explained here the purpose of the waiting period prescribed. It is to ascertain whether the divorced woman is pregnant, so that the parentage of the child is determined. And if the woman happens to be pregnant, it may as well be that because of the unborn child – a bond between the woman and her husband – the two may get inclined towards reconciliation. The husband has been given the authority to resume conjugal relations with the woman before the expiry of the prescribed period. And thus the separation of the couple can be averted despite pronouncement of divorce. It may thus be observed that in the divine scheme of things, doors are kept ajar for possible reconciliation. The Merciful Allah desires that married couples do not get separated on flimsy grounds.

427. In the modern age, everyone tends to harp on equality between the sexes. Otherwise, he is likely to be branded as one prejudiced against women. But, for Allah, there is no question of hiding or evading the bare truth. So He declares, in clear terms, that men are one rank above women.

428. So far as physical strength is concerned, even women won't deny men's superiority. Inequality in this aspect gets automatically recognized when men and women are segregated for sports events wherein success is dependent on physical strength and stamina. But Allah hasn't placed men above women just on the criterion of physical strength. The ranking given in this Verse is obviously with regard to the comparative rights and obligations of the two sexes. If men have greater rights, they have greater obligations and responsibilities too, in fair measure, towards the other sex.

429. And if men are conscious only of their higher rights, and forget about their higher obligations, they would be disturbing the divine order. This will weaken the basic units of small families that constitute the foundation of civilization, and may cause the whole edifice to come down crashing.

430. None can undo what Allah does. But He does everything wisely. And it is always in the best interests of the creatures themselves to follow what He ordains for them.

431. I think my Notes above are in need of a clarification. Allah Ta'ala has given men only one grade above women. And He has emphasized that the women have their own rights. So, their higher status by one grade should not generate the satanic pride in men. If it does, the men concerned are likely to be doomed as the Satan has been! The All-knowing Allah has given men the higher rank, not because they are intellectually superior, but for administrative purposes. No administrative unit

can have a smooth running if two equal ranking persons are appointed to head that unit. A family is an administrative unit, and, as such, it ought to have one head. Allah, in His wisdom, taking all pros and cons into consideration, has ordained that the husband should head that unit. This higher status ought to make the husband, not proud but humble. With the higher rank, come higher responsibilities. He has to be ever aware that the Creator is watching him. HE is watching whether he is treating his wife with respect and care and whether he runs his house with proper consultations with her. The position of the husband is like that of a Prime Minister (PM) in a cabinet form of government. The cabinet is likely to fall if the PM treats his ministers with scant respect and as his servants.

الطَّلَقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ ۚ وَلَا يَجِلُّ لَكُمْ أَنْ
تَأْخُذُوا مِمَّا عَاتَبْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُعْقِمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ
أَلَّا يُعْقِمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ
اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ



229. Alṭṭalaqu marratāni fa-imsakun bimaAroofin aw tasreehun bi-ihsanin walā yahillu lakum an ta/khuthoo mimma ataytumoonhunna shay-an illā an yakhafā alla yuqeema hudooda Allāhi fa-in khiftum alla yuqeema hudooda Allāhi falā junaha AAalayhimā feema iftadat bihi tilka hudoodu Allāhi falā taAAatadooha waman yataAAadda hudooda Allāhi faola-ika humu alḥaḥalimoona

229. After each of the first two declarations of divorce, you may either still retain them properly as your wives or set them free in a kind and charitable manner.^{432, 433} And it is not permissible to you to take back from them anything that you've given them, unless both of you fear that you won't be able to stick to norms set by Allah. And if you really so fear, there is no sin upon them two in her giving up anything of what she had received from her husband. These are norms set by Allah, so do not violate them.^{434 to 437} And those who violate norms set by Allah, those are the ones who oppress.⁴³⁸

432. We have seen, in Verse 2:228 above, that there is a waiting period for divorced women. During this waiting period, the husbands are authorised, if they so wish, to take back their divorced wives and resume conjugal relations with them. They can then continue to live as husband and wife, as before. But if after sometime, say a year or two, the husband again divorces his wife, it becomes a second divorce in Qur'aanic terms.

433. And if, after the first divorce, there is no reconciliation during the waiting period, the divorce takes effect and the woman is then free to marry another man. Her ex-husband is required to release her honourably, and not with any acrimony. Similar is the procedure laid down and the conduct required, during and after the second divorce, if any.

434. And we do violate Allah's laws/norms with impunity. We are impervious to His wrath that is demonstrated time and again in the form of natural calamities, like the earthquake on the 8th of October, 2005. This earthquake struck Kashmir, in the Indian sub-continent, and the victims were almost exclusively Muslims. We are prone to think that such natural calamities have nothing to do with the victims being good or bad.

435. Our violation of this particular divine norm is effected by the blatant twist we give to the plain meaning of a part of this Verse. The twist given is that this Verse authorises divorce at wife's instance, provided she compensates the husband by returning to him things gifted to her as his wife. The things, as demanded, are to be returned even if the husband is monetarily well off.

436. This is a lie. First of all, this Verse is about women against whom their husbands have already given one or two declarations of divorce. It doesn't speak of wives seeking divorces at their (wives') initiative. Second, the primary norm set by Allah is that the husbands should not take back whatever has been given to the wives. It is in relaxation to this norm that the provision for the wives, willingly giving up their claims to anything, is mentioned. Obviously, the relaxation is permitted only when everyone concerned agrees that it is not possible for the couple to fulfill the primary norm.

437. The primary norm, of not taking anything back from the divorced wives, could become impossible or very difficult to be executed only if the husband's financial condition is precarious. In such a circumstance, there would be no sin on the husband taking back, for example, costly ornaments that the wife willingly surrenders.

438. By misconstruing the provisions of this Verse, the male-dominated Muslim society, particularly in my part of the world, has exploited the hapless wife seeking divorce at her initiative. The persons concerned and the clergy, aiding and abetting them in this crime, thus qualify for the Qur'aanic epithet *zualimoon* (oppressors) here.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۖ فَإِنْ طَلَّقَهَا
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۖ وَتِلْكَ حُدُودُ
اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

230. Fa-in tallaqaha fala tahillu lahu min baAAadu hatta tankiha zawjan ghayrahu fa-in tallaqaha fala junaha AAalayhima an yatarajaAAa in thanna an yuqeema hudooda Allahi watilka hudoodu Allahi yubayyinuha liqawmin yaAAalamoon

230. If you then divorce her⁴³⁹, you shall thereafter have no right to conjugal relationship with her until she marries another man. Then if that other man divorces her, there is no sin upon the two to return to each other if both think that they should be able to remain within parameters laid down by Allah. And He does explain in details those parameters laid down by Allah, for knowledgeable people.⁴⁴⁰

439. This obviously is with reference to the preceding Verse 229 wherein mention is made of a wife divorced twice by the same husband, but retained as his wife after each of the two divorces. Now this Verse 230 deals with a situation wherein the husband divorces the wife for the third time.

440. The parameters, laws or the restrictions/limits laid down by Allah for proper conduct of either one of a married couple with the other, are duly explained in the Qur'aan. We have already seen, in Verse 228, that both husband and wife have their respective rights as they have their respective obligations. The other parameters are laid down in various other Verses – in Verse 4:19, for example – throughout the Qur'aan. Allah expects that people study the Qur'aan regularly to become knowledgeable and to imbibe those parameters.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبِنَ أَجَلَهُنَّ فَأُمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ
بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ
نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا يِعْمَتَ اللَّهِ عَلَيْكُم وَمَا
أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ وَأَنْتُمْ أَلِلُّوا وَلَعَلَّكُمْ
أَنْ أَلِلَّ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

231. Wa-itha tallaqtumu alnnisaa fabalaghna ajalahunna faamsikoohunna bimaAAarofin aw sarrihoohunna bimaAAarofin wala tumsikoohunna diraran litaAAatadoo waman yafAAal thalika faqad thalama nafsahu wala tattakhithoo ayati Allahi huzuwan waothkuroo niAAamata Allahi AAalaykum wama anzala AAalaykum mina alkitabi waalhikmati yaAAai hukum bihi waittaqoo Allaha waiAAalamoo anna Allaha bikulli shay-in AAaleemun

231. And when you divorce women and their waiting period gets over, then retain them in honour or relieve them in honour.⁴⁴¹ And retain them not for harassing them wickedly; whosoever does that, does indeed wrong one's own self. And treat not Allah's Verses/signs as just jokes,⁴⁴² and remember Allah's favours upon you and remember that which He sent down upon you, from the Book and the Wisdom, to admonish you with. Fear Allah and know that Allah is aware of each and everything.

441. Please note that while the preceding Verse 2:230 particularly deals with the situation arising out of the pronouncement of the third divorce, this Verse reverts back to the situation arising from each of the first two divorces. This is apparent from the wording here, which is similar to that in Verse 229 above, dealing with the first two divorces.

442. If anyone had divorced his wife thrice, then arranged for the wife to be married to another man nominally and get divorced, and then gets her back as his wife, it's a clear case of trifling with Allah's Verses. The provisions of Verse 2:230, meant to limit indulgence in repeated divorces, would clearly be trifled with in that case. That apart, what do most Muslims today do? They do not care to know what Allah's Verses ask them to do. And even if they know, they neglect acting upon the guidance given in those Verses. In effect, *nauzubillah*, they treat Allah's Verses as mere jokes.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبِنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ
إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَُمَ أَرْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ ﴿٢٣٢﴾

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232. Wa-itha tallaqtumu alnnisaa fabalaghna ajalahunna fala taAAduloohunna an yankihna azwajahunna itha taradaw baynahum bialmaAAroofi thalika yooAAathu bihi man kana minkum yu/minu biAllahi waalyawmi al-akhiri thalikum azka lakum waatharu waAllahu yaAAlamu waantum la taAAlamoona

232. And when you divorce women and their waiting period gets over, come not in their way when other men marry them with proper mutual consent.⁴⁴³ Thus is admonished he who believes in Allah and in the Last Day. That is cleaner for you and purer. And Allah knows; you don't.

443. It does sometimes happen that a husband, estranged from his wife, marries another woman on the plea that Islam permits him to have up to 4 wives at a time. And he refuses to divorce his first wife. He himself gets married, but thus prevents her getting married to another man. His act is wicked and against the divine command given in Verse 4:19. And, sometimes, a man, even after divorcing his wife, may effectively prevent her from getting married again by indulging in backbiting and slander. It is such wickedness that Allah commands believers to eschew, here in this Verse, so that they become morally and spiritually better.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ
يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ
لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ
لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ
مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُمَا
أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

233. Waalwalidatu yurdiAAana awladahunna hawlayni kamilayni liman arada an yutimma alrradaAAata waAAala almawloodi lahu rizquhunna wakiswatuhunna bialmaAAroofi la tukallafu nafsun illa wusAAaha la tudarra walidatun biwaladiha wala mawloodun lahu biwaladihi waAAala alwarithi mithlu thalika fa-in arada fisalan AAan taradin minhum watashawurin fala junaha AAalayhima wa-in aradtum an tastardiAAoo awladakum fala junaha AAalaykum itha sallamtum ma ataytum bialmaAAroofi waittaqoo Allaha waiAAlamoo anna Allaha bima taAAlamoona baseerun

233. And the mothers, wishing to complete the course of breast-feeding, shall suckle their children for full two years. And upon the man who has fathered the child lies the responsibility of providing adequate food and clothing for the mother.⁴⁴⁴ No one is burdened, but only to the extent of one's capacity. No mother shall be put to any undue difficulty because of her child,

and no father, because of his child. And responsibility likewise devolves upon the heir. If then one intends weaning the child from breast-feeding with mutual consent and consultation, no sin on them both. And if you intend a foster mother to suckle your children, no sin upon you when you make the payment as agreed upon equitably. And fear Allah, and know that Allah does indeed watch what you do!

444. This is a generally applicable Qur'aanic rule. But in the context of the immediately preceding Verses dealing with divorced women, this Verse also serves the purpose of reiterating the father's continued responsibility even when he divorces his wife. The later parts of this Verse clarify that this responsibility devolves on the father's heir, if the father is dead. The responsibility has to be proportionate to the financial condition of the person bearing the responsibility.

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ
وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ
بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

234. Waallatheena yutawaffawna minkum wayatharoona azwajan yatarabbasna bi-anfusihinna arbaAAata ashhurin waAAashran fa-itha balaghna ajalahunna fala junaha AAalaykum feema faAAalna fee anfusihinna bialmaAAaroofi waAllahu bima taAmaaloona khabeerun

234. And as regards those amongst you who die and leave wives behind, their wives have to restrain themselves for a period of four months and ten days. And when they complete their waiting period, no sin lies on you for anything lawful they do for themselves. And Allah is aware of what you do.⁴⁴⁵

445. In some societies, marrying a widow has been a taboo. If any widow remarried, it was considered a sin because of which the entire community would suffer. This Verse provides the divine negation of this superstitious belief. The waiting period prescribed, besides serving as a mark of respect for the dead husband, ensures definite knowledge of whether the widow is pregnant with her dead husband's child.

447. In the context the words are used here, 'touched them' would mean 'had conjugal intimacies with wives'. 'Conjugal intimacies' may not necessarily mean 'sexual intercourse'.

448. It is perhaps a distinctive feature of Islam that it is the husband who has to give a mandatory present to the wife, and not vice versa as is the general custom. This present is generally known as *Mahr* in the Islamic world. Its nature and quantum is, as a rule, pre-determined between the two parties to a wedding, and is mentioned in the marriage document. But in the light of this Verse, it would appear that *Mahr* could be mutually agreed upon even after the marriage ceremony.

449. The occasion for such a divorce would arise if it is found out, immediately after the marriage ceremony, that either of the two parties to the wedding had resorted to some sort of deception. In such genuine cases, such divorce would be a justified action that could not be categorised as sin. But if this action is resorted to just to harass the bride's party, it would amount to treating Allah's Verses as mere jokes, which He has specifically prohibited in [Verse 2:231](#). Such divorce would then, of course, be a sin manifest.

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ
فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْمُوا الَّذِي بِيَدِهِ عَمْدَةُ
الْبَيْكَا حَ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

237. Wa-in tallaqtumoohunna min qabli an tamassoohunna waqad faradtum lahunna fareedatan fanisfu ma faradtum illa an yaAAfoona aw yaAAfuwa allathe biyadihi AAuqdatu alnnikahi waan taAAfoo aqrabu lilttaqwa wala tansawoo alfadla baynakum inna Allaha bima taAAamaloona baseerun

237. And if you divorce them before you have touched them – but had already agreed upon a *Mahr* – then give half the *Mahr* unless they (women) forgo their rights, or he, in whose hand is the marriage-tie⁴⁵⁰, forgoes his (and agrees to give the full *Mahr*). And it would be nearer to being pious that you (men) forgo. And do not forget to be good to one another, amongst yourselves. Allah does indeed see what you do.

450. By so describing a husband, Allah has specifically given him the right to divorce his wife. With this right, he it is who can break the marriage-tie. But the husband has to remember that with this right, he gets the added responsibility to exercise the right in a just manner. Allah may not forgive him, if he uses the right unjustly.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

238. Hafithoo AAala alssalawati waalssalati alwusta waqoomoo lillahi qaniteena

238. Guard the prayers and the middle prayer and stand for Allah in total devotion.^{451 to 455}

451. To guard is to be careful about. To guard the prayers would obviously mean to offer the prayers properly at proper times as divinely prescribed. It is a variation of the divine command to establish prayers (*aqueemis sualaat*) given elsewhere in the Qur'aan. Refer Chapter Notes [4](#) and [108](#), in this context.

452. And what are the prayer timings divinely prescribed in the Qur'aan? In the chronological order of revelation, the earliest revealed Verse prescribing a fixed time for prayers is 17:78. In this Verse the only time fixed is between the sunset and the deep darkness of the night – obviously the dusk, the time when we offer our *maghrib* prayers now. Then in Verse 11:114 Allah directs us to establish prayers at the ends of the day and proximities of night. This is an unambiguous description of the dawn (*fajr*) and dusk (*maghrib*) as the divinely prescribed revised timings for prayers (*sualawaat*). And now, in this Verse 2:238 we are currently studying, Allah is asking us to guard not only the prayers prescribed earlier, but also the prayer newly introduced under this very Verse 2:238 – the middle prayer. This is in keeping with the Qur'aanic practice of gradual, step by step, legislation. The timing of the middle prayer has got to be mid-way between the dawn and the dusk prayers prescribed earlier. It corresponds to the noon (*zhuhr*) prayer, or to the weekly Jumuah prayer, we now offer.

453. But where is the Qur'aanic authentication for our *uasur* and *uishaa* prayers? I do not find it anywhere. But interpreters twist the plain meanings of the above-quoted and other Verses of the Qur'aan to count the number of prayers in a day to five. They paraphrase *li duloookis shamsi ilaa ghasaquinl layli* in Verse 17:78, for example, to include therein the four prayers of *zhuhr*, *uasur*, *maghrib* and *uishaa*. They translate *duloookis shamsi* as declination of the sun as against the clear dictionary meaning thereof as setting of the sun. As we have seen above, Verse 11:114 would corroborate with Verse 17:78 if the meaning of the phrase in the latter Verse is taken as 'setting of the sun'. There are a number of other Verses in the Qur'aan wherein we have been directed to praise and glorify Allah and to read the Qur'aan and ponder over it, at various times of the day and of the night. But those Verses do not specify the timings as the timings for prayers (*sualawaat*). Those Verses only ask us to glorify Allah and to read and ponder over the Qur'aan at other times also, besides doing so during the prayers.

454. How the translators have twisted the plain meanings of the Qur'aanic Verses in this regard is too vast a subject to be dealt with completely in these footnotes. A cyber-friend has done a thorough research on the subject and has recorded his findings in an e-booklet. If he permits me, I shall, *inshaAllah*, publish his work on the index page of my website. [The work, SALAAH IN THE QUR'AN, has since been published. [Click here](#) to access it.]

455. The prayers ought to be for Allah alone. We should have no thoughts, other than of Allah, during the prayers. But the fact of the matter is that our prayers are contaminated by these other thoughts, and thus get devalued and unfruitful. The other reason for our prayers being ineffective is that we glorify and address others, besides Allah, during and after the prayers at places of worship. Places of worship should be exclusive for glorification of Allah alone. And of the Unseen, He alone should be addressed or called upon for anything.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم
مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

239. Fa-in khiftum farijalan aw rukbanan fa-itha aminantum faothkuroo Allaha kama AAallamakum ma lam takoonoo taAAlamoona

239. If you are in an insecure situation, then while walking or while riding, but if you are in a secure situation, then remember Allah in the manner He taught you, which you did not know.⁴⁵⁶

456. The Qur'aan teaches us to remember Allah through prayers, through reading and pondering over the Verses of the Qur'aan and through glorifying Him while doing our mundane work during the day or during the night. There should be no problem in glorifying Him while performing our worldly work. And I have seen people reading the Qur'aan while on a journey in a train. Only, they should read it, not ritualistically but understandingly. They should also ponder over what they read. But one may encounter problems while offering prayers in the right manner as prescribed in the Qur'aan, when one is on a journey in a bus, train or plane. And if one fears that by the time the transport reaches the next scheduled stop, the prescribed time for the prayer would get over, one may, under the authority of this Verse, offer prayers sitting on one's seat.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَدْعًا إِلَى
الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ
فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

240. Waalla^{the}ena yutawaffawna minkum wayath^{ar}oona azwajan wasiyyatan li-azwajihim mata^{AA}an ila^{al}hawli ghayra ikhrajin fa-
in kharajna fala^{jun}aha AAalaykum fee ma^{fa}AAalna fee anfusihinna min ma^{AA}aroofin waAllahu AAazezun hakeem^{un}

240. And those of you who die, and leave wives behind, should make a will in favour of their wives providing for a year's worldly necessities for them, without them being turned out from their homes.⁴⁵⁷ But if the wives leave of their own accord, no sin upon you in what they do for themselves, in a lawful and proper manner.⁴⁵⁸ And Allah is Omnipotent, Wise.

457. In Verse 4:12, a widow has been allotted a fixed share of the deceased's property. The divine command given in this earlier revealed Verse (2:240), we are presently studying, is a precursor to the provision made in 4:12. But for that matter, 2:240 should not be considered as abrogated by 4:12, as some commentators of the Qu'aan do. (Please go through [Chapter Notes 150 to 153](#), in this context.) The 2:240 provision is still applicable, for example, in a case where the deceased husband was a member of a joint family and had no share of property allotted to him.

458. The in-laws should not, for instance, come in the way of the widow marrying another man in a lawful manner.

وَالْمُطَلَّقَاتُ مَتَدْعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

241. Walilmu^ṭallaqati mata^{AA}un bialma^{AA}aroofi haqqan AAala^{al}muttaqeen^a

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241. And the divorced women have a right to proper and reasonable maintenance. Providing such maintenance is an obligation upon those who fear Allah.⁴⁵⁹

459. As for the widows, so for the divorced women. The kind Lord of all has made adequate provisions for all, especially the vulnerable section of human society. It's largely because of intransigence, excesses, and generally unjust behaviour on the part of human beings themselves that bring about sufferings in this world.

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤١﴾

242. Kathalika yubayyinu Allahu lakum ayatihi laAAaallakum taAAaqiloona

242. Thus does Allah clearly explain to you His Verses so that you understand.⁴⁶⁰

460. The understanding that we have deduced in the preceding Note 459, for example, is the result of the clarity of the divine Verses. The clarity would of course be visible only to those who sincerely ponder over the Verses of the Qur'aan to understand the Truth contained therein.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ
فَقَالَ لَهُمْ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴾ ﴿٢٤٢﴾

243. Alam tara ila allatheena kharajoo min diyarihim wahum oloofun hathara almawti faqala lahumu Allahu mootoo thumma ahyahum inna Allaha lathoo fadlin AAala alnnasi walakinna akthara alnnasi la yashkuroona

243. Haven't you observed those who left their homes, in their thousands, fearing death? Allah then told them, "Die". He then brought them back to life.⁴⁶¹ Indeed, Allah showers favours after favours on mankind, but most mankind fail to be grateful.

461. In the context of the immediately following Verse 2:244, it is apparent that persons referred to here were those going on a military campaign. However bravely and willingly they may be proceeding, in the way of Allah, those persons, after all, were human beings. And some of them at least might have fear of death lurking in some corner of their minds. Some of those

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people must have died in action, but, having been killed in the way of Allah, they might have been immediately thereafter brought to life, in terms of [Verse 2:154](#), and already been enjoying an utopian life in Paradise, unlike others who have to wait till Resurrection Day for being revived to life again. Allah therefore tells mankind that He always has lots of such bounties and favours for mankind. They should have full faith in Him and have no fear of anything but Allah. But most mankind are assailed by other fears. They are thus being ungrateful to Allah.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢١٤﴾

244. Waqatiloo fee saabeeli Allaḥi waiAAalamoo anna Allaḥa sameeAAun AAaleemun

244. And fight, in Allah's way, and rest assured that Allah hears, knows.^{462, 463}

462. Allah knows whether anyone is really fighting in His way, or in some self-interest. HE does hear the fighter in Allah's way, when he calls Him for His help.

463. In today's scenario, it is pertinent to understand thoroughly whether wanton destructions like those of the WTC buildings in New York some years back, could be construed as fighting in Allah's way. Fighting in Allah's way has necessarily to be within the parameters laid down in the Qur'aan. And it is my considered view that the said destruction could not be construed as fighting in Allah's way. Please refer to my article [Islam & Terrorism](#) for details.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْضُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

245. Man tha allathee yuqridu Allaḥa qardān ḥasanān fayudaAAaifahu lahu adAAafan katheeratan waAllaḥu yaqbidu wayabsutu wailayhi turjaAAoona

245. Who is there to lend a good loan to Allah, which He will repay in multiples thereof? And it is Allah Who takes possession of things and amplifies them, and to Him you shall be returned.⁴⁶⁴

464. Magnanimously thus does Allah offer a deal to His creatures, the human beings. HE wants them to sacrifice, if necessary, the pleasures of this worldly life, which are in any case temporary and unreliable. In return, He offers them everlasting rewards, many many times more in real value.

أَلَمْ تَرَ إِلَى الْمَلَكِ مِنْ بَنِي إِسْرَءِيلَ مِنْ
بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ أَهْبِثْ لَنَا
مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ
قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا
تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا
نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا
وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا
فَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ



246. Alam tara ila almala-i min banee isra-eela min baAAadi moosa ith qaloo linabiyyin lahumu ibAAath lana malikan nuqatil fee sabeeli Allahi qala hal AAasaytum in kutiba AAalaykumu alqitalu alla tuqatiloo qaloo wama lana alla nuqatila fee sabeeli Allahi waqad okhrijna min diyarina waabna-ina falamma kutiba AAalayhimu alqitalu tawallaw illa qaleelan minhum waAllahu AAaleemun bial^hthlimeena

246. Wouldn't you like to know and deliberate⁴⁶⁵ about the Chiefs of the Children of Israel, after Moses' time, when they spoke to their Prophet, "Appoint for us a king and we shall fight in Allah's way." The Prophet said, "What if you wouldn't fight when fighting is made obligatory upon you?" They said, "Why shouldn't we fight, when we've been driven away from our homes and from our children?" But when fighting was made obligatory upon them, they turned back on their promise, except for a few of them.⁴⁶⁶

465. The Arabic term used here is *Alam tara*. Literally, the term means 'Won't you see' or 'Wouldn't you like to see'. But here, the divine words are addressed to the Prophet, peace and Allah's blessings be upon him, drawing his attention to an event that took place centuries before the time of the Prophet. This context itself therefore suggests the translation of the term as made here.

466. Human nature seldom changes. The All-knowing Allah draws attention, of the people living at the time of the Prophet and of all people living thereafter till the Last Day, to that episode that happened thousands of years ago depicting this timeless human trait or – more appropriately – human failing. This failing is the result of human fear of death – fear of the unknown, especially in those whose faith in Allah and in the Hereafter is weak. The fear of death has already been referred to in Verse 2:243 above. It was this fear of death that made the Children of Israel hesitant to proceed to the war front, in Allah's way. Centuries later, it was this same fear that made some of those who had accepted Islam, during Prophet's time, hesitant to proceed to the front, in Allah's way. And now, in this present age, Muslims are hesitant to step out in Allah's way for fear of losing something in/of this transient world.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ
الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ
أَصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

247. Waqala lahum nabiyyuhum inna Allaha qad baAAatha lakum taloota malikan qaloo anna yakoonu lahu almulku AAalayna wanaahnu ahaquq bialmulki minhu walam yu/ta saAAatan mina almali qala inna Allaha istafahu AAalaykum wazadah bastatan fee alAAilmi waaljismi waAllahu yu/tee mulkahu man yashao waAllahu wasiAAun AAaleemun

247. And their Prophet informed them, "Allah has decreed Tualoot to be king for you!" They said, "How could he get precedence over us in getting the kingdom, when we were the ones more deserving? And neither is he endowed with abundance in wealth!" The Prophet said, "Allah has chosen him over you; and has given him much more knowledge and physical strength.^{467, 468} And Allah grants dominion over His land to anyone He wishes. And Allah is All-encompassing, Wise!"⁴⁶⁹

467. Tualoot was a divinely chosen king. He was divinely appointed on the request of the people (Verse 246 above). Once such appointment was made, there was no question of the people questioning that appointment. But the Chiefs of the Children of Israel did question the propriety of the divine appointment because of their own satanic pride.

468. In today's world, however, there can't be such direct, obviously-divine appointments. Allah had made the above such appointment through one of His prophets. But Allah has ended prophethood with Prophet Muhammad, peace and Allah's blessings be upon him. What then is Allah's guidance for us now, in the matter of governance of a country? In Verse 42:38, Allah appreciates those who conduct their affairs by mutual consultations. And therein lies the divine guidance. We have to conduct our public affairs by mutual consultations. In the case dealt with in these Qur'aanic Verses, the choice of Tualoot gives us the further guidance that there ought to be an executive head of state. The head of state has to be chosen on the basis of his abilities, and not because he belongs to a ruling dynasty or class. It is thus clear that Islam does not favour a dynastic rule. And, in view of Verse 42:38 quoted above, the chosen head of state cannot work autocratically, but by mutual consultations with an advisory council. In an Islamic state, the Qur'aan has to be the Constitution; and the subsidiary rules for implementing the Constitution have to be framed by a legislative body consisting of persons chosen by the people. The USA pattern appears to be in line with Islamic requirement, except of course for the Constitution.

469. Even though, in today's world, the rulers are generally chosen by the people, it is a fundamental Islamic faith that no one can become a ruler – nor, for that matter, anything happen in this world – against Allah's Will.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

248. Waqala lahum nabiyyuhum inna ayata mulkihi an ya/tyiakumu alttabootu feehi sakeenaton min rabbikum wabaqiyyatun mimma taraka alu moosa waaluh haroona tahmiluhu almala-ikatu inna fee thalika laayatan lakum in kuntum mu/mineena

248. And their Prophet told them, "Indeed, the sign of his getting the kingdom would be that a box shall come to you containing reassuring things from your Lord and the remnants of what was left behind by the families of Moses and Aaron. The box will be borne by the angels. There is indeed a sign in this for you, if you do believe."⁴⁷⁰

470. Since the Children of Israel were reluctant to believe their Prophet and accept Taaaloot as Allah-appointed king for them, Allah sent them a sign to make them accept him. It's of no use for us now to speculate on the exact nature of that sign. Allah has thought it fit not to reveal complete details about it to us. No one else can give us more knowledge than what Allah has revealed. We should be content with what He has revealed.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلْكُوا اللَّهَ كَمِ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةُ كَثِيرَةٍ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

249. Falamma fasala talootu bialjunoodi qala inna Allaha mubtaleekum binaharin faman shariba minhu falaysa minnee waman lam yatAAamhu fa-innahu minnee illa mani ightarafa ghurfatan biyadihi fashariboo minhu illa qaleelan minhum falamma jawazahu huwa waallatheena amanoo maAAahu qaloo la taqata lana alyawma bijaloota wajunoodihi qala allatheena yathunnoona annahum mulaqoo Allahi kam min fi-atin qaleelatin ghalabat fi-atan katheeratan bi-ithni Allahi waAllahu maAAa alssabireena

249. ⁴⁷¹So then, when Taaaloot set forth with his army, he said, "Allah is certainly going to test you with a river. Whosoever quenches his thirst there from, he is not with us. And whosoever

doesn't do so, but just drinks a palmful of water there from, he is indeed with us." And they did quench their thirst there from, except for a few of them. So then, as they – he and those who believed with him – crossed over, the others said, "We do not have the strength this day to confront Jaaloot and his army." Said those who were certain they would be meeting Allah, "How often, by Allah's Will, has a small party got the better of a big one! And Allah is with those who exercise patience."

471. This is a continuation of the narrative started with Verse [2:246](#).

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

250. Walamma barazoo lijaloota wajunoodihi qaloo rabbana afrigh AAalayna sabran wathabbit aqdamana waonsurna AAala alqawmi alkafireena

250. And when they advanced against Jaaloot and his army, they said, "Our Lord! Bestow patience on us, steady our steps and help us against the people who suppress the Truth."

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَعَاتَنَهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ
الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

251. Fahazamoohum bi-ithni Allahi waqatala dawoodu jaloota waatahu Allahu almulka waalhikmata waAAallamahu mimma yashao walawla dafAAu Allahi alnnasa baAAadahum bibaAADin lafasadati al-ardu walakinna Allaha thoo fadlin AAala alAAalameena

251. They then defeated them (Jaaloot and his army) by Allah's Will. And David slew Jaaloot and Allah gave him the dominion and the acumen to rule and taught him what He wished to teach him. And had Allah not subjugated some people through others, the earth would certainly have been corrupted.⁴⁷² But Allah is beneficent to the worlds.⁴⁷³

Manzil I: 2: Baqarah

472. This is the moral of the story. And this moral truth has continued to come out throughout the history of mankind. In our recent past, the evil pride of Hitler, Mussolini, and the then Japanese government of subjugating the entire world with their autocratic rules, came to dust with their ultimate utter defeat at the hands of the allied forces in World War II. For a time, the evil forces may appear to be on the ascendancy, but when their evil work reaches a limit, their annihilation is certain. From this historical fact, good people should take heart. The evil forces that appear to be having an upper hand at various places in the world of today shall perish one day, *inshaAllah*. Allah promises to favour the good people ultimately, if they but exercise patience.

473. For the comprehensive divine meaning of the Arabic term *uaalameen* (worlds), please refer to [Chapter 1, Note 5](#) of these Studies.

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

252. Tilka ayatuh Allahi natlooha AAalayka bialhaqqi wa-innaka lamina almursaleena

252. These are Allah's Verses. We recite them to you in truth. And you have indeed been of those sent down as Allah's Messengers.⁴⁷⁴

474. Allah thus assures us, the present-day custodians of His imperishable Verses, that these are indeed His Verses! We should have no doubt therein. Our ultimate victory is ensured, if only we patiently abide by the divine instructions in these Verses.

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ
بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلْنَا الَّذِينَ مِّنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ وَلَنُكِنِّي أَخْتَلِفُوا فِيمَنَّهُمْ مِّنْ ءَامِنٍ وَمِنْهُمْ مَّنْ كَفَرَ ۖ وَلَوْ شَاءَ اللَّهُ
مَا أَفْتَتَلُوا وَلَنُكِنِّي اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾﴾

253. Tilka alrrusulu faddalna baAAadahum AAala baAAadin minhum man kallama Allahu warafaAAa baAAadahum darajatin waatayna AAeesa ibna maryama albayyinati waayyadnahu biroohi alqudusi walaw shaa Allahu ma iqtatala allatheena min baAAadihim min baAAadi ma jaat-humu albayyintu walakini ikhtalafu faminhum man amana waminhum man kafara walaw shaa Allahu ma iqtataloo walakinna Allaha yafAAalu ma yureedu

Manzil I: 2: Baqarah

253. Of these Messengers⁴⁷⁵, We have favoured some over others. Of them is one whom Allah talked to directly⁴⁷⁶. And He exalted some in rank.⁴⁷⁷ And We gave clear signs to Jesus, son of Mary, and We fortified him with the Holy Spirit.⁴⁷⁸ Had Allah so willed, after clear signs had come to them, people of succeeding generations wouldn't have fought among themselves. But they differed. Some of them believed, and some suppressed the truth by wanton disbelief. Had Allah so willed, they wouldn't have fought. But Allah does what He wants.⁴⁷⁹

475. Reference made here is to *mursaleen* (Messengers) mentioned at the end of the immediately preceding [Verse 2:252](#).

476. Verses 20:11 and 20:12 describe to us how Allah spoke to Prophet Moses directly.

477. Although the Prophets have different rankings in status with Allah, believers are required not to discriminate among them (Prophets) [Q: 4:152].

478. The very same sentence, regarding Jesus, occurs in [Verse 2:87](#). Please refer to Notes 113 to 116 under that Verse to get a comprehensive Qur'aanic understanding of *roohuil quudus* (the Holy Spirit). Some of the clear signs that the Qur'aan mentions as having been bestowed upon Jesus were speaking to people while just an infant in his cradle, bringing the dead back to life, creating a live bird out of clay, giving sight to the blind etc. [Q: 5:110].

479. And Allah wanted to test mankind by giving them the freedom to believe, or not to believe, in Him, without actually seeing Him. In exercise of that freedom, some people chose not to believe, despite the clear signs given to Jesus about Divine Existence. Otherwise, had Allah so willed, every human being would have believed. But He had taken all possible measures, like giving them divine Books of guidance through His Messengers and giving them the intelligence to understand that guidance, besides giving clearly miraculous signs to some of His Messengers. HE had not just left them to fend for themselves in the dark, after giving them the freedom of choice. HE has been just and kind to mankind.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ
فِيهِ وَلَا خُلَّةٍ وَلَا شَفِيعَةٍ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

254. Ya ayyuha allatheena amanoo anfiqoo mimma razaqnakum min qabli an ya/tiya yawmun la bayAAun feehi wala khullatun wala shafaAAatun waalkafiroona humu alththalimoona

254. O you believers! Spend⁴⁸⁰ of what We have given you before the advent of the Day during which shall there be no trade, no friendship and no intercession. And suppressors of the Truth – those are the wrong-doers.⁴⁸¹

480. For the Qur'aanic meaning of the Arabic term *anfiqoo* (spend) used here, please refer to Chapter [Note 5](#) of these Studies.

481. This Verse reveals to us several things:

- Allah given things – like wealth, wisdom, time – are to be made use of and not just hoarded or wasted away.

- Every individual's position in the Hereafter inter alia depends on the manner in which he uses those Allah-given things here.
- The proper use of those things may make him/her eligible for entry into Paradise, and their misuse may land him/her in Hell.
- Evaluation of every individual on Judgment Day shall be strictly impartial. No good man would be able to buy a better place in the Hereafter for his friend/relative.
- In the Hereafter, there is no scope for any intercession – from a friend, a relative, or even a Prophet. Beware, Muslims and Christians!
- Those who do not believe in all that the Verse implies are only deluding themselves and others. And, consequentially, they are oppressing themselves and others.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ

255. Allahu la ilaha illa huwa alhayyu alqayyoomu la ta/khuthuhu sinatun wala nawmun lahu ma fee alssamawati wama fee al-ardi man tha allathe yashfaAAu AAindahu illa bi-ithnihi yaAAalamu ma bayna aydeehim wama khalfahum wala yuheetoona bishay-in min AAilmih illa bima shaa wasiAAa kursiyyuhu alssamawati waal-arda wala yaooduhu hif/huhuma wahuwa alAAaliyyu alAAatheemu

255. Allah! None besides Him is worthy of worship. HE is for ever living, abiding. Neither slumber nor sleep overtakes Him ever. To Him belongs whatever there is in the heavens and in/on the earth. Who could intercede with Him, except by His leave? ^{482, 483} HE knows what is in their hands and what is behind them. ⁴⁸⁴ And none can take anything of His knowledge except for what He wills. His seat of authority encompasses the heavens and the earth, and their upkeep tires Him not. And He is the One High above anything, the One Immensely Great. ⁴⁸⁵

482. In the light of the very categorical statement in the preceding Verse that there shall be no intercession on the Day of Judgment, this statement here, in the form of an interrogation, could only mean emphatic reiteration of that earlier statement. In Allah's presence, no one – not even a Prophet – can dare intercede on one's own initiative, against His Judgment or Will. That is what the interrogative statement here signifies. And if Allah gives permission for any Prophet or Angel to intercede, it means that it is, first of all, Allah's Own Will to pardon the person concerned.

483. It is absolutely important to understand this matter of intercession correctly. In the absence of this understanding, we're likely to fall into a satanic trap, and commit the abominable sin of *shirk*. Most Christians have already fallen into this trap. They have come to believe, absolutely, that whatever sins they commit here in this world, their Jesus is sure to intercede with God on their behalf and give them an assured entry into Paradise. See now what has happened to the Christians. They have forgotten God almost entirely, and have taken to the worship of Jesus and his mother, Mary. This happening, in front of us

all, has provided enough proof that if any group of persons considers any Prophet – or anyone else for that matter – as endowed with the power of intercession, that group is sure to raise that Prophet/person to divinity, and thus commit *shirk*. Most Muslims today are, I am afraid, dangerously close to following in the Christians' footsteps.

484. Verse 34:9 tells us, "Do they not then consider what is in their hands and what is behind them of the heaven and the earth? ..." This sentence in that Verse gives us a pretty good idea of the divine meaning of the Arabic term *maa bayna aydihim wa maa khalfahum*, translated literally here as 'what is in their hands and what is behind them'. The context there of the heaven and the earth indicates that 'what is in their hands' means 'what is in their knowledge' or 'what they are capable of knowing'. And 'what is behind them' means 'what is not in their knowledge' or 'what they are not capable of knowing'. The same divine meaning has to be made applicable here to the very same phrase used in Verse 2:255 that we are presently studying.

485. This beautiful Verse is generally known as '*aayatul kursi*' because of the word *kursi* (seat of authority) occurring therein. Along with Chapter 112 of the Qur'aan, this Verse gives us a comprehensive divine description of Allah, our Creator, and our Lord.

لَا إِلَهَ إِلَّا اللَّهُ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ
عَلِيمٌ

256. La ikraha fee alddeeni qad tabayyana alrushdu mina alghayyi faman yakfur bialtaghooti wayu/min biAllahi faqadi istamsaka bialAAurwati alwuthqa la infisama laha waAllahu sameeAAun AAaleemun

256. No compulsion in religion. Surely, the right has become distinct from the wrong. So whoever has rejected false gods and believed in Allah, he/she has taken a firm hold of a strong link that shall never break. And Allah sees, He knows.⁴⁸⁶

486. There is no question of anyone compelling any other to become a Muslim. Becoming a Muslim requires a change in the mindset of a person. And no amount of compulsion can ever change a person's mind. Compulsion in this regard moreover implies an act against the divine plan. And the divine plan is to test a person whether he/she becomes a Muslim with his/her own free will. Most of us are Muslims by default. We call ourselves Muslims because we're born into Muslim families. But do we have Muslim mindsets? The sad fact is that an overwhelming majority of us don't. Oh, had we but sincerely believed in Allah and rejected all the false gods! The false gods come to us in many hues and colours. They come to us with enticements of the transitory benefits of this world, and we've fallen easy preys to them. Had we but rejected the satanic temptations and taken hold of that firm link to Allah, we wouldn't be in the sorry state that we find ourselves in, today.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الظُّلُمَاتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى
الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

257. Allahu waliyyu allatheena amanoo yukhrijuhum mina althhulumati ila alnnoori waallatheena kafaroo awliyaohumu althtaghootu yukhrijoonahum mina alnnoori ila althhulumati ola-ika as-habu alnnari hum feeha khalidoona

257. Allah is *wali* of those who believe. HE takes them out of darknesses into light. And those who suppress the Truth – false gods are their *awliya*, who take them out of light into darknesses. Those shall be inhabitants of the Fire and shall remain therein forever.⁴⁸⁷

487. For the Qur'aanic concept of *wali* and *awliya*, please refer [Notes 2:154 and 2:155](#) of these Studies.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ
إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ
فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي
كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

258. Alam tara ila allathee *hajja* ibraheema fee rabbihi an atahu Allahu almulka ith qala ibraheemu rabbiya allathee yuhyee wayumeetu qala ana ohyee waomeetu qala ibraheemu fa-inna Allaha ya/tee bialshshamsi mina almashriqi fa/ti biha mina almaghribi fabuhita allathee kafara waAllahu la yahdee alqawma althhalimeena

258. Wouldn't you like to know and deliberate⁴⁸⁸ about him whom Allah had given political control over a country and who quarrelled with Abraham over his Lord? When Abraham said "My Lord is One Who gives life and causes death", he retorted, "I too can give life and cause death." Abraham then said, "Allah does indeed bring the Sun from the East. You bring it from the West!" The suppressor of Truth became nonplussed then. And Allah guides not the wicked people.

488. Please refer [Note 2:465](#) of these Studies for the rationale behind rendering *alam tara* into English thus.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ
 أَنَّى يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ
 كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ
 فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى جِمَازِكَ
 وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ
 نَكْسُوهُمَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

259. Aw kaallathee marra AAala qaryatin wahiya khawiyatun AAala AAurooshiha qala anna yuhyee hathihi Allahu baAAda mawtiha faamgatahu Allahu mi-ata AAamin thumma baAAathahu qala kam labithta qala labithtu yawman aw baAAda yawmin qala bal labithta mi-ata AAamin faonthur ila taAAamika washarabika lam yatasannah waonthur ila himarika walinajAAalaka ayatan lilnnasi waonthur ila alAAithami kayfa nunshizuha thumma naksooha lahman falamma tabayyana lahu qala aAAalamu anna Allaha AAala kulli shay-in qadeerun

259. Or⁴⁸⁹, about a situation as the one when a man passed by a settlement which had turned upside down! He said, "How could Allah give life to it after its death?" Allah then caused him to die and to remain dead for a hundred years, and thereafter raised him alive. Asked, "How long did you remain in that condition?", he said, "I remained so for a day, or part of a day." "No! You remained so for a hundred years – look at your food and at your drink, and look at your donkey, haven't these decayed with age; and look at the bones, how We erect these together and clothe these with flesh⁴⁹⁰ – so that We make you a sign for mankind." Then as the matter became clear to him, he said, "I realise Allah indeed has the power to do anything."

489. The conjunction 'Or' here connects this Verse to the immediately preceding one wherein Allah Almighty draws attention to the Abrahamic episode. 'Or' here therefore implies 'Or, wouldn't you like to know and deliberate'.

490. Obviously, it was the donkey's 100-year old bare skeleton lying by, that Allah was alluding to here. Allah was giving the man a lesson in anatomy as well.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِم
تُؤْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَبْطِئَنَّ قُلُوبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ
الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ
أَدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

260. Wa-ith qala ibraheemu rabbi arinee kayfa tuhyee almawta qala awa lam tu/min qala bala walakin liyatma-inna qalbee qala fakhuth arbaAAatan mina alttayri fasurhunna ilayka thumma ijAAal AAala kulli jabalin minhunna juz-an thumma odAAuhunna ya/teenaka saAAayan waiAAalam anna Allaha AAazeezun hakeemun

260. And when Abraham said, "O my Lord! Show me how You raise the dead to life", Allah asked, "Don't you believe?" Abraham said, "I do! But this I ask for, just in order that my mind may rest assured." Allah said, "Get hold then of 4 of the birds and make them familiarised with you. And place their parts on every mountain. Then call out to them: they will come post-haste to you. And know that Allah is indeed Omnipotent, Wise.⁴⁹¹

491. In this Verse, as also in the preceding one, Allah shows how He kindly guides a believer to certainty of belief in Resurrection. While, in Verse 258 above, He tells us this divine guidance is not available to those who deliberately suppress the Truth, and thus wickedly become non-believers. The divine guidance, to the believers in this age, may not be as open and obvious as in the examples given in these Verses, but a believer, who keenly observes the course of events in his/her own life, will not fail to notice the hidden divine hand of guidance therein.

مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ
حَبَّةٍ أَدْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ
لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

261. Mathalu allatheena yunfiqoona amwalahum fee sabeeli Allahi kamathali habbatin anbatat sabAAa sanabila fee kulli sunbulatin mi-atu habbatin waAllahu yudaAAifu liman yashgo waAllahu wasiAAaun AAaleemun

261. Simile of those who spend their wealth in Allah's path is like a grain that sprouts into seven ears, each ear bearing one hundred grains. And Allah gives manifold increase unto whom He wills. And Allah has boundless reach, knowledge.^{492, 493}

492. By comparing it to a grain yielding 700 grains, Allah tells us that spending in Allah's path is the best investment. And for an analysis of the term *anfiqoo fee sabeelillah* (spend in Allah's path) please refer [Notes 2:331 & 2:332](#) of these Studies.

493. Allah says He will give multiple benefits unto whom He wills. In this Verse He has already willed that He would give such benefits to those who spend in His path. But He may also give benefits in this world to those who do not spend in His path, in order to test them further, or to recompense them, in this world itself, for some good deeds they might have done here.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا
وَلَا أَذَى لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ



262. Allat^{heena} yunfiqoon amwalahum fee sabeeli Allahi thumma la yutbiAAoon ma anfaqoo mannan wala athan lahum ajruhum
AAinda rabbi^{him} wala khawfun AAalayhim wala hum yahzanoon

262. Those who spend their worldly possessions in Allah's path and follow not what they spend with boastfulness and insult – for them is their reward with their Lord; they shall have no fear, nor shall they grieve.^{494, 495}

494. It is often the case with human beings that if they give something to a needy person, their behaviour with that person would be such as to make that person feel burdened with their favours. They will go on, on some pretext or the other, reminding him of their charity. They may even insult and speak harshly to him. Allah condemns such behaviour and makes their charity ineligible for any reward from Him.

495. The Qur'aanic statement *falaa khaufun ualayhim walaa hum yahuzanoon* (they shall have no fear, nor shall they grieve) has been repeated in several Verses while speaking of

- those who spend their property by night and by day, secretly and openly (2:274),
- those who believe and do good deeds and keep up prayer and give charity (2:277),
- those who believe in Allah and the last day and do good (5:69),
- the friends of Allah (10:62),
- those who say, Our Lord is Allah, then they continue on the right way (46:13).

Actually, any group of persons described by any one of the above attributes, do inherently also have all the other attributes mentioned. These are the people whose minds are at peace, whatever be their momentary situations, good or bad, in this worldly life.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَى وَاللَّهُ غَنِيٌّ حَلِيمٌ



263. Qawlun maAaroofun wamaghfiratun khayrun min sadaqatin yatbaAAuha athan waAllahu ghaniyyun haleemun

263. Kind words and forgiveness are better than giving of poor-due that is followed by hurtful conduct. And Allah is Self-sufficient, Gentle and Kind.^{496, 497}

496. Persons who help the needy in any way should not consider themselves great for having done acts of charity. And if they do so consider, their arrogance gets exposed through their bragging about it to others, or by their haughty behaviour towards recipients of their charity. They should remember that it is Allah Who has given them the means to do charitable acts. If they show arrogance on that account, Allah is not dependent on their giving the charity to the needy. HE can empower others for the purpose, and condemn the arrogant to punishment for failing the test Allah had put them through. HE is kind and considerate to meet the needs of the poor, for whom He wishes to provide for, by some means or the other.

497. Allah has used the word *suadaquah* here. In terms of Verse 9.60 *suadaquah* is an obligatory charity, enjoined upon people above the poverty line.

يَتَّيِّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالَّذِي كَالَّذِي يُنْفِقُ
مَالَهُ رِشَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَقْلُهُ كَمْثَلِ صَفْوَانٍ
عَلَيْهِ ثَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا
كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

264. Ya ayyuha allatheena amanoo la tubtiloo sadaqatikum bialmanni waal-atha kaallathe yunfiqu malahu ri-aa alnnasi wala yu/minu biAllahi waalyawmi al-akhiri famathaluhu kamathali safwanin AAalayhi turabun faasabahu wabilun fatarakahu saldan la yaqdiroona AAala shay-in mimma kasaboo waAllahu la yahdee alqawma alkafireena

264. O you believers! Make not your offerings of obligatory charity null and void with boastfulness/bragging and insult⁴⁹⁸, like he who spends his wealth only to show off to people and who believes neither in Allah nor in the Last Day. His simile is like a barren rock covered with soil; then a heavy shower of rain lashes it and leaves it bare. Such people can do nothing with what they have earned.⁴⁹⁹ And Allah does not guide the people who suppress the Truth!

498. Please also see [Verse 2:262](#) above, in this context.

499. Offerings of such people to needy persons is compared here to soil covering a barren rock. Just like the soil getting washed away by a heavy draught of rain, leaving the barren rock useless for growing any agricultural product, the offerings of such people are useless for getting them any reward from Allah.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ
كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَتَأْتَتْ أَكْطَافُهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ
فَطُلُّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

265. Wamathalu allatheena yunfiqoona amwalahumu ibtighaa mardati Allahi watathbeetan min anfusihim kamathali jannatin birabwatin asabaha wabilun faatat okulaha diAAafayni fa-in lam yusibha wabilun fafallun waAllahu bima taAAamaloona baseerun

265. And simile of those who spend their worldly possessions seeking Allah's pleasure, and out of their own inner conviction, is like a garden situated on a high ground: when heavy rain falls on it, it doubles its produce; if not a heavy rain, even a drizzle would do.⁵⁰⁰ And Allah is watching what you do.

500. A garden situated on a high ground does not get inundated with water, and thus get its yield badly affected. When heavy rain falls, the extra water flows down to lower lands around, while rain water falling in a drizzle gets absorbed in the soil of the garden. Thus the garden does get sufficient water for its needs, in either case. Likewise, in the cases of those who spend in Allah's cause, the extra wealth that they get goes to needy persons. They (those who spend) are thus spared of any chance of getting inundated with wealth and getting spoiled thereby.

أَيُّودُ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفًا
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ
تَتَفَكَّرُونَ ﴿٢٦٦﴾

266. Ayawaddu ahadukum an takoona lahu jannatun min nakheelin waaAAnabin tajree min tahtiha al-anharu lahu feeha min kulli alththamarati waasabahu alkibaru walahu thurriyyatun duAAafao faasabaha iAAsarun feehi narun faihtaraqat kathalika yubayyinu Allahu lakumu al-ayati laAAaallakum tatafakkaroon

266. Would any of you wish to be like one in a situation as follows? He has a garden of palm trees and grape vines, underneath which run streams of water, and he gets all kinds of fruits there from. He has reached old age and his children are weak. And in these circumstances a fiery hurricane hits his garden and burns it down. Thus Allah does make signs/Verses/messages clear to you so that you may ponder over them.⁵⁰¹

501. This is a clear divine warning to those who are endowed with riches in this world. They do have to spend their wealth in Allah's Path; otherwise He could easily turn their wealth to nought any time.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا
أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بِعَٰذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ ﴿٢١٧﴾

267. Ya ayyuha allatheena amanoo anfiqoo min tayyibati ma kasabtum wamimma akhrajna lakum mina al-ardi wala tayammamoo alkhabeetha minhu tunfiqoona walastum bi-akhiitheehi illa an tughmidoo feehi wa!Aalamoo anna Allaha ghaniyyun hameedun

267. O you believers! Spend⁵⁰² from the good things you have lawfully earned and from that which We have taken out for you from the earth⁵⁰³, and seek not for spending, things of little worth there from, which you yourselves would not accept but scornfully. Bear in mind that Allah has everything in abundance and is Praiseworthy.⁵⁰⁴

502. Please go through Chapter Notes 5, 331, 385 and 404 of these Studies to get a comprehensive notion of the Qur'aanic concept of spending.

503. Agricultural products, obviously.

504. It is a general human tendency to give away only those things in charity which the giver himself would consider to be unworthy of use. Suppose, for example, I take a superior grade A rice for my personal use. Then if I intend sending some cooked rice as charity to an orphanage, I may take rice of an inferior quality. That is what Allah abhors. HE wouldn't give me any marks for charity on that score. What He expects me to do is use the same superior grade A rice for sending cooked food as charity to the orphanage. Allah allays my fears of getting impoverished by my using the superior quality rice also for charity. He reminds me that it is by His grace that I am in a position to use grade A rice for myself. And if He wants to, He can provide for the orphans with food, even better than what I use for my own consumption. By providing me with the means to give charity, He is only testing me as to how I treat the have-nots. Praise be to Him! HE can keep a simultaneous watch on everybody and everything in any part of the Universe. HE has knowledge of what goes on inside the minds and bodies of all living creatures.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ
وَفَضْلًا ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٢١٨﴾

268. Alshshaytanu yaAidukumu alfaqra waya/murukum bialfahsha-i waAllahu yaAidukum maghfiratan minhu wafadlan waAllahu wasiAAun AAaleemun

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268. The Satan warns you of poverty and makes you commit indecent acts. And Allah promises you forgiveness from Him and favour. And Allah is Pervasive, Knowledgeable.⁵⁰⁵

505. Refer preceding [Note 504](#)

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا
يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

269. Yu/tee alhikmata man yashao waman yu/ta alhikmata faqad ootiya khayran katheeran wama yaththakkaru illa oloo al-albabi

269. He grants wisdom to whom He pleases; and whoever is granted wisdom, is indeed given a great wealth. And none remember it except those endowed with insight.⁵⁰⁶

506. A wise man has a long term and wide-ranging perspective. A fool, on the other hand, looks only to immediate and visible gains. The latter is easily enticed by the glamour of this world that inevitably lands him into trouble. But the wise man does not get ensnared in the pomp and glitter of worldly life. He ponders over his real Creator, and over the purpose for which he is created by that Creator. He understands that this worldly life is not the be-all and end-all of his existence. His deeds are influenced and conditioned by that wider perspective, and make him eligible for the ultimate success, here and in the Hereafter.

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ
مِنْ أَنْصَارٍ ﴿٢٧٠﴾

270. Wama anfaqtum min nafaqatin aw nathartum min nathrin fa-inna Allaha yaAAalamuhu wama lilththalimeena min ansarin

270. And whatever spending you do or whatever vow you make, surely Allah knows it then and there. And not for the wrongdoers shall there be any helpers.⁵⁰⁷

507. Allah has explained to us in details how to spend (refer Note 502 above) what He is pleased to grant to us. Allah also requires believers to keep promises/vows they make (Verses 2:177 & 76:7). HE is instantly aware if anyone does not keep any promise or obey His directions on spending. There shall be nobody to help such wrong-doers against Allah when He would punish them.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ
لَكُمْ وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

271. In tubdoo alssadaqati faniAAimma hiya wa-in tukhfooḥa watu/toohā alfuqarāa fahuwa khayrun lakum wayukaffiru AAankum min sayyi-atikum waAllahu bimā taAAamaloona khabeerun

271. If you give *sadaqaat* openly it is good. And if you do it in secrecy, and give it to the poor, then it is better for you. And it will atone for some of your misdeeds. And Allah is aware of what you do.⁵⁰⁸

508. In terms of Verse 9:60, *suadaquah* (singular of *sadaqaat*) is obligatory charity, which can be collected by an organization, governmental or non-governmental. There are many beneficiaries, enumerated in that Verse, of the charity fund, the main being the poor who do not openly beg. This section of society is most vulnerable, since their poor financial condition is not generally known. Allah would like persons of means to give their charities to such people secretly, so that the latter's sensibilities are not hurt. Allah assures the charity-givers that He is certainly aware of their good deeds even when done secretly, and those good deeds shall not go unrewarded. Their secret good deeds will expiate some of their own misdeeds.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا
تُنْفِقُوا مِنْ خَيْرٍ فَلَا أَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا
تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

272. Laysa AAalayka hudahum walakinna Allaha yahdee man yashao wama tunfiqoo min khayrin fali-anfusikum wama tunfiqoonā illā ibtighāa wajhi Allāhi wama tunfiqoo min khayrin yuwaffa ilaykum waantum lā tūḥlamoonā

272. Guiding them is not your responsibility, but Allah guides whom He pleases.^{509, 510} And whatever wealth you spend, it is for your own benefit. And you spend not, but to seek Allah's pleasure. And the wealth, you spend, shall be recompensed to you, and you will not be wronged.

509. Some Muslims think that even now, over 14 centuries after his death, the Prophet (peace be upon him) still somehow guides every individual of his *Ummah*. This Verse ought to correct their grievous misconception. I call it grievous because, indulging in such a conception is nothing but *shirk*. In this, we are following the footsteps of the Christians, who have taken to Jesus (peace be upon him) so much that they have forgotten their God. This Verse categorically tells us that guiding any

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person to the right path is the exclusive preserve of Allah Almighty. It was so even during the time when the Prophet was living in this world.

510. The Prophet taught the divine Qur'aan to his *Ummah*, under Allah's guidance. It was like a good teacher teaching indiscriminately to all pupils in his class. But some pupils learn, and some do not. Likewise the Prophet taught the divine message for the entire mankind; some got guided by the Message, while many did not. Had it been in the power of the Prophet to guide people, he would have guided all without any distinction. It is Allah Who guides whosoever He pleases, to the Straight Path. And Allah has declared that only the pious would receive the guidance from Him. (Refer [Verses 2:2 to 2:5](#) of these Studies.)

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا
يَسْأَلُونَ النَّاسَ إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾

273. Lilfuqara-i allatheena ohsiroo fee sabeeli Allahi la yastateeAAoona darban fee al-ardi yahsabuhumu aljahilu aghniyaa mina altaAAaffufi taAAarifuhum biseemahum la yas-aloon alnnasa ilhafaan wama tunfiqoo min khayrin fa-inna Allaha bihi AAaleemun

273. ⁵¹¹For those needy people, confined to Allah's Path, unable to move about in the land, and whom the ignorant do not consider to be poor because of the abstinence. You recognize them by their looks. They do not ask for things from people persistently. And Allah indeed becomes instantly aware of anything you spend.

511. This is a continuation of the sentence at the end of the preceding Verse 2:272. Allah deals here with one category of beneficiaries of wealth spent, and He apparently recommends that this category, described in this Verse, be given the first preference.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

274. Allatheena yunfiqoon amwalahum biallayli waalnnahari sirran waAAalaniiyatan falahum ajruhum AAinda rabbihim wala khawfun AAalayhim wala hum yahzanoona

274. For those who spend their wealth, by night and by day, secretly and openly, their reward is with their Lord. And there shall be no fear on them, nor shall they grieve.^{512, 513}

512. Allah thus repeatedly reassures those who spend in Allah's way that their spending shall not go in vain. They shall receive rewards from Allah much more in value than what they thus spent.

513. Right from Verse 2:261 to this Verse 2:274, Allah comprehensively deals with the subject of how to spend one's lawfully acquired wealth, in Allah's way. The emphasis in these Verses is on spending correctly what one rightfully earns. Obviously, those who do not so spend their wealth, but accumulate and hoard it, would be incurring Allah's wrath. Verses 2:261 to 2:274 thus deal with one aspect – that of Expenditure – of the Islamic Principles of Economics. The other aspect - that of Income - is dealt with in some of the Verses that follow, in this Qur'aanic Chapter of Al-Baqarah. We shall *inshaAllah* see therein how the Qur'aanic Concept of *Ar-Riba* has been grossly misunderstood.

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

275. Allat^{heena} ya/kuloona alr^{iba} la yaqoomoona illa kama yaqoomu allat^{hee} yatakhabbatuhu alshshay^{tanu} mina almassi ^{thalika} bi-annahum qaloo innama albayAAu mithlu alr^{iba} waahalla Allahu albayAAa waharrama alr^{iba} faman jaahu mawAAa^{ihatun} min rabbihi faintah^a falahu ma salafa waamruhu ila Allahi waman AAada faola-ika as-habu alnnari hum feeha khalidoona

275. Those who consume *Ar-Riba*⁵¹⁴ live not but like those whom Satan makes to stumble on in life, under his spell⁵¹⁵. That is because they assert, "Business is just like *Ar-Riba*."⁵¹⁶ And Allah has made business lawful and *Ar-riba* unlawful. He, then, to whom admonition has come from his Lord and has since abstained from *Ar-Riba* – to him belongs what happened in the past. And to Allah returns his deed.⁵¹⁷ And those who rebel – they shall be inhabitants of the Hell-fire, therein to remain forever.

514. In Verse 30:39, Allah declares, "That which you give at a premium, so that the gain accrued is on account of other people's properties, possessions or dues, such a gain has no approval of Allah....." In that Verse, Allah has clearly expressed his disapproval of gains that are rightfully due to others, but manouvoured to be usurped from them in day-to-day human dealings. An example can be given of a factory owner cheating the workers employed, in their salaries, in order to have a fatter profit for him. Such gains, wrongfully usurped from others and disapproved of by Allah in Verse 30:39, are here in this Verse, 2:275, made totally unlawful. And such gains are termed as *Ar-Riba*, literally meaning the gain/increase, to distinguish it from lawfully obtained gains as through trading, giving services etc. It is unfortunate that most Muslim scholars have given a wrongly restrictive meaning of 'interest on money lent or borrowed' to the Qur'aanic term.

515. Under the satanic spell, people become reluctant to believe in any life after death. They therefore tend to believe that this worldly life is the be-all and end-all of human existence. And they try to get the most out of it. With no fear of any divine punishment, they stumble on from one wrong-doing to another, and consume *Ar-Riba* in order to get rich quickly and enjoy all that money can buy. But the happiness and enjoyment, that they seek, ever eludes them like a mirage.

516. I have no knowledge of the people who said this at the time of revelation of this Verse. But I know people who say this now in this 21st Century (15th Century Hijri). I know people who say 'Banking business is *Ar-Riba*', whereas Allah has

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categorically made business lawful and *Ar-Riba* unlawful. Business is an activity by a person or by a group of persons to make things or services conveniently available to the general public. Manufacturing and trading businesses make goods conveniently available and there are firms, like those of solicitors, who provide services to the general public. Likewise, banking business provides money for needful projects that an individual or a group of individuals undertake, but for which the individual, or the group, doesn't have all the necessary finance. Banking is therefore a legitimate business fulfilling a social need. Like other businesses, banking business too is legitimately entitled to a reasonable profit for itself. It is also entitled to recover expenses incurred like staff salaries, building rentals etc., on pro rata basis from its clientele. And a bank does recover its expenses plus profit, and calls this recovery as interest. Such interest gets divinely sanctioned when this Verse 2:275 declares that Allah has made business lawful. But the Satan has succeeded in inducing many Muslim scholars in declaring such legitimate interest collected as *Ar-Riba*! *Ar-Riba*, I repeat, is wrongful usurpation, during transactions, of other people's properties, possessions or dues, in terms of Verse 30:39. *Ar-Riba* is not interest, as such.

517. Whatever *Ar-Riba* gains people had made before they became aware of the divine prohibition against it, were allowed to be retained with those people, provided they abided by the prohibition thereafter. Their matter is left for Allah Himself to deal with as He wished. Allah, in His mercy, may forgive them – but not those who consciously act against the divine prohibition.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ



276. Yamḥaqu Allahu alrriba wayurbee alssadaqati waAllahu la yuhibbu kulla kaffarin atheemin

276. Allah withdraws His blessings from *Ar-Riba* and causes prosperity in *Sadaqaat*.⁵¹⁸ And Allah loves not any sinful suppressor of Truth.

518. In terms of Verse 9:60, *Sadaqaat* are mandatory charities, to be compulsorily given by all those who are above the poverty line. The same Verse also indicates that arrangements for collection of these charities, and their proper distribution, may be made by the community as a whole.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ لَهُمْ



أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

277. Inna allatheena amanoo waAAamiloo alssalihati waaqamoo alssalata waatawoo alzzakata lahum ajruhum AAinda rabbihim wala khawfun AAalayhim wala hum yahzanoona

277. Indeed those who believe and do good deeds, establish regular prayers, and give charity – for them, their reward is with their Lord. And they shall have no fear, nor shall they grieve.

يَتَّيْهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

278. Ya ayyuha allatheena amanoo ittaqoo Allaha watharoo ma baqiya mina alrriba in kuntum mu/mineena

278. O you who believe! Fear Allah and give up what has remained of *Ar-Riba*, if you are indeed believers.⁵¹⁹

519. Recall divine Rulings, Warnings and Directions made in [Verses 2:275 and 2:276](#). The divine admonition, here in Verse 2:278, is in pursuance thereof.

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

279. Fa-in lam tafAAaloo fa/thanoo biharbin mina Allahi warasoolihi wa-in tubtum falakum ruosu amwalikum la tathlimoona wala tuthlamooona

279. And if you do it not, take notice of war from Allah and His Messenger.^{520, 521} And if you return penitently to Allah, you are entitled to all that comes under heads of account of your property and/or dues, so that you do no wrong, nor are you wronged.⁵²²

520. "Take notice of war from Allah and His Messenger"! What warning could be more dreadful than this divine one? It clearly shows that the All-knowing Allah has given a very great importance to eradication of economic ills from human societies. *Ar-Riba* is an economic ill that corrupts human society and eats into its body polity, like cancer. It deprives people of their dues to fill the coffers of the rich, thus creating a great economic divide between the rich and the poor. On a mega scale, we have examples in history wherein the divine notice of war was actually put to dreadful effect in such cases. In the French Revolution, the numerically vast poor populace, for long subjected to deprivation and oppression by the obscenely rich, took to violence, took control over the land and put every rich person, they could lay their hands on, to the guillotine. A similar thing happened when the Communists, under Lenin, overthrew the Czars in Russia. On the micro individual scale also, Allah punishes most of those indulging in *Ar-Riba* in this life itself first, after giving them a long rope. A genuine believer cannot but take heed of this dreadful divine warning. But what is the ground reality? Most Muslims are unaware of what *Ar-Riba* actually means. I've already given earlier in these Studies the example of a factory owner cheating his employees in their salaries to fatten his profit. The factory owner may apparently be a very pious Muslim, sporting a flowing beard and offering prayers regularly. With the fat profit he is getting from the sale of goods produced in his factory, he may be buying car after car for every member of his family, and he won't touch the *haraam* interest money by putting his money

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in a commercial bank. But he is blissfully unaware that by paying his employees less than their rightful dues, he is guilty of committing the real *Ar-Riba*.

521. And there are examples galore of *Ar-Riba* being indulged in, in every other walk of life. Employees cheat their employers by attending to their own private affairs, during office hours, but get their full salaries. Traders hoard goods to create an artificial scarcity in order to sell them at higher prices and get fatter margins of profit. Taxi drivers compel passengers to pay more than what the meters indicate. Tax-payers cheat the Government by hiding part of their income. But none of our religious leaders apprise us of *Ar-Riba* masquerading in any of the forms mentioned here. They are content with declaring again and again from their housetops that interest is 'haraam' 'haraam', and they remain blissfully ignorant of the real *Ar-Riba* growing luxuriantly in their own backyards.

522. If A lends B \$1000, and B repays after a year, A is entitled to get his *amwaal* back, as this Verse clearly indicates. But money, per se, is not *amwaal*. It's only the present transitory value of *amwaal*. As such, if the cost of living has appreciated by 5% during the year, A is entitled to get \$1050 from B. Otherwise A stands wronged. In addition, A is also entitled to a just, mutually agreed compensation for his being deprived of using \$1000 for his personal purposes, for a year. It's another matter if A & B are friends, and A waives all the additions lawfully due to him.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ
لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

280. Wa-in kana thoo AAusratin fanathiratin ila maysaratin waan ta^طsaddaqoo khayrun lakum in kuntum taAAlamoona

280. And if it is a case of a person in straitened circumstances, let there be a deferment to a convenient time. And to forgo, as charity, is better for you, if you do understand.⁵²³

523. And in the example given in Note 522 above, if B's financial condition has not improved during the year, A should give him more time to make the repayment. And if B's condition becomes precariously bad, A may waive the entire loan. Allah says it would be better for him to do so. A should have faith in Allah. And the next Verse 2.281 promises that he shall be given full compensation and shall not be wronged.

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

281. Waittaqoo yawman turjaAAoona feehi ila Allahi thumma tuwaffa kullu nafsin ma kasabat wahum la yuthlamoota

281. Fear the Day in which you shall be taken back to Allah. Then, every one shall be repaid in full what one earned. And they shall not be wronged.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ
وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ
ٱللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُ وَلَا يَبْخَسْ
مِنْهُ شَيْئًا فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ
أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَٱسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ
فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ ٱلشَّهَدَآءِ أَن
تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا ٱلْأُخْرَىٰ وَلَا يَأْبَ ٱلشَّهَدَآءُ إِذَا مَا دُعُوا
وَلَا تَسْمَعُوا أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ذَٰلِكُمْ أَقْسَطُ عِنْدَ
ٱللَّهِ وَأَقْوَمُ لِلشَّهَدَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۖ ٱلَّذِينَ لَا تَكُونُ بَجَدَةِ حَاضِرَةٍ
تُذِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا
تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِن تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ
وَٱتَّقُوا ٱللَّهَ وَيَعْلَمْكُمْ ٱللَّهُ وَٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

282. Ya ayyuha allatheena amanoo itha tadayantum bidaynin ila ajalin musamman faoktuboohu walyaktub baynakum katibun bialAAadli wala ya/ba katibun an yaktuba kama AAallamahu Allahu falyaktub walyumlili allathee AAalayhi alhaqqu walyattaqi Allaha rabbahu wala yabkhas minhu shay-an fa-in kana allathee AAalayhi alhaqqu safeehan aw daAAeefan aw la yastateeAAu an yumilla huwa falyumlil waliyyuhu bialAAadli waistashhidoo shaheedayni min rijalikum fa-in lam yakoona rajulayni farajulun waimraatani mimman tardawna mina alshshuhada-i an tadilla ihdahuma fatuthakkira ihdahuma al-okhra wala ya/ba alshshuhadao itha ma duAAoo wala tas-amoo an taktuboohu sagheeran aw kabeeran ila ajalihi thalikum aqsatu AAinda Allahi waaqwamu lilshshahadati waadna alla tartaboo illa an takoona tijaratan hadiratan tudeeroonaha baynakum falaysa AAalaykum junahun alla taktubooha waashhidoo itha tabayaAAatum wala yudarra katibun wala shaheedun wa-in tafAAaloo fa-innahu fusooqun bikum waittaqoo Allaha wayuAAallimukum Allahu waAllahu bikulli shay-in AAaleemun

282. O you who believe! When you contract a loan among yourselves for a certain period, put it down in writing. And a scribe ought to record it faithfully between you. And the scribe should not refuse to write; as Allah has taught him, so he should write.⁵²⁴ And the one, upon whom lies the liability, should dictate. And he should fear Allah, his Lord, and omit nothing. Then if the one, upon whom lies the liability, is mentally unsound or weak or is himself unable to dictate, let his guardian dictate for him fairly. And two of you men should bear witness. If

two men are not available, then one man and two women, you choose from among those present, should bear witness, so that if one of the women retracts, the other stands by her evidence.⁵²⁵ And the witnesses must not refuse when they are called to witness. Be not weary of writing a term contract, small or big. With Allah, that's a proper thing to do for better establishment of evidence and for removal of your doubts, unless it be a hand-to-hand commercial transaction commonly done among yourselves, in which case there is no blame on you if you do not put it in writing. And keep witnesses when you do any business. And cause no harm to the scribe, or to the witnesses. And if you do so, it would indeed be wickedness on your part. And fear Allah. And Allah teaches you.⁵²⁶ And Allah knows everything.

524. At the time of revelation of the Qur'aan, literacy among the general public was very low. It might have been very difficult to get a person who could write. So it was made obligatory on any literate person available to write the contract. Now, in the present age, the problem of writing down a contract may not be as acute, but still there is palpable reluctance to write. People tend to avoid it out of sheer slothfulness or undue embarrassment at the potential display of lack of faith in one another's oral promises.

525. This does not mean that women have weaker memories than men. To understand the significance of this divine provision, we have to go to Verses 92:3 and 92:4. Allah declares therein that men and women have different types of work normally allotted to them. From Verse 2:282, we're presently studying here, it is apparent that the work of witnessing contracts is to be normally done by men. Women are given this duty only in the event of non-availability of two men as witnesses. Since it isn't part of her normal duty, a woman may make a mistake while giving evidence as a witness. And as a precautionary measure, the divine Law of Evidence provides for two women in place of one man to witness the debt deed. This provision also makes it clear that, in times of need, women can handle jobs normally done by men.

526. As Allah taught mankind through this very Verse that it is better for everyone concerned to keep witnesses while making business deals, unless it be a hand-to-hand transaction.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَيْنْ مَقْبُوضَةً فَإِنْ آمِنْ
بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا
الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ



283. Wa-in kuntum AAala safarin walam tajidoo katiban farihanun maqboodaton fa-in amina baAAadukum baAAadan falyu-addi allathee i/tumina amnatahu walyattaqi Allaha rabbahu wala taktumoo alshshahadata waman yaktumha fa-innahu athimun qalbuha waAllahu bima taAAmaloon AAaleemun

283. And if you are on a journey and cannot find a scribe, then let a security deposit be taken over. Then if some of you entrust some others with some things, the trustee should take care of the trust, and should fear Allah, his Lord. And do not suppress evidence. And whoever suppresses it, he is sinful at heart.⁵²⁷ Allah is aware of what you do.

527. Suppression of evidence is one of the major means of causing injustices in this world. If mankind were to abide strictly by this divine injunction against the suppression, the world would be free of many acts of injustice. And continual suppression of Allah-provided evidences it is, that makes a man an atheist. Atheism is the source of all evil.

لِّلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَاِنْ تُبْدُوْا مَا فِىْ اَنْفُسِكُمْ
اَوْ تُخْفُوْهُ يُحَاسِبْكُم بِهٖ ۭ اَللّٰهُ فَيَغۡفِرُ لِمَنۡ يَّشَآءُ وَيُعَذِّبُ مَنۡ يَّشَآءُ ۭ وَاللّٰهُ
عَلٰى كُلِّ شَىْءٍ قَدِيۡرٌ ﴿٢٨٤﴾

284. Lillahi ma fee alssamawati wama fee al-ardi wa-in tubdoo ma fee anfusikum aw tukhfoohu yuhasibkum bihi Allahu fayaghfiru liman yashao wayuAAaththibu man yashao waAllahu AAala kulli shay-in qadeerun

284. To Allah belong all that is in the heavens and all that is in the earth. And whether you reveal that which is in your minds or conceal it, Allah calls you to account for it. Then He pardons whom He pleases and punishes whom He pleases.⁵²⁸ And Allah has complete power over everything.

528. This should be read with Allah's promise that none shall be dealt with unjustly (Verse 39:69).

عَاَمَنَ الرَّسُوْلُۙ بِمَاۤ اُنۡزِلَ اِلَيْهِۙ مِنْ رَّبِّهٖ ۚ وَالْمُؤْمِنُوْنَ كُلُّۭهُمْ عَاَمَنَۙ بِاللّٰهِ
وَمَلٰٓئِكَتِهٖ ۚ وَكُتُبِهٖ ۚ وَرُسُلِهٖ ۚ لَا نُفَرِّقُۙ بَيْنَۙ اَحَدٍۭ مِّنۡ رُّسُلِهٖ ۚ وَقَالُوْۤا سَمِعْنَا
وَاَطَعْنَا ۭ غُفْرٰنَكَ رَبَّنَا ۚ اِلَيْكَ الْمَصِيۡرُ ﴿٢٨٥﴾

285. Amana alrrasoolu bima onzila ilayhi min rabbihi waalmu/minoona kullun amana biAllahi wamala-ikatihi waktubihi warusulihi la nufarriqu bayna ahadin min rusulihi waqaloo samiAAana waataAAana ghufuranaka rabbana wa-ilayka almaseeru

285. The Messenger believes in what is revealed to him from his Lord and so do the Believers. They all believe in Allah, His angels, His books and His Messengers. "We make no distinction between any of His Messengers with any other."⁵²⁹ And they say: "We hear and we obey. We seek Your forgiveness, our Lord! And to You is the final destination."

529. There is clear indication here that Allah doesn't want us Muslims to make any distinction between Prophet Muhammad (peace be upon him) and any of the Messngers preceding him. And yet we indulge in making the distinction. We give Prophet Muhammad the highest rank, and we have been saying that while other Messngers would be worried about their own selves on the Resurrection Day, Prophet Muhammad wouldn't be worried about his own self, but he would be the only Messenger worried about his followers. Allah doesn't want believers to entertain such parochial feelings. HE is obviously angry with the presnt-day Muslims for acting against His wishes/instructions/admonitions in this and in many, many other matters. Believers are expected to listen and obey, as this Verse tells us further on. But most Muslims of today do not even take the trouble of listening to the Qur'aan, let alone obeying the divine Message.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ^ط وَاعْفُ عَنَّا وَاعْفِرْ
لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

286. La yukallifu Allahu nafsan illa wusAAaha laha ma kasabat waAAalayha ma iktasabat rabbana la tu-akhiḥna in naseena aw akhta/na rabbana wala tahmil AAalayna isran kama hamaltahu AAala allatheena min qablina rabbana wala tuḥammilna ma la taqata lana bihi waoAAfu AAanna waighfir lana wairḥamna anta mawlana faonsurna AAala alqawmi alkafireena

286. Allah burdens not any being except with what it can bear. To it what it earns and on it befall consequences of its earnings. "Our Lord! Call us not to account if we forget or make a mistake. Our Lord! And put us not to such burden as You had put on those before us. Our Lord! And burden us not with what we have no strength to bear. And pardon us. And forgive us. And have mercy on us. You are our Protector, so help us against the people who suppress the Truth."⁵³⁰

530. Thus Allah does Himself teach us how to pray to Him. HE is kind and considerate, and knows us much better than what we know about our own selves. HE articulates exactly what we would like to pray to Him about. We wouldn't ourselves be able to express our own thoughts so nicely. Oh! If only we had the wisdom to submit ourselves completely to the Gracious and All-knowing Lord of all of us.

سُورَةُ آلِ عِمْرَانَ

Chapter 3: Aale-Imran (Family of Imran)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

آلِمْ

1. Alif-lam-meem

1. Alif-lam-meem¹

1. Please refer study note 2:1 as regards such letters occurring at the beginnings of some Qur'aanic Surahs (Chapters).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

2. Allahu la ilaha illa huwa alhayyu alqayyoomu

2. Allah – none worthy of worship but He, the Living, the Eternal!

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ
وَالْإِنْجِيلَ

3. Nazzala AAalayka alkitaba bialhaqqi musaddiqan lima bayna yadayhi waanzala altawrata waal-injeela

3. He has bestowed upon you² the Book with the Truth, confirming what came before it. And He had bestowed the Torah and the Gospel

2. The Arabic pronoun *ka* used here is in the 2nd person singular form. Obviously, it refers to Prophet Muhammad, peace upon him.

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِعَايَتِ اللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٤﴾

4. Min qablu hudan lilnnasi waanzala alfurqana inna allatheena kafaroo bi-ayati Allahi lahum AAathabun shadeedun waAllahu AAazezun thoo intiqamin

4. Earlier, as guidance for mankind. And He bestowed the Criterion³. Indeed for those who reject Allah's Verses, there shall be stern punishment. And Allah is Omnipotent and has the power to give a fitting retribution.⁴

3. The reference is to the divine Books: the Qur'aan, the Torah, the Gospel. The divine Books laid down the criteria for mankind to distinguish between right and wrong. Alas! Muslims of today have abandoned using the Qur'aan as the Allah-given Criterion. They have thus fallen into the morass of wrong-doing.

4. It is indeed a sad state of affairs that most Muslims themselves do not heed this stern divine warning. They fail to abide by Allah's Verses. Failure to conduct our lives in accordance with the directives given in the Verses is tantamount to rejection of the Verses. And rejection of Allah's Verses entails stern punishment.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾

5. Inna Allaha la yakhfa AAalayhi shay-on fee al-ardi wa la fee alssamg/-i

5. Nothing indeed is hidden from Allah in the earth, nor in the heavens.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا
إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

6. Huwa allathee yusawwirukum fee al-arhami kayfa yashao la ilaha illa huwa alAAazeezu alhakeemu

6. It is He Who designs you, in the wombs, as He pleases. There is none worthy of worship besides Him, the Omnipotent, the Wise.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
وَأُخَرُ مُتَشَبِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ
ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي
الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

7. Huwa allathee anzala AAalayka alkitaba minhu ayatun muhkamatun hunna ommu alkitabi waokharu mutashabihatun faamma allatheena fee quloobihim zayghun fayattabiAAoona ma tashabaha minhu ibtighaa alfitnati waibtighaa ta/weelihi wama yaAAalamu ta/weelahu illa Allahu waalrrasikhoona fee alAAailmi yaqooloona amanna bihi kullun min AAindi rabbin wama yaththakkaru illa oloo al-albabi

7. It is He Who has sent down the Book upon you. Therein are Verses that are unambiguous and authoritative – these form the essence of the Book – and therein are other Verses, the interpretation of which is not clear to mankind⁵. Those then with dishonesty in their minds, zealously pursue what is not clear thereof, seeking mischief and seeking its interpretation; but no one knows its interpretation but Allah. And persons, deeply versed in knowledge, say, "We believe in it; it is all from our Lord." And none but those endowed with insight receive admonition.⁶

5. *Mutashaabihaat* are Verses, in other words, that are not clearly understood by the human mind. One example is the oft-repeated divine statement that the wicked shall be punished by putting them into Hell-fire. If any person is put into a burning fire in this world, that person is sure to die in a matter of minutes. But the Hell-fire in the Hereafter would be such as wouldn't make persons put in it to die, although they would very much wish to die. The human mind is unable to grasp the concept of such a fire. The Verses that present such concepts which are incomprehensible to the human mind, in this world, are *Mutashaabihaat*. *Muhkamaat*, on the other hand, are Verses that are well-explained in the Qur'aan itself, and

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therefore capable of being well-understood by the human mind, in this world. *Muhkamaat*, moreover, contain clearly worded divine commands and admonition that are required to be obeyed and acted upon by mankind to get salvation from certain doom.

6. The first Verse of this Qur'aanic Chapter, containing only Arabic letters corresponding to the English letters A L M, is another example of *mutashaabihaat*. No one knows the interpretation of those letters there, except Allah. The question then arises as to what is the divine purpose of placing such Verses in the Qur'aan, the meanings of which are not clear to the human mind! The purpose obviously is to provide for a test of a believer's faith in the divine authorship of the Qur'aan. As the Verse itself indicates, a true believer shall unquestioningly accept such Verses to be from Allah. But a deviated mind will seek mischief therein.

رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ
الْوَهَّابُ ﴿٨﴾

8. Rabbana la tuzigh quloobana baAAda ith hadaytana wahab lana min ladunka rahmatan innaka anta alwahhabu

8. They say, "Our Lord, do not let our hearts deviate from the truth after you have guided us, and grant us mercy from You; You are the Grantor of bounties without measure.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ
الْعَهْدَ ﴿٩﴾

9. Rabbana innaka jamiAAu alnnasi liyawmin la rayba feehi inna Allaha la yukhlifu almeeAAada

9. Our Lord, You will surely gather all mankind before You on the Day about which there is no doubt; surely Allah does not break His promise."

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا
وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

10. Inna allatheena kafaroo lan tughniya AAanhum amwaluhum wala awladuhum mina Allahi shay-an waola-ika hum waqoodu alnnari

10. Neither their wealth nor their children shall be of any avail to those who suppress the Truth, against Allah. And those – those suppressors of the Truth – shall be the fuel for the Fire⁷.

7. The Fire is the Hell-fire in the Hereafter. Those who deliberately deny the Reality, and die denying, shall be the fuel for that fire.

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا
فَلَاخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾

11. Kada/bi ali firAAawna waallatheena min qablihim kaththaboo bi-ayatina faakhathahumu Allahu bithunoobihim waAllahu shadeedu alAAaiqabi

11. Like what happened to Pharaoh's people and people who lived before their time.⁸ They denied Our revelations/signs. Allah then brought them to account for their sins.⁹ And Allah is severe in punishment.

8. This Verse is in continuation of the immediately preceding Verse. Here, examples are given of those who will serve as fuel for the Fire of Hell.

9. Allah shall indeed make those guilty people of the past suffer in Hell fire. But He has made them – at least some of them – suffer an exemplary punishment in this world also. Like Pharaoh and his hordes, who were drowned altogether while they were in hot pursuit of Moses and his people.

قُلْ لِلَّذِينَ كَفَرُوا سَتْغَلِبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٢﴾

12. Qul lillaatheena kafaroo satughlaboona watuhsharoona ila jahannama wabi/sa almihaadu

12. Say to those who suppress the Truth, "Vanquished shall you soon be, and driven all together shall you be to Hell! And it is a horrible place to rest."¹⁰

Manzil I: 3: Aale-Imran

10. This is an address to those suppressors of Truth who, for the time being, may have an upper hand over others in the affairs of this world. Such people are told not to get carried away. Soon other people may have an upper hand over them. And, in any case, their death is inevitable. And then they will be raised again to be driven all together to Hell. This Verse could well be looked upon as a prophecy of the then Makkan army soon getting defeated by Muslims at the battle of Badr. Please see the next Verse.

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَهُمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن
يَشَاءُ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

13. Qad kana lakum ayatun fee fi-atayni iltaqata fi-atun tuqatilu fee sabeeli Allahi waokhra kafiratun yarawnahum mithlayhim ra/ya alAAayni waAllahu yu-ayyidu binasrihi man yashao inna fee thalika laAAibratan li-olee al-absari

13. Surely, there was a sign for you in the two armies that faced each other. One army was fighting in Allah's Path, and the other was an army of suppressors of Truth. The former saw the latter, by eye-estimate, to be twice in number as compared to them. And Allah strengthens, whom He pleases, with His help. Indeed there is a lesson in this for people with vision.¹¹

11. The event referred to here is, in all probability, that of the Battle of Badr. That battle was the first one fought by the Muslims. It was fought against the invading army of non-believers from Makkah. The name of the event is not mentioned in the Qur'aan, because the name is not important, but the event is – an event, in which a small, ill-equipped army of Muslims fighting in self-defence vanquished a far superior army – superior both in equipment and in number. The event signifies the divine help that righteous people could get against all odds.

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَٰلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَقَابِ ﴿١٤﴾

14. Zuyyina lilnnasi hubbu alshshahawati mina alnnisa-i waalbanceena waalqanateeri almuqantarati mina alththahabi waalfiddati waalkhayli almusawwamati waalharthi thalika mataAAu alhayati alddunya waAllahu AAindahu husnu almaabi

Manzil I: 3: Aale-Imran

14. Attractive for men are the love and desire for women, children, hoarded treasures of gold and silver, branded horses, cattle and plantations. These are possessions of the life of this world. And with Allah is the best resort.¹²

12. The Qur'aan draws our attention here to the transitory nature of the possessions of this world as against the far better and ever-lasting comforts that Allah-fearing persons would get in the Hereafter.

﴿قُلْ أَوْذَيْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ ۖ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرَىٰ
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ
بَصِيرٌ بِالْعِبَادِ﴾

15. Qul aonabbi-okum bikhayrin min thalikum lillatheena ittaqaw AAinda rabbihim jannatun tajree min tahtiha al-anharu khalideena feeha waazwajun mutahharatun waridwanun mina Allahi waAllahu baseerun bialAAibadi

15. Say¹³, "Shall I tell you of better things than these¹⁴? For those who fear Allah, there shall be gardens beneath which rivers flow. They, and their spouses purified, shall live there forever by Allah's pleasure. And Allah takes due care of those who worship Him."

13. This is a divine command made to Prophet Muhammad (peace be upon him), and to every believer after him, to address mankind in general.

14. The things mentioned in the preceding Verse, that is.

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾

16. Allatheena yaqooloona rabbana innana amanna faighfir lana thunoobana waqina AAathaba alnnari

16. ¹⁵Those who say: "Our Lord! We do believe. So forgive our sins and save us from the torment of the Fire;"

15. This Verse and the next one (3:17) together give a detailed description of 'those who worship Him' mentioned at the end of Verse 3:15 above.

الصَّابِرِينَ وَالصَّادِقِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ



17. Alssabireena waalssadiqeena waalqaniteena waalmunfiqeena waalmustaghfireena bial-ashari

17. Those who exercise patience, those who are truthful, sincere and honest, those who are obedient and pray to Allah, those who spend in charity, and those who pray in the wee hours before dawn for forgiveness.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا

إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

18. Shahida Allahu annahu la ilaha illa huwa waalmala-ikatu waoloo alAAilmi qa-iman bialqisti la ilaha illa huwa alAAazeezu alhakeemu

18. Allah bears witness that there indeed is none worthy of worship but He; and so do the angels and those with right knowledge, based on truth and justice. There is none worthy of worship but He, the Omnipotent, the Wise.¹⁶

16. This fundamental article of Islamic Faith is witnessed and certified by Allah Almighty Himself and by the angels who are the first amongst His creations to know the absolute Truth of the article of Faith. And among mankind, only those endorse the fundamental article, whose acquisition of knowledge is the result of their quest and enquiry based on truth and justice. Their knowledge is not based on unverified guessworks like Darwin's Theory of Evolution. Had his theory been true, we ought to have seen at least some signs of monkeys/chimpanzees evolving into humans, during this historical period of well over a thousand years. Protagonists of the theory try to hide behind the anonymity and haziness of the pre-historic ages. There too they encounter their 'missing links'.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ

بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِنَائِتِ اللَّهِ فَإِنَّ اللَّهَ

سَرِيعُ الْحِسَابِ

Manzil I: 3: Aale-Imran

19. Inna alddeena AAinda Allāhi al-islāmu wama ikhtalafa allatheena ootoo alkitaba illa min baAAadi ma jaahumu alAAilmu baghyan baynahum waman yakfur bi-ayati Allāhi fa-inna Allāha sareeAAu alhisabi

19. Islam is indeed the Religion sanctioned/approved by Allah.¹⁷ And those to whom the Book was given did raise no disputes but after knowledge had come to them, thanks to competitiveness among themselves.¹⁸ And as regards the one who suppresses/denies Allah's revelations/signs, Allah is certainly swift in keeping accounts.¹⁹

17. In Verse 5:3, Allah Ta'ala Himself declares, "... This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. ..."

18. As were the earlier divine Books, the Qur'aan is unambiguous, clear and well-explained. It warrants no disputes in interpretation. Yet, disputes are raised! These disputes are the results of human tendency to err. And once any man commits an error, it becomes difficult for him to amend it even when he comes to realise that he has committed an error. It hurts his undue sense of pride to admit it, and he thus gets himself downgraded in the esteem of other people. The Satan makes it hurtful for him to admit that the other person – and not he – is right.

19. Allah, the Creator, of course has adequate arrangements to make a debit entry in the person's accounts, for the grave sin of suppressing/denying the Truth. This entry is likely to doom that person to everlasting Hell-fire in the Hereafter!

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ
أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ
تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ بِصِيرِ الْعِبَادِ ۝

20. Fa-in hajjooka faqul aslamtu wajhiya lillahi wamani ittabaAAani waqul lillatheena ootoo alkitaba waal-ommiyyeena aaslamtum fa-in aslamoo faqadi ihtadaw wa-in tawallaw fa-innama AAalayka albalaghu waAllahu baseerun bialAAibadi

20. So if they argue with you, tell them, "I have submitted my being to Allah and so have those, who follow me, submitted theirs." And ask those who are given the Book and those who are unenlightened: "Have you submitted?" Then, if they have submitted they are guided, and if they have turned back, your responsibility is only to convey the Message. And Allah is ever watchful over the worshippers.²⁰

20. This Verse was of course meant initially to guide Prophet Muhammad (peace be upon him) in his given task of propagating Islam among mankind. But, after him, the task is delegated to the Ummah. So the guidance given in the Verse applies to members of the Ummah as well. We all have to bear in mind that Islam is not to be forced upon anyone. We have to use only persuasion. Our responsibility is only to convey the divine Message. We do not punish anyone just for not accepting Islam. It is for Allah to punish those who thus suppress/deny the Truth. Please also see [Verse 2:256](#) and Note 2:486 thereunder in this context.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ
وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ



21. Inna allatheena yakfuroona bi-ayati Allahi wayaqtuloona alnnabiyyeena bighayri haqqin wayaqtuloona allatheena ya/muroona bialqisti mina alnnasi fabashshirhum biAAathabin aleemin

21. Those indeed who suppress/deny Allah's revelations/signs, and unjustly kill the Prophets, and kill from among the people those who enjoin justice – to them forebode a painful punishment.²¹

21. The Prophets are no longer there amongst us to be killed, but there are people still, who enjoin justice. And this Verse is still applicable to those who are after the blood of such people. And of course there are those aplenty who suppress/deny Allah's revelations/signs.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا
لَهُمْ مِنْ نَاصِرِينَ



22. Ola-ika allatheena habitat aAamaluhum fee alddunya waal-akhirati wama lahum min nasireena

22. Those²² are the ones whose deeds have become null and void, in this world and in the other. And they have none to help.²³

22. That is, those spoken of in the immediately preceding Verse 3:21.

23. Divine punishment could come to such people in this world itself as well as in the next. All authority, in the Hereafter, would rest solely with Allah, and there would of course be no question of anyone coming to the help of those punished there. In this world, apparently, there could be some friend or relative trying to help any recipient of divine punishment out of his/her predicament. But that help would be of no use at all to the sufferer.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ
لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْنَ فَرِيقًا مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٧٣﴾

23. Alam tara ila allatheena ootoo naseeban mina alkitabi yudAAawna ila kitabi Allahi liyahkuma baynahum thumma yatawalla fareequn minhum wahum muAAariḍoona

23. Have you not seen those who have been given a share from the Book? They are called upon to refer to the Book of Allah to settle things among themselves. A section of them then back out and turn hostile.²⁴

24. Initially, at the time of revelation, this Verse obviously referred to the Jews or the Christians as being those given a share of the Book. But in our present times, it very well refers to Muslims who have been given the Qur'aan. The Muslims seldom refer to the Qur'aan, for settlements of disputes among themselves. At the time of writing of these comments, the Muslim Ummah is faced with the unseemly spectacle of Muslims celebrating EidulFitr on different days, not only in the different parts of the world, but also in different parts of the same country! The Muslim Ummah is not at all bothered to follow what the Qur'aan says in this regard. They would rather follow a *hadeeth*, no matter it leads them to follow a calendar, untenable and impracticable in the present circumstances when Islam has become a fast-growing world Religion. Please refer to my article [The New Moon](#) in this context.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا
كَانُوا يَفْتَرُونَ ﴿٧٤﴾

24. Thalika bi-annahum qaloo lan tamassana alnnaru illa ayyaman maAAadoodatin waghharrahum fee deenihim ma kanoo yaftaroon

24. That is indeed because they say, "The Fire shall touch us not, but for a few days." And what they fabricated in their religion, deluded their own selves.²⁵

25. This delusion of the Jews/Christians/Muslims it is that has made them careless about their own divine Scriptures. They give scant regard to instructions therein.

فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾

25. Fakayfa itha jamaAAanahum liyawmin la rayba feehi wawuffiyat kullu nafsin ma kasabat wahum la yuthlamoona

25. What then when on that Day – in the occurrence of which there is no doubt – We will gather them together, when every soul will be given what it earned and when none of them shall be wronged?²⁶

26. The Day referred to here is of course the Judgement Day in the Hereafter. On that Day, the Lord of us all is sure to question us closely on how we treated His Own instructions on the right conduct of our lives in this world. How would we be able to face Him then if we have fallen in the habit of giving scant regard to those divine instructions in this worldly life?

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ
وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
﴿٢٦﴾

26. Quli allghumma malika almulki tu/tee almulka man tashao watanziAAu almulka mimman tashao watuAAizzu man tashao watuthillu man tashao biyadika alkhayru innaka AAala kulli shay-in qadeerun

26. Say, "O Allah, Master of all sovereign authority! You grant the authority to whom You please and take away the authority from whom You please. And You honour whom You please and disgrace whom You please. In Your Hand²⁷ is all that is good. Indeed! You have power over everything."

27. "... There is nothing like unto Him ..." [Q: 42:11]. "And there is none comparable to Him." [Q: 112:4] In view of these clear Qur'aanic Verses, Allah's Hand cannot be like any human hand. And 'Your Hand' mentioned in this Verse, are *mutashabih* words, in terms of [Verse 3:7](#). You may also go through [study notes 3:5 & 3:6](#) in this context. All that we humans are required to understand here is that all good things emanate from Allah.

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

27. Tooliju allayla fee alnnahari watooliju alnnahara fee allayli watukhriju alhayya mina almayyiti watukhriju almayyita mina alhayyi watarzuqu man tashao bighayri hisabin

27. "You cause the night to creep into the day and You cause the day to creep into the night.²⁸ And You extract the living from the dead and You extract the dead from the living.²⁹ And You provide, without measure, for anyone You wish.^{30, 31}

28. The contrast between the day and the night has been mentioned as one of the divine signs in [Verse 2:164](#). (Readers may like to go through the [study Notes](#) on that Verse, in this context.) It has been mentioned as a sign, in that Verse (2:164), for people who make use of their Allah-given intelligence. As a further clue for such people, the fact of the darkness of the night slowly enveloping the earth is highlighted in this Verse (3:27), presently under our study here. This clue along with more clues contained in Verses 7:54, 24:44, 25:62 & 36:40, give enough indications for scientists and discoverers to become aware that the earth ought to be round in shape and ought to be rotating around its axis to cause the observed phenomenon of the day and the night. This cause of the phenomenon was unknown to the Arabs, among whom the Qur'aan was first revealed. The Qur'aan did thus inculcate the spirit of enquiry and investigation in the minds of those early adherents of it, making them pioneers in the fields of astronomy, mathematics, physics, chemistry, medicine & art. Those pioneers gave the world that scientific base upon which is built the imposing edifice of today's technological advance. Sadly, later Muslims lost that scientific spirit as they relegated the Qur'aan to just ritual reading.

29. Recall, in this context, the divine statement in [Verse 2:28](#). Consider also Verse 6:95 wherein our attention is drawn to the spectacle of Allah causing the dead grains and seeds sprout into living vegetation. And, by the way, the Qur'aan – revealed over 1400 years ago – is replete with such quotations, calling trees and plants as living things. It is only in the recent past that scientists have conclusively proved them to be living organisms!

30. Allah may give plenty of wealth to a non-believer, in this world, to test the believers whether it creates doubts in their minds about their belief. Allah may give plenty of wealth to believers, in this world, to test whether they succumb to the lure of worldly pleasure that their wealth can buy them. Allah may provide all good things, without measure, to the believers, in the Hereafter, as a reward from Him for their steadfast adherence to His Straight Path in this world despite innumerable satanic enducements for leaving that Path.

31. These two Verses 3:26 & 3:27, along with [Verse 2:255](#) and Qur'aanic Chapter 112 (Surah Al-Ikhlās), which we often recite in our prayers, give important defining attributes of our Lord, Allah Almighty. A believer has necessarily to believe in all these attributes, without exception.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ
فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَنَّةً وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ
وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

28. La yattakhiṭhi almuninoona alkafireena awliyaa min dooni almunineena waman yafAAalṭhalika falaysa mina Allāhi fee shayin illa an tattaqoo minhum tuqatan wayuḥaṭṭhirukumu Allāhu nafsahu waila Allāhi almaseeru

28. The believers take not the unbelievers – instead of the believers – as their *awliya*³². And anyone who does that won't have any share in anything from Allah, except in the case that you fear persecution from them. And Allah asks you to have fear of Him.³³ And to Allah is the final destination.

32. For the comprehensive Qur'aanic meaning of the word *awliya* (singular *wali*), please refer [Note 2:154](#).

33. Here the Qur'aan tells us that Allah may condone any believer taking suppressors of Truth as his/her *awliya*, only if he/she fears persecution from them otherwise. But the Qur'aan reminds us that it is Allah that the believers should fear and not others; because, it is to Him that all have to return in the end.

قُلْ إِنْ تَخْشَوْا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

29. Qul in tukhfoo ma fee sudoorikum aw tubdoohu yaAAalamhu Allahu wayaAAlamu ma fee alssamawati wama fee al-ardi waAllahu AAala kulli shay-in qadeerun

29. Say, "Whether you conceal what is in your heart or reveal it, Allah knows it. And He knows all that is in the heavens, and all that is in the earth. And Allah has power over everything."

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ
لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ
بِالْعِبَادِ ﴿٣٠﴾

30. Yawma tajidu kullu nafsin ma AAamilat min khayrin muḥḍaran wama AAamilat min soo-in tawaddu law anna baynaha wabaynahu amadan baAAeedan wayuḥaṭṭhirukumu Allāhu nafsahu waAllāhu raoofun bialAAaibadi

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30. The Day when every soul would find presented whatever good it had done! And as regards whatever evil it had committed, it (the soul) would wish there were a great distance, on that day, between it and that evil. And Allah asks you to have fear of Him.³⁴ And Allah is kind to His devotees.

34. There is benevolence in Allah's asking His devotees here to have fear of Him. HE doesn't want them to commit evil deeds in this world because of which they may have to suffer in the Hereafter. The devotees wouldn't commit such deeds, if they really have Allah's fear in their hearts here.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

31. Qul in kuntum tuḥibboona Allāha faittabiAAoonee yuḥbibkumu Allāhu wayaghfir lakum ṭhunoobakum waAllāhu ghafoorun raḥeemun

31. Say, "If you do love Allah, obey me. Allah will then love you and forgive you your sins."³⁵
to ³⁷ And Allah is Forgiving, Merciful."

35. Allah loving us and forgiving our sins is apparently made conditional to our obeying His Messenger (peace upon him). At the time when the Messenger was living among mankind here in this world, this divine directive obviously meant that all directions of the Messenger, whether in matters of religion or of administration, were to be obeyed scrupulously. But what should the position be now when the Messenger is no longer living among mankind? A majority of Muslims believe that obeying the Messenger means following his Sunnah as described in authentic *ahaadeeth*. But who decides whether any *hadeeth* is authentic or not?

36. Allah has guaranteed the protection of the Qur'aan (Verse 15:9). There is, however, no such divine protection guaranteed for the *ahaadeeth*. And the *ahaadeeth* were floating from mouth to mouth for generations till some of them were recorded in writing, for the first time, at least 150 years after the death the Prophet (peace be upon him). There is likelihood, therefore, of the *ahaadeeth* having been contaminated and interpolated with the personal opinions and words of the narrators. The Allah-perfected Religion of Islam could not therefore be based on such an unreliable source. It is based solely on the Qur'aan now. This does not mean that the *ahaadeeth* are to be completely discarded. They are invaluable in the sense that they give us the historical perspective of the era in which our Prophet lived. But any *hadeeth*, that is basically contradictory to the teachings of the Qur'aan, has to be rejected outright. The Qur'aan is, and ought to be, the criterion.

37. Obeying the Messenger ought now, therefore, to mean following the Qur'aan.

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قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ



32. Qul ateeAAoo Allaha waalrrasoola fa-in tawallaw fa-inna Allaha la yuhibbu alkafireena

32. Say, "Obey Allah and His Messenger." Then if they turn away, surely, Allah loves not suppressors of the Truth.³⁸

38. Obeying Allah and His Messenger is an act in consonance with the Reality and Truth and with one's own conscience. And disobedience to Allah and His Messenger would tantamount to suppression of the Truth. However, please see foregoing notes 35 to 37 in this context.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ



33. Inna Allaha istafa adama wanoohan waala ibraheema waala AAimrana AAala alAAalameena

33. Indeed, Allah chose Adam, Noah, family of Abraham and family of Imran above all the worlds.³⁹

39. Allah chose them for leadership among mankind. Through these leaders, He gave guidance to mankind. It is the Creator's privilege to choose whom He wishes. HIS choice ought to be the best. Jesus (peace be upon him) was from the family of Imran and Moses & Muhammad (peace be upon them both) were from the family of Abraham. As regards AAalameena (worlds), please refer [Note 1:5](#) for a comprehensive Qur'aanic meaning thereof.

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

34. Thurriyyatan baAAaduha min baAAadin waAllahu sameeAAun AAaleemun

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34. They⁴⁰ were offsprings of one another. And Allah is the One Who listened, the One who knew.

40. That is those mentioned in the preceding Verse.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ
مِئْتِي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

35. Ith qalati imraatu AAimrana rabbi innee nathartu laka ma fee batnee muharraran fataqabbal minnee innaka anta alssameeAAu alAAaleemu

35. ⁴¹When Imran's wife said, "Indeed my Lord! I do freely⁴² consecrate to You that which is in my womb. So accept it from me. You are indeed the One to listen, the One to know."⁴³

41. This is a continuation of the sentence started in the preceding Verse with the phrase, 'And Allah is the One Who listened, the One Who knew'. So the relevant sentence would read as: 'And Allah is the One Who listened, the One Who knew when Imran's wife said, "Indeed my Lord! ..." It synchronises well with what Imran's wife said at the end of her offer & plea to Allah, in this Verse.

42. That is, with her own volition, and without anyone else forcing her to do so.

43. Allah Almighty gives us here an example of how he invariably listens to invocations honestly made by any human being to Him, and to Him Alone. And He grants the humble requests of His devotees, if those are worth granting, with suitable modifications, as deemed right and appropriate by Him with His absolute knowledge. And whatever He grants would be in the best interests of the invoking devotee in prevailing circumstances. As Muslims, we have to have an absolute faith in this.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ
أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ
وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

36. Falamma wadaAAat-ha qalat rabbi innee wadaAAtuha ontha waAllahu aAAlamu bima wadaAAat walaysa alththakaru kaalontha wa-innee sammaytuha maryama wa-innee oAAeethuha bika wathhurriyyataha mina alshshaytani alrrajeemi

36. And when she delivered a female child, she exclaimed, "It's a female that I have delivered, my Lord!" – And Allah knew what she had delivered and the male is not like the female⁴⁴ – "And I do name her Mary and I entrust her protection, and her children's, to You against Satan, the accursed."

44. Imran's wife obviously expected to deliver a male child, whom she could present for Allah's service. This presumption on her part got reflected in her exclamation that it was a female that she had given birth to, as if Allah knew not what she had delivered! Allah makes this parenthetic statement to set the record right. And to bring the point home, He emphasises the fact – with a touch of good humour – that He, as the Creator, of course knew the difference between a male child and a female.

فَتَقَبَّلَهَا رَبُّهَا بِقُبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا
زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا
قَالَ يَمْرُؤُومُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ
يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

37. Fataqabbalaha rabbuha biqaboolin hasanin waanbataha nabatan hasanan wakaffalaha zakariyya kullama dakhala AAalayha zakariyya almihraba wajada AAindaha rizqan qala ya maryamu anna laki hatha qalat huwa min AAindi Allahi inna Allaha yarzuqu man yashao bighayri hisabin

37. Her Lord accepted her graciously, and gave her a good upbringing. And He made Zachariah her guardian. Whenever Zachariah entered the sanctuary to visit her, he found her with food. He asked, "O Mary! How did you get this?" She replied, "It is from Allah." Allah does indeed provide for whom He wills, in an abnormal way.^{45, 46}

45. What Allah gives to His devotees need not necessarily be through a miraculous act – although He is capable of doing it miraculously too. In the pre-historic time of Mary (Jesus' mother) and Zachariah, Allah may well have provided the food miraculously, but for the *Ummah* of His last Prophet, Allah has apparently willed that they should take cognizance of His existence through their intelligence and the surfeit of knowledge that He has now made available to them. For any person, in Mary's position now, He might induce other persons around to provide the food, turn by turn.

46. But in Mary's case, at her time, it does appear, from the term used, *bi ghayri hisaab* (translated here as "in an abnormal way"), that the food found with Mary was miraculously provided by Allah. The said Arabic term is usually translated as "without measure", but in the context here, it means "without following the normal/usual manner/course".

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هٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ وَقَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً
إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

38. Hunḡlika daAAa zakariyya rabbahu qala rabbi hab lee min ladunka ṭhurriyyatan ṭayyibatan innaka sameeAAu aldduAAa/-i

38. Whereupon Zachariah prayed to his Lord. He said, "My Lord! Grant me a righteous child from You. You do, indeed, listen to the prayer!"⁴⁷

47. This particular prayer from Zachariah was obviously prompted, on the spot, by his finding that Allah had provided food for Mary in a miraculous manner. The thought struck him that Allah could also similarly provide a child for him miraculously. From Verse 3:40 below, we learn that Zachariah himself was pretty old and his wife barren. Normally, therefore, the couple was beyond expecting a child of their own.

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بَيْحًا
مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾

39. Fanadat-hu almala-ikatu wahuwa qa-imun yusallee fee almihrabi anna Allaha yubashshiruka biyahya muṣaddiqan bikalimatina mina Allahi wasayyidan wahāṣooran wanabiyyan mina alssaliḥeena

39. Then the angels, calling out to him as he stood praying in the sanctuary, said, "Allah gives you the good news of John – in confirmation of a Word from Allah⁴⁸ – honourable, chaste and a Prophet from among the righteous."

48. In fulfilment of the divine promise made to Zachariah, that is. The birth of John wouldn't be a normal one, since he would be born to old parents, the mother having been barren till the child's (John's) conception in her womb. John's birth, in other words, would be a confirmation that Allah can do and undo anything any time. And so does the very next Verse here, 3:40, say.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ
كَذَلِكَ أَلَّفَهُ تَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

40. Qala rabbi anna yakoonu lee ghlāmun waqad balaghaniya alkibaru waimraatee AAaqirun qala kathalika Allahu yafAAalu ma yashao

40. He said: "My Lord! How can I have a son? And I have already reached old age and my wife is barren!" One of the angels⁴⁹ said, "Thus does Allah do what He wills."

49. The manner in which the reply to Zachariah is recorded here indicates that it was not Allah Himself who gave the reply. And since the verb used (*qala*) is in the 3rd person singular form, the reply was obviously given by one of the angels who had conveyed to Zachariah the prophecy of a son.

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ آيَاتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا زَمْزَرًا
وَأَذْكُرَ رَبَّكَ كَثِيرًا وَسَبِّحَ بِالْعِشِيِّ وَالْإِبْكَرِ ﴿٤١﴾

41. Qala rabbi ijAAal lee ayatan qala ayatuka alla tukallima alnnasa thalathata ayyamin illa ramzan waothkur rabbaka katheeran wasabbih bialAAashiyyi waal-ibkari

41. Zachariah said: "My Lord! Make a sign for me." The angel said: "Your sign is that you shall not speak to people for three days except through gestures. And remember your Lord much and glorify Him in the evening and in the morning."⁵⁰

50. Zachariah had asked for a sign – and not for a command from Allah, only in compliance of which he would get the son. This fact indicates that Zachariah did not voluntarily restrain himself from speaking, but that he was physically unable to speak.

وَإِذْ قَالَتِ الْمَلَأِئِكَةُ يَمْرُؤُكُمْ إِنَّ اللَّهَ اصْطَفَقِدْكَ وَطَهَّرَكَ وَأَصْطَفَقِدْكَ عَلَى
نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

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42. Wa-ith qalati almala-ikatu ya maryamu inna Allaha istafaki watahharaki waistafaki AAala nisa-i alAAalameena

42. And when the angels said: "O Mary! Allah has indeed chosen you and purified you. And He has chosen you over women of the worlds⁵¹."

51. Refer [Note 1:5](#) for a comprehensive Qur'aanic meaning of the Arabic term AAalameen. In the immediate context of Mary being given preference over other women here, it means that Mary was chosen among all women that lived or would live in this world from the time of Eve till the Last Day. And, in fact, the honour of giving birth to a child without insertion of sperm from a man was bestowed by Allah Almighty on Mary, uniquely. In modern days of surrogate mothers, a man's sperm is artificially inseminated asexually. Besides, a modern-day man has no reason to have his eyebrows raised at the fatherless birth of Jesus (peace upon him)! When a human modern-day scientist has been successful in cloning an animal without the male animal taking any active part in the process, it ought to have been as easy as anything could be for the Creator Himself to create Jesus without any father.

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

43. Ya maryamu oqnutee lirabbiki waosjudee wairkaAAee maAAa alrrakiAAeena

43. ⁵²"O Mary! Be completely devoted to your Lord and prostrate and bow down with those who bow down."⁵³

52. This is a continuation from the preceding Verse, of the angels' address to Mary.

53. And, undoubtedly, Allah would like to have the same kind of devotion from every believer hoping to be chosen for a place in Paradise, in the hereafter.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَتَمَهُمْ
أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

44. Thalika min anba-i alghaybi nooheehi ilayka wama kunta ladayhim ith yulqoona aqlamahum ayyuhum yakfulu maryama wama kunta ladayhim ith yakhtasimoona

44. These are narrations of events from the unknown past which We reveal to you. You were not there with them when they drew lots to decide which of them to be the guardian of Mary. Nor were you with them when they were arguing.⁵⁴

54. This is a parenthetical note placed in the midst of the narration of events leading to the miraculous birth of Jesus. It emphasises the fact that Prophet Muhammad (peace be upon him) was unaware of those past events before those were divinely revealed to him here. It reveals that there was a dispute on who to be the guardian of Mary, in the resolution of which lots had been drawn.

إِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ بِكَلِمَةٍ مِّنْهُ
أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ
الْمُقَرَّبِينَ ﴿٤٥﴾

45. Ith qalati almalā-ikatu ya maryamu inna Allāha yubashshiruki bikalimatin minhu ismuhu almaseehu AAeesa ibnu maryama wajeehan fee alddunya waal-akhirati wamina almuqarrabeena

45. When the angels said, "O Mary! Allah does indeed give you the good news of a Word⁵⁵ from Him. His name is Jesus the Messiah, son of Mary. He is to be illustrious in this world and the Hereafter. And he is to be from among those near to Allah."

55. When A promises anything to B, the former gives the latter his/her word. As a human being, A may fail to, or be unable to, keep his/her word. But Allah is Almighty. None can make Him change His Word. Nor does He ever fail to keep His Word. His Word is the Truth (Verse 6:73)! "And the Word of your Lord is fulfilled in truth and in justice. None can change His Words. And He is the One Who listens, the One Who knows." [6:115] In the instant case, Allah's Word got accomplished when Mary gave birth to a son, although no man had 'touched' Mary. And the name of that accomplished Word (son) was to be Jesus.

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾

46. Wayukallimu alnngsa fee almahdi wakahlan wamina alssaliheena

46. ⁵⁶"And he would address the people while in the cradle⁵⁷ and as an adult, and he would be among the righteous."

56. This is in continuation of the angels' address to Mary.

57. Addressing the people even as an infant in a cradle, is one of the many miracles Allah Almighty had displayed to the people through His Messenger, Jesus. Some commentators have tried to rationalise this particular miracle as a metaphor for the prophetic wisdom Jesus started displaying at a very early age. But the Qur'aanic narration in Verses 19:27 to 19:37 leaves no doubt that Jesus did address the people when he was just an infant in cradle. It was indeed a miracle since such human infants can't even speak – leave alone give a prophetic address to the people! Allah showed this miracle as divine proof for the fact that Mary had committed no sin in giving miraculous birth to a child, without any male participation in the process, by Allah's Will.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسَّسْنِي بَشَرٌ ۖ قَالَ كَذَلِكَ أَلَلَّهُ يَخْلُقُ
مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ ۖ كُنْ فَيَكُونُ ﴿٤٧﴾

47. Qalat rabbi anna yakoonu lee waladun walam yamsasnee basharun qala kathaliki Allahu yakhlqu ma yashao itha qada amran fa-innama yaqoolu lahu kun fayakoonu

47. She⁵⁸ said, "My Lord! How can I have a son when no man has touched me?" One of the angels replied, "Allah does thus create whatever He wishes! When He decrees a matter, He just tells it, 'Be', and it happens!"

58. That is, Mary.

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٥٨﴾

48. WayuAAallimuhu alkitabaa waalhikmata waalttawrata waal-injeela

48. "And Allah will teach him the book, the wisdom, the Torah, and the Gospel."⁵⁹

59. Since both the Torah and the Gospel (*Injeel*) are mentioned here, the clause 'teach him the book' (yuAAallimuhu alkitabaa) could mean 'teach him how to read and understand a written book.' And *Injeel* is the Book revealed to Jesus, which Book appears to have been completely lost. The New Testament part of the Bible, that we get today, is only a translated compilation of writings, the originals of which are not made publicly and openly available now. And the translations are subjected to frequent revisions, from time to time.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ
لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ
الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ
وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ



49. Warasoolan ila banee isra-eela annee qad ji/tukum bi-ayatin min rabbikum annee akhluqu lakum mina al^{tt}teeni kahay-ati al^{tt}tayri faanfukhu feehi fayakoonu tayran bi-ithni Allahi waobri-o al-akmaha waal-abrasa waohyee al^{tt}mawta bi-ithni Allahi waonabbi-okum bimā ta/kuloona wama taddakhiroona fee buyootikum inna fee thalika layatan lakum in kuntum mu/mineena

49. And as a Messenger to the Children of Israel⁶⁰, he said, “I have indeed come to you with a sign from your Lord. And the sign is that I will make for you, from clay, the likeness of a bird. I will then blow into it and, with Allah’s leave, it will become a living bird. And I will heal the blind and the lepers, and raise the dead to life, by Allah’s leave. And, I will tell you what you eat and what you store in your houses. In this indeed is a sign for you, if you are believers.”

60. The Qur’aan thus makes a statement here that Jesus (peace be upon him) was Allah’s Messenger for the Children of Israel, and not for the entire mankind. As against this, the Qur’aan categorically states, in Verse 34:28, that Muhammad (peace be upon him) was sent for the entire mankind.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَلَأَجَلٍ لَّكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا



50. Wamusaaddiqan lima bayna yadayya mina al^{tt}tawrati wali-ohilla lakum baAAa^{da} allathe^e hurrima AAalaykum waji/tukum bi-ayatin min rabbikum faittaqoo Allaha waate^eAAooni

50. ⁶¹“And to reaffirm that which has come before me, of the Torah, and to make lawful to you some of the things that had been forbidden to you⁶². And I have come to you with a sign from your Lord. So fear Allah and obey me.”

61. This is a continuation of Jesus' address to his people.

62. Jesus' address was to the Jews, and the food items that were specifically prohibited to the Jews are mentioned in Verse 6:146.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾

51. Inna Allaha rabbee warabbukum faoAAbudoohu hatha siratun mustaqeemun

51. “Indeed! Allah is my Lord and your Lord. So, worship Him! That is the Straight Path⁶³.”

63. The Straight Path, Allah Ta'ala taught us to pray for, in the [Opening Chapter Al-Fatiha \(chap1\)](#).

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى
اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ



52. Falamma ahassa AAesa minhumu alkufra qala man ansaree ila Allahi qala alhawariyyoona nahnu ansaru Allahi amanna biAllahi waishhad bi-anna muslimoona

52. Then when Jesus became aware of the faithlessness from them,⁶⁴ he asked, “Who will help me in Allah's cause?” The Disciples replied, “We will help you in Allah's cause. We believe in Allah. And bear witness that we indeed are those who surrender to Allah.”

64. Apparently Jesus' address to his people (the Children of Israel), reproduced above in Verses 49 to 51, did not have much effect on them. He therefore sought help from the few who believed in him.

رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

53. Rabbana amanna bima anzalta waittabaAAna alrrasoola faoktubna maAAa alshshahideena

53. ⁶⁵"Our Lord! We have believed in what you have sent down and we have obeyed/followed the Messenger. So mention us with the witnesses."

65. After reassuring Jesus of their solidarity with him (see preceding Verse), the disciples turn to Allah in prayer, thus, here.

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿٥٤﴾

54. Wamakaroo wamakara Allahu waAllahu khayru almakireena

54. And they planned, and Allah planned. And Allah is the best of planners.⁶⁶

66. In [Verse 4:157](#), the Qur'aan tells us that the plan of the Children of Israel to kill Jesus on the Cross did not succeed. They in fact killed someone else thus and thought it was Jesus that they killed. Jesus' death on the Cross was a mere deception, which deception later pervaded to the Christians.

إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِي مَتْوَفَىٰكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ
الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ
الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾



55. Ith qala Allahu ya AAeesa innee mutawaffeeka warafiAAuka ilayya wamutahiruka mina allatheena kafaroo wajaAAilu allatheena ittabaAAooka fawqa allatheena kafaroo ila yawmi alqiyamati thumma ilayya marjiAAukum faahkumu baynakum feema kuntum feehi takhtalifoon

55. When⁶⁷ Allah said: "O Jesus! I am indeed going to make you die⁶⁸ and raise you up to Me. And I will cleanse you of what those who suppress the Truth say about you."⁶⁹ And I will make those who follow you surpass those who suppress the Truth, towards the Day of Resurrection.⁷⁰ And then to Me shall be the return of you all. Then I shall judge between you on matters which you have been disputing."

67. That is, at the failure of the plan of the people to kill Jesus on the Cross.

68. This is the plain meaning of the Arabic term *mutawaffeeka*. But, influenced by the prevalent belief in the return of Jesus to this world at a period near its end, some translators have twisted the plain meaning to connote raising of Jesus alive to Allah for being sent back again to this world later. There is nothing in the Qur'aan to substantiate this belief. At death, every human soul, like Jesus', is raised to Allah.

69. The suppressors of Truth blaspheme that Jesus, was son of God – His begotten son! The uniquely divine Being of Allah is far, far above the human attribute they give Him. Through the Qur'aan, Allah has cleansed Jesus of that blasphemy.

70. This is a Qur'aanic prediction, which is, by Allah's Will, gradually but surely in the process of being fulfilled. The real followers of Jesus are those who follow the Qur'aan, and not those who suppress the Truth about him. Despite being viciously denigrated, Islam is the fastest growing Religion today.

فَأَمَّا الَّذِينَ كَفَرُوا فَعَذَّبْنَاهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ

نَصِيرِينَ ﴿٥٦﴾

56. Faamma allatheena kafaroo faoAAaththibuhum AAathaban shadeedan fee alddunya waal-akhirati wama lahum min nasireena

56. "So I punish, with severe punishment in this world and the Hereafter,⁷¹ those who suppress the Truth. And they shall have none to help them."

71. Had the preposition *fee* (in) been used also before *akhirati* (Hereafter), then it would have meant that the severe punishment would be given both here and in the Hereafter. But the construction of the phrase here, – treating 'here and the hereafter' as one unit in relation to the prefix 'in' – indicates that some suppressors of the Truth may not be subjected to the severe punishment, in this world. Suppressors of the Truth, as the Qur'aan repeatedly says, are bound to be punished severely in the Hereafter. And incorrigible suppressors of the Truth like the people of Noah and the people of Lot are known to have suffered severe punishment in this world also.

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا

يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

57. Waammā allatheena āmanoo waAamiloo alssalihati fayuwaffeehim ojoorahum waAllahu la yuhibbu alththalimeena

57. “And as for those who believe and do good deeds, He will pay them their full rewards. And Allah does not love the transgressors.”⁷²

72. Those who go beyond the Allah-set limits in anything are the transgressors. Suppressors of Truth (*kafiroon*) are the obvious first claimants to being transgressors. But by placing this statement, regarding Allah's displeasure with the transgressors, just after a statement about the believers, the Qur'aan lays stress on the fact that Allah is displeased with any transgression in the deeds of the believers as well.

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

58. Thalika natloohu AAalayka mina al-ayati waalththikri alhakeemi

58. This We⁷³ recite to you from the signs of and the things about the Wise One.

73. As regards the use of the personal pronoun in the Qur'aan sometimes in the plural and sometimes in the singular for Allah and His divine dispensation, please refer [Note 2:184](#).

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ

فَيَكُونُ ﴿٥٩﴾

59. Inna mathala AAeesa AAinda Allahi kamathali adama khalaqahu min turabin thumma qala lahu kun fayakoonu

Manzil I: 3: Aale-Imran

59. Indeed, for Allah, the case of Jesus is like the case of Adam whom He created out of dust and then said to him "Be" and he was! ⁷⁴

74. The normal way in which any man is created is through sexual intercourse between a man and a woman. Adam and Jesus were the exceptions to this general rule. Jesus is therefore likened to Adam.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦٠﴾

60. Alḥaqqu min rabbika fala takun mina almuttareena

60. The Truth from your⁷⁵ Lord! Be not among those, then, who doubt.

75. In the Arabic text, the second person pronoun (*ka*) here is in the singular form, indicating that the addressee was, primarily, Prophet Muhammad (peace be upon him). In fact, all these 3 Verses (58 to 60) were addressed to him and through him, by inference, to every believer. The Prophet and the believers were thus reassured that all the unusual facts about Jesus – his birth to Virgin Mary and the fact that Jesus was not crucified as commonly believed by the Jews and the Christians – were absolutely true!

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ
أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ
فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

61. Faman ḥajjaka feehi min baAAadi mā jaaka mina alAAilmi faqul taAAalaw nadAAu abnaana waabnaakum waniṣāna waniṣaakum waanfusana waanfusakum thumma nabtahil fanajAAal laAAanata Allāhi AAala alkathibeena

61. So when one argues with you in this matter⁷⁶, after what knowledge has come to you, say, "Come! Let us call together our sons and your sons, our women and your women, ourselves and yourselves. Then let us pray and invoke Allah's curse on those who lie."

76. In the matter of the miraculous birth of Jesus to Virgin Mary and in the matter of Jesus not being crucified as alleged by the Jews and the Christians, that is.

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١٢﴾

62. Inna hatha lahuwa alqasasu alhaqqu wama min ilahin illa Allahu wa-inna Allaha lahuwa alAAazeezu alhakeemu

62. This indeed is the true account⁷⁷. And there is none worthy of worship but Allah. And, indeed, Allah is the One Who is Omnipotent, the One Who is Wise.

77. The account about Jesus, that is. Jesus was an honourable Prophet and Messenger of Allah. But he was indeed not god or begotten son of god (I seek Allah's pardon for expressing the blasphemy), as the Christians consider him to be.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿١٣﴾

63. Fa-in tawallaw fa-inna Allaha AAaleemun bialmufsideena

63. And then if they turn away⁷⁸, Allah indeed knows those who are corrupted.

78. Turn away from the absolute Truth that the preceding Verse 62 revealed and emphasised.

قُلْ يَتَّاهِلَ الْكَتَبِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ
وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا
فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١٤﴾

64. Qul ya ahla alkitabi taAAalaw ila kalimatin sawa-in baynana wabaynakum alla naAAabuda illa Allaha wala nushrika bihi shay-an wala yattakhiha baAAaduna baAAadan arbaban min dooni Allahi fa-in tawallaw faqooloo ishhadoo bi-anna muslimoona

64. Say, "O people of the Book! Let us come together on a common ground, between us and between you, that we shall worship none but Allah, that we shall not associate any partners with Him and that some of us shall not take some others, from among ourselves, as lords besides Allah⁷⁹." Then if they turn away, tell them, "Bear witness that we are those who have surrendered to Allah."⁸⁰

79. In Verse 9:31, Allah tells us that the Jews and the Christians had taken their rabbis and their monks as lords besides Allah. The general public in those communities had ceased referring their divine scriptures for solutions to their day-to-day problems. They didn't want to take the trouble. Instead, they referred their problems to their rabbis and their monks, and gobbled up whatever those religious leaders told them as the gospel truth. Muslims of today are doing the same. They have stopped referring the Qur'aan for their day-to-day problems. They go to the Mullahs instead. The Muslims have thus, like the Jews and the Christians, made their religious leaders their lords besides Allah.

80. The terms mentioned in this Verse, for all religious communities to whom divine books were bestowed to come together, are valid even now. Their religious scriptures, although polluted with human writings, still contain the basic principles of monotheism that this Verse describes as the common ground (*kalimat in sawa-in*) between the communities. Efforts ought to be made in inter-religious conferences, on these lines, for world peace. And if the others turn deaf ears to the proposals, the Muslims should reiterate their basic creed of complete surrender to the Almighty Will, and stand firmly by that creed, come what may.

يَتَّاهِلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ
إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿١٥﴾

65. Ya ahla alkitab! lima tuhajjoona fee ibraheema wama onzilati altawratu waal-injeelu illa min baAdihi afala taAAqiloona

65. O people of the Book! Why do you quarrel with us over Abraham? And the Torah and the Gospel were not sent down but only after his time! Have you, then, no sense?⁸¹

81. Please see Verse 67 below in this context. Allah nails the lie here, of both the Jews and the Christians, that Abraham was a Jew or a Christian.

هَآأَنْتُمْ هَآؤَآءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ
فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١١﴾

66. Ha antum haola-i hajajtum feema lakum bihi AAilmun falima tuhajjoona feema laysa lakum bihi AAilmun waAllahu yaAAalamu waantum la taAAalamoona

66. You have been, till now, arguing over things of which you had knowledge! Why are you now arguing over things you know nothing about? ⁸² Allah knows while you do not.

82. About Moses and Jesus, the Children of Israel had knowledge; for, those were Prophets sent to their own community. The Children of Israel had therefore some basis to argue about those Prophets. But what about Abraham, who had lived in this world much before the community came into existence? The community had its genesis in the offspring of Israel, a grandchild of Abraham! It is Allah, the All-knowing, Who knows everything about Abraham, and not they.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٧﴾

67. Ma kana ibraheemu yahoodiyyan wala nasraniyyan walakin kana haneefan musliman wama kana mina almushrikeena

67. Abraham was neither a Jew nor a Christian. But he was one who was single-minded in his devotion and submission to Allah. And he was not a polytheist.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٨﴾

68. Inna awla alnnasi bi-ibraheema lallatheena ittabaAAoohu wahatha alnnabiyyu waallatheena amanoo waAllahu waliyyu almu/mineena

68. Those who followed him (Abraham), this Prophet, and those who believe, are indeed the people close to Abraham. And Allah is close to the believers. ⁸³

83. This Verse makes it clear that it is those who follow Abraham by being single-minded, like him, in their devotion and submission to Allah, who are close to him. This Prophet (Muhammad, peace be upon him) and the believers in the Qur'aan, to whom Allah is close, are included among those who are close to Abraham.

Manzil I: 3: Aale-Imran

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا

يَشْعُرُونَ ﴿١٤﴾

69. Waddat ta-ifatun min ahli alkitabi law yudilloonakum wama yudilloona illa anfasahum wama yashAAuroona

69. A section of the People of the Book would love to mislead you. And they mislead not but themselves! And they know not.

يَتَأْهَلِ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿١٥﴾

70. Ya ahla alkitabi lima takfuroona bi-ayati Allahi waantum tashhadoona

70. O People of the Book! Why do you suppress Allah's Verses/signs, and you are witnesses thereto?⁸⁴

84. In Verse 6:20, the Qur'aan informs us that those who have been given the Book recognise it (the Qur'aan) to be divine as they would recognise their own sons. The Jews and the Christians, present near the place of revelation of the Qur'aan, had sufficient evidences, in their own scriptures, of the Truth of the Qur'aanic Verses being divine. But their false sense of pride, that the divine Book was not revealed to one among themselves (the Children of Israel), prevented them from giving expression to the Truth in their hearts.

يَتَأْهَلِ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ

تَعْلَمُونَ ﴿١٦﴾

71. Ya ahla alkitabi lima talbisoona alhaqqa bialbatili watakumoona alhaqqa waantum taAAlamoona

71. O People of the Book! Why do you clothe the truth with falsehood and conceal the truth knowingly?⁸⁵

وَقَالَتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا
وَجْهَ النَّهَارِ وَآكُفِرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

72. Waqalat ta-ifatun min ahli alkitabī aminoo bi allathee onzila AAala allatheena amanoo wajha alnnahari waokfuroo akhirahu laAAallahum yarjiAAoona

72. A section of the People of the Book say, "Express belief in what is revealed to the believers early in the day, and express disbelief at the end of it; so that they may turn back."⁸⁶

86. It was a ploy of the Jews and Christians thus to sow seeds of doubts in the minds of the Muslims and turn them back from Islam.

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ
أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّا الْفَضْلَ بِيَدِ اللَّهِ
يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

73. Walā tu/minoo illā liman tabiAAa deenakum qul inna alhuda huda Allahi an yu/ta ahadun mithla ma ooteetum aw yuhajjookum AAinda rabbikum qul inna alfadla biyadi Allahi yu/teehee man yashao waAllahu wasiAAun AAaleemun

73. ⁸⁷"And believe not that, except to one who follows your religion," – Say, "Indeed, the (true) guidance is guidance of Allah."⁸⁸ – “anyone else could be given the like of what was given to you, or, could quarrel with you in the presence of your Lord." Say, "All favour⁸⁹ is indeed in the hand of Allah. HE grants it to whom He wills. And Allah is Pervasive, Knowledgeable."

87. This is a continuation of what a section of the People of the Book was quoted as saying in the preceding Verse.

88. This is a divine parenthetic interruption, in the middle of what the people of the Book were saying. The parenthetic interruption was by way of guiding and pointing out to the Prophet, and to the believers, that what the People of the Book were saying here was nothing but misguidance to their own people.

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89. To make any person a Prophet or Messenger of Allah, is a special Favour from Allah. The Children of Israel wrongly assumed that Allah granted this favour only to members of their own community. They disputed the Prophethood of Muhammad (peace be upon him), since he was not one of them.

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾

74. Yakhtassu birahmatihi man yashao waAllahu thoo alfadli alAAaathheemi

74. HE specifies for His Mercy whom He wills. And Allah has immense capacity to grant favours.

وَمِنَ أَهْلِ الْكِتَابِ مَنٍ إِن تَأْمَنَّهُ بِقِنطَارٍ يُؤَدِّيهِ
إِلَيْكَ وَمِنْهُمْ مَّنٍ إِن تَأْمَنَّهُ بِدِينَارٍ لَا يُؤَدِّيهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ
قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى
اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

75. Wamin ahli alkitabi man in ta/manhu biqintarin yu-addihi ilayka waminhum man in ta/manhu bideengrin la yu-addihi ilayka illa ma dumta AAalayhi qa-iman thalika bi-annahum qaloo laysa AAalayna fee al-ommiyyeena sabeelun wayaqooloona AAala Allahi alkathiba wahum yaAAalamoona

75. And among the People of the Book is one who, if you entrust him with a treasure, will return it back to you. And among them is one who, if you entrust him with a single dinar, will not return it back to you unless you constantly keep on pressing him for it. That is the position because they say, "We are not bound by any obligations to the illiterates⁹⁰." And they knowingly ascribe a lie to Allah!⁹¹

90. The People of the Book (Jews and Christians) called others so, because the others (the native Arabs) could not lay claims to any Book previously revealed to them. And the former did not recognise the latter's claim of the Qur'aan being the Book in the process of being divinely revealed to them.

91. The lie was two-fold:

1. that the then in-process revelation of the Qur'aan was not divine, and
2. that any people of the Book are not bound by any obligation to anyone, literate or illiterate.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

76. Balā man awfa biAAahdihi waittaqa fa-inna Allaha yuhibbu almuttaqeena

76. Yes, indeed! Allah loves the pious people, such as one who keeps one's word and fears Allah.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ
فِي الْآخِرَةِ وَلَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

77. Inna allatheena yashtaroon biAAahdi Allahi waaymanihi thamanan qaleelan ola-ika la khalaqa lahum fee al-akhirati wala yuallimuhumu Allahu wala yan^{tu}zuru ilayhim yawma alqiyamati wala yuzakkeehim walahum AAathabun aleemun

77. Indeed, those who trade Covenants with Allah and their pledges for a petty price⁹² – those shall have nothing good for them in the Hereafter. Allah shall neither speak to them nor look at them on the Day of Resurrection. And He shall cleanse them not; and, for them, a painful punishment.

92. Those indicated here are, of course, the Jews and Christians living at the time and place of the revelation of the Qur'aan. But, Muslims of today are no less indicated by this Qur'aanic Verse! Like those Children Of Israel, who time and again broke their Covenants with Allah (as mentioned, for example, in Verse [2:51](#)) and thought nothing of dishonouring their obligations (as mentioned herein above in [Verse 3:75](#)), majority of the Muslims today are guilty of the same crimes. Although the Muslims have made a Covenant with Allah not to associate anything or anybody with Him, they visit graves of dead persons for redressal of their worldly woes. And they too, like those People of the Book mentioned in Verse 3:75 above, think nothing of breaking their pledges with non-Muslims. They should beware that they too are candidates for the humiliating punishment in the Hereafter, unless they mend their ways.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُومُنَ الْأَسِنَّتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا
هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

78. Wa-inna minhum lafareeqan yalwoona alsinatahum bialkitabi lithahsaboohu mina alkitabi wama huwa mina alkitabi wayaqooloona huwa min AAindi Allahi wama huwa min AAindi Allahi wayaqooloona AAala Allahi alkathjiba wahum yaAAlamoona

78. And, indeed, there is among them a section who so twist their tongues with the Book that you may think it is from the Book, and it is not from the Book. And they say it is from Allah and it is not from Allah. And they knowingly utter a lie about Allah.⁹³

93. This Verse might well have been revealed in the perspective of the Jews and the Christians trying then to change the contents of the revealed Books with them. But, in our present-day perspective, we need not get concerned with what those people did then. The Qur'aan is valid for all times. Let us therefore look at this Verse in our own perspective. And let us first look to what we ourselves do with our own Qur'aan, before looking to what the Jews and the Christians are doing with their Books. We are fortunate, by Allah's Grace, that the Arabic text of the Qur'aan is divinely protected. But Arabic is not known to all the Muslims. In fact, a majority of them do not know Arabic; nor are any sincere efforts made to make Arabic a compulsory subject for all Muslims to learn, all over the world. In this scenario, Satan has manoeuvred the majority Muslim mind into thinking that it is enough for them to learn just to read the Qur'aan. It is indeed a satanic handiwork to delude the intelligence of the Muslim mind against the imperative need to understand what one reads from the Qur'aan. The Moulvis and the Mullahs have, in the circumstances, become the the *Arbaab* (Lords), besides the One Lord, of the common Muslims. For, they (the common Muslims) literally gulp down what their religious leaders tell them, right or wrong. And the Moulvis and Mullahs, many of them semi-literates themselves, often give the commoners a wrong picture of Islam. Besides, in the translations & commentaries of the Qur'aan in other languages, not only do human mistakes creep in inadvertently, but deviations are advertently made to cater to views promoting *shirk*.

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ
يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا
كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

79. Ma kana libasharin an yu/tiyahu Allahu alkitaba waalhukma waalnnubuwata thumma yaqoola linnasi koonoo AAibadan lee min dooni Allahi walakin koonoo rabbaniyyeena bima kuntum tuAAallimoona alkitaba wabima kuntum tadrusoona

79. A man, whom Allah has given the Book and the Command and the Prophethood, cannot say to the people, "Be worshippers of me besides Allah." But be you all faithful worshippers of your Lord in accordance with what you have been teaching from the Book and in accordance with what you have been studying/learning from it.⁹⁴

94. The Verse is a direct indictment of the Christians. They worship Prophet Jesus (peace be upon him) as God Himself or as Son of God. This tendency to worship God's Messenger as God Himself is not restricted, among mankind, to the Christians alone. Worshipping of Rama and Krishna in India appears to be a result of the same tendency. Why blame other communities? There is a palpable tendency among the Muslims themselves to give their own Prophet (peace upon him) some of the divine powers. They have already 'given' him the power of intercession, as the Christians have given Jesus, to ensure their safe entry into Paradise despite their sins committed here on earth. There is nothing in the Qur'aan to show that Allah has given the power of intercession to any of His Messengers/Prophets. The Qur'aan, in fact, categorically states that there shall be no intercession on the Day of Judgement ([Verse 2:254](#))

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ
بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

80. Walā ya/murakum an tattakhithoo almalā-ikata waalnnabiyyeena arbāban aya/murukum bialkufri baAAda ith antum muslimoona

80. And he⁹⁵ does not ask you to take the angels and the prophets as your lords. Would he exhort you to suppression of the Truth after you have submitted to Allah!?

95. That is, the man whom Allah has given the Book and the Command and the Prophethood, referred to in the preceding Verse.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ
كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ
وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا
قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

81. Wa-ith akhathā Allahu meethaqa alnnabiyyeena lama ataytukum min kitabin wahikmatin thumma jaakum rasoolun musaddiqun lima maAAakum latu/minunna bihi walatansurunnahu qala aaqrartum waakhathitum AAala thalikum isree qaloo aqarna qala faishhadoo waana maAAakum mina alshshahideena

81. And when Allah took the covenant of the Prophets, – “Along with what I have given you of Book and Wisdom, you would certainly believe in what a Messenger would bring to you confirming that which is with you, and you would certainly help that Messenger.” – He

(Allah) asked, "Do you affirm and make a contract with Me in this matter?" They said, "We do affirm." He said, "Bear witness and I am among those who bear witness with you."⁹⁶

96. The parenthetic portion in the translation of the Verse is the Covenant proper that Allah took of the people, through their respective Prophets. The purpose of the Verse is to assure the believers that every Prophet was duly informed in advance of the coming of the final Prophet as the Messenger who would confirm the divine Message that particular Prophet carried. And every Prophet helped the cause of the final Messenger by specifically telling his people about him. This indicates that the religious Scriptures of the earlier people contain references to the last Prophet, Muhammad (peace be upon him). And those references are the affirmations Allah took of those earlier people. The Wise Lord and Creator of all things, has thus provided unassailable proof of the genuineness of the last Prophet and the last divine Message.

فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

82. Faman tawalla baAAda thalika faola-ika humu alfasiqoona

82. Then those, such as one who turns away after this, are the transgressors.⁹⁷

97. The reference is to those earlier people of the Book, who despite references to the last Prophet in their own scriptures, refuse to recognise, and believe in him.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

83. Afaghayra deeni Allahi yabghoona walahu aslama man fee alssamawati waal-ardi tawAAan wakarhan wa-ilayhi yurjaAAoona

83. Are they looking for a religion other than that of Allah?⁹⁸ And to Him submits everything that is in the heavens and in the earth, willingly or unwillingly. And to Him they all return.

98. And in [Verse 3:85](#) below it is categorically mentioned that no religion other than Islam is accepted.

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ
مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

84. Qul amannā biAllāhi wama onzila AAalaynā wama onzila AAalā ibraheem waismaAAeela waishaqa wayaAAaqooba waal-
asbati wama ootiya moosa waAAeesa waalnnabiyyoona min rabbihim lā nufarriqu bayna ahadin minhum wanahnu lahu
muslimoona

84. Say, "We believe in Allah and in that which is sent down upon us, in that which was sent down upon Abraham, Ishmael, Isaac, Jacob and the descendent Tribes and in that which was given to Moses, to Jesus and to the Prophets, from their Lord. We do not discriminate between any one and another of them. And to Him we do totally submit."⁹⁹

99. The wordings of this Verse are almost the same as those of [Verse 2:136](#). Please refer study note 204 of these Studies, under that Verse.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَاسِرِينَ ﴿٨٥﴾

85. Waman yabtaghi ghayra alislami deenan falan yuqbala minhu wahuwa fee alakhirati mina alkhasireena

85. And whoever seeks a religion other than Islam, it is not accepted from him. And he, in the Hereafter, will be among the doomed.¹⁰⁰

100. A cyber-friend of mine opines that the 'Islam' mentioned in this Verse is not the same as the perfected 'Islam' mentioned in Verse 5:3. The relevant portion of Verse 5:3 is one of the last revelations of the Qur'aan, while Verse 3:85 was revealed, before Islam was perfected. The cyber-friend says that under the 'Islam' of Verse 3:85, Christians, who do not believe in the theory of Jesus being the begotten son of God, and the Jews, could be included, because of their belief in one God. And by virtue of [Verse 2:62](#), such Christians and Jews could attain to salvation in the Hereafter, even though they do not believe in the Qur'aan and the last Prophet. This opinion is erroneous because, first of all, there are no discrepancies in the Qur'aan (Verse 4:82). Islam, mentioned in Verse 3:85, is the same as Islam mentioned in Verse 5:3. As regards Verse 2:62, the Qur'aan is valid for all times. The Jews and the Christians mentioned therein (Verse 2:62) are those to whom the Message of the Qur'aan had not reached, whether before or after the revelation of the Qur'aan. But for those, to whom the Message had /has reached, there is no excuse for their non-belief either in the Qur'aan or in Prophet Muhammad (peace upon him). The earlier religious scriptures, even in their present corrupted forms, contain enough evidence of the prophecy made therein about the last Prophet and the last divine Message. Please refer [Verse 3:81](#) and study note 96 thereon above and also study

note [2:69](#) under Verse 2:62 of these Studies. The Christians and the Jews wouldn't be doing a righteous deed by ignoring the evidence in their own Scriptures. Verse 2:62 wouldn't therefore apply to them.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ
وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

86. Kayfa yahdee Allahu qawman kafaroo baAAda eemanihim washahidoo anna alrrasoola haqqun wajaahumu albayyinatun
waAllahu la yahdee alqawma alththahmeena

86. How would Allah guide people who suppress the Truth after having accepted faith and acknowledged that the Messenger is right, and after clear signs had come to them? And Allah does not guide people who indulge in wrongdoing.¹⁰¹

101. The Qur'aan thus chides the People of the Book, who had already made a Covenant with their respective Prophets that they would believe in and help the Last Prophet when he comes to them (see [Verse 81](#) herein above). This Verse too confirms that the Jews and the Christians would not attain to salvation, if they refuse to believe in Prophet Muhammad (peace be upon him) and in the Qur'aan (see preceding Note 100). This Verse applies also to the nominal Muslims of today, who do not follow Qur'aanic teachings.

أُولَئِكَ جَزَاءُهُمْ أَنْ عَلَيهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
﴿٨٧﴾

87. Ola-ika jazaohum anna AAalayhim laAAnata Allahi waalmala-ikati waalnnasi ajmaAAeena

87. Reward for such people¹⁰² is that upon them is the curse of Allah, of the angels and of all mankind.

102. That is, those described in the preceding Verse 86. The torment, such people would suffer, is continued to be described in the next Verse 88.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٨٨﴾

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88. Khalideena feeha la yukhaffafu AAanhu alAAathabu wala hum yuntharoona

88. Dwellers therein¹⁰³ forever! Neither will their punishment be lightened, nor will they be given respite.

103. That is, the Hell wherein the cursed people (see Verse 87 above) are bound to land.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾

89. Illa allatheena taboo min baAAadi thalika waaslahoo fa-inna Allaha ghafoorun raheemun

89. Except for those who do penitence thereafter and mend their ways. Then indeed Allah is Forgiving, Merciful.¹⁰⁴

104. Allah gives every human being a long rope literally till he/she approaches death. So for the persons covered by Verse 86 above, all is not lost. Allah may spare them from the terrible torment of Hell-fire, if they repent and mend their ways before death approaches them. But they should beware of the divine warning given to them in Verses 90 & 91 below.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ
وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾

90. Inna allatheena kafaroo baAAda eemanihim thumma izdadoo kufran lan tuqbala tawbatuhum waola-ika humu alddalloona

90. Those indeed who suppress the Truth after their acceptance of Faith, and then go on adding to the suppression, their penitence will not be accepted. And those are the ones who go astray.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُّقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ
الْأَرْضِ ذَهَبًا وَلَوْ أُفْتَدِيَ بِهِ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ
نَاصِرِينَ ﴿٩١﴾

91. Inna allatheena kafaroo wamatoo wahum kuffarun falan yuqbala min ahadihim milo al-ardi thahaban walawi iftada bihi ola-ika lahum AAathabun aleemun wama lahum min nasireena

91. Those indeed who suppress the Truth and die while suppressing the Truth – from none of those shall be accepted even earth full of gold if offered as ransom. Those are the ones for whom shall there be a painful punishment, and for whom shall there be no helpers.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

92. Lan tanaloo albirra hatta tunfiqoo mimma tuhibboona wama tunfiqoo min shay-in fa-inna Allaha bihi AAaleemun

92. Never shall you attain to righteousness unless you spend from what you love. And Allah is indeed aware of anything you spend.^{105 to 107}

105. Man loves wealth. He thinks it could bring him comfort in this worldly life. His thoughts do not go beyond, to the life in the Hereafter. But Islam teaches him that this worldly life is temporary and only a test; it is the everlasting life in the Hereafter that really matters. And the Verse 92 here tells us that unless we overcome our love of wealth by spending from it, we cannot be righteous enough to deserve comfortable lives in the Hereafter.

106. We can of course incur necessary expenses, from our own wealth, on our own selves. But we cannot waste the wealth on our own selves beyond our genuine needs, Allah would be aware of it, if and when we do it. And [Verse 2:215](#) tells us on whose genuine needs to spend our wealth that is in excess of our own individual needs.

107. Man loves other things also, besides wealth. He loves his spouse and children, for example. Verse 92 here could be extended in its implications to cover these other objects of love too. Our love for our own children, for instance, should not come in our way of standing firmly for justice in any matter involving them.

﴿ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ ۚ
مِّن قَبْلِ أَن تُنَزَّلَ التَّوْرَةُ ۚ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ۝٩٣﴾



93. Kullu alṭṭaAAami kana ḥillan libanee isra-eela illa ma ḥarrama isra-eelu AAala nafsihi min qabli an tunazzala alṭṭawratu qul fa/too bialṭṭawratu faotlooḥa in kuntum ṣadiqeena

93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself, before the Torah was revealed. Say, "Bring the Torah and recite it, if you are truthful."¹⁰⁸

108. Even though, on the authority of this Verse, all wholesome food was lawful for the Children of Israel, Verse 6:146 informs us that certain food items were made unlawful to them only as punishment for their rebellious behaviour. And from [Verse 3:50](#), we learn that Prophet Jesus (peace be upon him) was sent to them, inter alia, to make some of these forbidden items lawful again. But since they had rejected Jesus, they had not implemented the lifting of the ban on those items. Apparently the thrust of this Verse 3:93 here is to tell the Jews present at the time of the revelation of the Qur'aan that they need not raise their eyebrows at the Qur'aan making lawful food items forbidden in the Torah.

﴿ فَمَن أَفْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنۢ بَعْدِ ذَٰلِكَ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝٩٤﴾

94. Famani ifṭara AAala Allahi alkathiba min baAAadi ṭhalika faola-ika humu alṭṭalimoona

94. So then, after that, people, such as one who concocts the lie upon Allah, are indeed the wrong-doers.¹⁰⁹

109. In the context of the preceding Verse 93, it is apparent that the Jews, at the time of the revelation of the Qur'aan, were taunting the believers that the latter had made lawful the food items that Allah Himself had forbidden in the Torah. To nail that lie, the Jews were, as noted in the preceding Verse 93, asked to bring the Torah and read from it. It must have then been clear to all concerned that the forbidding of the food items in the Torah was only by way of a punishment to the Jews, for their intransigence. It wasn't a general forbiddance. Please go through the preceding Note 108 also in this connection. Those who insisted on the lie that the forbiddance in the Torah was a general divine forbiddance, even after the matter was thus clarified, were indeed insisting on their intransigence.

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فُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا
كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

95. Qul sadaqa Allahu faittabiAAoo millata ibraheema haneefan wama kana min almushrikeena

95. Say, "Allah has told the Truth. Devoutly follow Abraham's creed then! He was not of the polytheists."¹¹⁰

110. In the immediate context of the preceding two Verses, 93 and 94, the truth that is referred to here in this Verse 95 as having been told by Allah is the truth about the food items forbidden to the Jews in the Torah. The forbiddance was specifically for the Jews by way of a punishment to them, and therefore not continued in the Qur'aan. The Jews are being told here to accept this truth from their Lord, and to follow their forefather Abraham's creed devoutly. And Abraham's creed was to submit to the Lord of the Worlds. (Refer [Verse 2:131](#) and go through study note 194 of these Studies thereunder.)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

96. Inna awwala baytin wudiAAa lilnnasi lallathee bibakkata mubarakan wahudan lilAAalameena

96. Indeed, the first House built for mankind is at Bakkah, the blessed place that has provided guidance for all the worlds.¹¹¹

111. From the next Verse 97, it is apparent that the name Bakkah used here is to denote the same city we now know as Makkah. In Verse 48:24, however, Valley of Makkah is as such mentioned. This indicates that at the time of revelation of the Qur'aan, the city was known as Bakkah, while the valley in which the city is located was known as Makkah. At the same time, it may be noted that 'ba' and 'ma' are phonetically akin. This Verse also reveals that the House (Kaabah) was the first one to be built at that place. And as we all know, from this blessed place emanated the perfected religion of Islam to provide guidance for all the worlds. And as regards the Qur'aanic meaning of 'worlds', please refer [study note 1:5](#) of these Studies.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ
حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ



97. Feehi ayatun bayyinatun maqamu ibraheema waman dakhlahu kana aminan walillahi AAala alnnasi hijju albayti mani istataAAa ilayhi sabeelan waman kafara fa-inna Allaha ghaniyyun AAani alAAalameena

97. Among clear Signs therein¹¹² is *Maqam Ibrahim*¹¹³. And whoever enters it, becomes safe.¹¹⁴ And for Allah is the annual Pilgrimage to the House ordained upon mankind – upon any who can afford the journey to it.¹¹⁵ And as for one who suppresses the Truth, Allah is self-sufficient and stands in no need of the worlds.¹¹⁶

112. That is, in Bakkah referred to in the preceding Verse 96.

113. This is a stone bearing human footprints. On the authority of this Qur'aanic Verse, the footprints are those of Prophet Abraham (peace upon him). The stone was reportedly used by Abraham to build the upper portions of the walls of the Kaabah. The repeated use thus of the stone might have left impressions of his feet thereon. The preservation of the footprints is a clear sign from Allah. The stone is now kept in an enclosure in front of the Kaabah on the left side of its door.

114. The city of Makkah (Bakkah) is a no-war zone in terms of [Verse 2:191](#).

115. The pilgrimage to Makkah is a conditional obligation. The condition is that the pilgrim can afford it – financially, physically or even otherwise. It may so happen that in a particular year, a person may be both physically and financially able to perform the Pilgrimage, but he may be prevented from undertaking the journey because of some other compelling business or personal circumstance. But this last reason ought not to be made an excuse for evading the Pilgrimage, year after year, particularly if the person has not gone for the pilgrimage even once.

116. A suppressor of the Truth would deny that performing the Hajj is a divinely laid down duty. And so he does not perform it. Allah Ta'ala makes it clear here to such a person that He is not in need of any pilgrimage. The non-performance of the duty will only make the human defaulter liable to punishment for disobeying his Creator.

قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِآيٰتِ اللّٰهِ وَآلِ اللّٰهِ شٰهِدٌ
عَلٰى مَا تَعْمَلُوْنَ

98. Qul ya ahl alkitabi lima takfuroona bi-ayati Allahi waAllahu shaheedun AAala ma taAAamaloona

98. Say, "O People of the Book! Why do you suppress Allah's signs/Verses, when Allah is Himself witness to all you do?"¹¹⁷

117. As we have already seen, Allah informs us in [Verse 2:146](#) that the Jews and the Christians recognise Prophet Muhammad (peace be upon him) as they recognise their sons. That is obviously because their own Scriptures contain the prophecy of the Prophet's coming to this world at a future time. Peruse [study note 3:84](#) under Verse 3:70 also, in this context.

قُلْ يَتَّاهِلَ الْكِتَابُ لِمَ تَصُدُّونَ عَنِ سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبَعُونَهَا عَوَجًا
وَأَذْتُمْ شُهَدَاءَ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١١٧﴾

99. Qul ya ahla alkitabī lima tasuddoonā AAan sabeelī Allāhi man āmana tabghoonahā AAaiwajan waantum shuhadao wama Allāhu bighāfilin AAamma taAAamaloona

99. Say, "O People of the Book! Why do you obstruct a believer from the path of Allah, seeking crookedness in that path, while you are yourselves witnesses¹¹⁸? And Allah is not unaware of all that you do."

118. The Jews and Christians are themselves witnesses – on the authority and basis of the evidences in their own scriptures – to the fact that Allah's path, as shown in the Qur'aan, is the right path. Allah is very well aware of their suppression thus of the Truth. The wanton suppression may land them into irretrievable torment.

يَتَّأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ
بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٢٠﴾

100. Ya ayyuha allatheena amanoo in tuteeAAoo fareeqan mina allatheena ootoo alkitabā yaruddookum baAAda eemanikum kafiirena

100. O you who believe! If you follow any faction of those upon whom the divine Book was bestowed earlier, they would turn you back to suppressing the Truth after you have come to believe!

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ
رَسُولُهُ ۖ وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾

101. Wakayfa takfuroona waantum tutla AAalaykum ayatu Allahi wafeekum rasooluhu waman yaAAtasim biAllahi faqad hudiya ila siratin mustaqeemin

101. And how could you suppress the Truth while Allah's Verses are being recited to you, and His Messenger is amongst you? And whoever clings firmly to Allah, he/she is indeed guided to the Straight Path.¹¹⁹

119. Although Allah's Messenger is not with us now, His divinely protected and perfected Verses are with us. By meticulously adhering to the divine instructions contained in those Verses, we would be clinging firmly to Allah and thus be guided to the Straight Path.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
﴿١٠٢﴾

102. Ya ayyuha allatheena amanoo itaqoo Allaha haqqa tuqatihi wala tamootunna illa waantum muslimoona

102. O you who believe! Fear Allah as He should be feared, and die not but as those who have surrendered themselves completely to Allah.¹²⁰

120. Death may come without any warning signals. Man should therefore never postpone surrendering himself to any future date. That future date may never come in his life.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ
كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى
شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَهْتَدُونَ ﴿١٠٣﴾

103. WaiAAtasimoo bihabli Allahi jameeAAan wala tafarraqoo waothkuroo niAAamata Allahi AAalaykum ith kuntum aAAdaan faallafa bayna quloobikum faasbahtum biniAAamatihi ikhwanan wakuntum AAala shafa hufraatin mina alnnari faanqathakum minha kathalika yubayyinu Allahu lakum ayatihi laAAaallakum tahtadoona

103. And cling together, all of you, to Allah's Rope¹²¹, and stand not divided! And remember Allah's favour on you when you were enemies and He brought your hearts together, so that, by His Grace, you became brethren. And you were on the brink of the pit of Fire, and He rescued you from it.¹²² Thus does Allah make His Signs/Verses clear to you that you may be guided.

121. 'Allah's Rope' is a beautiful metaphor for the Qur'aan! Mankind is, so to say, in the pit of this world, struggling for moral survival against its trials and tribulations. Only those who cling to this Rope of Hope sent down by the Lord could be saved from this pit. Only those are saved, in other words, who adhere meticulously to the instructions given in the Qur'aan.

122. What is depicted here is the state of affairs in the Arab society, just before Allah's Messenger (peace upon him) came to them with His Message.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

104. Waltakun minkum ommatun yadAAaona ila alkhayri waya/muroona bialmaAAaroofi wayanhawna AAani almunkari waola-ika humu almuflihoona

104. And there ought to come into being a community out of you, calling people to the good, enjoining what is right, and forbidding what is wrong. And they are the ones to attain salvation.¹²³

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123. There is a misconception, among the believers, about this Verse. They think that Allah wants a group of the believers – and not all of them – should devote themselves to the work entrusted here in this Verse. We should take note of what the last part of the Verse says. It says that only those who do the work entrusted shall attain to salvation. That means that those believers who do not do the work shall not attain salvation! Moreover what is mentioned here is a community, and not just a group of that community. So, the logical understanding of this Verse is that Allah desires that the entire body of the believers should evolve into a community that does this work divinely entrusted here to them.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ
وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

105. Wala takoonoo kaallatheena tafarraqoo waikhtalafoo min baAAadi ma jaahumu albayyinatun
AAathaeemun

105. And be not like those who differ and dispute after clear signs have come to them. For them, a terrible punishment!

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ أُسَوِّدَتْ وُجُوهُهُمْ أَكْفَرْتُمْ
بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

106. Yawma tabyaddu wujoohun wataswaddu wujoohun faamma allatheena iswaddat wujoohuhum akafartum baAAada eemanikum
fathooqoo alAAathaba bima kuntum takfuroona

106. That Day¹²⁴ some faces will brighten, and some faces will darken. Then those with darkened faces will be told, "Did you suppress the Truth after you had come to know the Truth!? Taste then the punishment since you suppressed the Truth!"

124. I.e., the Day of Judgement or the Day of Resurrection.

وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ فَمِنْ رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

107. Waamma allatheena ibyaddat wujoohuhum fafee rahmati Allahi hum feeha khaliidoona

107. And those with brightened faces will be under Allah's mercy and grace. They will dwell therein for ever.

تِلْكَ آيَاتُ اللَّهِ ذَاتُهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا
لِّلْعَالَمِينَ ﴿١٠٨﴾

108. Tilka ayatu Allahi natlooha AAalayka bialhaqqi wama Allahu yureedu *lilAAalameena*

108. These are Allah's Verses/signs. We recite them over to you in Truth. And Allah means no oppression or injustice to the worlds¹²⁵.

125. For a comprehensive Qur'aanic meaning of the Arabic word *alAAalameen*, please see [study note 1:5](#) of these Studies.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِلٰى اللَّهِ تُرْجَعُ الْاُمُورُ ﴿١٠٩﴾

109. Walillahi ma fee alssamawati wama fee al-ardi wa-ila Allahi turjaAAu al-omooru

109. And to Allah belongs all that is in the heavens and in the earth. And to Allah, the matters return.¹²⁶

126. Here's a crucial point of difference between an atheist and a theist believing in an Entity consciously creating and sustaining the entire Universe. For an atheist, this worldly life is the 'be-all' and 'end-all' of all things. To him, a man is just a superior type of animal. Nothing more. Like all other animals, he is born, he lives for an uncertain number of years, and he dies. During his span of life in this competitive world, if he uses his intelligence shrewdly in out-manoeuvring others in the games of life, he can enjoy the fruits, although temporary, thereof. Otherwise, his life would be miserable. For him, there is none to sit in judgement on the propriety or impropriety of his actions. For a believer in Allah, on the other hand, death is not the 'end-all'. Life for him here is only a test. The matters he is involved in are referred to his Creator for final adjudication. Along with the matters, he too is returned to the Creator, after death, for facing His judgement on his performance in this life. He is accountable to Allah for all his acts of omission and commission.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ
خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

110. Kuntum khayra ommatin okhrijat lilnnasi ta/muroona bialmaAAroofi watanhawna AAani almunkari watu/minoona biAllahi walaw amana ahlu alkitabi lakana khayran lahum minhumu almu/minoona waaktharuhumu alfasiqoona

110. You are a better people, picked up for mankind, to enjoin what is right and to forbid what is wrong, and to believe in Allah.¹²⁷ And had the People of the Book believed, it would certainly be better for them. Among them are some who believe, but most of them are dissolute.¹²⁸

127. This is a divine confirmation that the task of propagating Islam, the Allah-chosen and Allah-perfected Religion for mankind, has been entrusted to the followers of the Qur'aan, after the death of Prophet Muhammad (peace be upon him).

128. Although at the time of the revelation of the Qur'aan, the epithet 'people of the Book' was applied to the Jews and the Christians it is applicable now to the Muslims as well. They (the Muslims) too are given a divine Book, and among them too there are some who do believe, but most have gone astray.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمْ أَلَاذِبَارَ ثُمَّ لَا
يُنْصَرُونَ ﴿١١١﴾

111. Lan yadurrookum illa athan wa-in yuqatilookum yuwallookumu al-adbara thumma la yunsaroona

111. They will cause you no harm, but a trifle. And if they come out to fight you, they will turn their backs to you. Then, no help shall they get.¹²⁹

129. At the time of its revelation, the people referred to in this Verse as 'they' were the Jews and the Christians, in the light of the preceding Verse 110. But in our own context today, the 'people of the Book', as already noted in the preceding study note 128, would include Muslims too, who have strayed away from the pure Qur'aanic teachings.

ضَرَبَتْ عَلَيْهِمُ الذِّلَّةَ أَيْنَ مَا تُثْقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ
وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضَرَبَتْ عَلَيْهِمُ الْمَسْكَنَةَ ذَٰلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَٰلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

112. Duribat AAalayhimu althhillatu ayna ma thuqifoo illa bihablin mina Allahi wahablin mina alnnasi wabagoo bighadabin mina Allahi waduribat AAalayhimu almaskanatu thalika bi-annahum kanoo yakfuroona bi-ayati Allahi wayaqtuloona al-anbiyaa bighayri haqqin thalika bima AAasaw wakanoo yaAAatadoona

112. Disgraced they are – bereft of rope (help) from Allah and from mankind, wherever they be found, they incurred wrath from Allah – and afflicted with poverty. That is because they wantonly ignored Allah's signs/Verses and killed the prophets unjustly. That is because they disobeyed and were transgressors.¹³⁰

130. Obviously again, this Verse was revealed with reference to the Jews and the Christians living at the time of the revelation of the Qur'aan. The reference to the killing of the Prophets particularly pertained to them. But, as stated in the foregoing study notes 128 and 129 herein above, 'people of the Book' could apply to Muslims also now. And except for the killings of the Prophets, the rest of the Verse appears to be divinely applied now to Muslims, rather than to the Jews and the Christians. It is applied now to the Muslims by way of a divine warning to them. That is because, unlike the Jews and the Christians, Muslims may still be, in the eyes of Allah, amenable to leaning back to the right path as shown in the Qur'aan. The Jews and the Christians are now generally beyond guidance and warnings as communities. Allah Ta'ala has stoppped giving them the warning signals. Please also keep in mind the next two Verses 113 & 114, in this context.

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ
الَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

113. Laysoo sawaan min ahli alkitabi ommatun qa-imatun yatloona ayati Allahi anaa allayli wahum yasjudoona

113. Not all of them are alike. Of the People of the Book there are some that stand for the right. They recite Allah's Verses during the night time, and they prostrate themselves.

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يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

114. Yu/minoona biAllahi waalyawmi al-akhiri waya/muroona bialmaAAroofi wayanhawna AAani almunkari wayusariAAoona fee alkhayrati waola-ika mina alssaliheena

114. They believe in Allah and in the Last Day. And they enjoin what is right, and forbid what is wrong. And they hasten to do good work. They are among the righteous.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

115. Wama yafAAaloo min khayrin falan yukfaroohu waAllahu AAaleemun bialmuttaqeena

115. And whatever good they do, nothing will be suppressed there from.¹³¹ And Allah knows those who fear Him.

131. There is a general apprehension, in the minds of those who do not have a strong belief in Allah, that the good one does is not adequately appreciated and, therefore, wasted. They are thus inclined to give as much publicity as possible to their good deeds, whereby they hope to get good names and other benefits for themselves. Had their belief in Allah been strong enough, they wouldn't hanker after such mundane benefits. They would be sure that Allah, their Lord, wouldn't let their good deeds go waste.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

116. Inna allatheena kafaroo lan tughniya AAanhum amwaluhum wala awladuhum mina Allahi shay-an waola-ika as-habu alnnari hum feeha khallidoona

116. Those indeed who suppress the Truth! Neither their wealth nor their progeny will be of any use to them against Allah. Those would be inhabitants of the Fire, dwelling therein for ever.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ
حَرَثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ
يَظْلِمُونَ ﴿١١٦﴾

117. Mathalu ma yunfiqoon fee hathihi alhayati alddunya kamathali reehin feehee sirrun asabat hartha qawmin thalamoo anfusahum faahlakat-hu wama thalamahumu Allahu walakin anfusahum yathlimoona

117. What they spend in the life of this world is like a biting cold wind. It strikes the field of those people who wrong their own selves, and destroys it. And Allah does not wrong them, but they wrong themselves.¹³²

132. In the divine scheme of things, human life in this world is like a field. The farmer toils hard in his field in order to get a good crop. Similarly, every human being is fashioned to toil hard in the temporary life of this world in order to get a good crop for the permanent life in the Hereafter. And to get a good crop, the human being is required to spend his/her time and money in certain divinely laid down ways. Suppressors of the Truth suppress their consciences urging them to spend in those ways. And they spend in other ways. And those spendings in other ways generate that biting cold wind destined to destroy the crop that could give them a good life in the Hereafter. They thus themselves destroy their own future.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةٍ مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا
وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ
أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

118. Ya ayyuha allatheena amanoo la tattakhihoo bitanatan min doonikum la ya/loonakum khabalan waddoo ma AAanittum qad badati albaghdau min afwahihi wama tukhfee sudooruhum akbaru qad bayyanna lakumu al-ayati in kuntum taAAqiloona

118. O you who believe! Develop no intimacy with those outside your circle who leave no stone unturned to ruin you, loving to see you suffer. Hatred spews from their mouths, and what

their hearts conceal is far worse. We have certainly made the Signs/Verses clear to you, if you could but understand.¹³³

133. This Verse, along with the next two Verses 119 and 120, clearly spells out the description of the people who should be shunned. In Verses 60:8 and 60:9, the qur'aan makes it further clear that Allah does not forbid the believers to deal justly and kindly with those who had not fought against them because of their religion, and had not driven them out of their houses.

هَآأَنْتُمْ أُولَآءِ نَحْبُونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ
وَإِذَا لَقَوُكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَٰيكُمْ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ
مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

119. Ha antum ola-i tuhibboonahum wala yuhibboonakum watu/minoona bialkitabi kullihi wa-itha laqookum qaloo amanna wa-itha khalaw AAaddoo AAalaykumu al-anamila mina alghaythi qul mootoo bighaythikum inna Allaha AAaleemun bithati alssudoori

119. Behold! You are the ones who love them, but they love you not. And you do believe in every Book of His¹³⁴! And when they meet you, they say, "We believe." And when they are alone, they bite their fingers, in their rage against you. Say, "Die in your rage. Allah does indeed know secrets of the minds¹³⁵."

134. The believers are required to believe, not only in the Qur'aan, but also in all the Books bestowed by Allah upon earlier peoples. [Verse 2:4]

135. Please refer [study note 2:117](#), on Verse 2:88, in this regard. In that Verse the Arabic word used was *quloob*, and in this Verse it is *sudoor*. *Sadar*, the singular form of *sudoor*, is generally translated as heart, but it also means head. And the head (governing) part of the human body is literally called the 'head', which contains the mind. And hence the translation of *sudoor* here is given as 'minds'.

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُوءُهُمْ وَإِن تَصِبْكُمْ سَيِّئَةٌ يَّفْرَحُوا
بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ
بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

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120. In tamsaskum ḥasanatun tasu/hum wa-in tuṣibkum sayyi-atun yafrāḥoo biḥa wa-in taṣbiroo watattaqoo la yaḍurrukum kayduhum shay-an inna Allāha bima yaAAamaloona muḥeetun

120. If anything good happens to you, it grieves them. And if anything bad befalls you, they rejoice at it. And if you exercise patience and piety, their guile shall cause you no harm.¹³⁶ Indeed! Allah has, within His Sight, everything they do.

136. If only, the Muslims of today had unshakable belief in this!!

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ



121. Wa-ith ghadawta min ahlika tubawwi-o almu/mineena maqaAAaida lilqitali waAllahu sameeAAun AAaleemun

121. And when you left early from your family to set the believers in battle order.¹³⁷ And Allah hears all and He knows all.

137. This Verse and the Verses that follow, refer to a battle. And from Verse 123 below, it is clear that this battle had taken place after the battle of Badr. This battle, details of which are given in Verses 121 to 128 and further in Verses 140 to 174 of this Chapter, is historically known as the battle of Uhud.

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ

الْمُؤْمِنُونَ

122. Ith hammat ta-ifatani minkum an tafshala waAllahu waliyuhuma waAAala Allahi falyatawakkali almu/minoona

122. When two groups from amongst you were about to lose heart! And Allah was their Guide and Patron. And upon Allah then the believers ought to put their trust.

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وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَآنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿١٢٣﴾

123. Walaqad nasarakumu Allahu bibadrin waantum athillatun faittaqoo Allaha laAAaallakum tashkuroona

123. And Allah had helped you at Badr, when you were very weak.¹³⁸ Fear Allah then so that you show your gratitude to Him.

138. For more details on the earlier battle at Badr, please see Verses 8:5 to 8:19.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ
بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ ﴿١٢٤﴾

124. Ith taqoolu lilmu/mineena alan yakfiyakum an yumiddakum rabbukum bithalathati alafin mina almala-ikati munzaleena

124. When you told the believers, "Is it not enough for you that Allah would help you with three thousands of the angels sent down?"

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ
بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

125. Bala in tasbiroo watattaqoo waya/tookum min fawrihim hatha yumdidkum rabbukum bikhamsati alafin mina almala-ikati musawwimeena

125. "And yes, if you be patient, and fear Allah, and they mount a sudden attack on you now, your Lord would help you with five thousands of the angels facing them."

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۚ وَمَا النَّصْرُ إِلَّا مِنْ
عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٣٦﴾

126. Wama jaAAalahu Allahu illa bushra lakum walitama-inna quloobukum bihi wama alnnasru illa min AAindi Allahi alAAazeezi alhakeemi

126. And Allah made it¹³⁹ not but a message of good news to reassure your minds therewith. And the help came not but from Allah, the Omnipotent, the Wise.¹⁴⁰

139. The reference is to what the Prophet (peace be upon him) said to the believers on the battlefield, as in the preceding two Verses, regarding Allah sending down angels in thousands to help them.

140. There is a subtle indication here of the fact that Allah need not physically send thousands of angels down to help the believers in the battlefield. Just the Will of Allah is enough. The mention of thousands of angels was just to becalm the believers, whose human minds might not comprehend divine help without imagining the physical presence of angels preventing the enemy from attacking the believers.

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَآئِبِينَ ﴿١٣٧﴾

127. LiyaqtaAAa tarafan mina allatheena kafaroo aw yakbitahum fayanqaliboo kha-ibeena

127. ¹⁴¹To cut off one side of those who suppressed the Truth or to restrain them, and they should then turn back frustrated.

141. This Verse is in continuation of the last part of the preceding Verse, viz., "And the help came not but from Allah, the Omnipotent, the Wise". And that was actually the result of that particular battle. Although the Muslims suffered significant casualties, they rallied around the Prophet (peace be upon him), by Allah's Grace, and fought back. The enemy retreated, and their plans to destroy the Muslims were frustrated.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٣٨﴾

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128. Laysa laka mina al-amri shay-on aw yatooba AAalayhim aw yuAAaththibahum fa-innahum *thalimoona*

128. It was not for you to decide whether to pardon them, or punish them. But they did indeed do wrong.¹⁴²

142. It appears that the Muslim army went in hot pursuit of the enemy, after the latter retreated from the battlefield. But they could not pursue for long. The fierce battle had taken its toll on the Muslims too. They were tired and returned to Medina after going for some distance. It was in this context that Allah tells the believers that the real decision in any matter rests with Him. In the retreating Makkan army, there were many who later became Muslims. Allah knew this beforehand, and saved them for future openings of their minds to Islam.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ
مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٣٩﴾

129. Walillahi ma fee alssamawati wama fee al-ardi yaghfiru liman yashao wayuAAaththibu man yashao waAllahu ghafoorun raheemun

129. And to Allah belongs whatever there is in the heavens and in the earth. He forgives whom He pleases and punishes whom He pleases. And Allah is Forgiving, Merciful.

يَتَّخِهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٤٠﴾

130. Ya ayyuha allatheena amanoo la ta/kuloo alrriba adAAafan mudaAAafatan waittaqoo Allaha laAAallakum tuflihoona

130. O you who believe! Consume not *Ar-Riba*¹⁴³, doubled and multiplied. And fear Allah, so that you attain salvation.

143. Please see [study notes 2:514 to 2:516](#), on Verse 2:275, of these Studies for the Qur'aanic definition of this term,. *Ar-Riba* got totally prohibited under Verse 2:275, and Verse 3:130, the one we are studying now, was revealed earlier in chronological order of revelation. So, at the time of revelation of Verse 3:130, *Ar-Riba* was not totally prohibited. But by this Verse, the

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believers were asked not to consume *Ar-Riba* at exorbitant rates. This is in line with the divine scheme of inducting prohibition of long-entrenched harmful human habits in gradual steps. Prohibition of intoxicants was also similarly done. And I recommend that the Readers review [Verses 2:275 to 2:280 and all the study notes on these Verses](#), under these Studies, for a better understanding of what *Ar-Riba* is.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

131. Waittaaqoo alnnara allatee oAAaidat lilkafireena

131. And fear the Fire, prepared for suppressors of the Truth.

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

132. WaateeAAoo Allaha waalrrasoola laAAaallakum turhamoona

132. And obey Allah and the Messenger so that Mercy is bestowed upon you.^{144 to 146}

144. This Qur'aanic directive to obey the Messenger is grossly misunderstood. The Messenger is no longer living in this world, and there is no question of his issuing any directives now in person, which could be obeyed. The directives he had issued, while he was living, under Allah's guidance are most authentically incorporated in the Qur'aan. So when the believers obey the directives in the Qur'aan, they in effect obey both Allah and His Messenger. But a majority of the Muslims now say that obeying the Qur'aanic directives alone wouldn't be akin to obeying the Messenger. He (the Messenger), they insist, had issued some detailed instructions for practical implementation of the divine directives in the Qur'aan. These practical instructions, they say, are contained in the *ahaadeeth*. According to these Muslims, then, the divinely approved Religion of Islam is not complete and perfect without the *ahaadeeth*!

145. The majority contention of the present-day Muslims as above, clearly contradicts many Qur'aanic statements like those quoted below:

- "...We have missed nothing in the Book..." [Verse 6.38]
- "...It is not a concocted *hadeeth* but a confirmation of what preceded it and a detailed explanation of everything and a guide and a mercy for the people who believe." [Verse 12.111]

The Muslim contention in fact betrays their lack of belief in the Qur'aan.

146. It is an accepted fact that the *ahaadeeth* contain many contradictions. And in the light of the divine criterion laid down in Verse 4.82, such writings cannot be from Allah. So by treating these non-divine writings at par with the divine Verses of the Qur'aan, the Muslims are committing the unpardonable sin of *shirk*. Nay, they are committing a sin worse than *shirk*. They are rejecting the divine Verses which say that everything is explained in the Qur'aan, and they seek the explanation instead in the error-prone, man-influenced *ahaadeeth*. They, in effect, believe in men narrating the *ahaadeeth* to the

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recorders, hundreds of years after the death of the Prophet. But they do not believe in Allah!! May the *GhafoorurRaheem* make them realise, before it becomes too late, that they are, by doing so, inexorably hurtling themselves into a painful doom.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ

أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

133. WasariAAoo ila magfiratin min rabbikum wajannatin AAarduha alssamawatu waal-ardu oAAaidat lilmuttaqeena

133. And strive for forgiveness from your Lord, and for a Garden, as wide as the heavens and the earth, prepared for the pious people.¹⁴⁷

147. This ought to be the aim of every believer's life on this earth. The pious people who would get the Jannah are described in the next two Verses.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَنَظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ

النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

134. Alla^{the}ena yunfiqoona fee alssarra-i waaldarra-i waalkathimeena alghaytha waalAAafeena AAani alnnasi waAllahu yuhibbu almuhsineena

134. Those that spend in prosperity and in adversity,¹⁴⁸ those that restrain anger and those that display a forgiving attitude in their relations with people. And Allah loves those who do good deeds.

148. People tend to be miserly even when they have more than enough for their own needs. Allah loves those who eschew this human tendency. And as for those who find themselves in adverse circumstances, monetary or otherwise, wealth is not the only thing that can be spent. Allah may have bestowed upon them time and knowledge, for example, which they could spend on others. And knowledge is a thing which doesn't get diminished by spending or sharing it with others.

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ
يَعْلَمُونَ ﴿١٣٥﴾

135. Waallatheena itha faAAaloo fahishatan aw thalamoo anfasahum thakaroo Allaha faistaghfaroo lithunoobihim waman yaghfiru alththunooba illa Allahu walam yusirroo AAala ma faAAaloo wahum yaAAlamoona

135. And those who, when they do an act of indecency or wrong their own selves, remember Allah and ask for forgiveness for their sins – and who can forgive sins except Allah? – and who do not knowingly persist in doing what they had done.

أُولَٰئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

136. Ola-ika jazaohum maghfiraturun min rabbihim wajannatun tajree min tahtiha al-anharu khalideena feeha waniAAama ajru alAAamideena

136. Those are the people for whom the reward is forgiveness from their Lord and Gardens, with rivers flowing underneath, to dwell eternally therein. An excellent reward for those who do good work!

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَنَقِبُهُ
الْمُكْذِبِينَ ﴿١٣٧﴾

137. Qad khalat min qablikum sunanun faseeroo fee al-ardi faon/huroo kayfa kana AAaqibatu almukaththibeena

137. There indeed had been histories of people in the past before you. Travel through the earth, and see what happened to those who rejected the Truth.¹⁴⁹

149. The times, preceding the revelation of the Qur'aan, were prehistoric. The revealed divine Books like the Torah and the Qur'aan are the only source of written records of those people. But there are fossilised remains in the earth, which also give the then inhabitants telltale circumstances before being destroyed because of their arrogance and corruption.

هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

138. Hatha bayanun lilnnasi wahudan wamawAAithatun lilmuttaqeena

138. This is a plain, well-explained, address for mankind, and a guidance and good advice to those who fear Allah.¹⁵⁰

150. Obviously, what is referred to here is the Qur'aan. But alas! Most Muslims themselves have abandoned it [refer Verse 25:30]. They do only a ritualistic reading of it, without understanding what they read, as if that's all that the Religion requires them to do! And they are blissfully content therewith!! They never bother to use it as the source of divine guidance and good advice.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾

139. Wala tahinoo wala tahzanoo waantum al-aAAalawna in kuntum mu/mineena

139. Be not weak, and grieve not! And you should have an upper hand if you are strong in Faith.¹⁵¹

151. And most Muslims of today are not strong in their Faith. So they are weak as a community, and they grieve a lot.

إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ
نُذِرُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

140. In yamsaskum qarḥun faqad massa alqawma qarḥun mithluhu watilka al-ayyamu nudawiluhā bayna alnnasi waliyaAAlama Allahu allatheena amanoo wayattakhiṭha minkum shuhadaa waAllahu la yuhibbu alṭṭhalimeena

140. If you are hurt, then surely the community is similarly hurt. And We rotate such periods (of hurt) among mankind, and We do so in order that Allah may distinguish those that believe and pick up witnesses from amongst you.¹⁵² And Allah does not love the offenders.

152. So the hurt that may afflict any person is a test from Allah that would distinguish him/her as believing or non-believing. If the person recognises the hurt as the test and suffers it patiently with prayers to the Lord, employing all fair means to overcome the effects of the hurt, he/she has passed the test. Allah Ta'ala then takes him/her as a witness to the truth of the hurt being only a test. On the other hand, if the person frets and fumes at the hurt, curses his destiny and does not hesitate to employ even foul means to overcome the effects of the hurt, he/she is an offender.

وَلِيُمَخِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

141. Waliyumahḥiṣa Allahu allatheena amanoo wayamḥaqa alkafireena

141. And in order that¹⁵³ Allah may make the believers shine and destroy suppressors of the Truth.

153. This connects this Verse with the preceding one to mean that Allah's further purpose of the test is to make the believers eligible for better things and the suppressors of the Truth, for punishment.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ
وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

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142. Am hasibtum an tadhkulo aljannata walamma yaAAami Allahu allatheena jahadoo minkum wayaAAlama alssabireena

142. Did you think that you would enter the Paradise, while Allah is yet to distinguish those of you who would strive and identify those who would exercise patience? ¹⁵⁴

154. Although Allah in His infinite knowledge knows beforehand who would enter Paradise, He wouldn't identify them till His human creatures build a veritable record of evidences with their deeds. Justice is not only required to be done, but also seen to be done. And Allah Almighty is our Just Lord.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ
وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

143. Walaqad kuntum tamannawna almwata min qabli an talqawhu faqad raaytumoohu waantum tanthuroona

143. You did indeed wish for death before you were face-to-face with it. Then you did certainly see it and you looked on. ¹⁵⁵

155. This Verse was revealed, as other Verses immediately preceding and following were, in the background of the battle of Uhud. In that battle, apparently, the believers' ranks were facing a critical situation, having suffered many casualties. Allah Ta'ala here subtly censures the believers for hesitating to face death during that critical situation, while earlier, before actually being face-to-face with death, they had declared their readiness to face it whenever required in the Path of Allah.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَلَا يَنْفَكُ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ
فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

144. Wama muhammadun illa rasoolun qad khalat min qablihi alrrusulu afa-in mata aw qutla inqalabtum AAala aAAaqabikum waman yanqalib AAala AAaqibayhi falan yadurra Allaha shay-an wasayajzee Allahu alshshakireena

144. And Muhammad is not but a Messenger. There were certainly Messengers before him who had passed away. If he were to die or be slain, will you then turn back? And none who turns back can do any harm to Allah. And Allah shall reward those who turn to Him in gratitude.¹⁵⁶

156. Remember that these Verses were revealed in the background of a raging battle. This particular Verse indicates that a serious situation had developed so far as the Muslim army was concerned. And as Verse 153 below tells us, some of them had fled, leaving the Prophet (peace on him) in the thick of the battle behind. A false rumour, that the Prophet had been killed, might have triggered the flight. But Allah inspired the other believers to rally around the Prophet, so much so that the enemy had to stop the battle and retreat to Makkah with all their battle gear.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ
الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي
الشَّاكِرِينَ ﴿١٥٥﴾

145. Wama kana linafsin an tamoota illa bi-ithni Allahi kitaban mu-ajjalan waman yurid thawaba alddunya nu/tihi minha waman yurid thawaba al-akhirati nu/tihi minha wasanajzee alshshakireena

145. None can die except by Allah's command at a recorded fixed time.¹⁵⁷ And as for the person who desires a reward in this world, We give it to that person there from. And as for the person who desires a reward in the Hereafter, We give it to that person there from. And We shall reward those that turn to us in gratitude.

157. Allah Ta'ala thus admonishes the believers who had lost heart after believing in the false rumour of the Prophet's death in the battle. The divine admonition extends also to the next few Verses below.

وَكَأَيِّنْ مِنْ نَبِيِّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ
فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الضَّعِيفِينَ ﴿١٥٦﴾

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146. Wakaayyin min nabiyyin qatala maAAahu ribbiyyoona katheerun fama wahanoo lima asabahum fee sabeeli Allahi wama daAAafoo wama istakanoo waAllahu yuhibbu alssabireena

146. And there were many of the prophets who had fought, and with them were a large number of godly men. But they never lost heart because of what befell them in Allah's way, nor did they weaken or give in. And Allah loves those who exercise patience.

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا
وَتَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

147. Wama kana qawlahum illa an qaloo rabbana ighfir lana thunoobana wa-israfana fee amrina wathabbit aqdamana waonsurna AAala alqawmi alkafireena

147. And their prayer was none other than saying, "Our Lord! Forgive us our sins and our excesses in what we do. And make us steady and steadfast in the performance of our duties, and help us against suppressors of the Truth."

فَتَأْتِيهِمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
﴿١٤٨﴾

148. Faatahumu Allahu thawaba alldunya wahusna thawabi al-akhirati waAllahu yuhibbu almuhsineena

148. Allah then gave them a reward in this world and the good reward of the Hereafter. And Allah loves those who do good deeds.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ آغْقَابِكُمْ
فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

Manzil I: 3: Aale-Imran

149. Ya ayyuha allatheena amanoo in tuteeAAoo allatheena kafaroo yaruddookum AAala aAAaqabikum fatanqaliboo khsireena

149. O you who believe! If you obey those who suppress the Truth, they will turn you back. Then you turn back doomed!

بَلِ اللّٰهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

150. Bali Allahu mawlaikum wahuwa khayru alnnasireena

150. But Allah is your Supreme Patron, and He is the best of those who help.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

151. Sanulqee fee quloobi allatheena kafaroo alruAAaba bima ashrakoo biAllahi ma lam yunazzil bihi sultanana wama/wahumu alnnaru wabi/sa mathwa alththalimeena

151. Soon shall We put awe into the minds of those who suppress the Truth, because they ascribed partners to Allah, for which He had sent down no evidence. And their abode shall be the Fire. And evil is the dwelling place of the wrong-doers!

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَاعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرْسَلَكُمْ مَّا تُحِبُّونَ ۚ مِنْكُمْ مَّن يُّرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُّرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللّٰهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

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152. Walaqad sadaqakumu Allahu waAdahu itha tahussoonahum bi-ithnihi hatta itha fashiltum watanazaAtum fee al-amri waAAsaytum min baAAdi ma arakum ma tuhibboona minkum man yureedu alddunya waminkum man yureedu al-akhirata thumma sarafakum AAanhum liyabtaliyakum walaqad AAafa AAankum waAllahu thoo fadlin AAala almu/mineena

152. And Allah did certainly fulfill His promise when you were routing them at His Command, until you flagged and you raised a dispute about the order and you disobeyed after He gave you some glimpse of what you love. Among you are some that desire this world and some that desire the Hereafter. Then He turned you away from them in order to test you. And He did forgive you. And Allah has favours to shower upon those who believe.¹⁵⁸

158. Allah's promise, mentioned at the beginning of this Verse, refers to the promise, as made in [Verses 124 and 125](#) above, of sending down angels to help the believers fight the enemy on the battleground. In this matter of divine help, [Verse 126 and study note 140 thereon](#) may also please be kept in mind. With this divine help, the believers did rout the enemy. But, as this Verse distinctly indicates, a part of the Muslim army disobeyed some strict orders given to them, after seeing victory, which they love, coming their way. And thus a sure victory turned to a stalemate. The stalemate was a lesson, a test and yet, a favour from Allah. It was a lesson for the Muslims as they were deprived of a sure victory because of disobedience and worldly desire on the part of some of them. It was a test for them that they did not get a clear victory despite heavy casualties among those of the Muslims who fought bravely and steadfastly. And yet it was a favour from Allah that they did not suffer an utter defeat which they would have deserved because some of them hankered after worldly gain and disobeyed orders.

﴿إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ
فِي أُخْرَىٰكُمْ فَأَنْتَبِكُمْ غَمًّا يَغْمُّ لِكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا
مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

153. Ith tuAAaidoona wala talwoona AAala ahadin waalirasoolu yadAAookum fee okhrakum faathabakum ghamman bighammin likay la tahzanoo AAala ma fataakum wala ma asabakum waAllahu khabeerun bima taAmaloona

153. That time when you were fleeing without looking back at any one, and the Messenger in your rear was calling you back! ¹⁵⁹ HE (Allah) did then inflict you with one sorrow after another so that you do not grieve for that which you lost and for that which befell you. ¹⁶⁰ And Allah is well aware of all that you do.

159. Please see [Note 156 above](#).

160. The sorrows for the Muslim army, coming one after another, were (1) a sure victory turning into a near total defeat, (2) heavy casualties of deaths and injuries, (3) desertion by a part of the army on seeing the turn in the battle. But Allah used these sorrows to steel the resolve of the faithful few around the Prophet (peace be upon him), and they fought with such

intensity and bravery that the enemy were forced to leave the battlefield without achieving their aim of annihilating the Muslim army completely.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ وَطَآئِفَةٌ قَدْ
 أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا
 مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخَفُّونَ فِي أَنفُسِهِمْ مَا لَا يَبْدُونَ
 لَكَ يَقُولُونَ لَوْ كَان لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُل لَّو كُنْتُمْ فِي
 بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا
 فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

154. Thumma anzala AAalaykum min baAAadi alghammi amanatan nuAAasan yaghsha ta-ifatan minkum wata-ifatun qad ahammat-hum anfusuhum yathunnoona biAllahi ghayra alhaqqi thanna aljahiliyyati yaqooloona hal lana mina al-amri min shay-in qul inna al-amra kullahu lillahi yukhfoona fee anfusihim ma la yubdoona laka yaqooloona law kana lana mina al-amri shay-on ma qutilna hahuna qul law kuntum fee buyootikum labaraza allatheena kutiba AAalayhimu alqatlu ila madajiAAihim waliyabtaliya Allahu ma fee sudoorikum waliyumahhisu ma fee quloobikum waAllahu AAaleemun bihati alsudoori

154. Then, after the sorrow, He sent down the peace of slumber covering one section of you, while another section cared about their own selves, entertaining wrong thoughts about Allah – thoughts prevalent during the times of ignorance. They said, "Have we had the authority to take decision in any matter?" Say, "The authority in taking decisions in all matters indeed rests with Allah." They hide within their own selves what they do not reveal to you. They say, "If we had anything to do with taking any decision in this affair, We would not have been slain here." Say, "Even if you had stayed in your houses, those for whom death was decreed would certainly have gone forth to their decreed places of death." And in order that¹⁶¹ Allah might test that which is in your conscious minds and purge that which is in your subconscious.¹⁶² For Allah knows well the secrets of your minds.

161. What follows in this sentence is the 2nd purpose of Allah Ta'ala in inflicting sorrow upon sorrow on the Muslim army. The first purpose, mentioned in the preceding Verse, was to prevent the believers from indulging in grief over what they had lost and what befell them in the battlefield. The sorrows succeeded one another so rapidly that the believers had no time for grief. And immediately after the causes for the sorrows ended, the believers were overcome with a becalming slumber.

162. The mind operates at two stages - one, conscious, and the other subconscious. It is the conscious mind that exercises the freedom of choice given to man and takes the decisions on any course of action. The decisions may be influenced by events that are still fresh in the conscious mind, but these are also influenced by events that have got submerged into the subconscious and by feelings and emotions that have their bases in the subconscious. In this Verse, *sudoor* (plural of *sadr*) has been used to refer to the conscious mind, whereas *quloob* (plural of *qalb*) has been used to refer to the subconscious.

Conviction on anything, good or bad, comes from the subconscious. In religious discussions, we modern-day Muslims may reiterate our faith in the Qur'aan and in all the divine directives therein. But in practical life, most of us forget those directives and do not mind resorting to falsehoods and corruption to get our worldly things done in our favour. That is because Islam has not become a matter of conviction with us. In other words, Faith has not entered our subconscious, as the Qur'aan says in Verse 49:14. The subconscious is within the conscious mind as confirmed in Verse 22:46. In the context of the battle, in the perspective of which these Verses were revealed, Allah tested the minds of those in whose subconscious still lurked wrong thoughts of the period of ignorance, before their exposure to Islam. Allah's 2nd purpose of inflicting sorrow upon sorrow on the Muslim army was to bring out into open those wrong thoughts and to purge them from the subconscious. As regards the translation of both *quloob* and *sudoor* as minds, rather than as hearts, please see [study note 2:117](#) of these Studies and study note [3:135](#) herein above.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا
 اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ
 إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

155. Inna alla^{the}ena tawallaw minkum yawma iltaq^a aljamAA^{ani} innama istazallahumu alshshay^{tanu} bibaAA^{adi} ma kasaboo walaqad AAafa^a Allahu AA^{an}hum inna Allaha ghafoorun haleem^{un}

155. Indeed, those of you who turned back on the day the two armies met, it was Satan who made them slip because of something they had done.¹⁶³ And Allah did pardon them. Indeed! Allah is Forgiving, Kind.

163. The reference is to those believers who had deserted (turned back from) their posts on the battleground at sight of impending victory. The battle had turned its course, because of their disobedience (see Verse 152 above). Those were indeed believers at heart, but Satan had made them slip at that particular occasion. Allah tells us here that it was not primarily Satan who was responsible for the believers' deviation from their bounden duty. The primay responsibility lay on the shoulders of the believers themselves, in that they had first taken a conscious decision, in exercise of their free will, to dispute the order given to them. They thus themselves opened their minds for satanic influence in encouraging their deviation from their duty.

يَتْلِيهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ
 إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرًى لَّوْ كَانُوا عِنْدَنَا مَا مَاتُوا
 وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي
 وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

Manzil I: 3: Aale-Imran

156. Ya ayyuha allatheena amanoo la takoonoo kaallatheena kafaroo waqaloo li-ikhwanihim itha daraboo fee al-ardi aw kanoo ghuzzan law kanoo AAindana ma matoo wama qutiloo liyajAAala Allahu thalika hasratan fee quloobihim waAllahu yuhyee wayumeetu waAllahu bima taAAamaloona baseerun

156. O you who believe! Be not like those who suppress the Truth and say of their brothers, travelling through the earth or fighting, "If they had stayed back with us, they would not have died or been slain", so that Allah makes it an anguish in their subconscious.¹⁶⁴ And Allah it is that gives life and causes death. And Allah sees all that you do.

164. While the believers had come out to fight the battle, with reference to which these Verses were revealed, there were those suppressors of Truth who had preferred to remain back at Madina. It is the utterance of these latter people that is quoted here in this Verse. Allah says that the 3rd purpose for His inflicting sorrow upon sorrow on the believers in the battlefield was to make it an anguish for those incorrigible people back at Madina, the casualties being those of their own ethnic brothers. As regards the 1st and the 2nd purposes, please see [Note 161](#) on Verse 154 herein above. Allah's purpose in inflicting sorrow after sorrow in the battlefield was thus three-fold, for three different categories of people:

1. the believers whose Faith had entered their subconscious,
2. the believers whose Faith had not yet entered their subconscious,
3. the suppressors of Truth among the ethnic brothers of the believers.

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ
مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

157. Wala-in qutiltum fee sabeeli Allahi aw muttum lamaghfiratun mina Allahi warahmatun khayrun mimma yajmaAAoona

157. And if you are killed in the way of Allah, or you die, forgiveness and mercy from Allah are far better than all they¹⁶⁵ could amass.

165. The pronoun refers to the suppressors of Truth mentioned in the preceding Verse as saying that the believers would not have been killed if they had stayed back. This Verse and the next are in response to that statement.

وَلَيْنَ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

158. Wala-in muttum aw qutiltum la-ila Allahi tuhsharoon

158. And if you die, or are killed, you are definitely going to be brought together unto Allah.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ
حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

159. Fabima rahmatin mina Allahi linta lahum walaw kunta faththan ghaleetha alqalbi lainfaddoo min hawlika faoAAfu AAanhum waistaghfir lahum washawirhum fee al-amri fa-itha AAazamta fatawakkal AAala Allahi inna Allaha yuhibbu almutawakkileena

159. It is Mercy from Allah, then, that you are lenient to them. And if you were harsh and hardhearted, they would have dispersed away from around you. So pardon them, and pray for forgiveness for them, and consult them in community matters. Then, when you have taken a decision, put your trust in Allah. Indeed, Allah loves those who put their trust in Him.¹⁶⁶

166. During the course of the battle, in the context of which the foregoing Verses were revealed, the believers and the residents of Madina were guilty of various acts of omission and commission. The Prophet (peace upon him) still pardoned them in pursuance of divine instructions in this Verse. The pardon was also in consonance with the Prophet's natural disposition. He was never harsh or hardhearted to people around him. This Verse also imparts a lesson to rulers of men and to individuals alike, on how to conduct their affairs.

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ
فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِّنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
﴿١٦٠﴾

160. In yansurkumu Allahu fala ghaliba lakum wa-in yakhtulkum faman tha allathee yansurukum min baAAadihi waAAala Allahi falyatawakkali almu/minoona

160. If Allah helps you, none can get the better of you. And if He forsakes you, who is there to help you thereafter? In Allah, then, believers should put their trust.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ
نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

161. Wama kana linabiyyin an yaghulla waman yaghlul ya/ti bima ghalla yawma alqiyamati thumma tuwaffa kullu nafsina ma kasabat wahum la yu^hlamoonaa

161. No prophet could deceive. And if anyone deceived, he will come with what he deceived, on the Day of Judgment. Then shall every soul be paid what it earned. And none shall be wronged.

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ
الْمَصِيرُ ﴿١٦٢﴾

162. Afamani ittabaAAa ridwana Allahi kaman baa bisakhatin mina Allahi wama/wahu jahannamu wabi/sa alma^seeru

162. Is the one seeking Allah's pleasure like the one incurring Allah's wrath and woefully destined for an abode in Hell? And it is the worst destination!

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

163. Hum darajatun AAinda Allahi waAllahu ba^seerun bima yaAAamaloona

163. There are different grades for them with Allah, and Allah does see all that they do.¹⁶⁷

167. There are grades both in the Jannah and in the Hell. If the grades were not to be there, it would amount to injustice. A more pious person in Jannah may then get the same treatment and the same benefits as a person who was less pious in this

world. Similarly, a person who was guilty of committing more sins in this world may get the same punishment in Hell as the one who committed fewer sins. Everything with Allah is based on justice.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

164. Laqad manna Allahu AAala almu/mineena ith baAAatha feehim rasoolan min anfusihim yatloo AAalayhim ayatihi wayuzakkeehim wayuAAallimuhumu alkitaba waalhikmata wa-in kanoo min qablu lafee dalalin mubeenin

164. Allah did confer a great favour upon the believers when He sent among them a Messenger from among themselves, reciting to them His signs/Verses, purifying them, and instructing them in Scripture and Wisdom. And, before that, they had indeed been in manifest error.¹⁶⁸

168. Please see [study note 2:192](#) on Verse 2:129, in this context. It needs however to be emphasised here that the task of purifying people, and instructing them in Scripture and Wisdom, has not ended with the passing away of the Messenger (peace be upon him). The task is now passed on to those who have inherited the Qur'aan from him – his Ummah. A section of the Ummah, unfortunately, still clings to the baseless belief that the Messenger somehow still performs this task, even after his death! May Allah Subhanahu guide us away from any path that may lead us to the unpardonable sin of *shirk*.

أَوَلَمْآ أَصْـَٔبَتْكُمْ مُّصِـِٔبَةٌ قَدْ أَصْـَٔبَتْكُمْ مِّثْلَـِٔيْهَا قُلْتُمْ أَنَّى هَـٰذَا قُلْ هُوَ مِّنْ
عِندِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

165. Awa lamma asabatukum museebatun qad asabtum mithlayha qultum anna hatha qul huwa min AAindi anfusikum inna Allaha AAala kulli shay-in qadeerun

165. When an affliction befell you – and you had certainly afflicted twice as much – did you say, "How come, we got this?"¹⁶⁹ Say, "You got it because of you yourselves." Allah indeed has power over all things.

169. This is a continuation from Verses immediately preceding, of the description of a battle, in which the believers had suffered some setbacks. Allah reminds the believers that if they had suffered, their enemies had suffered twice as much in the battle, and that the suffering the believers had to sustain was because of their own acts of omission and commission (refer [study note 3:163](#)).

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ



166. Wama asabakum yawma iltaq aljamAAani fabi-ithni Allahi waliyaAAlama almu/mineena

166. And so, what befell you, on the day when the two armies met, was with Allah's leave, and in order that He did distinguish the believers.¹⁷⁰

170. Please see [footnote 3:164](#) in this context.

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا فَنبْلُوهُم فَبِإِذْنِ اللَّهِ أَوْ أَدْعُوا
قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ
يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ



167. WaliyaAAlama allatheena nafaqoo waqeela lahum taAAalaw qatiloo fee sabeeli Allahi awi idfaAAoo qaloo law naAAlamu qitalan laittabaAAanakum hum lilkufr yawma-ithin aqrabu minhum lil-eemani yaqooloona bi-afwahihim ma laysa fee quloobihim waAllahu aAAlamu bima yaktumoon

167. And in order that He did distinguish the hypocrites. And they had been told, "Come, fight in Allah's Path, or defend." They said, "Had we been trained in fighting, we would certainly have followed you." Suppression of the Truth was nearer to them, that day, than belief. They spoke with their mouths what was not in their inner minds. And Allah knows what they conceal.

Manzil I: 3: Aale-Imran

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ
أَنفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

168. Allat^{heena} qaloo li-ikhwanihim waqaAAadoo law ataAAoona ma qutiloo qul faidraoo AAan anfusikumu almawta in kuntum sadiqeena

168. Those were the ones who had said of their brethren, whilst they themselves sat back home, "Had they listened to us, they would not have been killed." Say, "Avert death, then, from your own selves, if you are truthful!"

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ
رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

169. Wala tahsabanna allat^{heena} qutiloo fee sabeeli Allahi amwatan bal ahyeon AAinda rabbihim yurzaqoona

169. And think not of those who are killed in Allah's Path, as dead. Nay! They are alive, with their Lord, being well cared for.¹⁷¹

171. Please go through [study notes 2:247 to 2:249](#) of these Studies, on the similarly worded Verse 2:154.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ
مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

170. Fari^{heena} bima atahumu Allahu min fadlihi wayastabshiroona biallat^{heena} lam yalhaqoo bihim min khalfihim alla khawfun AAalayhim wala hum yahzanoona

170. Happy with what Allah has given them, by His grace, and glad for those, who are left behind and have not yet joined them, that they shall have no fear, nor shall they grieve.¹⁷²

172. This is a continuation, from the preceding Verse, of the state in which persons killed in Allah's Path will find themselves in, immediately after their being killed in this world.

يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ



171. Yastabshiroona biniAAamin mina Allahi wafadlin waanna Allaha la yudeeAAu ajra almu/mineena

171. They¹⁷³ enjoy Favour and Grace from Allah. And Allah does indeed not waste the reward of the believers.

173. That is those who were killed in Allah's Path.

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا

مِنْهُمْ وَاتَّقُوا أَجْرَ عَظِيمٍ

172. Allatheena istajaboo lillahi waalrrasooli min baAAadi ma asabahumu alqarhu lillatheena ahsanoo minhum waittaqaw ajrun AAatheemun

172. Those believers who responded to Allah and the Messenger, after injuries hit them.¹⁷⁴ For those among them who do good and fear Allah, a great reward!

174. The reference is to the injuries suffered by the believers in the battle. Despite the injuries, they valiantly rallied around the Prophet who was himself injured [refer [study note 3:156](#)]. And this part of the Verse connects with the last part of the preceding Verse giving assurance to the believers that Allah won't let their sacrifices go waste.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

173. Allatheena qala lahumu alnnasu inna alnnasa qad jamaAAoo lakum faikhshawhum fazadahum eemanan waqaloo hasbuna Allahu waniAAama alwakeelu

173. The people warned them, "Surely, there is a fearsome gathering of people against you!" And the warning only increased their faith, and they said, "Allah is sufficient for us, and the Best Guardian."¹⁷⁵

175. The Qur'aan refers here to the scenario in Medina, just before the battle – the hypocrites trying to dissuade those true believers, preparing to go to the battlefield, by warning them against the fearsome strength of the enemy. The warning implied that the believers would be completely annihilated in the battle. But the believers survived and returned to Medina with their position intact. That is what the Qur'aan alludes to in the next Verse 174. And take note of what Allah tells the believers in Verse 175 below.

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ
وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

174. Fainqalaboo biniAAamin mina Allahi wafadlin lam yamsas-hum soo-on waittabaAAoo ridwana Allahi waAllahu thoo fadlin AAatheemin

174. And the believers returned from the battleground with Favour and Grace from Allah. No evil touched them and they followed the pleasure of Allah. And Allah has Immense Grace.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ
مُؤْمِنِينَ ﴿١٧٥﴾

175. Innama thalikumu alshshaytanu yukhawwifu awliyagahu fala takhafuohum wakhafooni in kuntum mu/mineena

175. It is only the Satan, who frightens you of those who are close to him. Fear them not then!
And fear Me, if you do believe in Me.

وَلَا يَحْزُنكَ الَّذِينَ يُسِرُّونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوهُ اللَّهُ شَيْئًا
يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

176. Wala yahzunka allatheena yusariAAoona fee alkufri innahum lan yadurroo Allaha shay-an yureedu Allahu alla yajAAala lahum
haththan fee al-akhirati walahum AAathabun AAatheemun

176. And let them not grieve you, who are quick in suppressing the Truth. Surely, they can do
no harm to Allah. Allah wills that He sets no share for them of the good things in the
Hereafter. And a terrible punishment awaits them there!

إِنَّ الَّذِينَ اشْتَرَوْا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوهُ اللَّهُ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ
﴿١٧٧﴾

177. Inna allatheena ishtarawoo alkufra bial-eemani lan yadurroo Allaha shay-an walahum AAathabun aleemun

177. Indeed! They, who have indulged in suppression of the Truth at the cost of the Faith, can
do no harm to Allah.¹⁷⁶ And for them, a painful punishment.

176. One possible case of anyone doing such a thing is for a believer, of his/her own free will, to do something un-Islamic just
to gain some temporary worldly benefit. Another case is where a believer, not acting under duress, renounces Islam openly.
In no such cases can there be any question of anyone harming Allah on that, or on any, account. HE is Invincible, Almighty!
On the other hand, it is that person, who does such a thing, that would have to face a painful punishment from Allah; for,
he/she would be doing it by conscious suppression of his/her conscience.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا ذُمُّهُ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا ذُمُّهُ لَهُمْ
لِيُزَادُوا فِي إِثْمِهِمْ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

178. Wala yahsabanna allatheena kafaroo annama numlee lahum khayrun li-anfusihim innama numlee lahum liyazdadoo ithman walahum AAathabun muheenun

178. And let not the suppressors of the Truth think that the long rein We give them is any good for them. The long rein to them is only for the purpose that they may add to their sins. And for them is a disgraceful punishment.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ
مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي
مِن رُّسُلِهِ مَن يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِن تَوَلَّوْا فَتَنَقَّلُوا فَلَكُمْ
أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

179. Ma kana Allahu liyathara almu/mineena AAala ma antum AAalayhi hatta yameeza alkhabeetha mina attayyibi wama kana Allahu liyuṭliAAakum AAala alghaybi walakinna Allaha yajtabee min rusulihi man yashao faaminoo biAllahi warusulihi wa-in tu/minoo watattaqoo falakum ajrun AAatheemun

179. Allah will not let the believers remain in the state in which you are now, until He separates the impure from the pure. And Allah will not disclose to you the unseen/unknown, but Allah chooses whom He pleases as His Messengers. Believe then in Allah and His Messengers. And if you believe and be pious, then, for you, a great reward.¹⁷⁷

177. The Qur'aan explains here the grand divine scheme for mankind. It's a matter of fact that every individual's life in this world is a test. But this fact has necessarily to be kept, for the individual, in the realm of the unseen/unknown. The test would fail its purpose, otherwise. But the Wise and Knowing Creator won't just leave the individual to grope in the dark. HE has therefore, from time to time in the past, sent His human Messengers for the guidance of the individual. Unlike the common individuals, the Messengers were made privy to a part of the vast realm of the unseen/unknown, known only to the Creator, so that they could guide with the advantage of certain knowledge. The Messengers were also sent with divine Books so that the individuals could refer to them for guidance, when the Messengers were no longer living with them. And the Creator has guaranteed that His last such Message to mankind, the Qur'aan, is divinely protected against human pollution and corruption.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا
لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَمَةِ
وَلِلَّهِ مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

180. Walā yaḥsabanna allatheena yabkhaloona bimā ātahummu Allahu min fadlihi huwa khayran lahum bal huwa sharrun lahum sayuṭawwaqoona mā bakhiloo bihi yawma alqiyamati walillahi meerathu alssamawati waal-ardi waAllahu bimā taAamaloona khabeerun

180. And they, who are miserly in what Allah has granted them by His grace, should not think that it is good for them. Nay! It is bad for them. They shall have that with which they were miserly, hung around their necks on the Resurrection Day. And for Allah is the inheritance of the heavens and the earth. And Allah is aware of what you do.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ
وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ
دُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

181. Laqad samiAAa Allahu qawla allatheena qaloo inna Allaha faqeerun wanaḥnu aghniyaon sanaktubu mā qaloo waqatlahumu al-anbiyaa bighayri ḥaqqin wanaqoolu thoqoo AAathaba alḥareeqi

181. Allah has certainly heard the statement of those who said, "Indeed, Allah is poor and we are rich." We shall record what they said, as well as their killing of the prophets unjustly, ¹⁷⁸ and We shall say, "Taste the punishment of burning."

178. On the authority of [Verse 2:61](#), it was the Jews who had been guilty of killing some of their Prophets. The statement – of Allah being poor – may therefore as well be attributed to the Jews in the light of this Verse. This may be their satirical response to [Verse 2:245](#).

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٢﴾

182. Thalika bima qaddamat aydeekum waanna Allaha laysa bi~~th~~allamin lilAAabeedi

182. "That is because of what your own hands have sent before. And, indeed, Allah is never unjust to His devotees!"¹⁷⁹

179. This is the continuation, from the preceding Verse, of the divine address to those who said Allah was poor.

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ
النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ
قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

183. Alla~~th~~eeena qaloo inna Allaha AAahida ilayna alla nu/mina lirasoolin hatta ya/tiyana biqurbanin ta/kuluhu alnnaru qul qad jaakum rusulun min qablee bialbayyinati wabi~~all~~athee qultum falima qatalumoohum in kutum sadiqeena

183. Those who said, "Indeed, Allah has taken a pledge from us never to believe in any Messenger until he brings us an offering which the fire consumes." Say, "There did come to you Messengers before me, with clear signs and with that which you demand. Why then did you kill them if you are truthful?"

فَإِن كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ
وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

184. Fa-in kath~~th~~abooka faqad kuth~~th~~iba rusulun min qablika jaoo bialbayyinati waalzzuburi waalkitabi almuneeri

184. If they then accuse you of lying, so indeed were Messengers, who came before you with clear signs and the Psalms and the illuminating Book, accused.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحِرَ
عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ



185. Kullu nafs in tha-iqatu al^hmawti wa-innama tuwaffawna o^hoorakum yawma alqiyamati faman zu^hziha AAani alnnari waodkhila aljannata faqad faza wama al^hhayatu alddunya illa mataAAu alghuroori

185. Everyone has to taste the death. And only on the Resurrection Day, shall your earnings be fully paid. So then, whoever is moved away from the Fire and admitted to the Garden, he indeed has achieved success. And the life of this world is nothing but mere deception.

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيْرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ
مِنْ عَزْمِ الْأُمُورِ



186. Latublawunna fee amwalikum waanfusikum walatasmaAAunna mina allat^hheena ootoo alkitaba min qablikum wamina allat^hheena ashrakoo athan katheeran wa-in tasbiroo watattaqoo fa-inna thalika min AAazmi al-omoori

186. You shall certainly be put to test in your wealth and your lives, and you shall certainly hear from those who have been given the Book before you, and from the polytheists, much hurtful comments. And if you are patient and observe piety, that indeed is a determining factor in all matters.¹⁸⁰

180. It is obvious that in the sight of our Creator, patience and piety play a crucial role in the determination of all matters in the life of a human being. These attributes contribute to that person's ultimate success.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا
تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَبَيَّسَ مَا
يَشْتَرُونَ ﴿١٨٧﴾

187. Wa-ith akhat^ha Allahu meethaqa allatheena ootoo alkitaba latubayyinunnahu lilnnasi wala taktumoonahu fanabath^hoohu waraa^h thuhoorihim waishtaraw bihi thamanan qaleelan fabi/sa ma yashtaroon^a

187. And although Allah took a pledge from those who were given the Book that they would make it public and not hide it, they threw it behind their backs and traded it for a paltry gain. And evil was the trade.¹⁸¹

181. At the time of its revelation, this Verse alluded to the Jews and the Christians. But now it alludes to the Muslims as well, since they are also the recipients of the divine Book. Although the Qur'aan is very much publicly available and can be found in every Muslim home, the Muslims generally hide its contents from themselves! They do read it but only ritualistically and without understanding. And most of those who are capable of understanding it, are influenced by the false belief that it needs to be understood only in the light of the *ahaadeeth*, although the Qur'aan repeatedly asserts it is easy to understand and self-explanatory. And such 'learned' men hide this oft-repeated Qur'aanic assertion and help spread the canard that for understanding the Qur'aan, one has to be well-versed in Arabic as a language and must have studied not only the books of *ahaadeeth*, but also the works of the *fuqhaa*!!

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُجِبُونَ أَنَّ يُحْمَدُوا
بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿١٨٨﴾

188. La tahsabanna allatheena yafrahoona bima ataw wayuhibboona an yuhmadoo bima lam yafAAaloo fala tahsabannahum bimafazatin mina alAAathabi walahum AAathabun aleemun

188. Think not of them as safe from punishment who exult in what they have got done and love to be praised for what they have not done.¹⁸² And a painful punishment for them.

Manzil I: 3: Aale-Imran

182. Relating this Verse, as also the preceding one, to the Muslims in general of the current age, those who exult in hiding the oft-repeated Qur'aanic statement that the divine Book is easy to understand and well-explained within itself and who love to be praised for thus 'guarding' Islam, should not think they will escape punishment. They are not thus guarding Islam, but are misrepresenting it to the world, and misleading the gullible Muslims.

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ﴿١٨٩﴾

189. Walillahi mulku alssamawati waal-ardi waAllahu AAala kulli shay-in qadeerun

189. And to Allah belongs the absolute sovereignty over the heavens and the earth. And Allah can do anything.

اِنَّ فِىْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاٰخِثِ الْيَلِّ وَالنَّهَارِ
لَاٰيٰتٍ لِّاُولِى الْاَلْبَابِ ﴿١٩٠﴾

190. Inna fee khalqi alssamawati waal-ardi waikhtilafi allayli waalnnahari laayatin li-olee al-albabi

190. Indeed! In the creation of the heavens and the earth and the distinction between the night and the day there are signs for those endowed with insight.¹⁸³

183. The people of this age, with the advantage of their vastly greater knowledge, are in a much better position to take cognisance of these signs. The faultless system governing the vast Universe is a standing day-to-day witness to the existence of the Almighty Creator and to His Immense Wisdom. Please also see the next Verses 191.

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَمًا وَقُعُوْدًا ۖ وَعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِىْ خَلْقِ
السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَطِلًا ۖ سُبْحٰنَكَ فَقِنَا عَذَابَ
النَّارِ ﴿١٩١﴾

Manzil I: 3: Aale-Imran

191. Allatheena yathkuroona Allaha qiyaman waquAAoodan waAAala junoobihim wayatafakkaroona fee khalqi alssamawati waal-ardi rabbana ma khalaqta hatha batilan subhanaka faqina AAathaba alnnari

191. Those¹⁸⁴, who remember Allah while standing, sitting and lying down. And, pondering over creation of the heavens and the earth, they say, “Our Lord! You haven’t created this in vain. Glorious are you. Save us from punishment of the Fire.”

184. That is, the people of understanding referred to in the preceding Verse. Their glorification and prayer to the Lord Creator is continued through, to Verse 194 below.

رَبَّنَا إِنَّكَ مَن تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا يَظْلِمِينَ
مِنْ أَنْصَارٍ ﴿١٩٢﴾

192. Rabbana innaka man tudkhili alnnara faqad akhzaytahu wama lilthhalimeena min ansarin

192. “Our Lord! You have indeed disgraced the one, whom You have put into the Fire. And, there is none to help those who do wrong.”

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا
رَبَّنَا فَغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

193. Rabbana innana samiAAana munadiyan yunadee lil-eemani an aminoo birabbikum fagamanna rabbana faighfir lana thunoobana wakaffir AAanna sayyi-atinga watawaffana maAAa al-abrari

193. “Our Lord! We have indeed heard a call of one inviting people to Faith, ‘Believe in your Lord.’ And we have believed. Our Lord! Forgive us our sins and rid us of our evil spirits. And make us die among those who attained to salvation.”

رَبَّنَا وَعَاثِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ
الْعَهْدَ ﴿١٩٤﴾

194. Rabbana waatina ma waAAdtana AAala rusulika wala tukhzina yawma alqiyamati innaka la tukhlifu almeeAAada

194. “And give us, our Lord, what You promised us through Your Messengers and disgrace us not on the Day of Resurrection. Indeed, You aren’t the One to break promises.”

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن ذَكَرٍ أَوْ
أُنْثَىٰ بَعْضُكُمْ مِّن بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ
وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ
اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

195. Faistajaba lahum rabbuhum annee la odeeAAu AAamala AAamilin minkum min thakarim aw ontha baAAadukum min baAAadin faallatheena hajaroo waokhrijoo min diyarihim waoothoo fee sabelee waqataloo waqutiloo laokaffiranna AAanhum sayyi-gatihim walaodkhillannahum jannatin tajree min tathiha al-anharu thawaban min AAindi Allahi waAllahu AAindahu husnu alththawabi

195. Their Lord then responded to them, "Never shall I let any deed by anyone amongst you, male or female, go waste. You are kith and kin of one another. And those who emigrated and were forced out of their homes and were persecuted in My Path, and who fought and were killed, I shall certainly rid them of their evil spirits. And I shall certainly get them into Gardens with rivers flowing underneath" – a reward from Allah! And with Allah is the best of the rewards.

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾

196. La yaghurrannaka taqallubu allatheena kafaroo fee albiladi

196. The free movement in the lands, of those who suppress the Truth, should not beguile you.¹⁸⁵

185. Please see the next two Verses 197 and 198.

﴿١٩٧﴾ مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَيُسُ السَّاءِ

197. MataAAun qaleelun thumma ma/wahum jahannamu wabi/sa almihadu

197. Their days of ease and comfort are numbered. The Hell – the worst of the places for rest – shall then be their abode.

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا لَا يَمْنَعُهُمْ عَنِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

198. Lakini allatheena ittaqaw rabbahum lahum jannatun tajree min tahtiha al-anharu khalideena feeha nuzulan min AAindi Allahi wama AAinda Allahi khayrun lil-abrari

198. But for those who fear their Lord, there shall be gardens, with rivers flowing underneath, wherein to live for ever – a bestowment from Allah. And that which is with Allah is the best for the righteous.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَائِدَتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

Manzil I: 3: Aale-Imran

199. Wa-inna min ahli alkitabī laman yu/minu biAllāhi wama onzila ilaykum wama onzila ilayhim khashiAAeena lillāhi la yashtaroonā bi-ayati Allāhi thamānan qaleelan ola-ika lahum ajruhum AAinda rabbihim inna Allāha sareeAAau alhisabi

199. And, indeed, among the followers of the Book, there certainly are some who believe in Allah and in that which has been revealed to you and in that which has been revealed to them. Humble before Allah, they sell not Allah's Verses for a little gain. For them are their rewards with their Lord. Allah is indeed swift in keeping accounts.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

تُفْلِحُونَ ﴿٢٠٠﴾

200. Ya ayyuha allatheena amanoo isbiroo wasabiroo warabiṭoo waittaqoo Allaha laAAaallakum tuflihoona

200. O you who believe! Be patient, exhort patience, maintain good relations with one another and fear Allah, in order that you succeed.¹⁸⁶

186. This is a veritable divine mantra for success. But, alas, there are very few Muslims in today's world with a strong enough Faith to make use of this mantra! The Muslims wouldn't be in the doldrums, they find themselves in, otherwise.

سُورَةُ النِّسَاءِ

Chapter 4: An-Nisa (The Women)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ
رَقِيبًا ۝١

1. Ya ayyuha alnnasu ittaqoo rabbakumu allathee khalaqakum min nafsin wahidatin wakhalaqa minha zawjaha wabaththa minhumarrijalan katheeran wanisaaan waittaqoo Allaha allathee tsaaloona bihi waal-arhama inna Allaha kana AAalaykum raqeeban

1. O mankind! Fear your Lord Who created you out of a single being and created there from its mate and, from the two, created many men and women and caused them to spread out. And fear Allah about Whom, and about the wombs, you make inquiries.¹ Allah does indeed keep a close watch over you all.

1. People, in all ages, have wondered about their coming into existence. In due course they realise that their parents (wombs) are just instruments used. Then who is the real maker who used those instruments? Or is it that things just happen, with no real maker causing them to happen? But with their ever increasing knowledge, the people have come to know that the universe at large and their bodies in particular, are gems of creation, requiring a superhuman intelligence and superhuman creative abilities. Who is that superhuman creator and where is he? Is there one creator or many? And if there are many creators, how come the administration of the universe at large runs so smoothly? Questions like these arise in the human mind, and the Qur'aan gives the answers in details. This particular Verse informs mankind how their One Creator and Sustainer spread them on earth, starting from one man. Although the parents are just instruments in the creation of their children, mankind is enjoined to give them, and especially the mother, due respect [Verse 31:14].

Manzill: 4: Nisa

وَعَاثُوا آلِيَتَمْيَ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا
تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

2. Waatoo alyatama amwalahum wala tatabaddaloo alkhabeetha bialttayyibi wala ta/kuloo amwalahum ila amwalikum innahu kana hooban kabeera

2. And give the orphans their property, and do not substitute the good with the bad. And do not consume their property into yours. This indeed is a great crime.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي آلِيَتَمْيَ فَأَنْكِحُوا مَا طَابَ لَكُمْ
مِّنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ
مَا مَلَكَتْ أَيْمَنُكُمْ ذَلِكَ أَذْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

3. Wa-in khiftum alla tuqsitoo fee alyatama fainkihoo ma taba lakum mina alnnisa-i mathna wathulatha warubaAAa fa-in khiftum alla taAAadiloo fawahidatan aw ma malakat aymanukum thalika adna alla taAAooloo

3. And if you fear that you shall not be equitable in the matter of the orphans, then marry women suitable to you, two, three and four.² But if you fear that you shall not be able to do justice between the wives, then be content with only one wife,³ or with what your right hands possess.^{4, 5} That way it is more likely that you may not deviate from what is right.

2. Polygamy is allowed in Islam under certain conditions. One condition mentioned here is that a man, entrusted with the care of orphans, is not in a position to treat them fairly as he would treat his own children. And if the orphans have a living widowed mother, the man may marry the widow, even if he is already married to another woman. This way the orphaned children stand a better chance of being looked after well. The number of wives, a man can thus have, is limited to 4.

3. One other condition to be satisfied by a man, marrying more than one wife, is that he should do justice to all his wives, which is a very difficult thing to do, as [Verse 4:129](#) further down in this very Chapter tells us. It is therefore better to have only one wife. Monogamy is thus the recommended norm in Islam.

4. This is how slaves are mentioned in the Qur'aan. Slavery had been in practice at the time the Qur'aan was revealed. It had been so intricately associated with the social and economic fabric of the society then that the practice was not possible to be stopped without causing a collapse of the entire system. Islam, on the other hand, encouraged the freeing of the slaves from their bondage. And in course of time, slavery disappeared from Islamic society, without fighting a war therefor, as was done in American history.

Manzill: 4: Nisa

5. There was also the custom, prevalent at the time of revelation of the Qur'aan, allowing sexual intercourse between a master and his slave-girl. It is this custom that is alluded to here, in this Verse. And the believers were allowed to continue with the custom. This custom also died with the nonsurgical elimination of slavery from the Islamic society. Muslims, in today's world, need not be apologetic about Islam allowing this custom of the period of ignorance to continue. What is a formal marriage after all? It is nothing but the society giving its permission to a man and a woman to have sexual relations with each other. When a human society can give such permission, why can't Allah Himself give the same to the master and his slave-girl? And Allah, in His infinite knowledge, knew that this custom is going to die a natural death.

وَعَاثُوا النِّسَاءَ صَدَقْتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ
هَنِيئًا مَرِيئًا ﴿٤﴾

4. Waatoo alnnisaa saduqatihinna nihlatan fa-in tibna lakum AAan shay-in minhu nafsana fakuloohu hanee-an maree-an

4. And give the women their dues as free gifts⁶. And if they themselves give up a portion of it for you, then accept and use it with a wholesome attitude.

6. That is, the husband and the in-laws should never expect to get back anything out of things given to the wife (her *Mehr*, for example) for the family's use.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا
وَأَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

5. Wala tu/too alssufahaa amwalakumu allatee jaAAala Allahu lakum qiyaman waorzuqoohum feeha waoksoohum waqooloo lahum qawlan maAAarofan

5. And do not hand over to the mentally weak the property of which Allah has made you the trustee. And feed them out of that property and clothe them. And speak to them in kind words.

وَأَبْتَلُوا الَّذِينَ يَتَّبِعُونَ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ
كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا
دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

6. Waibtaloo alyatama hatta itha balaghoo alnnikaha fa-in anastum minhum rushdan faidfaAAoo ilayhim amwalahum wala ta/kulooha israfan wabidaran an yakbaroo waman kana ghaniyyan falyastaAAafif waman kana faqeeran falya/kul bialmaAAaroofi fa-itha dafaAAtum ilayhim amwalahum faashhidoo AAalayhim wakafa biAllahi haseeban

6. And test the orphans till they reach marriageable age. If you then find in them maturity of intellect, hand over to them their property. And do not consume it extravagantly and hastily, lest they grow up. And a rich trustee should refrain from taking anything out of the orphans' property. And a poor Trustee may take just what is proper for his own consumption. And when you hand over to them their property, the transactions should be attested by witnesses. And Allah is Self-sufficient in maintaining proper accounts.

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

7. Lilrijali naseebun mimma taraka alwalidani waal-aqraboona waliInnisa-i naseebun mimma taraka alwalidani waal-aqraboona mimma qalla minhu aw kathura naseeban mafroodan

7. Men and women shall have legal shares in what the parents and the near relatives leave behind, whether little or more.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾

8. Wa-itha hadara alqismata oloo alqurba waalyatama waalmasakeenu faorzuqoohum minhu waqooloo lahum qawlan maAAaroodan

8. And give something out of the property to the relatives, the orphans and the needy, present at the division of the property. And speak to them kind words.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

9. Walyakhsha allatheena law tarakoo min khalfihim thurriyyatan diAAafan khafoo AAalayhim falyattaqoo Allaha walyaqooloo qawlan sadeedan

9. And let the persons concerned apprehend a situation wherein they themselves might leave weak offspring behind and fear on their account. So let them have fear of Allah, and let them speak in appropriate and straight (unambiguous and to the point) words.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ
نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

10. Inna allatheena ya/kuloona amwala alyatama hulman innama ya/kuloona fee buṭoonihim naran wasayaṣlawna saAAeeran

10. Indeed, they, who swallow the property of the orphans unjustly, swallow only fire into their bellies. And they shall burn in the flames of Hell-fire.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِيكَرٍ مِّثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً
فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ
لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ
لَهُ وَلَدٌ وَوَرِثَتُهُ أَبَوَاهُ فَلِلْمِثْلِ ثُلُثٌ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ
السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ
أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ الْإِلَهِ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

11. Yooseekumu Allahu fee awladikum lilththakari mithlu haththi alonthayayni fa-in kunna nisaan fawqa ithnatayni falahunna thulutha ma taraka wa-in kanat wahjidan falaha alnnisfu wali-abawayhi likulli wahidin minhum alssudusu mimma taraka in kana lahu waladun fa-in lam yakun lahu waladun wawarithahu abawahu fali-ommihi alththuluthu fa-in kana lahu ikhwatun fali-ommihi alssudusu min baAAadi wasiyyatin yoosee biha aw daynin abaokum waabnaokum la tadroona ayyuhum aqrabu lakum nafAAan fareedatan mina Allahi inna Allaha kana AAaleeman hakeeman

11. Allah commissions you concerning your children: The male shall have the equal of the shares of two females; and if there be only females two or more, they shall have two-thirds of what is left; and if the female is only one, she shall have the half; and one sixth for each of his parents, if the deceased has any child; and if he has no child and his two parents inherit him, then his mother shall have the third; and if the deceased has brothers, his mother shall have the sixth; after making provision for any will, the deceased may have made, or for any outstanding loan. Your parents and your children – you know not which of them are nearer to you in usefulness. This is an ordinance from Allah. Indeed, Allah is Knowledgeable, Wise!

﴿وَلَكُمْ بِصَفِّ مَا تَرَكَ آزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ
 فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّةٍ يُّوصِينَ بِهَا
 أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ
 لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّةٍ يُّوصُونَ بِهَا أَوْ دَيْنٍ
 وَإِن كَانَ رَجُلٌ يُورَثُ كَلِيلَةً أَوْ أَمْرًا وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ
 وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ
 مِن بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَاعٍ وَصِيَّةً مِّنَ اللَّهِ
 وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾



12. Walakum nisfu ma taraka azwajukum in lam yakun lahunna waladun fa-in kana lahunna waladun falakumu alrrubuAAu mimma tarakna min baAAadi wasiyyatin yoogeena biha aw daynin walahunna alrrubuAAu mimma taraktum in lam yakun lakum waladun fa-in kana lakum waladun falahunna alththumunu mimma taraktum min baAAadi wasiyyatin toogoona biha aw daynin wa-in kana rajulun yoorathu kalalatan awi imraatun walahu akhun aw okhtun falikulli wahidin minhum alssudusu fa-in kanoo akthara min thalika fahum shurakao fee alththuluthi min baAAadi wasiyyatin yoosa biha aw daynin ghayra mudarrin wasiyyatan mina Allahi waAllahu AAaleemun haleemun

12. And, for you, half of what your wives leave behind, if they have no child; and if they have any child, then for you a quarter of what they leave behind, after making a provision for any will that they might have made, or for any outstanding loan. And for them a quarter, if you have no child; and if you have a child, then for them an eighth of what you leave behind, after making a provision for any will that you may make, or for any outstanding loan. And if the person, male or female, whose property is to be inherited, has left neither parents nor children behind, and he/she has only a stepbrother or a stepsister to inherit his/her property, then for either of them a sixth; and if there are more than these, they all share a third; after making a provision for any will that the deceased might have made, or for any outstanding loan, causing thereby no harm to anyone. This is a bequest from Allah. And Allah knows, and He cares.^{7 to 11}

7. These 2 Verses 11 and 12 here along with Verses 7, 8 and 176 of this very Qur'aanic Chapter succinctly constitute the entire Islamic Law of Inheritance.

8. One universal objection raised against this Law, particularly among non-Muslim circles, is that it is discriminatory against women. These circles conveniently forget that Islam was the first to grant legal rights to women in property matters (see Verse 7 above). And it is just and proper that a brother gets double the share of a sister among the deceased's children. In Islam – and it is the general norm in human societies – the responsibility for maintaining a family is that of the male head. If the deceased had one son and two daughters (and there are no other claimants), the brother will get half the share with the other half being shared by the two sisters. Now, if the sisters are both married, they will take their shares with no responsibility of maintaining a family. The responsibility of maintaining their respective families is their husbands'. But their brother would, on the other hand, have the responsibility to maintain his own family. Besides, if the sisters are unmarried, maintaining them would also be the responsibility of the brother. It should thus be seen that equal distribution of the property, among the three, would be an unfair proposition.

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9. Some people think that there is no provision made for the wife and children of a son whose death preceded that of the father. This misgiving should vanish the moment it is realized that the son had left behind his due share in the father's property. The wife and children of the son should therefore get their dues from the son's share. Moreover, the father could make a Will, after the son's death, to provide for some additional share to the orphaned children.

10. Let us now consider a few different cases for practical implementation of the divine order on inheritance. The cases considered are of course those where the deceased have made no wills:

- If there are children, both male and female, and both parents living, father and mother get 1/6 each, and the remaining 2/3 gets so distributed among the brothers and sisters that a brother gets twice the share of a sister.
- If there are only 1 girl child and both parents living, the girl child gets half the share, each parent 1/6, and the remaining 1/6 gets disbursed in terms of Verse 4:8 above.
- If there are only girl children, two or more, and both parents living, all the sisters together get 2/3 share, the partents together getting the remaining 1/3.
- And so on – the left overs if any after distribution, as laid down, being disbursed in terms of Verse 4:8.

11. In terms of [Verse 2:180](#), making a Will before one's death, is mandatory. In this context, therefore, it is incumbent on us to consider the implications of that Verse. Please refer the study notes [thereunder](#), under these Studies.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

13. Tilka hudoodu Allahi waman yutiAAi Allaha warasoolahu yudkhilhu jannatin tajree min tahtihā al-anharu khalideena feeha wathalika alfawzu alAAatheemu

13. These are Allah's laws. And Allah will admit the one, who obeys Him and His Messenger, into Gardens with rivers flowing underneath, to dwell therein forever. And that will be the highest success.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ
عَذَابٌ مُهِينٌ ﴿١٤﴾

14. Waman yaAAsi Allaha warasoolahu wayataAAadda hudoodahu yudkhilhu naran khalidan feeha walahu AAathabun muheenun

14. And Allah will make the one who disobeys Him and His Messenger and breaks His laws enter the Fire to dwell therein forever. And for him/her will there be a disgraceful punishment.

وَالَّتِي يَأْتِيَنَّ الْفَحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً
مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ
أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

15. Waallatee ya/teena al^hfahishata min nisa-ikum faistashhidoo AAalayhinna arbaAAatan minkum fa-in shahidoo faamsikoohunna fee albuyooti ^hatta yatawaffahunna almawtu aw yajAAala Allahu lahunna sabeelan

15. And as for those who commit the obscene act¹² from among your women, produce 4 witnesses from amongst you, against them. Then if they bear witness, confine them to the houses until death takes them away, or Allah makes some way for them.¹³

12. The Arabic term *alfahishata* is used for homosexuality in Verses 7:80, 27:54 & 29:28. The term, without the prefix *al*, is used in [Verse 4:22](#) for anyone marrying a woman whom his father had married, and in Verses 3:135, 4:19, 7:28, 17:32 etc for any other obscene behaviour or act leading or conducive to adultery.

13. The confinement is restricted only to those who do not repent and mend their ways. Please see the next Verse.

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا
إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

16. Waallathani ya/tyaniha minkum faathoohuma fa-in ^htaba waaslahaa faaAAaridoo AAanhuma inna Allaha kana tawwaban raheeman

16. And as for the two, who commit the obscene act from among you, give them both a punishment¹⁴. Then if they repent and mend their ways, leave them alone. Indeed Allah does accept repentance and is Merciful.

14. The punishment prescribed for adultery is hundred lashes (24:2), which has necessarily to be meted out by an Islamic government. Where there is no such government, the State criminal law will apply.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ
قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

17. Innama alttawbatu AAala Allahi lillatheena yaAAamaloona alssoo-a bijahlatin thumma yatooboona min qareebin faola-ika yatoobu Allahu AAalayhim wakana Allahu AAaleeman hakeema

17. Allah's acceptance of repentance is only for those who do an evil deed in ignorance, and then turn to Allah in repentance soon thereafter. So it is these whose repentance Allah accepts. And Allah is Knowledgeable, Wise.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ
الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَٰئِكَ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

18. Walaysati alttawbatu lillatheena yaAAamaloona alsayyi-ati hatta itha hadara ahadahumu almawtu qala innee tubtu al-ana wala allatheena yamootoona wahum kuffarun ola-ika aAAtadna lahum AAathaban aleema

18. And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says, "I do repent now." Nor is it for those who die while suppressing the Truth. These are the people for whom We have prepared a painful punishment.

يَتَأْتِيهَا الَّذِينَ ءَامُّوٓا۟ لَا يَحِلُّ لَكُمْ اَنْ تَرِثُوٓا۟ النِّسَآءَ
 كَرِهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذَهَبُوٓا۟ بِبَعْضِ مَآءَاتِيْتُمُوهُنَّ اِلَّا اَنْ يَأْتِيَنَّ
 بِفَحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَاِنْ كَرِهْتُمُوهُنَّ فَعَسَى
 اَنْ تَكْرَهُوٓا۟ شَيْئًا وَيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا ۚ كَثِيْرًا



19. Ya ayyuha allatheena amanoo la yahillu lakum an tarithoo alnnisaa karhan wala taAAduloohunna litathhaboo bibaAAadi ma ataytumoohunna illa an ya/teena bifahishatin mubayyinatin waAAashiroohunna bialmaAAroofi fa-in karihtumoohunna faAAasa an takraho shay-an wayajAAala Allahu feehi khayran katheeran

19. O you who believe! It is not lawful for you to inherit women against their will.¹⁵ And persecute them not in order to usurp some of the things you have given them, unless they commit something manifestly obscene. And live with them properly. And if you dislike them, it may so be that you dislike a thing while Allah has kept therein immense good.

15. Men may inherit mothers, sisters or wives. Mothers and sisters are blood relations, and, therefore, there is no question of inheriting such relatives against their will. But one may inherit a woman as wife, against her will. So, this part of the Verse is a clear divine injunction against any man forcing a woman to remain his wife against her will. It is therefore a divinely imposed command for any man to divorce his wife, if she insists on the separation.

وَ اِنْ اَرَدْتُمْ اَسْتَبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَّءَاتَيْتُمْ اِحْدَنَهُنَّ
 قِنطَارًا فَلَا تَاْخُذُوْا مِنْهُ شَيْئًا اَتَاْخُذُوْنَهُ بِهَتَدٰى وَاِثْمًا



20. Wa-in aradtumu istibdala zawjin makana zawjin waataytum ihdahunna qintaran fala ta/khuthoo minhu shay-an ata/khuthoonahu buhtanan wa-ithman mubeenan

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20. And if you intend to change one woman for another as your wife, and you had given one of them a lot of wealth, then take not anything there from. Will you take it by resorting to a calumny and a manifest sin?

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمُ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُم مِّيثَاقًا

غَلِيظًا ﴿٢٠﴾

21. Wakayfa ta/khuthoonahu waqad afda baAAdukum ila baAAdin waakhathna minkum meethaqan ghaleethan

21. And how could you take it when you have had enjoyed conjugal relations with one another, and they had taken a firm pledge¹⁶ from you?

16. The marriage contract. The implication of the contract is that the man is allowed to have sexual intercourse with the woman on his paying her the *Mehr* as agreed upon in the marriage document. Once the man had the sexual intercourse with the woman, the *Mehr*, as well as all the gifts given her, are hers, and the man loses all legal rights thereto.

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً

وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

22. Walā tankihoo mā nakaha abaokum mina alnnisā-i illā mā qad salafa innahu kāna fahishatan wamaqtan wasāa sabeelan

22. And marry not those women whom your fathers married, past cases excepted. That practice was indeed an obscenity, abhorrence and an evil way of life.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ
مِّنَ الرَّضَعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَّاتُكُمُ اللَّاتِي فِي حُجُورِكُمْ
مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَضَعُوا
فَلاَ جُنَاحَ عَلَيْكُمْ وَخَالَاتُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا
بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

23. Hurrimat AAalaykum ommahatukum wabanatukum waakhawatukum waAAammatukum wakhalatukum wabanatu al-akhi wabanatu al-okhti waommahatukum allatee ardaAAanakum waakhawatukum mina alrradaAAati waommahatu nisa-ikum waraba-ibukum allatee fee hujoorikum min nisa-ikumu allatee dakhaltum bihinna fa-in lam takoonoo dakhaltum bihinna fala junaha AAalaykum wahala-ilu abna-ikumu allatheena min aslabikum waan tajmaAAoo bayna al-okhtayni illa ma qad salafa inna Allaha kana ghafooran raheeman

23. Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brother's daughters and sister's daughters and your mothers that have suckled you and your foster milk suckling sisters and mothers of your wives and your step-daughters in your guardianship, born of your wives with whom you have had sexual intercourse – but if you have had no sexual intercourse, there is no sin on you marrying the step-daughters – and the wives of your begotten sons and that you should have two sisters together, past cases excepted. Allah is indeed Forgiving, Merciful.¹⁷

17. Mentioned in this Verse are the relatives and other women, whom a man cannot marry.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۖ كَتَبَ اللَّهُ عَلَيْكُمْ
وَأَجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَن تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ
مُسْفِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا
جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا ﴿٢٤﴾

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24. Waalmuḥsanatu mina alnnisa-i illa mā malakat aymanukum kitāba Allāhi AAalaykum waohilla lakum mā warāa ṭhalikum an tabtaghoo bi-amwalikum muhsineena ghayra musafihēena fama istamtaAAum bihi minhunna faatoohunna ooorahunna fareedatan wala junaha AAalaykum feema taradaytum bihi min baAAadi alfareedati inna Allaha kana AAaleeman hakeeman

24. ¹⁸And the married among the women other than those whom your right hands possess¹⁹. This is Allah's ordinance for you! And permitted for you are women other than those, provided that you seek marriage – and not extramarital sex – with them with your own means.²⁰ On consummation of the marriages, then, give them their obligatory wedding gifts. And no blame on you in what you mutually agree upon, after fulfilling the obligation.²¹ Indeed, Allah is Knowledgeable, Wise.

18. This is a continuation, from [the Verse](#) immediately preceding, of the list of women, that a man is forbidden to marry. By this Verse, women already married to other men, are added to that list.

19. Please refer [study notes 4:4 and 4:5](#) of these Studies for the Qur'aanic meaning of the term, *mā malakat aymanukum* (whom your right hands possess). The slave-girls are made exceptions here to the general divine command against marrying already-married women, who were not divorced and whose husbands were not dead. This exception was made because the slave-girls were generally those who were captured in a battle from the enemy. And before their capture, they could have been married to men still living in the enemy camp. It should be well remembered in this context that slavery is now defunct, and this Islamic sanction of sexual relationship with slave-girls should not be confused with the present-day practice of the invading forces committing rapes on women in enemy territory. During the times of the Prophet (peace be upon him), the Islamic forces did not commit such rapes. But if there were women among the war prisoners taken at the scene of the battle, the women were distributed among the men in the Muslim force to serve as their slave-girls. It was a nascent Islamic State then, which lacked the wherewithal of a modern-day State. Even the expenses incurred in a war were personally borne by the participating believers.

20. The restrictions/conditions mentioned in [Verse 4:3](#) should also be borne in mind while contracting marriages with the eligible women.

21. From this part of the Verse, it is clear that the *mahr* fixed has to be paid by the bridegroom to the bride immediately after the marriage is consummated. Thereafter, it is the general responsibility of the husband to bear all the family expenses. But if the bride is financially rich because of her personal inheritance or other lawful means/resource, there is no blame on the husband if the wife agrees, of her own free will, to bear a part of or the entire expense.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا
 مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ
 مِن بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ
 مُحْصَنَاتٍ غَيْرَ مُسَفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ
 أَتَيْنَ بِفَدْحَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ
 خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾

25. Waman lam yastatiAA minkum tawlan an yankiha almuhsanati almu/minati famin ma malakat aymankum min fatayatikum almu/minati waAllahu aAAlamu bi-eemanikum baAAadukum min baAAadin fainkihoohunna bi-ithni ahlihinna waatoohunna ooorahunna bialmaAAaroofi muhsanatin ghayra masafihatini wala muttakhithati akhdanin fa-itha ohsinna fa-in atayna bifahishatin faAAalayhinna nisfu ma AAala almuhsanati mina alAAathabi thalika liman khashiya alAAanata minkum waan tasbiroo khayrun lakum waAllahu ghafoorun raheemun

25. And whoever amongst you has not been in a position to marry free believing women then let him marry those from among slave-girls who have become believers. And Allah does know your faith. You are of one another. Marry those of them then – with the permission of their masters, and giving them their wedding gifts properly – who are chaste and do not seek extramarital sex taking you as just boyfriends for the purpose. And if, after marriage, they commit fornication, their punishment is half that for free women. This is for the one amongst you who fears falling into sin otherwise. And it is better for you to be patient. And Allah is Forgiving, Merciful.

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ وَيُخَبِّرَكُمْ بِرَبِّكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ
 وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

26. Yureedu Allahu liyubayyina lakum wayahdiyakum sunana allatheena min qablikum wayatooba AAalaykum waAllahu AAaleemun hakeemun

26. Allah wishes to recount to you the customs of people, who lived before you, and to guide you and forgive those of you who repent their transgressions. And Allah is Knowledgeable, Wise.

وَاللّٰهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ
الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾

27. WaAllahu yureedu an yatooba AAalaykum wayureedu allatheena yattabiAAoona alshshahawati an tameeloo maylan AAatheeman

27. And Allah wishes that He forgives those of you who repent their transgressions, while those who follow sensual desires wish that you go far astray.

يُرِيدُ اللّٰهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

28. Yureedu Allahu an yukhaffifa AAankum wakhuliqa al-insanu daAAeefan

28. Allah wishes that He lightens your burdens, and man is created weak.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ
تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ
رَحِيمًا ﴿٢٩﴾

29. Ya ayyuha allatheena amanoo la ta/kuloo amwalakum baynakum bialbatili illa an takoona tijaratan AAan taradin minkum wala taqtuloo anfusakum inna Allaha kana bikum raheeman

29. O you who believe! Do not consume your property among yourselves wrongfully; except that you do it by way of trading with mutual consent. And commit no suicides, nor kill one another amongst you! Indeed, Allah is Merciful to you.

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وَمَنْ يَفْعَلْ ذَلِكَ عُذْوًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى
اللَّهِ يَسِيرًا ﴿٣٠﴾

30. Waman yafAAal thalika AAudwanan wazulman fasawfa nusleehi naran wakana thalika AAala Allahi yaseeran

30. And whoever does this²² through animosity and injustice, We will soon cast him into Fire!
And that is easy for Allah.

22. Refer preceding Verse.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ
مُدْخَلًا كَرِيمًا ﴿٣١﴾

31. In tajtaniboo kabg-ira ma tunhawna AAanhu nukaffir AAankum sayyi-atikum wanudkhilkum mudkhalan kareeman

31. If you shun the greater of the evil things you are forbidden, We shall clear you of your evil
tendencies and cause you to enter a noble entrance²³.

23. Obviously, of Paradise.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ
نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِن
فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

32. Wala tatamannaw ma faddala Allahu bihi baAAadakum AAala baAAadin lilrrijali naseebun mimma iktasaboo walilnnisg-i
naseebun mimma iktasabna wais-aloo Allaha min fadlihi inna Allaha kana bikulli shay-in AAaleeman

32. And covet not the things which Allah has favoured some of you with, over others. For men, the lot they earn; and for women, the lot they earn. And do ask Allah for His Favour. Indeed, Allah is conversant with everything.

وَلِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلَّذِينَ عَقَدْتَ
أَيْمَانُكُمْ فَتَأْتُوهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

33. Walikullin jaAAalnā mawaliya mimma taraka alwalidani waal-aqraboona waallatheena AAaqadat aymanukum faatoohum naseebahum inna Allaha kana AAala kulli shay-in shaheedan

33. And in all cases, We have appointed heirs to what parents and near relatives leave behind. And give to those to whom you have made a pledge, their portion. Indeed, Allah is witness to all things.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ
وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا
حَفِظَ اللَّهُ وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي
الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ
اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

34. Alrrijalu qawwamoona AAala alnnisa-i bima faddala Allahu baAAadahum AAala baAAadin wabima anfaqoo min amwalihim faalssalihatu qanitatu hafithatun lilghaybi bima hafitha Allahu waallatee takhafoona nushoozahunna faAAaiithoohunna waohjuroohunna fee almadajiiAAai waadriboohunna fa-in ataAAanakum fala tabghoo AAalayhinna sabeelan inna Allaha kana AAaliyyan kabeeran

34. Men are the supports of women, since Allah has favoured some over others in certain respects, and since men are required to bear all family expenses from their (men's) property. The righteous women then are obedient guardians of privacy²⁴ as Allah has guarded it. And as

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for those women, on whose part you fear refractoriness²⁵, admonish them, leave them alone in beds and turn away from them. Then if they obey you, do not resort to any punitive measure against them. Indeed, Allah is High, Great.

24. The privacy of the intimate relations between a husband and his wife. Allah does not want these relations to be exhibited in public.

25. A family consisting of the husband, wife and their children, is the basic social, cultural and economic unit of a human society. The prosperity and well-being of the entire society depends, to a large extent, on the prosperity and well-being of the majority of these basic units. Mal-administration of most of these units is bound to affect the administration of the entire society. For the good administration of the unit, it should have an administrative head. And, in Islam, the husband is the divinely appointed head of this basic unit. The family is expected to be run on the basis of mutual consultations, and the husband has to give due regard to his wife's views on any matter. But, it is the husband, as head of the family, who shall have the final say in that matter. Now if the wife refuses to obey her husband, the administration of the unit is bound to fall apart.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ
وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ
اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

35. Wa-in khiftum shiqāqa baynihima faibAAathoo hākaman min ahlihi wahakaman min ahliha in yureeda islahan yuwaffiqi Allahu baynahuma inna Allaha kana AAaleeman khabeeran

35. And if you fear a breach between the two, then appoint an arbiter from his people and an arbiter from hers. If they both desire continuation of and improvement in the relationship, Allah will bring about reconciliation between the two. Indeed, Allah is Knowledgeable, Aware.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
مُخْتَلًا فَخُورًا ﴿٣٦﴾

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36. WaoAAbudoo Allaha wala tushrikoo bihi shay-an wabialwalidayni ihsanan wabihee alqurba waalyatama waalmasakeeni waaljari thee alqurba waaljari aljunubi waalssahibi bialjanbi waibni alsabeeli wama malakat aymanukum inna Allaha la yuhibbu man kana mukhtalan fakhooran

36. And worship Allah and do not associate anything with Him. And be good to parents, near of kin, orphans, the needy, the neighbour near of kin, the neighbour not of kin, the companion/colleague, the wayfarer and your slaves/servants. Indeed, Allah loves not him/her who is conceited, boastful.

الَّذِينَ يَبِخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾

37. Allatheena yabkhaloona waya/muroona alnnasa bialbukhli wayaktumoona ma atahumu Allahu min fadlihi waaAAtadna lilkafireena AAathaban muheenan

37. ²⁶Those who are miserly and bid people to be miserly and hide what Allah has favoured them with. And We have prepared, for the suppressers of Truth, a disgraceful punishment.

26. This sentence is in continuation of the last sentence in the preceding Verse. Along with those who are conceited and boastful, Allah loves not those who are miserly and exhort people to be miserly and to hide their wealth.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِيَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

38. Waallatheena yunfiqoona amwalahum ri-aa alnnasi wala yu/minoona biAllahi wala bialyawmi al-akhiri waman yakuni alshshaytanu lahu qareenan fasaa qareenan

38. And those who spend their wealth in order to show off, and believe not in Allah nor in the Hereafter.²⁷ And as for him, the Satan is an ally of whom, then he has an evil ally!

27. And Allah loves not such people too.

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَانْفَقُوا مِمَّا رَزَقَهُمُ اللّٰهُ
وَكَانَ اللّٰهُ بِهِمْ عَلِيْمًا ﴿٣٩﴾

39. Wamathā AAalayhim law ʿamanoo biAllāhi waalyawmi al-akhiri waanfaqoo mimma razaqahumu Allāhu wakana Allāhu bihim AAaleeman

39. And what calamity would befall them, had they believed in Allah and the Hereafter and spent out of what Allah had given them!? And Allah does know them very well.

إِنَّ اللّٰهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً
يُّضَعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ أَجْرًا عَظِيْمًا ﴿٤٠﴾

40. Inna Allāha la yathlimu mithqala tharratin wa-in taku hasanatan yudaAAifha wayu/ti min ladunhu ajran AAathheeman

40. Indeed, Allah wrongs not even to the infinitesimal extent of the weight of an atom. And if there is a good deed, He doubles it and bestows, from Him, a great reward.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا
﴿٤١﴾

41. Fakayfa itha ji/na min kulli ommatin bishaheedin waji/na bika AAala haola-i shaheedan

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41. How about then, when We bring, from every people, a witness, and bring you²⁸ as a witness against these?

28. Addressee here is Prophet Muhammad, peace be upon him.

يَوْمَئِذٍ يَوْمُ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تَسْوَى بِهِمُ الْأَرْضُ وَلَا
يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

42. Yawma-ithin yawaddu allatheena kafaroo waAaṣawoo alrrasoola law tusawwa bihimu al-ardu wala yaktumoon Allaha hadeethan

42. That Day²⁹, those, who suppress the Truth and disobey the Messenger, would wish that the earth were levelled with them. And they shall not hide any event from Allah.

29. The Day of Judgement, in the Hereafter.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا
تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ
عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ
عَفُوًّا غَفُورًا ﴿٤٣﴾

43. Ya ayyuha allatheena amanoo la taqraboo alssalat waantum sukara hatta taAlamoo ma taqooloona wala junuban illa AAabiree sabeelin hatta taghtasiloo wa-in kuntum marda aw AAala safarin aw jaa ahadun minkum mina algha-iti aw lamastumu alnnisaa falam tajidoo maan fatayammamoo saAAeedan tayyiban faimsahoo biwujoohekum waayideekum inna Allaha kana AAafuwwan ghafooran

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43. O you who believe! Go not to prayer while you are under the influence of intoxication^{30, 31}, until you know what you say, nor while you are in an unclean state – unless on the move from one place to another – until you take a bath. And if you are ill, or on a journey, or any of you has come from the toilet or you have been in sexual contact with the women, and you cannot get water, simulate the cleaning act then with pure earth, wiping your faces and your hands therewith. Indeed, Allah is Lenient, Forgiving.

30. The human mind can be intoxicated in a number of ways. And the very next phrase in this Verse viz., 'until you know what you say' makes the divine meaning of the Arabic term *sukara*, used here, clear. The Arabic term obviously therefore means a state of the mind in which the person concerned does not fully understand the implications of what his/her mouth utters. Such a state of mind could be brought about by all sorts of intoxicants, or even by drowsiness. And any person could also be in such a state when his/her mind wavers to thoughts other than that of Allah. And the person's thoughts are bound to waver particularly when he/she does not understand the meaning of the Arabic words uttered in prayers. Understanding the meanings of what we say is therefore an absolute must for our prayers to be heard, accepted and answered.

31. Total abstinence from intoxicants was ordained under Verse 5:90. Obviously, this Verse, 4:43, was revealed before 5:90. This is in keeping with divine plan of eradicating a deep-rooted evil habit in stages, and not abruptly. As a first step towards ordering total abstinence, the believers were asked not to come for prayers in an intoxicated state of mind. But, on that account, it would be wrong to say that Verse 4:43 stands abrogated by Verse 5:90. In fact, it would be wrong to say that any of the existing Verses in the Qur'aan are abrogated. Please see [Verse 2:106 and study notes 150 to 154 thereunder](#) and [Verse 2:109 and study notes 161 and 162 thereunder](#) in this context. Verse 4:43 is so construed by the All-knowing and Wise Author of the Qur'aan that its application in this regard is not negated even after the revelation of Verse 5:90. Moreover, as we have seen in the preceding note, the Arabic term *sukara*, used in Verse 4:43, implies a wider meaning than just being under the influence of drugs and alcoholic drinks.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ
أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾

44. Alam tara ila allatheena ootoo naseeban mina alkitabi yashtaroon alddalalata wayureedoona an tadilloo alssabeela

44. Have you not seen those who were given an Edition of the Book³², trading perversity and wishing that you should go off the Path?

32. The Torah and the Gospel (Injeel) were two of the earlier Editions of the Divine Book.

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وَاللَّهُ أَغْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا



45. WaAllahu aAAalamu bi-aAAdā-ikum wakafa biAllahi waliyyan wakafa biAllahi naseeran

45. And Allah knows your enemies. And Allah suffices as Patron, and Allah suffices as One Who helps.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا
وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيْئًا بِالسِّنِّهِمْ وَطَعْنَا فِي الَّذِينَ وَلَوْ أَنَّهُمْ
قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِنْ
لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

46. Mina allatheena hadoo yuharrifooona alkalima AAan mawadiAAihi wayaqooloona samiAAana waAAaasayna waismaAA ghayra musmaAAin waraAAaina layyan bi-alsinatihim wataAAnan fee alddeeni walaw annahum qaloo samiAAana waataAAana waismaAA waon/hurna lakana khayran lahum waqwama walakin laAAanahumu Allahu bikufrihim fala yu/minoona illa qaleelan

46. Among the Jewish people are those who distort word from its context and say, "We have heard and we disobey." and, "Hear, and don't make us hear! And listen to us!" twisting words with their tongues and taunting the Religion. And had they just said, "We have heard and we obey." and "Hear, and look at us!" it would have been better and more upright for them.³³ But Allah has cursed them on account of their suppression of the Truth. So they believe not, except for a few.

33. The Jews in the audiences addressed by the Prophet (peace be upon him) used to play mischief as little children do. Apparently making a show of positively responding to the addresses, they used to twist words like *waataAAana* (and we obey) to similar sounding words like *waAAaasayna* (and we disobey).

Manzill: 4: Nisa

يَتَأْتِيهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ
قَبْلِ أَنْ نُنْطِيسَ وُجُوهًا فَتَرُدَّهَا عَلَيَّ أَذْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا
أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

47. Ya ayyuha allatheena ootoo alkitaba aminoo bima nazzalna musaddiqan lima maAAakum min qabli an natmisa wujoohan fanaruddaha AAala adbariha aw nalAAanahum kama laAAanna as-haba alssabti wakana amru Allahi mafAAoolan

47. O you who have been given the Book! Believe in what We have sent down, confirming that which is with you, before We efface faces and then turn them on their backs, or curse them as We cursed the Sabbath companions.³⁴ And Allah's command does get executed!

34. Refer [Verse 2:65 and study note 73 thereunder](#), of these Studies, in this context. As regards effacing of faces, it may be noted that the human face is like the identity card of a person. Any human being is recognised by his/her face. If the facial features are obliterated, he/she cannot normally be recognised, with a certainty. That being the case, the reference here to effacing the faces may very well mean that the people referred to may not be recognised and treated as fellow human beings by other human beings. They may be despised as just other animals – or like the apes, as the Jewish people who transgressed the Sabbath restrictions were. The Muslims should not think this Verse applies only to the Jews and the Christians. Like those two communities, the Muslims too are those who have been given the divine Book. In fact, it is the Muslim community which is despised now. That is obviously because most of the Muslims now have ceased believing in and acting upon what is revealed to them in the Qur'aan.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ
بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

48. Inna Allaha la yaghfiru an yushraka bihi wayaghfiru ma doona thalika liman yashao waman yushrik biAllahi faqadi iftara ithman AAathheeman

48. Indeed, Allah forgives not that anything should be associated with Him, and He forgives whomsoever, He pleases, committing any sin other than that. And whoever associates anything with Allah, he/she is certainly guilty of concocting and committing a grave sin.

Manzill: 4: Nisa

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يَزْكِي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ
فَتِيلًا ﴿٤٩﴾

49. Alam tara ila allatheena yuzakkoona anfusahum bali Allahu yuzakkee man yashao wala yuthlamoona fateelan

49. Have you not seen those who consider themselves as pure? But Allah it is Who purifies whom He wills. And they shall not be wronged even a bit.

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾

50. Onthur kayfa yaftaroon AAala Allahi alkathiba wakafa bihi ithman mubeenan

50. Look, how they forge the lie upon Allah! ³⁵ And this by itself is a sin, manifest.

35. Reference here is to those, mentioned in the preceding Verse, considering themselves as pure. The Jews think that they are the only chosen people of God. The others (gentiles) are not as purified and deserving God's favours as they themselves are. This was the reason why they could not accept Muhammad (peace be upon him) as God's Messenger. He was of the gentiles – not of them! And the Christians think that only those who believe in Jesus being the son of God shall have a guaranteed entry into Paradise! And the Muslims are not far behind, in this game of one-upmanship. Most of them too are sure that their Prophet's intercession will take them to Jannah, their sins in this life notwithstanding! All these claims of the different communities are lies forged upon Allah.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ
وَالطُّغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ
ءَامَنُوا سَبِيلًا ﴿٥١﴾

51. Alam tara ila allatheena ootoo naseeban mina alkitabi yu/minoona bialjibti waalthtaghooti wayaqooloona lillatheena kafaroo haola-i ahda mina allatheena amanoo sabeelan

Manzill: 4: Nisa

51. Have you not seen how those to whom has been given an Edition of the Book believe in idols and false deities³⁶, and say of those who suppress the Truth that the latter are better guided in the path than those who believe?

36. The Christians worship idols of Jesus and his mother Mary. And the Muslims worship at the graves of saints. And they condemn those who try to follow the Qur'aanic teachings as fundamentalists and Wahhabees and consider them worse than non-believers

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ
تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

52. Ola-ika allatheena laAAanahumu Allahu waman yaAAani Allahu falan tajida lahu naseeran

52. Those are the people whom Allah has cursed. And you shall find none to help whomsoever Allah curses.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾

53. Am lahum naseebun mina almulki fa-ithan la yu/toona alnnasa naqeeran

53. Or, do they have a share in the governance?³⁷ Then, in that case, they would give to others, not even a little bit.

37. This is a reference to the Jews. Until recently they had no territory to govern. And now when they do have some territory by themselves to govern, their continual efforts at deprivation of the Arabs within and around that territory, in an on-going conflict, is a vindication of the divine statement that follows in this Verse.

Manzill: 4: Nisa

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَيْنَهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ
إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

54. Am yahsudoona alnnasa AAala ma atahumu Allahu min fadlihi faqad atayna ala ibraheema alkitaba waalhikmata wagtaynaghum mulkan AAatheeman

54. Or do they envy the others for what Allah has given them of His Favour? ³⁸ And, surely, We had given to children of Abraham the Book and the Wisdom, and We had given them a great territory to govern!

38. A reference to the Jews again. They resented the bestowal of Prophethood on Muhammad (peace be upon him), someone not of them.

فَمِنْهُمْ مَن ءَامَنَ بِهِ ۖ وَمِنْهُمْ مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

55. Faminhum man amana bihi waminhum man sadda AAanhu wakafa bijahannama saAAeeran

55. Then there were those among them who believed in him³⁹, and those among them who turned away from him. And Hell is sufficient Inferno⁴⁰.

39. Muhammad (peace be on him).

40. To punish all the suppressors of Truth with, without making them die therein (please see the next Verse below).

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا ۖ كُلَّمَا نَضِجَتْ جُلُودُهُمْ
بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

Manzill: 4: Nisa

56. Inna allatheena kafaroo bi-ayatina sawfa nusleehim naran kullama nadijat julooduhum baddalnahum juloodan ghayraha liyathooqoo alAAathaba inna Allaha kana AAazeezan hakeeman

56. Indeed, We shall burn those who suppress the Truth in regard to Our Verses/Signs, in fire. Whenever their skins get fully burnt, We shall replace them with other skins, so that they may go on tasting the punishment. Allah indeed is Omnipotent, Wise!

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَّهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ
ظِلًّا زَلِيلًا ﴿٥٧﴾

57. Waallatheena amanoo waAAamiloo alssalihati sanudkhiluhum jannatin tajree min tahtiha al-anharu khalideena feeha abadan lahum feeha azwajun mutahharatun wanudkhiluhum thillan thaleelan

57. And those who believe and do good deeds, We shall make them enter gardens with rivers flowing underneath, to abide therein for ever. For them shall there be mates pure, and We shall admit them into cool everlasting shade.

﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ
النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا
بَصِيرًا ﴿٥٨﴾

58. Inna Allaha ya/murukum an tu-addoo al-amanati ila ahliha wa-itha hakamtum bayna alnnasi an tahkumoo bialAAadli inna Allaha niAAaimma yaAAithukum bihi inna Allaha kana sameeAAan baseeran

58. Allah does indeed command you to hand over the trusts to those to whom they are due, and that when you judge between people, you judge with justice. Allah does indeed give you the best of admonition. Allah does indeed hear all, see all!

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى
الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

59. Ya ayyuha allatheena amanoo ateeAAoo Allaha waateeAAoo alrrasoola waolee al-amri minkum fa-in tanazaAAum fee shay-in faruddoohu ila Allahi waalrrasooli in kuntum tu/minoona biAllahi waalyawmi al-akhiri thalika khayrun waahsanu ta/weelan

59. O you who believe! Obey Allah, and obey the Messenger and those in authority from amongst you. Then if you believe in Allah and the Hereafter and quarrel on anything, refer it to Allah and the Messenger. That is better, and it is the best solution.⁴¹

41. This Verse gives the basic principle of jurisprudence in Islam. Since the Messenger is no longer living amidst mankind now, the only source for reference is Allah Himself. And the Qur'aan is His Book of Guidance especially given to mankind for the purpose. The Qur'aan therefore ought to be the final reference on any dispute. Allah assures us here that this final source for reference would provide the best solution. We have but to trust Him. As regards the directive to obey the Messenger, please see [study notes 3:144 to 3:146 on Verse 3:132](#), for further information.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ
وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا
أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

60. Alam tara ila allatheena yazAAumoona annahum amanoo bima onzila ilayka wama onzila min qablika yureedoona an yatahakamoo ila altaghooti waqad omiroo an yakfuroo bihi wayureedu alshshaytanu an yudillahum dalalan baAAeedan

60. Have you not seen those who assert that they believe in what has been revealed to you and in what was revealed before you, and yet, they would like to go to someone who has rebelled against Allah, for judgement, although they were commanded to deny him? And the Satan desires to lead them far astray.⁴²

Manzill: 4: Nisa

42. This Verse indicates that in an Islamic State, court judges have necessarily to be those who do believe in all that the Qur'aan states. The candidates have to be thoroughly grilled about their beliefs before they are appointed as judges. This requirement cannot, of course, be practically implemented in a non-Islamic State, where the Muslim minority may try to get their internal disputes settled, on Qur'aanic basis, among themselves, without resorting to the penal provisions. The Qur'aanic penal provisions are to be implemented only in an Islamic State.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

61. Wa-itha qeela lahum taAAalaw ila ma anzala Allahu wa-ilal rrasooli raayta almunafiqeena yasuddoona AAanka sudoodan

61. And when it is said to them, "Come to what Allah has revealed and to the Messenger", you see the hypocrites turning away from you in aversion.

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ قَالُوا
جَاءَوكَ يَحْلِفُونَ بِاللَّهِ إِنَّا أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا
﴿٦٢﴾

62. Fakayfa itha asabat-hum museebatun bima qaddamat aydeehim thumma jaooka yahlifoon biAllahi in aradna illa ihsanan watawfeeqan

62. Then, how about it, when a calamity befalls them on account of what they did before, and they come to you swearing by Allah, "We did not desire anything but goodwill and amity"?

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ
وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

63. Ola-ika allatheena yaAAlamu Allahu ma fee quloobihim faaAAarid AAanhum waAAai^hhum waqul lahum fee anfusihi qawlan baleeghan

63. Allah knows what is there in their inner minds. So leave them alone, admonish them, and speak to them words that would touch their inner souls.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ
أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمْ
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿١٤﴾

64. Wama arsalna min rasoolin illa liyutaAAa bi-ithni Allahi walaw annahum ith thalamoo anfusahum jaooka faistaghfaroo Allaha waistaghfara lahumu alrrasoolu lawajadoo Allaha tawwaban raheeman

64. And We did not send any Messenger but to be obeyed by Allah's command. And if only they had – when they were unjust to themselves – come to you and asked forgiveness of Allah and the Messenger asked forgiveness for them, they would have found Allah Accepting repentance, Merciful.⁴³

43. The people who were unjust to themselves were told here to come to the Prophet (peace be upon him), obviously, when he was living in this world. It is unfortunate that some people take this Verse as their licence to visit the Prophet's grave now, for the same purpose. These people assume that the Prophet, in his grave, can hear them. But they thereby deny the Truth of the Verse 35:22 declaring unequivocally, "And you are in no position to make those to hear who are in the graves."

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا ﴿١٥﴾

65. Fala warabbika la yu/minoona hatta yuhakkimooka feema shajara baynahum thumma la yajidoo fee anfusihim harajan mimma qadayta wayusallimoo tasleeman

Manzill: 4: Nisa

65. No! By your Lord, no! They believe not, until they make you the arbiter in disputes among them, and then find no reservations in their minds on your decisions and submit to them entirely.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اقْرَأُوا مِنْ دِينِكُمْ مَا
فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ
وَأَشَدَّ تَثْبِيثًا ﴿١١﴾

66. Walaw anna katabna AAalayhim ani oqtuloo anfusakum awi okhrujoo min diyarikum ma faAAaloohu illa qaleelun minhum walaw annahum faAAaloo ma yooAAaathoona bihi lakana khayran lahum waashadda tathbeetan

66. And if We had passed an order for them to lay down their lives or to leave their homes, they would not have done it, except for a few of them. And had they done what they were advised to, it would have certainly been better for them and it would have very much strengthened their position.

وَإِذَا لَأَتَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿١٢﴾

67. Wa-ithan laataynahum min ladunna ajran AAatheeman

67. And in that case, We would certainly have given them from Ourselves a great reward.

وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿١٣﴾

68. Walahadaynahum siratan mustaqeeman

68. And We would certainly have guided them to the Straight Path.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

69. Waman yutiAAi Allaha waalrrasoola faola-ika maAAa allatheena anAAama Allahu AAalayhim mina alnnabiyyeena
waalssiddeeqeena waalshshuhada-i waalssaliheena wahasuna ola-ika rafeeqan

69. And persons like the one who obeys Allah and the Messenger, are in the company of the prophets, the truthful, the martyrs and the righteous, upon whom Allah has bestowed rewards. And how excellent are these companions!

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

70. Thalika alfadlu mina Allahi wakafa biAllahi AAaleeman

70. This is the favour from Allah, and sufficient is Allah, the Embodiment of all knowledge!

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ
اَنْفِرُوا جَمِيعًا ﴿٧١﴾

71. Ya ayyuha allatheena amanoo khuthoo hithrakum fainfiroo thubatin awi infiroo jameeAAan

71. O you who believe! Be on your guard, and then go out in strength or all together.

Manzill: 4: Nisa

وَإِنَّ مِنْكُمْ لَمَنْ لِيُبْتَغَىٰ فَيُنْصَبَ عَلَيْكُمْ مِصْبَةٌ ۖ قَالَ
قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾

72. Wa-inna minkum laman layubatti-anna fa-in asabat^u kum museebatun qala qad anAAama Allahu AAalayya ith lam akun maAAahum shaheedan

72. And, indeed, among you certainly is he who would drop behind! If then a calamity befalls you, he says, "Surely Allah conferred a benefit on me that I was not present with them."

وَلَئِنْ أَصَبَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ
يَدْلِيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

73. Wala-in asabakum fadlun mina Allahi layaqoolanna kaan lam takun baynakum wabaynahu mawaddatun ya laytanee kuntu maAAahum faafooza fawzan AAathheeman

73. And if you do get a favour from Allah, he would certainly say, as if you were not on friendly terms with him,⁴⁴ "Oh! I wish I had been with them. I would then achieve a great success."

44. And that was the reason why he lagged behind while the believers had proceeded for the expedition. The hypocrite thus put the blame for his failure to join the expedition – and thus to get a share in the believers' success – on the lack of affection between him and the believers!

﴿فَلْيَقْتُلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ ۖ وَمَنْ يُقْتَلْ فِي سَبِيلِ اللَّهِ فَيُقتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ
أَجْرًا عَظِيمًا ﴿٧٤﴾﴾

Manzill: 4: Nisa

74. Falyuqatil fee sabeeli Allahi allatheena yashroona alhayata alddunya bial-akhirati waman yuqatil fee sabeeli Allahi fayuqatal aw yaghlib fasawfa nu/teehi ajran AAatheeman

74. Those fight in Allah's Path, then, who are ready to exchange this life for the other (in the Hereafter)! And whoever fights in Allah's Path, and then whether he is killed or he gets victory, We shall grant him a great reward.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا
وَأَجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

75. Wama lakum la tuqatiloona fee sabeeli Allahi waalmustadAAafeena mina alrrijali waalnnisa-i waalwildani allatheena yaqooloona rabbana akhrijna min hathihi alqaryati alththalami ahluha waijAAal lana min ladunka waliyyan waijAAal lana min ladunka naseeran

75. And what's the matter with you that you fight not, in Allah's Path, for the weak among the men, for the women and for the children, who say, "Our Lord! Take us out of this town, whose people are oppressors and raise for us from You a guardian and raise for us from You a helper."⁴⁵

45. This Verse was revealed in the background of the believers who could not leave Makkah and were persecuted by the non-believers there. The other believers, who had established a nascent State at Medina, were thus exhorted to fight in Allah's Path for their brethren suffering at Makkah. In this present age too, the Muslims are suffering in various parts of the world. Perhaps, some Muslims now misinterpret Verses, like this one in the Qur'aan, as inspiring them to resort to suicide attacks on soft targets around the world. They choose soft targets as they don't have the means to make a direct attack on the forces that inflict the suffering on the Muslims. In such suicide attacks, it is the innocents, mostly, that sustain losses of life and property. The attacks therefore prove to be counter-productive and fail to achieve the intended objective. These cannot at all be termed as fighting in Allah's Path. The Muslims should remember that the Prophet (peace be upon him) suffered immensely at the hands of the Makkans, for thirteen long years. He did not attempt any suicide attacks on soft targets, because he did not have enough strength then to attack the mighty opposition. He bided his time, and attacked the evil forces only when he had the strength to do so. Muslims of today should take a lesson from his example. The Qur'aan exhorts the believers, in [Verse 2:153](#), to seek Allah's help with patience and prayer. Allah is certainly with those that are patient. Let the Muslims have absolute trust in Allah, and refrain from indulging in the fruitless deeds which only boomerang on them themselves. Deeds like the suicide attacks are, moreover, exhibitions of lack of faith in Allah's promise of ultimate success. How then would Allah give them that success?

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ
فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ
كَانَ ضَعِيفًا ﴿٧٦﴾

76. Allatheena amanoo yuqatiloona fee sabeeli Allahi waallatheena kafaroo yuqatiloona fee sabeeli altaghooti faqatiloo awliyaa alshshaytani inna kayda alshshaytani kana daAAaefan

76. Those who believe fight in Allah's Path; and those who suppress the Truth, fight in the path of the false god. Fight then against those who are friends of the Satan⁴⁶. The Satanic strategy is indeed weak.

46. The Satan has vowed to harm the believers and their interests. Hence, friends of the Satan are those who work to harm the believers and their interests.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ
وَأَنُؤُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ
كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا
أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَّعْتُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ
وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

77. Alam tara ila allatheena qeela lahum kuffoo aydiyakum waaqeeemoo alssalata waatoo alzzakata falamma kutiba AAalayhimu alqitalu itha fareequn minhum yakhashawna alnnasa kakhshayati Allahi aw ashadda khashyatan waqaloo rabbana lima katabta AAalayna alqitala lawla akhkhartana ila ajalin qareebin qul mataAAau alddunya qaleelun waal-akhiratu khayrun limani ittaqa wala tuzhlamoona fateelan

77. Do you see these people who were asked to withhold their hands and to establish the prayer and pay the *zakaat* (poor due)?⁴⁷ Then, when fighting was ordained for them, a section of these very people started fearing men, as they should fear Allah, or even more! And they said, "O Lord! Why have you ordained fighting for us? Had you but given us a little more

time!” Say, “Short is the enjoyment of this world. And the other world is better for him who fears Allah. And you shall not be wronged, even a bit.”

47. After the Hijrah and the establishment of the nascent Islamic State at Medina, the believers were rearing to go and fight against their oppressors at Makkah, as this part of the Verse depicts. They were advised patience. But when, finally, the permission to fight was for the first time given vide Verse 22:39, the turnaround in the attitudes of some of the believers, is depicted here, in the latter part of the Verse.

أَيَنَّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ
نُصِبْهُمْ حَسَنَةً يَقُولُوا هَٰذَا مِنْ عِنْدِ اللَّهِ وَإِنْ نُصِبْهُمْ سَيِّئَةً يَقُولُوا
هَٰذَا مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ
يَفْقَهُونَ حَدِيثًا



78. Aynama takoonoo yudrikkumu alawtu walaw kuntum fee buroojin mushayyadatin wa-in tusibhum hasanatun yaqooloo hathihi min AAindi Allahi wa-in tusibhum sayyi-atun yaqooloo hathihi min AAindika qul kullun min AAindi Allahi famali haola-i alqawmi la yakadoona yafqahoona hadeethan

78. Wherever you are, death will overtake you even if you are within fortified fortresses. And if any good comes to them, they say, “This is from Allah.” And if anything bad afflicts them, they say, “This is from you⁴⁸?” Say, “All things are from Allah.” And what’s the matter with these people that they are unable to understand the statement,⁴⁹

48. That is, they put the blame therefor on someone other than themselves.

49. The statement is mentioned in the first part of the next Verse.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ
مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا



Manzill: 4: Nisa

79. Ma asabaka min hasanatin famina Allahi wama asabaka min sayyi-atin famin nafsika waarsalnaka lilnnasi rasoolan wakafa biAllahi shaheedan

79. "Whatever good comes to you, it is from Allah. And whatever bad befalls you, it is from you yourself."⁵⁰ And We have sent you as Messenger to mankind. And Allah is sufficient as Witness.⁵¹

50. All good things that man gets are of course from Allah. And even if an apparently bad thing comes from Him, it comes by way of a test or warning. Behind the apparent badness of the test or warning, lies only good for the one who recognises it as such. And if man encounters anything really bad, it is because of his own wanton acts of omission and commission against the divine law.

51. Allah, the Creator, Himself gives witness here that the divine Message of the Qur'aan, sent with Muhammad (peace be upon him), was for the entire mankind, and not just for the Arabs.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى
فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

80. Man yutiAAi alrrasoola faqad ataAAa Allaha waman tawalla fama arsalnaka AAalayhim hafeethan

80. Whoever obeys the Messenger, does surely obey Allah. And whoever turns away, We have not sent you as guardian of such persons.⁵²

52. For us today, living in this world centuries after the Messenger's passing away, obeying him (the Messenger), and thereby obeying Allah, connotes obeying the divine instructions given in the Qur'aan. Those who neglect, overlook or purposely act against these instructions, can get protection neither from the Messenger, nor from anyone else, against Allah.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ
غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ
عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

Manzill: 4: Nisa

81. Wayaqooloona taAAatun fa-itha barazoo min AAindika bayyata ta-ifatun minhum ghayra allathee taqoolu waAllahu yaktubu ma yubayyitoona faaAArid AAanhum watawakkal AAala Allahi wakafa biAllahi wakeelan

81. They declare their obedience. Then, once out of your⁵³ presence, a section of them pass all night in doing other than what you advise them to do. And Allah records their nocturnal doings. So, leave them alone, and trust Allah! And Allah suffices as Trustee.

53. I.e., Prophet Muhammad's.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا
كَثِيرًا

82. Afala yatadabbaroona alqur-ana walaw kana min AAindi ghayri Allahi lawajadoo feehi ikhtilafan katheeran

82. Do they not then ponder over the Qur'aan? And had it been from anybody other than Allah, they would certainly find in it many a contradiction.⁵⁴

54. This Verse gives the criterion to distinguish a divine book from a non-divine one. In other words, it makes a divine statement to the effect that any book authored by a man, howsoever learned he may be, is bound to contain errors.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ
رَدُّوهٖ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يَسْتَنْبِطُونَهُ
مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَتَبَعْتُمْ الشَّيْطَانَ إِلَّا
قَلِيلًا

83. Wa-itha jaahum amrun mina al-amni awi alkhawfi athaAAao bihi walaw raddoohu ila alrrasooli wa-ilā olee al-amri minhum laAAalimahu allatheena yastanbiṭoonahu minhum walawla faḍlu Allahi AAalaykum warahmatuhu laittabaAAatumu alshshayṭana illa qaleelan

83. And when there comes to them any matter of peace or fear, they make it public. And had they referred it to the Messenger and to those in authority among them, it would have been properly scrutinized by the investigators among them. And had it not been for Allah's Favour upon you, and His Mercy, you would certainly have followed Satan, save a few of you.

فَقَدِيلٌ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضَ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ
يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

84. Faqatil fee sabeeli Allahi la tukallafu illa nafsaka waharridi almu/mineena AAAsa Allahu an yakuffa ba/sa allatheena kafaroo waAllahu ashaddu ba/san waashaddu tankeelan

84. Fight, then, in Allah's Path. You will be held responsible for none but you yourself, and exhort the believers. It may be that Allah will contain the power of those who suppress the Truth. And Allah is the strongest in power and the most severe in giving punishment.⁵⁵

55. Although this Verse apparently addressed the Prophet while he was leading the believers on a battlefield, it continues to address every believer, in all situations of the on-going struggle in Allah's Path, till the Last Day. The struggle need not necessarily be in a field of battle. The struggle has to be waged in all walks of life. The Satan is ever vigilant to see to it that his friends among mankind go on laying roadblocks on the Allah-laden Straight Path. A believer has to struggle to remove those roadblocks. And in this struggle, he is responsible for none else but his own self, although he may from time to time urge others to keep to the Straight Path come what may. The obstacles on the Path won't be insurmountable, as the believer is assured of Allah's help. He should have an unshakeable faith in Him.

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً
يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا ﴿٨٥﴾

85. Man yashfaAA shafaAAatan hasanatan yakun lahu naseebun minha waman yashfaAA shafaAAatan sayyi-atan yakun lahu kiflun minha wakana Allahu AAala kulli shay-in muqietan

85. Whoever intercedes in a good cause⁵⁶, for him a share thereof; and whoever intercedes in a bad cause, for him a part thereof. And Allah is the Controller over all things.

56. The Arabic word used is *shafaAAatan* (intercession). This should not be confused with intercession with Allah Ta'ala on the Day of Judgement. There won't be any intercession by anyone on that Day as reiterated in [Verse 2:254](#). The intercession, referred to here in this Verse 4:85, is that made by any person with any other in any dispute/conflict arising in this life.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

86. Wa-itha huyyeetum bitahiyyatini fahayyoo bi-ahsana minha aw ruddooha inna Allaha kana AAala kulli shay-in haseeban

86. And when you are greeted with a greeting, then return the greeting in a better or similar manner. Indeed, Allah is the Comptroller over all things.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

87. Allahu la ilaha illa huwa layajmaAAannakum ila yawmi alqiyamati la rayba feehi waman asdaq min Allahi hadeethan

87. Allah! None has the right to be worshipped but He. He will certainly gather you together on the Day of Resurrection about which there is no doubt. And who can be more truthful in word than Allah?

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرْكَسُهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَن تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا﴾ ﴿٨٨﴾

88. Fama lakum fee almunafiqeena fi-atayni waAllahu arkasahum bima kasaboo atureedoona an tahdoo man adalla Allahu waman yudlilil Allahu falan tajida lahu sabeelan

88. What is the matter with you, then, that, on the question of the hypocrites⁵⁷ you are divided into two opposing camps? And Allah has turned them back because of what they have earned.

Manzill: 4: Nisa

Do you wish to guide him whom Allah has sent astray!? And whomsoever Allah sends astray, you shall find no way for him.

57. For a detailed Qur'aanic description of 'hypocrites', please refer [Verses 2:8 to 2:20](#). You may also refer [study note 2:10](#) in this context.

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ
حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ
وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

89. Waddoo law takfuroona kama kafaroo fatakoonoona sawaan fala tattakhithoo minhum awliya hatta yuhajiroo fee sabeeli Allahi fa-in tawallaw fakhuthoohum waqtuloohum haythu wajadtumoohum wala tattakhithoo minhum waliyyan wala naseeran

89. They desire that you should suppress the Truth as they have suppressed it, so that you become all alike. Take not from among them friends, then, until they move out in Allah's Path. Then if they turn back, seize them and kill them wherever you find them.⁵⁸ And take not, from among them, anyone, either as a close friend or to help you out in any matter.

58. This should not be misunderstood as an open licence to kill anyone suspected to be a hypocrite. The divine command to kill is given in specific cases of desertions from Muslim armies set out on expeditions in Allah's Path. Deserters, during times of war, are summarily court-martialled in today's modern armies too.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ
صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يُغْنِيَلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ
عَلَيْكُمْ فَلَقَتَلُوكُمْ فَإِنْ اعْتَزَلُواكُمْ فَلَمْ يُغْنِيَلُواكُمْ وَالْقَوَا إِلَيْكُمْ السَّلَامُ
فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

90. Illa allatheena yasiloona ila qawmin baynakum wabaynahum meethaqun aw jaookum hasirat sudooruhum an yuqatilookum aw yuqatilo qawmahum walaw shaa Allahu lasallatahum AAalaykum falaqatalookum fa-ini iAAatazaloookum falam yuqatilookum waalqaw ilaykumu alssalama fama jaAAala Allahu lakum AAalayhim sabeelan

90. Except those⁵⁹ who join a people between whom and you there is a treaty, or who come to you with their minds averse to fighting you or fighting their own people. And had Allah willed, He would have empowered them to fight you. So if they withdraw from you and fight with you not, and offer you peace, then Allah has opened no way for you to act against them.

59. Le the hypocrites. This Verse is a continuation of the previous one.

سَتَجِدُونَ ءَاخِرِينَ يَرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا
إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ
وَيَكْفُرُوا بِأَيْدِيهِمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَئِكَ
جَعَلْنَا لَكُمُ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾

91. Satajidoona akhareena yureedoona an ya/manookum waya/manoo qawmahum kulla ma ruddoo ila alfitnati orkisoo feeha fa-in lam yaAtazilookum wayulqoo ilaykumu alssalama wayakuffoo aydiyahum fakhuthoohum waoqtuloohum haythu thaqiftumoohum waola-ikum jaAAalna lakum AAalayhim sultan mubeenan

91. You will find others who desire that they should be safe from you and safe from their own people. Whenever they are put to the test, they readily yield to temptations therein. So if they do not withdraw from you, offer you peace and restrain their hands, then seize them and kill them wherever you get hold of them. And against these We have given you a clear authority.

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَن قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ
رَقَبَةٍ مُّؤْمِنَةٍ وَفِدْيَةٌ مُّسْلَمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَن يَصَّدَّقُوا فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ
لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم
مِّيثَاقٌ فَفِدْيَةٌ مُّسْلَمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَن لَّمْ يَجِدْ
فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

Manzill: 4: Nisa

92. Wama kana limu/minin an yaqtula mu/minan illa khataan waman qatala mu/minan khataan fatahreeru raqabatin mu/minatin wadiyatun musallamatun ila ahlihi illa an yassaddaqoo fa-in kana min qawmin AAaduwwin lakum wahuwa mu/minun fatahreeru raqabatin mu/minatin wa-in kana min qawmin baynakum wabaynahum meethaqun fadiyatun musallamatun ila ahlihi watahreeru raqabatin mu/minatin faman lam yajid fasiyamu shahrayni mutatabiAAayni tawbatan mina Allahi wakana Allahu AAaleeman hakeeman

92. And it does not behove a believer to kill a believer except by mistake. And whoever kills a believer by mistake, he should free a believing slave, and blood-money⁶⁰ should be paid to the deceased's family unless they remit it as charity. If he was from a people hostile to you and was a believer, then the freeing of a believing slave, and if he was from a people, between whom and you there is a covenant, the blood-money should be paid to the deceased's family along with the freeing of a believing slave, and he who cannot find one should fast for two consecutive months in order to seek repentance from Allah. And Allah is Knowledgeable, Wise.

60. Money given as compensation for the loss of life.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

93. Waman yaqtul mu/minan mutaAAammidan fajazaohu jahannamu khalidan feeha waghadiha Allahu AAalayhi walaAAanahu waaAAadda lahu AAathaban AAathheeman

93. And whoever kills a believer intentionally, his punishment is to abide forever in Hell. And Allah has sent His wrath and curse on him. And He has prepared for him a severe punishment.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ
أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ
اللَّهِ مَغَازٍ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

94. Ya ayyuha allatheena amanoo itha darabtum fee sabeeli Allahi fatabayyanoo wala taqooloo liman alqa ilaykumu alssalama lasta mu/minan tabtaghoona AAarada alhayati alddunya faAAinda Allahi maghanimu katheeratun kathalika kuntum min qablu famanna Allahu AAalaykum fatabayyanoo inna Allaha kana bima taAamaloon khabeeran

94. O you who believe! When you set out in Allah's way, ascertain facts and do not say to any one, who offers you peace, that he is not a believer, seeking benefits of this worldly life. With Allah, on the other hand, there are bounties abundant. You were like this before, when Allah conferred His Grace on you! So ascertain the facts. Allah is indeed aware of what you do.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

95. La yastawee alqaAAidoona mina almu/mineena ghayru olee alddarari waalmujahidoona fee sabeeli Allahi bi-amwalihim waanfusihi faddala Allahu almujahideena bi-amwalihim waanfusihi AAala alqaAAideena darajatan wakullan waAAada Allahu alhusna wafaddala Allahu almujahideena AAala alqaAAideena ajran AAathheeman

95. Not equal are those among the believers who sit back at home – disabled men excepted – and those who strive in Allah's Path with their wealth and with their persons. Allah has favoured those, who strive with their wealth and with their persons, with higher rank than those who sit back. And Allah has promised the good to both, but Allah has favoured those who strive, over those who sit back, with a great reward.

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾

96. Darajatin minhu wamaghfiratan warahmatan wakana Allahu ghafooran raheeman

96. Ranks from Him and forgiveness and mercy.⁶¹ And Allah is Forgiving, Merciful.

61. This Verse is in continuation of the preceding one. Among those also who attain to salvation Allah Ta'ala has assigned ranks proportionate to their good works here in this world.

Manzill: 4: Nisa

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمْ لَمَنِكَ ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا
مُسْتَضْعِفِينَ فِي الْأَرْضِ قَالُوا لَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا
فَأُولَٰئِكَ مَا لَهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

97. Inna allatheena tawaffahumu almala-ikatu *th*alimee anfusihim qaloo feema kuntum qaloo kunna mustadAAafeena fee al-ardi qaloo alam takun ardu Allahi wasiAAatan fatuhajiroo feeha faola-ika ma/wahum jahannamu wasaat maseeran

97. While causing those persons to die who were unjust to their own souls⁶², the angels did indeed ask them, "Why were you so in there?" They said, "We were in a weak position on the earth." The angels asked, "Was not Allah's earth spacious enough for you to emigrate⁶³ therein?" These people then would have their abode in Hell, and it is an evil destination!

62. Being 'unjust to their own souls' connotes going against divine dispensation. Allah, for example, has ordained that man be truthful. And when man is untruthful because of compulsions from worldly forces around him, he is unjust to his own soul as he incurs Allah's wrath upon himself thereby.

63. In today's context, emigration could mean not only moving from one geographical location to another, but also, inter alia, a change in the job one is engaged in for one's livelihood.

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا
يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

98. Illa almustadAAafeena mina alrrijali waalnnsa-i waalwildani la yastateeAAoona heelatan wala yahtadoona sabeelan

98. Except the weak from among the men, women and children who neither have the means nor can they find a way.⁶⁴

64. This Verse and the next one are in continuation of the last sentence in the preceding Verse, and spare the really weak from the fate awaiting those who do not emigrate, in situations warranting emigration, despite having the means to do so.

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا ﴿٩٩﴾

99. Faola-ika AAasa Allahu an yaAAafuwa AAanhum wakana Allahu AAafuwwan ghafooran

Manzill: 4: Nisa

99. Allah may then pardon such people. And Allah is Lenient, Forgiving.

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَغَمًا كَثِيرًا وَسَعَةً وَمَنْ
يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ
وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

100. Waman yuhajir fee sabeeli Allahi yajid fee al-ardi muraghaman katheeran wasaAAatan waman yakhruj min baytihi muhajiran
ila Allahi warasoolihi thumma yudrik-hu almatu faqad waqaAAa ajruhu AAala Allahi wakana Allahu ghafooran raheema

100. And whoever emigrates in Allah's Path, he will find on the earth many places of refuge and abundance. And whoever leaves home as an emigrant unto Allah and His Messenger, and then death overtakes him, his reward falls due upon Allah. And Allah is Forgiving, Merciful.

﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ
خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا﴾

101. Wa-itha darabtum fee al-ardi falaysa AAalaykum junahun an taqsuroo mina alssalati in kiftum an yaftinakumu allatheena
kafaroo inna alkafireena kanoo lakum AAaduwwan mubeenan

101. And when you are on a journey on the earth, no sin upon you if you shorten the prayer out of fear that those who suppress the truth may cause you mischief. Indeed, the suppressors of truth are your open enemy.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا
أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ
يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا
لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا
جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا
أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾

102. Wa-itha kunta feehim faaqamta lahumu alssalata faltaqum ta-ifatun minhum maAAaka walya/khuthoo aslihatahum fa-itha
sajadoo falyakoonoo min wara-ikum walta/ti ta-ifatun okhra lam yusalloo falyusalloo maAAaka walya/khuthoo hithrahum
waaslihatahum wadda allatheena kafaroo law taghfuloona AAan aslihatikum waamtiAAatikum fayameeloona AAalaykum maylatan
wahidatan wala junaha AAalaykum in kana bikum athan min matarin aw kuntum marda an tagdaAAoo aslihatakum wakhuthoo
hithrakum inna Allaha aAAadda lilkafireena AAathaban muheenan

102. And when you are among them and lead them in prayer, let a group of them stand up with you, taking their arms with them. Then when they have prostrated, let them go to your rear, and let another group who have not prayed come forward and pray with you, being on their guard and taking their arms. Those who suppress the Truth desire that you are off-guard as regards your arms and your property, so that they may then turn upon you in a single decisive swoop. And no blame on you, if you are inconvenienced by rain or if you are ill, that you put off your arms; but be on your guard. Indeed, Allah has prepared a disgraceful punishment for the suppressors of Truth.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا
أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾

103. Fa-itha qadaytumu alssalata faothkuroo Allaha qiyaman waquAAoodan waAAala junoo bikum fa-itha itma/nantum faaqeemoo
alssalata inna alssalata kanat AAala almu/mineena kitaban mawqootan

103. Then when you are due to perform the prayer, remember Allah, standing, sitting and while resting on your sides. Then when the situation for you becomes conducive, offer the prayer properly. Indeed the prayer is ordained for the believers at fixed times.⁶⁵

Manzill: 4: Nisa

65. It is a war-like situation that is envisaged in Verses 101 and 102 above. But, in this Verse 103, other peace-time situations, like when one is travelling in a public transport, in a non-Islamic country, at the fixed time of the ritual prayer, are also envisaged. Stress is laid here on the performance of the *salaah* at the time fixed even though one is travelling, say, in a public transport bus. The prayer can be performed on a notional basis, then, just by remembering Allah, without going through the normal procedure for the prayer. This Verse is also the authority for the very ill, bedridden, person to offer his/her *salaah* even while lying down.

وَلَا تَهَيَّؤُوا فِي ابْتِغَاءِ الْقَوْمِ إِن تَكُونُوا تَأْلَمُونَ
فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

104. Walā tahinoo fee ibtigha-i alqawmi in takoonoo ta/lamoona fa-innahum ya/lamoona kama ta/lamoona watarjoona mina Allahi ma la yarjoona wakana Allahu AAaleeman hakeeman

104. And relent not in pursuing the enemy. If you have suffered, they too have suffered as you have, and you expect from Allah what they do not. And Allah is Knowledgeable, Wise.

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ
بِمَا أَرَاكَ اللَّهُ وَلَا تَكُن لِّلْخَائِبِينَ خَصِيمًا ﴿١٠٥﴾

105. Inna anzalna ilayka alkitaba bialhaqqi litahkuma bayna alnnasi bima araka Allahu wala takun lilkhaineena khaseeman

105. WE have indeed sent down to you (singular) the Book with the Truth so that you decide things among mankind on the basis of what Allah has shown you. And do not side with the treacherous.

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾

106. Waistaghfiri Allaha inna Allaha kana ghafooran raheeman

106. And seek forgiveness of Allah. Indeed, Allah is Forgiving, Merciful.

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وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا
أَثِيمًا ﴿١٠٧﴾

107. Wala tujadil AAani allatheena yakhtanoona anfusahum inna Allaha la yuhibbu man kana khawwanan atheema**n**

107. And argue not on behalf of those who deceive themselves. Indeed, Allah loves not one who is a sinful deceiver.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا
لَا يَرْضَىٰ مِنْ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

108. Yastakhfoona mina alnnasi wala yastakhfoona mina Allahi wahuwa maAAahum ith yubayyitoona ma la yarda mina alqawli wakana Allahu bima yaAAamaloona muheeta**n**

108. They may conceal things from people and not from Allah; for, He is with them when they draw secret schemes, which please Him not. And Allah is in complete control of what they do.

هَآأَنْتُمْ هَآؤَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَن يُجَادِلِ اللَّهَ عَنْهُمْ
يَوْمَ الْقِيَمَةِ أَمْ مَن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

109. Haantum haola-i jadaltum AAanhum fee alhayati alddunya faman yujadilu Allaha AAanhum yawma alqiyamati am man yakoonu AAalayhim wakeela**n**

109. Here you are those, who plead for them in this worldly life, but who will plead with Allah for them on the Day of Resurrection? Or, who will then be their advocate?

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا
رَّحِيمًا ﴿١١٠﴾

110. Waman yaAAamal soo-an aw yazlim nafsahu thumma yastaghfiri Allaha yajidi Allaha ghafooran raheema**n**

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110. And he who commits an evil act or wrongs his own self and then seeks Allah's forgiveness, he will find Allah Forgiving, Merciful.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿١١٠﴾

110. Waman yaksib ithman fa-innama yaksibuhu AAala nafsihi wakana Allahu AAaleeman hakeema

111. And he, who commits a sin, commits it only against his own self. And Allah is Knowledgeable, Wise.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ
بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١١﴾

111. Waman yaksib khat'ee-atan aw ithman thumma yarmi bihi baree-an faqadi ihtamala buhtanan wa-ithman mubeenan

112. And he who commits a mistake or a sin and then throws the blame therefor on to an innocent, he has indeed burdened himself with slander and manifest sin.

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ
أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّوكَ مِنْ شَيْءٍ
وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ
فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٢﴾

112. Walawla fadlu Allahi AAalayka warahmatuhu lahammat ta'ifatu minhum an yudillooka wama yudilloona illa anfasahum wama yadurroonaka min shay-in waanzala Allahu AAalayka alkitaba waalhikmata waAAaallamaka ma lam takun taAlamu wakana fadlu Allahi AAalayka AAatheeman

113. And had it not been for Allah's Favour upon you and His mercy, a section of them⁶⁶ had certainly planned to mislead you. And they mislead not but their own selves and they can

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cause you no harm. And Allah has sent down upon you the Book and the Wisdom⁶⁷, and He has taught you what you did not know. And great is Allah's Favour upon you!

66. The reference here is to those, mentioned in [Verse 108](#) above.

67. The Wisdom to deal with people, including those mentioned in Verse 108 above.

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ
مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

114. La khayra fee katheerin min najwahum illa man amara bisadaqatin aw maAAaroofin aw islahin bayna alnnasi waman yafAAal thalika ibtighaa mardati Allahi fasawfa nu/teeji ajran AAathreeman

114. No good in most of their secret talks except for one that would lead to an act of charity, propriety or reconciliation between people. And whoever does this for Allah's pleasure, We will give him a great reward.

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ
الهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ
جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

115. Waman yushaqqiqi alrrasoola min baAAadi ma tabayyana lahu alhuda wayattabiAA ghayra sabeeli almu/mineena nuwallihi ma tawalla wanuslihi jahannama wasaat masceeran

115. And whoever opposes the Messenger after what guidance has come clearly to him and follows a way other than that of the believers, We will keep him turned to what he himself has turned to and make him burn in hell. And it is an evil destination.

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إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ
يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

116. Inna Allaha la yaghfiru an yushraka bihi wayaghfiru ma doona thalika liman yashao waman yushrik biAllahi faqad dalla dalalan baAAeedan

116. Indeed, Allah forgives not that partners are set up for Him, and He forgives, whom He wills, any sin besides. And he, who sets up partners to Allah, has indeed strayed far off.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾

117. In yadAAoona min doonihi illa inathan wa-in yadAAoona illa shaytan^{an} mareedan

117. They invoke none but women instead of Him. And they invoke none but a rebellious Satan.⁶⁸

68. It appears that the idols that the Arab society invoked at the time of the revelation of the Qur'aan bore female names. Women are symbols of procreation among mortal creatures. They cannot, by any stretch of imagination, therefore be associated with the immortal Divinity. And, yet, the Satan had deluded the Arabs (as he has also deluded a majority of people even in this modern world) into believing such idols as being partners of Allah. So, as a matter of fact, the Arabs were invoking none but the Satan in the name of those female deities.

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾

118. LaAAanahu Allahu waqala laattakhithanna min AAibadika naseeban mafroodan

118. Allah has excommunicated him. And he had said, "I will take (influence) a certain number of Your devotees."

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وَلَا ضِلَّيْنَهُمْ وَلَا مَلِيئَتَهُمْ وَلَا مَرَدَّهُمْ فَلَيَبْتَكَنَّ ءَاذَانَ الْأَنْعَمِ وَلَا مَرَدَّهُمْ
فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ
خُسْرَانًا مُّبِينًا ﴿١١٩﴾

119. Walaodillannahum walaomanniyannahum walaamurannahum falayubattikunna athana al-anAAami walaamurannahum falayughayyirunna khalqa Allahi waman yattakhithi alshshaytana waliyyan min dooni Allahi faqad khasira khusranan mubeengan

119. "And I will certainly lead them astray and arouse in them vain desires, and make them slit the ears of the cattle, and make them disfigure Allah's creation."⁶⁹ And he, who takes the Satan instead of Allah as master, shall surely suffer a manifest loss.

69. Apparently the Arab idol-worshippers practised cutting or slitting of animal ears to earmark the animals for sacrifice to their favourite idols. The inducement thus to disfigure Allah's creation came to them from none else than the Satan, who has vowed to mislead mankind.

يَعِدُّهُمْ وَيُمَيِّتُهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

120. YaAAiduhum wayumanneehim wama yaAAiduhumu alshshaytanu illa ghurooran

120. He makes promises to them and arouses vain desires in them. And the Satan promises them nothing but vain and delusive things.

أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَخِيصًا ﴿١٢١﴾

121. Ola-ika ma/wahum jahannamu wala yajidoona AAanha maheesan

121. Abode of these people shall be Hell, and they shall find no escape from it.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ
أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

122. Waallaḥeena amanoo waAAamiloo alssalihati sanudkhiluhum jannatin tajree min taḥtiha al-anharu khalideena feeha abadan waAAada Allāhi ḥaqqa waman aṣḍaqu mina Allāhi qeelan

122. And as for those who believe and do good deeds, We shall admit them to gardens with rivers flowing underneath, and they will abide therein for ever. Allah's promise is the Truth. And whose statement could be truer than Allah's?

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا
يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

123. Laysa bi-amāniyyikum wala amāniyyi ahli alkitābi man yaAAamal soo-an yujza bihi wala yajid lahu min dooni Allāhi waliyyan wala naseeran

123. It will not be in accordance with your wishes and it will not be in accordance with the wishes of the people of the Book.⁷⁰ He, who does a wrong, shall be punished for it, and he will find for himself neither a guardian nor anyone to help, besides Allah.

70. The divine verdicts on the Judgement Day will not be subject to the wishes of Muslims, Jews or Christians. The verdicts would be strictly based on justice and on merits of every case.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

124. Waman yaAAamal mina alssalihati min ṭhakarīn aw onṭha wahuwa mu/minun faola-ika yadkhuloona aljannata wala yuṭḥlamoona naqeeran

124. And such people – as the one, male or female, who does good deeds and is a believer – shall enter the Garden, and they shall not be subjected to even a speck of injustice.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

125. Waman aḥṣanu deenan mimman aslama wajhahu lillāhi wahuwa muḥsinun waittabaAAa millata ibraheema ḥaneefan waittakhatha Allāhu ibraheema khaleelan

125. And who can be better in way of life than he who submits himself entirely to Allah, and is a doer of good, and devotedly follows Abraham's Creed⁷¹? And Allah did hold Abraham dear.

71. To learn more about Abraham's creed (lifestyle), please see [Verses 2:130 and 2:131](#) and the study notes thereunder of these Studies.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

126. Walillahi ma fee alssamawati wama fee al-ardi wakana Allahu bikulli shay-in muḥeetan

126. And to Allah belongs all that is in the heavens and in the earth. And Allah is encircling each and every thing.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ
فِي الْكِتَابِ فِي يَتَنَمَى النِّسَاءِ الَّتِي لَا تُوْثُوْنَهُنَّ مَا كُتِبَ لَهُنَّ
وَتَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ ۚ وَالْمُسْتَضَعِّفِيْنَ مِنَ الْوِلْدٰنِ ۚ وَاَنْ تَقُوْمُوْا
لِلْيَتٰمٰى بِالْقِسْطِ ۚ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللَّهَ كَانَ بِهِۦ عَلِيْمًا ﴿١٢٧﴾

127. Wayastaftoonaka fee alnnisa-i quli Allahu yufteekum feehinna wama yutla AAalaykum fee alkitabi fee yatama alnnisa-i allatee la tu/toonahunna ma kutiba lahunna watarghaboona an tankihoohunna waalmustadAAafeena mina alwildani waan taqoomoo lilyatama bialqishti wama tafAAaloo min khayrin fa-inna Allaha kana bihi AAaleeman

127. And they seek decrees from you regarding the women. Tell them that Allah has decreed to you about them. And the decrees are those recited unto you, in the Book, regarding the

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orphaned/helpless women whom you wish to marry without paying what is ordained for them and regarding the weak and oppressed children,⁷² and that you stand up for justice for the orphans. And whatever good you do, Allah would indeed be aware of it.

72. The decrees alluded to here are those mentioned in [Verses 2 to 8](#) of this Qur'aanic Chapter.

وَإِنْ أَمْرَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاصًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ
يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ وَإِنْ
تَحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

128. Wa-ini imraatun khafat min baAAaliha nushoozan aw iAAaradan fala junaha AAalayhima an yusliha baynahuma sulhan
waalssulhu khayrun waohdirati al-anfusu alshshuha wa-in tuhsinoo watattaqoo fa-inna Allaha kana bima taAAamaloona khabeeran

128. And if a woman fears from her husband cruelty or desertion, no blame accrues on either of them, if they effect reconciliation between themselves. And reconciliation is better. And human beings are subject to greed. And if you do good deeds and fear Allah, then Allah is indeed aware of what you do.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ الْيَسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ
الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا
رَّحِيمًا ﴿١٢٩﴾

129. Walan tastateeAAao an taAAadiloo bayna alnnisa-i walaw harastum fala tameeloo kulla almayli fatatharooha kaalmuAAallaqati
wa-in tuslihoo watattaqoo fa-inna Allaha kana ghafooran raheeman

129. And you are unable to be fairly just between wives, even though you may ardently wish to, but turn you not altogether away so as to keep her⁷³, as it were, in suspense. And if you make amends and fear Allah, then Allah is indeed Forgiving, Merciful.

73. To keep one/some of the wives, that is.

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وَأِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّن سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

130. Wa-in yatafarraqa yughni Allahu kullan min saAAatihi wakana Allahu wasiAAan hakeema**n**

130. And if they separate, Allah will make each of them free from want out of His immense resources. And Allah is Immense in resources, Wise.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَلَقَدْ وَصَّيْنَا الَّذِیْنَ اٰوْتُوْا الْكِتٰبَ
مِنْ قَبْلِكُمْ وَاِیَّاكُمْ اَنْ اَتَّقُوا اللَّهَ ۚ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلَّهِ مَا فِی السَّمٰوٰتِ
وَمَا فِی الْاَرْضِ ۗ وَكَانَ اللَّهُ غَنِيًّا حَمِيْدًا ﴿١٣١﴾

131. Walillahi ma fee alssamawati wama fee al-ardi walaqad wassayna allatheena ootoo alkitaba min qablikum wa-yyyakum ani ittaqoo Allaha wa-in takfuroo fa-inna lillahi ma fee alssamawati wama fee al-ardi wakana Allahu ghaniyyan hameeda**n**

131. And for Allah it is all that is in the heavens and all that is in the earth. And We did direct the People of the Book before you, and now We do direct you, to fear Allah. And if you suppress the Truth, then, indeed, for Allah is all that is in the Heavens and all that is in the Earth. And Allah is Self-sufficient, Praiseworthy.

وَلِلَّهِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ۗ وَكَفٰی بِاللَّهِ وَكِیْلًا ﴿١٣٢﴾

132. Walillahi ma fee alssamawati wama fee al-ardi wakafa biAllahi wakeela**n**

132. And for Allah it is all that is in the heavens and all that is in the earth. And Allah suffices as Trustee.

اِنْ یَّشَأْ یُذْهِبْکُمْ اَیُّهَا النَّاسُ وَیَاْتِ بِآخَرِیْنَ ۗ وَكَانَ اللَّهُ عَلٰی ذٰلِکَ قَدِیْرًا
﴿١٣٣﴾

133. In yasha/ yuthhibkum ayyuha alnnasu waya/ti bi-akhareena wakana Allahu AAala thalika qadeera**n**

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133. If He so wills, He can take you away, O people, and bring others. And Allah has the power to do this.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ

اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

134. Man kana yureedu thawaba alddunya faAAinda Allahi thawabu alddunya waal-akhirati wakana Allahu sameeAAan baseeran

134. He, who desires the reward of this world, may know that with Allah is the reward of this world and of the Hereafter. And Allah is listening, observing.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ

أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ

فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا

تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

135. Ya ayyuha allatheena amanoo koonoo qawwameena bialqisti shuhadaa lillahi walaw AAala anfusikum awi alwalidayni waal-aqrabeena in yakun ghaniyyan aw faqeeran faAllahu awla bihima fala tattabiAAoo alhawā an taAadiloo wa-in talwoo aw tuAAridoo fa-inna Allaha kana bima taAAmaloona khabeeran

135. O you who beljeve! Be witnesses for Allah, standing up firmly on justice, even though it may be against your own selves, parents or relatives. Be they rich or be they poor, Allah is close to them both. So follow not vain desires, lest you deviate. And if you swerve or turn away, then, indeed, Allah is aware of what you do.

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يَتَأْتِيهَا الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ؕ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ
رَسُولِهِ ؕ وَالْكِتَابِ الَّذِي نَزَّلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ ؕ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

136. Ya ayyuha allatheena amanoo aminoo biAllahi warasoolihi waalkitabi allathe nazzala AAala rasoolihi waalkitabi allathee anzala min qablu waman yakfur biAllahi wamala-ikatihi wakutubihi warusulihi waalyawmi al-akhiri faqad dalla dalalan baAAeedan

136. O you who believe! Believe in Allah, His Messenger, the Book He has sent down to His Messenger, and the Book He had previously sent down. He, who denies Allah, His angels, His Books, His Messengers and the Hereafter, has gone far astray.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا
لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

137. Inna allatheena amanoo thumma kafaroo thumma amanoo thumma kafaroo thumma izdadoo kufran lam yakuni Allahu liyaghfira lahum wala liyahdiyahum sabeelan

137. Indeed, those who believe and then suppress the Truth, and again believe and then suppress the Truth, and then go on suppressing the Truth! Allah will neither be disposed to forgive them nor to guide them to the Right Path.

بَشِيرِ الْمُنَافِقِينَ بِأَنَّهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

138. Bashshiri almunafiqeena bi-anna lahum AAathaban aleeman

138. Let the hypocrites know that for them is a painful punishment.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ؕ أَبْتِغُوا
عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلّٰهِ جَمِيعًا ﴿١٣٩﴾

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139. Allat^hheena yattakith^hoona alk^afireena awliyaa min dooni almu/mineena ayabtaghoona AAindahumu alAAizzata fa-inna alAAizzata lill^hhi jameeAAaⁿ

139. Do they, who take the suppressors of Truth, rather than the believers, as close friends, seek honour from those suppressors of Truth? But, then, all honour does indeed rest with Allah.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا
وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ
إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا



140. Waqad nazzala AAalaykum fee alkitabi an itha samiAAatum ayati Allahi yukfaru biha wayustahzao biha fala taqAAudoo maAAahum hatta yakhoodoo fee hadeethin ghayrihi innakum ithan mithluhum inna Allaha jamiAAu almunafiqeena waalk^afireena fee jahannama jameeAAaⁿ

140. And it is certainly laid down for you in the Book that when you hear Allah's Verses being denied or ridiculed, you should not sit with those people until they enter another topic of talk; otherwise, you shall be like them. Indeed Allah shall gather the hypocrites and the deniers all together in Hell.

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ
وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِنَ
الْمُؤْمِنِينَ ۖ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ ۚ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ
عَلَى الْمُؤْمِنِينَ سَبِيلًا



141. Allat^hheena yatarabbasoon bikum fa-in kana lakum fathun mina Allahi qaloo alam nakun maAAakum wa-in kana lilka^afireena naseebun qaloo alam nastah^with AAalaykum wanamnaAAakum mina almu/mineena faAllahu yah^hkumu baynakum yawma alqiyamati walan yajAAala Allahu lilka^afireena AAala almu/mineena sabeelaⁿ

141. These are they, who wait and watch to see how things shape for you. If there be a victory for you from Allah, they say: "Were we not with you?" And if the suppressors of Truth gain a share of success, they say, "Did we not guard your interests and protect you from the

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believers." Then Allah will judge between you and them on the Day of Resurrection. And Allah has not provided a way for the suppressors of Truth to go (triumph) over the believers.

إِنَّ الْمُنَافِقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا
كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

142. Inna almunafiqeena yukhadiAAoona Allaha wahuwa khadiAAuhum wa-itha qamoo ila alssalati qamoo kusala yuraona alnasa wala yathkuroona Allaha illa qaleelan

142. Indeed, the hypocrites strive to deceive Allah, and it is He, who deceives them! And when they stand up for prayer they stand with laziness. They do it only to show off to men and remember Allah but little.⁷⁴

74. This portrait of the hypocrites is continued to the next Verse.

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ
تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

143. Muthabthabeena bayna thalika la ila haola-i wala ila haola-i waman yudlili Allahu falan tajida lahu sabeelan

143. Wavering in between – neither here nor there. And whomsoever Allah sends astray, you shall not find a way for him.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
أَفَرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾

144. Ya ayyuha allatheena amanoo la tattakhithoo alkafireena awliya min dooni almu/mineena atureedoona an tajAAaloo lillahi AAalaykum sultanan mubeenan

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144. O you who believe! Do not take the suppressors of Truth, rather than the believers, for close friends.⁷⁵ Do you wish that you yourselves should provide for Allah a manifest proof against you?

75. The Arabic term, which is translated here as 'close friends', is *awliya*. For the comprehensive Qur'aanic meaning of *wali* (singular of *awliya*) please refer [study note 2:154](#).

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

145. Inna almunafiqeena fee alddarki al-asfali mina alnnari walan tajida lahum naseeran

145. Indeed, the hypocrites will be in the lowest depth of the Fire and you shall not find anyone to help them.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

146. Illa allatheena taboo waaslahoo waiAAtasamoo biAllahi waakhlasoo deenahum lillahi faola-ika maAAa almu/mineena wasawfa yu/ti Allahu almu/mineena ajran AAaAtheeman

146. Except for those hypocrites, who repent and make amends and hold on fast to Allah and keep their way of life purely for Allah. Then these are with the believers. And Allah will grant the believers a great reward.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

147. Ma yafAAalu Allahu biAAAthabikum in shakartum waamantum wakana Allahu shakiran AAaleeman

147. Why should Allah punish you if you are grateful and you do believe!? And Allah is aware as to who is grateful.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ
اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

148. La yuhibbu Allahu aljahra bialssoo-i mina alqawli illa man *th*ulima wakana Allahu sameeAAan AAaleema**n**

148. Allah loves not the public utterance of anything evil, except by someone who is wronged. And Allah does hear, know.⁷⁶

76. It is human tendency to gossip about anything bad that might have happened to or done by another person. In this Verse, mankind is advised to eschew this tendency unless the publicity of an evil deed is done by a person directly affected by the evil. Pardoning of the evil by the affected party even is recommended in the next Verse, 4:149.

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا
﴿١٤٩﴾

149. In tubdoo khayran aw tukhfooHu aw taAAfoo AAan soo-in fa-inna Allaha kana AAafuwwan qadeera**n**

149. If you disclose a good deed or conceal it, or you do pardon an evil, then, surely, Allah is Lenient, Powerful.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ
وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا
بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

150. Inna allatheena yakfuroona biAllahi warusulihi wayureedoona an yufarriqoo bayna Allahi warusulihi wayaqooloona nu/minu bibaAAadin wanakfuru bibaAAadin wayureedoona an yattakhithoo bayna *th*alika sabeela**n**

150. Indeed, those who suppress the Truth about Allah and about His Messengers and would differentiate between Allah and His Messengers and say they believe in some and deny others, and would adopt a way in between,⁷⁷

77. This Verse, as one may obviously see, only qualifies/describes the subject 'they' of the first clause in the next Verse 4:151.

﴿١٥١﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا

151. Ola-ika humu alkafiroona haqqan waaAAatadna lilkafireena AAathaban muheenan

151. They, in fact, are the ones who suppress the Truth, and We have prepared a disgraceful punishment for the suppressors of Truth.

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ
يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

152. Waallatheena amanoo biAllahi warusulihi walam yufarriqoo bayna ahadin minhum ola-ika sawfa yu/teehim ooorahum wakana Allahu ghafooran raheeman

152. And He shall give to those their rewards that believe in Allah and His Messengers and make no distinction between any of them⁷⁸. And Allah is Forgiving, Merciful.

78. Please refer to [study note 2:204](#) in this context.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ
السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَٰلِكَ فَقَالُوا أَرِنَا اللَّهَ
جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَٰلِكَ وَءَاتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا
﴿١٥٣﴾

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153. Yas-aluka ahlu alkitabī an tunazzila AAalayhim kitāban mina alssama-i faqad saaloo moosa akbara min thalika faqaloo arina Allaha jahratān faakhathat-humu alssaAAiqatu bithulmihim thumma ittakhathoo alAAajla min baAAadi ma jaat-humu albayyinatū faAAafawna AAan thalika waatayna moosa sultānan mubeenan

153. The people of the Book ask you to bring down to them a book from the heaven. They had demanded, of Moses, a greater thing than that! They had said, "Show Allah to us openly." So then the thunderbolt struck them because of their transgression.⁷⁹ They then took to the calf, after clear signs had come to them.⁸⁰ We pardoned them even that! And We gave Moses a clear proof of authority.

79. Refer [Verse 2:55](#) and the study note thereunder, of these Studies.

80. This episode, of the Jews taking to the worship of the calf, is described in details in Verses 7:148 to 7:154. Refer also [Verse 2:92 and study notes thereunder](#), of these Studies, in this context.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ
سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

154. WarafaAAana fawqahumu alttoora bimeethaqihim waqulna lahum odkhuloo al^{ba}ba sujjadan waqulna lahum la taAAadoo fee alssabti waakhathna minhum meethaqan ghaleethan

154. And We raised over them the mountain to enforce their covenant, and We asked them to prostrate while entering the gate, and We forbade to them transgression in the matter of the Sabbath, and We took from them a covenant with harsh terms.

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغْيًا حَقًّا
وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

﴿١٥٥﴾

155. Fabima naqdihim meethaqahum wakufrihim bi-ayati Allahi waqatlihimu al-anbiyaa bighayri haqqin waqawlihim quloobuna ghulfun bal ^{ta}baAAa Allahu AAalayha bikufrihim fala yu/minoona illa qaleelan

155. ⁸¹Because of their breaking of their covenant, their suppression of Allah's Verses/signs, their killing of Prophets unjustly and their saying that their minds are closed. Nay! Allah has put a seal on them, on account of their suppression of the Truth. So they believe but little.

81. Herein are given the reasons for the terms of the covenant with the Children of Israel being harsh. And the reasons for the Jews' continued sufferings till recently (World War II), are given in Verses 156 and 157 below.

وَيَكْفُرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

156. Wabikufrihim waqawlihim AAala maryama buhtanan AAat^heeaman

156. And because of their suppression of the Truth and their having uttered against Mary a grave calumny.⁸²

82. Refer Verses 19:27 and 19:28.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

157. Waqawlihim innā qatalnā almaseeha AAeesa ibna maryama rasoola Allahi wama qataloohu wama salaboohu walakin shubbiha lahum wa-inna alla^htheena ikhtalafoo feehi lafee shakkin minhu ma lahum bihi min AAilmin illa ittibaAAa al^hthanni wama qataloohu yaqeenan

157. And their saying that they indeed killed the Messiah Jesus, son of Mary, Messenger of Allah. And they killed him not; nor did they crucify him. But it so appeared to them. And those indeed, who differ therein, are certainly in doubt. They have no knowledge about it, but follow only conjecture. And they killed him not for sure.⁸³

83. Not only do the Jews have this false notion of Jesus having been killed on the Cross, but the Christians – the so-called followers of Jesus – have that notion too! The Christians have added the further falsehood that Jesus was son of God and that the son died on the Cross for atonement of the sins of the Christians, whereby every Christian now is assured of a place in Paradise, whatever sins he/she may have committed in this world!!

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بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

158. Bal rafaAAahu Allahu ilayhi wakana Allahu AAazeezan hakeema

158. Nay! Allah took him up to Himself.⁸⁴ And Allah is Omnipotent, Wise.

84. Some Muslims take the divine statement here to mean that Jesus was bodily taken up to Heavens. But [Verse 3:55](#) makes it clear that Jesus was made to die and his soul was taken up like any other human being's. Refer study note 3:68 of these Studies under that Verse.

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

159. Wa-in min ahli alkitab illa layu/minanna bihi qabla mawtihi wayawma alqiyamati yakoonu AAalayhim shaheeda

159. And if there be any, of the people of the Book, who wouldn't believe in this before his/her death, he (Jesus) shall be a witness against all such persons, on the Day of Resurrection.

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ
عَنِ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾

160. Fabizhulmin mina allatheena hadoo harramna AAalayhim tayyibatun ohillat lahum wabisaddihim AAan sabeeli Allahi katheera

160. And because of the transgression of the Jews and their hindering of many from Allah's Path, We prohibited to them certain good things which had been made lawful for them.⁸⁵

85. Refer study note 3:108 of these Studies under [Verse 3:93](#), in this context.

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وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالِ النَّاسِ
بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

161. Waakhthihimu alrriba waqad nuhoo AAanhu waaklihim amwala alnnasi bialbatili waaAAtadna lilkafireena minhum AAathaban aleeman

161. ⁸⁶And because of their indulgence in *Ar-Riba*⁸⁷, though indeed they were forbidden from it, and their usurping people's property falsely. And We have prepared, for the suppressors of Truth from among them, a painful punishment.

86. This Verse, in continuation of the preceding one, gives another reason for the penal prohibition, for Jews, of certain things, otherwise permitted.

87. For a comprehensive understanding of this Qur'aanic term, please refer [Verses 2:275 to 2:279 and the study notes thereunder](#) of these Studies. At the time of revelation of this Verse 4:161, the complete prohibition against *Ar-Riba* was not yet imposed. It (Verse 4:161) was the second divine step towards preparing the Muslims for the final prohibition imposed under Verse 2:275. The first step was [Verse 3:130](#). It (Verse 4:161) further explains the definition of *Ar-Riba*, given in Verse 30:39, by asserting that it constitutes false usurpation of people's property.

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ
وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

162. Lakini alrrasikhoona fee alAAilmi minhum waalmu/minoona yu/minoona bima onzila ilayka wama onzila min qablika waalmuqeemeena alssalata waalmu/toona alzzakata waalmu/minoona biAllahi waalyawmi al-akhiri ola-ika sanu/teehim ajran AAatheeman

162. But the knowledgeable among them⁸⁸, and the believers, believe in what has been sent down to you and what was sent down before you. And to those who establish prayers, give charity and believe in Allah and the last day, We will give a great reward.

88. The pronoun 'them' here stands for the Jews, referred to in Verses 160 and 161 above.

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﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا ﴾

163. Inna awhayna ilayka kama awhayna ila noohin waalnnabiyyeena min baAAadihi waawhayna ila ibraheema wa-ismAAeela wa-ishaqa wayaAAaqooba waal-asbat'i waAAeesa waayyooba wayoonusa waharoona wasulaymana waatayna dawooda zaboora

163. We indeed have divinely inspired you⁸⁹ as We did divinely inspire Noah. And We did divinely inspire the Prophets who came after him: Abraham, Ishmael, Isaac, Jacob and the Tribes, Jesus, Job, Jonah, Aaron and Solomon. And We gave the Psalms to David.

89. The pronoun in Arabic here is in the singular, the obvious addressee being Prophet Muhammad (peace be upon him).

﴿ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

164. Warusulan qad qasasnahum AAalayka min qablu warusulan lam naqsushum AAalayka wakallama Allahu moosa takleeman

164. And Messengers We did mention to you before and Messengers we have not mentioned to you. And Allah did actually speak to Moses.

﴿ رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴾

165. Rusulan mubashshireena wamunthireena li-alla yakoona lilnnasi AAala Allahi hujjatun baAAda alrrusuli wakana Allahu AAazezan hakeeman

165. Messengers to give good news and to warn, so that there remains no argument⁹⁰ for mankind to have against Allah, after them. And Allah is Omnipotent, Wise.

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90. The argument that Allah had not sent any Messenger to guide them.

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ
وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

166. Lakini Allahu yashhadu bima anzala ilayka anzalahu biAAilmihi waalmala-ikatu yashhadoona wakafa biAllahi shaheedan

166. But Allah bears witness by what He has sent down to you. He has sent it down, with His knowledge. And the angels bear witness. And Allah is sufficient as a witness.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا
ضَلَالًا بَعِيدًا ﴿١٦٧﴾

167. Inna allatheena kafaroo wasaddoo AAan sabeeli Allahi qad dalloo dalalan baAAeedan

167. Those indeed have strayed far away, who suppress the Truth and cause hindrance in Allah's Path.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ
وَلَا يَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

168. Inna allatheena kafaroo wazalamoo lam yakuni Allahu liyaghfira lahum wala liyahdiyahum tareeqan

168. Allah won't indeed forgive those who suppress the Truth and do wrong, nor guide them to a way,

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

169. Illa tareeqa jahannama khalideena feeha abadan wakana thalika AAala Allahi yaseeran

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169. ⁹¹Other than the way to Hell, for them to dwell therein forever. And that is easy for Allah.

91. This is in continuation of the phrase 'nor guide them to a way' occurring at the end of the preceding Verse.

يَتَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا
لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿٩١﴾

170. Ya ayyuha alnnasu qad jaakumu alrrasoolu bialhaqqi min rabbikum faaminoo khayran lakum wa-in takfuroo fa-inna lillahi ma fee alssamawati waal-ardi wakana Allahu AAaleeman hakeeman

170. O Mankind! Certainly, the Messenger has come to you with the Truth from your Lord. So believe! It is good for you. And if you suppress the Truth, then, indeed, all that is in the heavens and the earth is Allah's! And Allah is Knowledgeable, Wise.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا
الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى
مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انتَهُوا
خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

171. Ya ahla alkitabi la taghloo fee deenikum wala taqooloo AAala Allahi illa alhaqqa innama almaseehu AAeesa ibnu maryama rasoolu Allahi wakalimatuha alqaha ila maryama waroohun minhu faaminoo biAllahi warusulihi wala taqooloo thalathatun intahoo khayran lakum innama Allahu ilahun wahidun subhanahu an yakoona lahu waladun lahu ma fee alssamawati wama fee al-ardi wakafa biAllahi wakeelan

171. O People of the Book! Commit no excesses in your way of life, and speak not but the truth about Allah. The Messiah Jesus, son of Mary, was only a Messenger of Allah and His Word which He communicated to Mary and a soul from Him. Believe then in Allah and His Messengers, and say not, "Trinity"! Desist. It would be better for you [to desist from uttering this abomination.] Allah is the only Entity worthy of worship. HE is too Exalted to have a son! All that is in the heavens and all that is in the earth is His. And Allah is sufficient as Manager of all things.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ
يَسْتَنْكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

172. Lan yastankifa almaseehu an yakoon AAabdan lillahi walā almala-ikatu almuqarraboona waman yastankif AAan AAibadatihi wayastakbir fasayahshuruhum ilayhi jameeAAan

172. The Messiah did feel no aversion to being a worshipper/devotee of Allah, nor do the angels who are near to Him. And He will gather together to Himself all those who have felt aversion to His worship and have been too proud.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِّنْ
فَضْلِهِ ۗ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا
يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

173. Faamma allatheena amanoo waAAamiloo alssalihati fayuwaffeehim ooorahum wayazeeduhum min fadlihi waamma allatheena istankafoo waistakbaroo fayuuAAaththibuhum AAathaban aleeman wala yajidoona lahum min dooni Allahi waliyyan wala naseeran

173. Then as for those who believe and do good deeds, He will pay them their rewards in full and give them more, as Favour from Him. And as for those who feel aversion and are proud, He will give them a painful punishment. And they shall find for themselves, besides Allah, none to take refuge with, or to help.

يَتَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا
﴿١٧٤﴾

174. Ya ayyuha alnnasu qad jaakum burhanun min rabbikum waanzalna ilaykum nooran mubeenan

174. O Mankind! There has certainly come to you evidence from your Lord and We have sent to you a clear light.⁹²

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92. Please take note that this is an address to the entire mankind. There is evidence galore in every human body, and in all things surrounding, that an Unseen Power is in absolute control. If that human being denies the existence of that Power, he/she does so only by suppressing the overwhelming evidence before him/her. The evidence, moreover, is documented and presented to mankind in the form of the Qur'aan. The Qur'aan does not only present the evidence, but also provides the Guiding light so that mankind does not stumble astray under the influence of satanic temptations.

قَامَا الَّذِينَ ءَامَنُوا بِاللّٰهِ وَءَاَعَتَصَمُوا بِهٖ فَسَيَدْخُلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيْهِمْ اِلَيْهِ صِرَاطًا مُّسْتَقِيْمًا ﴿١٧٥﴾

175. Faamma allatheena amanoo biAllahi waiAAtasamoo bihi fasayudkhilluhum fee rahmatin minhu wafadlin wayahdeehim ilayhi siratan mustaqeeman

175. Then as for those who believed in Allah and held fast to Him, He will admit them to Mercy and Favour from Him and guide them, on the Straight Path, to Himself.

يَسْتَفْتُونَكَ قُلِ اللّٰهُ يُفْتِيْكُمْ فِى الْكَلٰلَةِ اِنْ اَمْرُوْا هٰلِكَ لَيْسَ لَهُ وَلَدٌ
وَلَهُٗ اُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا اِنْ لَّمْ يَكُنْ لَهَا وَلَدٌ اِنْ كَانَتَا
اُثْنَتَيْنِ فَلَهُمَا اَلثُلٰثَانِ مِمَّا تَرَكَ وَاِنْ كَانُوْا اِخْوَةً رَّجُلًا وَنِسَاءً فَلِلَّذَكَرِ
مِثْلُ حَظِّ الْاُنثٰىيْنِ يُبَيِّنُ اللّٰهُ لَكُمْ اَنْ تَضِلُّوْا وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٧٦﴾

176. Yastaftoonaka quli Allahu yufteekum fee alkalalati ini imruon halaka laysa lahu waladun walahu okhtun falaha nisfu ma taraka wahuwa yarithuha in lam yakun laha waladun fa-in kanata ithnatayni falahuma alththuluthani mimma taraka wa-in kanoo ikhwatan rijalan waniisan faliiththakari mithlu haththi alonthayayni yubayyinu Allahu lakum an tadilloo waAllahu bikulli shay-in AAaleemun

176. They ask you for a legal decree. Say, "Allah gives you a decree concerning the person who has neither parents nor offspring. If it is a man that dies with no child, and he has a sister, she shall have half of what he leaves behind. – And he shall inherit her, if she has no child. – And if there are two sisters, they shall have two-thirds of what he leaves behind. And if there are siblings, both male and female, then the share of the male shall be equal to the shares of two females. Allah makes things clear to you, lest you err. And Allah knows all things."⁹³

93. This Verse constitutes a sort of Supplement to the Qur'aanic Law of Inheritance enunciated in [Verses 4:11 and 4:12](#).

سُورَةُ الْمَائِدَةِ

Chapter 5: Al-Ma'idah (The Table Spread)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ
الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ
اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾

1. Ya ayyuha allatheena amanoo awfoo bialAAuqoodi ohillat lakum baheematu al-anAAami illa ma yutla AAalaykum ghayra muhillee alssaydi waantum hurumun inna Allaha yahkumu ma yureedu

1. O you who believe! Fulfill the obligations. Permitted to you are the quadruped cattle except what is mentioned to you¹, provided the prohibition against hunting is not violated while you are in the state of *Ihram*². Indeed, Allah orders what He pleases.

1. The prohibited things are mentioned below in Verse 5.3.

2. I.e. while performing rites of pilgrimage, during which hunting is prohibited.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعْتِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ
وَلَا الْقُلَيْدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا
وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا
تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

2. Ya ayyuha allatheena amanoo la tuhilloo shaAAa-ira Allahi wala alshshahra alharama wala alhadya wala alqala-ida wala ammeena albayta alharama yabtaghoona fadlan min rabbihim waridwanan wa-itha halaltum faistadoo wala yajrimannakum shanaanu qawmin an saddookum AAani almasjidi alharami an taAtadoo wataAAawanoo AAala albirri waalttaqwa wala taAAawanoo AAala al-ithmi waalAAudwani waittaqoo Allaha inna Allaha shadeedu alAAiqabi

2. O you who believe! Treat not irreverently the rites sanctified by Allah; nor the sacred month, nor the offerings, nor the garlands, and nor those going/coming to the Sacred House seeking the Favour and Pleasure of their Lord. And when you are free from the obligations of the pilgrimage, then hunt. And let not hatred of a people, on account of their stopping you from going to the Sacred Place of Worship,³ lead you to transgression. And co-operate with one another in goodness/righteousness and piety, and do not co-operate with one another in sin and transgression, and fear Allah. Indeed, Allah is severe in giving punishment.

3. The reference here is to an event that occurred before the fall of Makkah to the Muslim forces. The Prophet (peace be upon him), with some of his companions had come out from Medina for visiting the Kaabah, and the Makkans had then prevented the Prophet's party. But the divine statement here has a general import. It is applicable to all situations, wherein human tendency is for persons to commit transgression in dealings with those who had done some wrong to the former, earlier.

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلُ الْغَيْبِ لِلَّهِ بِهِ
وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا
ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فُسْقٌ
الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا
فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

3. Hurrimat AAalaykumu almaytatu waalddamu walahmu alkhinzeeri wama ohilla lighayri Allahi bihi waalmunkhaniqatu waalmawqoothatu waalmutaraddiyatu waalnnateehatu wama akala alssabuAAu illa ma thakkaytum wama thubiha AAala alnnugubi waan tastaqsimoo bial-azlami thalikum fisqun alyawma ya-isa allatheena kafaroo min deenikum fala takhshawhum waikhshawni alyawma akmaltu lakum deenakum waatmamtu AAalaykum niAAamatee waradeetu lakumu al-islama deenan famani idturra fee makhmasatin ghayra mutajanifin li-ithmin fa-inna Allaha ghafoorun raheemun

3. Forbidden to you are the carrion, and the blood, and the flesh of swine, and that which is consecrated to any one other than Allah,⁴ and the strangled and that beaten to death, and that killed by a fall and that killed by being smitten with the horn and eaten by beasts unless you slaughter it properly before its death, and that which is sacrificed over idols and that you try to know your future by means of arrows⁵. That is a transgression. – This day, those, who have suppressed the Truth, have despaired of your religion; so fear them not, and fear Me. This day I have perfected for you your religion and completed My Favour upon you and approved for you Islam as religion. – ⁶ But if one is compelled by hunger, and has no intention to sin, then Allah is indeed Forgiving, Merciful.

4. The words so far in this Verse are similar to those in [Verse 2:173](#). Please therefore go through the study notes thereunder.

5. This is an allusion to the practice among Arabs, at the time of revelation of the Qur'aan, to use blunted arrows as a means for knowing or divining their future. It was akin to the modern-day popular newspaper column: 'what the stars foretell'. Here, the stars are made use of for foretelling what the future holds for newspaper readers. There, the people had devised some method of using blunted arrows for the same purpose. The divine Verse here prohibits all such attempts at knowing one's future. The future is known only to Allah, and He has kept it hidden from His creatures. All attempts by the creatures to defeat Allah's purpose would of course be futile. Allah has called all such attempts as transgressions.

6. This part of the Verse, in parenthesis, is very important. It unmistakably denotes the completion of the divine Message of the Qur'aan. It denotes that no further divine instructions for mankind have come thereafter in the form of Qur'aanic revelations. But a question arises as to why this important piece of divine revelation is placed so inconspicuously, as it were, in the midst of another divine instruction, obviously revealed earlier. The only explanation for this that occurs to my mind is that it is one of the divine ways to show that the Qur'aan has remained unpolluted. Man is unable to effect any changes therein surreptitiously. If Man were able to do that, he would have taken this important revelation out from its present inconspicuous position and placed it elsewhere. Allah knows best.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ
الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ
عَلَيْكُمْ وَادْكُرُوا لَاسْمِ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ



4. Yas-aloonaka matha ohilla lahum qul ohilla lakumu alttayyibatu wama AAallamtum mina aljawarihi mukallibeena tuAAallimoona hunna mimma AAallamakumu Allahu fakuloo mimma amsakna AAalaykum waothkuroo isma Allahi AAalayhi waittaqoo Allaha inna Allaha sareeAAu alhisabi

4. They ask you as to what is permitted to them. Say, "Permitted to you are the good, wholesome things. And eat of what the animals trained by you as hounds – you teach them of what Allah has taught you – hunt for you and over which you mention Allah's name. And fear Allah! Indeed, Allah is quick in account-keeping.

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ
لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُم إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُنْخِذِي أَخْدَانٍ وَمَن يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

5. Alyawma ohilla lakumu alttayyibatu wataAAamu allatheena ootoo alkitaba hillun lakum wataAAamukum hillun lahum waalmuhsanatu mina almu/minati waalmuhsanatu mina allatheena ootoo alkitaba min qablikum itha ataytumoonahunna ooorahunna muhsineena ghayra musafitheena wala muttakithees akhdanin waman yakfur bial-eemani faqad habita AAamaluhu wahuwa fee al-akhirati mina alhasireena

5. This day all the good wholesome things are permitted to you. And the food of those who have been given the Book is lawful for you and your food is lawful for them. And lawful for you are the chaste women from among the believers and the chaste women from among those who had been given the Book before you, when you have given them their dues as chaste women in marriage ties, and not for indulgence in extramarital sex or as live-in girlfriends. And he, who has suppressed Faith, has surely wasted his deeds; and, in the Hereafter, he shall be one of those doomed!

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ
جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ
مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ
نِعْمَتَهُ ۖ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

6. Ya ayyuha allatheena amanoo itha qumtum ila alssalati faighsiloo wujoohakum waaydiyakum ila almarafiqi waimsaahoo biroosikum waarjulakum ila alkaAAabayni wa-in kuntum junuban faittahharoo wa-in kuntum marda aw AAala safarin aw jaa ahadun minkum mina algha-iti aw lamastumu alnnisaa falam tajidoo maan fatayammamoo saAAeedan tayyiban faimsaahoo biwujoohikum waaydeekum minhu ma yureedu Allahu liyajAAala AAalaykum min harajin walakin yureedu liyutahirakum waliyutimma niAAamatahu AAalaykum laAAaallakum tashkuroona

6. O you who believe! When you get up for prayer, wash your faces and your hands up to the elbows, and wipe your heads and your feet up to the ankles.⁷ And if you are unclean, then cleanse yourselves. And if you are ill or on a journey, or any of you has come from the privy, or you have had sexual contacts with women, and you find no water, simulate washing then with clean earth, and wipe your faces and your hands therewith. Allah does not want to place you in difficulty, but He wants to keep you clean and to complete His Favour upon you, so that you may be grateful.

7. This is the divine order for ablution (*wudu*) before a *salah*. As may be seen from the divine wording, the order is for ablution before every *salah*. But Muslims here in the Indian subcontinent are in the habit of considering a *wudu* made for one *salah* as valid for another coming hours later, during which interval they may attend to worldly work or engage in gossip with friends. This is one of many instances wherein today's Muslims go blatantly against specific divine instructions. No wonder then that they are devoid of Allah's Favour upon them. Please see the next Verse also in this context. The Muslims of today are breaking their covenant with Allah, when they disobey the instructions.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاقَقَكُمْ بِهِ إِذْ
قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

7. Waathkuroo niAAamata Allahi AAalaykum wameethaqahu allathe wathaqaakum bihi ith qultum samiAAana waataAAana waittaqoo Allaha inna Allaha AAaleemun bihati alssudoori

7. And remember Allah's Favour upon you and His Covenant with which He bound you, when you said, "We hear and we obey." And fear Allah. Indeed, Allah knows the secrets of the minds.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ
شَتَانُ قَوْمٍ عَلَىٰ ءَلَا تَعْدِلُوا اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللّٰهَ ۚ إِنَّ اللّٰهَ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

8. Ya ayyuha allatheena amanoo koonoo qawwameena lillahi shuhadaa bialqisti wala yajrimannakum shanaanu qawmin AAala alla taAAadiloo iAAadiloo huwa aqrabu liltaqwa waittaqoo Allaha inna Allaha khabeerun bima taAAamaloona

8. O you who believe! Be firm as just witnesses for Allah. And let not enmity and hatred for people induce you to commit the crime of being unjust. Be just! It is conducive to piety. And fear Allah! Indeed, Allah is aware of what you do.

وَعَدَ اللّٰهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَغْفِرَةٌ
وَاَجْرٌ عَظِيمٌ ﴿٩﴾

9. WaAAada Allahu allatheena amanoo waAAamiloo alssalihati lahum maghfiratun waajrun AAatheemun

9. Allah has promised forgiveness and a great reward for those who believe and do good deeds.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا ۖ اُولٰٓئِكَ اَصْحَابُ الْجَحِيمِ ﴿١٠﴾

10. Waallatheena kafaroo wakaththaboo bi-ayatina ola-ika as-habu aljaheemi

10. And those who suppress the Truth and deny our Verses/Signs – those shall be the dwellers of the Fire.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ اَن يَبْسُطُوا
إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١١﴾

11. Ya ayyuha allatheena amanoo othkuroo niAAamata Allahi AAalaykum ith hamma qawmun an yabsutoo ilaykum aydiyahum fakaffa aydiyahum AAankum waittaqoo Allaha waAAala Allahi falyatawakkali almu/minoona

11. O you who believe! Remember Allah's Favour upon you when people had planned to raise their hands against you, but He stayed their hands from you.⁸ And fear Allah! And in Allah let the believers put their trust.

8. Reference here is obviously to events during the time the Qur'aan was revealed. But many Muslims today may recall instances in their own personal lives when they were miraculously saved from attacks intended against them by others. I myself am aware of such instances in my life. Although we are guilty of disobedience to Him in many matters, Allah still protects us sometimes so that we remember this and come back to the blessed path of complete obedience and submission to Him, putting our complete trust in Him.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا
وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَءَاتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ
بِرُسُلِي وَعَزَّرْتُمْهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنْكُمْ
سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فَمَنْ كَفَرَ
بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

12. Walaqad akhatha Allahu meethaqa banee isra-eela wabaAAathna minhumu ithnay AAashara naqeeban waqala Allahu innee maAAakum la-in aqamtumu alssalata wagtaytumu alzzakata waamantum birusulee waAAazzartumoo hum waaqradtumu Allaha qardan hasanan laokaffiranna AAankum sayyi-atikum walaodkhillannakum jannatin tajree min tahtiha al-anharu faman kafara baAAda thalika minkum faqad dalla sawaa alssabeeli

12. And Allah did take a covenant from the Children of Israel, and We raised up among them twelve chieftains. And Allah said, "I am indeed with you. If you establish prayer and give charity and believe in My Messengers and assist them and lend a good loan to Allah⁹, I shall certainly condone your shortcomings, and shall certainly admit you to Gardens beneath which

rivers flow. But whoever has suppressed the Truth from among you after that, he has surely lost the right way."

9. A similar phrase is used in [Verse 2:245](#). Kindly go through the study note under that Verse.

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ
الْكَلِمَ عَنْ مَوَاضِعِهِ ۚ وَتَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ تَطَّلِعُ
عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ ۖ فَاعْفُ عَنْهُمْ وَأَصْفَحْ ۚ إِنَّ اللَّهَ
يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

13. Fabima naqdihim meethaqahum laAAannahum wajaAAalna quloobahum qasiyatan yuharrifoona alkalima AAan mawadiAAihi wanasoo *haththan* mimma thukkiroo bihi wala tazalu tattaliAAu AAala kha-inatin minhum illa qaleelan minhum faoAAfu AAanhum waisfah inna Allaha yuhibbu almuhsineena

13. And then, because of their breach of their covenant, We cursed them and made their hearts hard. They pervert the Word from its contextual sense¹⁰ and they have forgotten a part of what they were reminded of. And you will not cease to find treachery in them, except in a few of them. But then leave them alone and overlook. Allah does indeed love those who do good deeds.

10. Alas! Many Muslims of today are trying to do the same thing with the Qur'aan. Had it not been for the divine protection of the original text in Arabic, they might have succeeded in corrupting it.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا
مِمَّا ذُكِّرُوا بِهِ ۚ فَأَعْرَضْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ ۚ
وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

14. Wamina allatheena qaloo inna nasara akhatna meethaqahum fanasoo *haththan* mimma thukkiroo bihi faaghrayna baynahumu alAAadawata waalbaghdaa ila yawmi alqiyamati wasawfa yunabbi-ohumu Allahu bima kanoo yagnaAAaona

14. And from those who call themselves Christians, We took their covenant. Then they forgot a part of what they were reminded of. So then We made mutual enmity and hatred stick to them till the Day of Resurrection. And Allah will inform them what work they did.

يَتَأْهَلِ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ
مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ



15. Ya ahla alkitab qad jaakum rasooluna yubayyinu lakum katheeran mimma kuntum tukhfoona mina alkitab wayaAAafuu AAan katheerin qad jaakum mina Allahi noorun wakitaabun mubeenun

15. O people of the Book! Our Messenger has surely come to you explaining to you much of what you concealed and effaced from the Book. Surely, from Allah has come to you light, and a clear Book.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

16. Yahdee bihi Allahu mani ittabaAAa ridwanahu subula alssalami wayukhrijuhum mina alththulumati ila alnnoori bi-ithnihi wayahdeehim ila siratin mustaqeemin

16. With it Allah guides him, who seeks His pleasure, to ways of peace. And He takes them out of darknesses to light by His will. And He guides them to the Straight Path.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ
اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحُ ابْنُ مَرْيَمَ وَأُمُّهُ وَمَنْ فِي الْأَرْضِ
جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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17. Laqad kafara allatheena qaloo inna Allaha huwa almaseehu ibnu maryama qul faman yamliku mina Allahi shay-an in arada an yuhlika almaseeha ibna maryama waommahu waman fee al-ardi jameeAAan walillahi mulku alssamawati waal-ardi wama baynahuma yakhluqu ma yashao waAllahu AAala kulli shay-in qadeerun

17. Surely they suppress the Truth who say, "The Messiah, son of Mary, is indeed Allah." Say, "Who then could have power over anything against Allah if He wished to destroy the Messiah, son of Mary, and his mother, and anyone on the entire earth? And to Allah belongs the kingdom of the heavens and the earth and all that is between them. He creates what He wills. And Allah can do anything.

وَقَالَتِ الْيَهُودُ وَالنَّصْرَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُدِ قُلْ^ط
فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

18. Waqalati alyahoodu waalInnasara nahnu abnao Allahi waahibbaohu qul falima yuAAaththibukum bithunoobikum bal antum basharun mimman khalaqa yaghfiru liman yashao wayuAAaththibu man yashao walillahi mulku alssamawati waal-ardi wama baynahuma wa-ilayhi almaseeru

18. And the Jews and the Christians say, "We are the children of Allah and His loved ones." Say, "Why does He then punish you for your sins? Nay, you are but human beings from among those whom He has created. He forgives whom He wills and punishes whom He wills. And to Allah belongs the absolute authority over the heavens and the earth and over all that is between them. And to Him is the final destination."

يَتَأْهَلِ الْكِتٰبِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرُّسُلِ أَنْ
تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۖ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

19. Ya ahla alkitabi qad jaakum rasooluna yubayyinu lakum AAala fatratin mina alrrusuli an taqooloo ma jaana min basheerin wala natheerin faqad jaakum basheerun wanatheerun waAllahu AAala kulli shay-in qadeerun

19. O people of the Book! Surely, Our Messenger has come to you to explain things to you, after a break in sending the Messengers, lest you say, "No one had come to us as a messenger

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of good news or as a warner." Surely, now, there has come to you a Messenger of good news and a Warner. And Allah can do anything.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُومُ أَدْرُؤُا نِعْمَةَ اللَّهِ
عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَءَاتَاكُمْ مَا
لَمْ يُوْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾

20. Wa-ith qala moosa liqawmihi ya qawmi othkuroo niAAamata Allahi AAalaykum ith jaAAala feekum anbiyaa wajaAAalakum mulookan waatakum ma lam yu/ti ahadan mina alAAalameena

20. And when Moses said to his people, "O my people! Remember Allah's Favour upon you when He raised Prophets among you and made you kings and gave you what He had not given to any of the worlds¹¹."

11. For the meaning of *aalameen*, refer [study note 1.5](#).

يَنْقُومُ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ
وَلَا تَوْتَدُوا عَلَىٰ أدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

21. Ya qawmi odkhuloo al-arda almuqaddasata allatee kataba Allahu lakum wala tartaddoo AAala adbārikum fatanqaliboo khasireena

21. "O my people! Enter the holy land which Allah has assigned to you^{12, 13} and turn not on your backs; for, then, you will turn back doomed."

12. It is on the basis of this divine statement, which obviously the Torah also contains, that the State of Israel has now been created. The Jews claim that they have a divine right to the land, which was almost entirely inhabited by the Arabs at the beginning of the twentieth century. There were hardly any Jews living there then. They had been scattered all over the world as small minorities. The Allied Forces, which had defeated the Germans in World War II, had promised to the Jews, who had suffered greatly in Hitler's Germany, to give them a land of their own. And so was the State of Israel created in 1948. And the scattered Jews flocked to the new State from all over the world. The land with the original boundaries of Israel was not enough, and the State managed to occupy surrounding Arab territory in conflicts and wars that ensued. The Arabs were thus turned into refugees in their own land.

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13. But, whatever the circumstances under which Israel stands now created, the coming into existence of the new State is a confirmation of the divine statement that the land was assigned to the Jews. Therefore they are there now. They were there before also, forty years after they were first told to enter the land, as the Verses, following this Verse, indicate. Under David and Solomon, the land prospered and expanded. But, thereafter, the Jews relapsed into the same rebellious mood as depicted in Verses below. They were punished, their State was completely destroyed, and they were scattered to live as small minorities in different parts of the world. [Refer Verses 17.4 & 17.5] They are brought together now as foretold in Verse 17.104. And if they become arrogant again, they are again destined for destruction. [Verse 17.7]

قَالُوا يَنْمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا
فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

22. Qaloo ya moosa inna feeha qawman jabbareena wa-inna lan nadkhulaha hatta yakhrujoo minha fa-in yakhrujoo minha fa-inna dakhiloona

22. They said, "O Moses! In it indeed live a cruel people. And we shall definitely not enter it until they go out from it. And if they go out from it, then indeed we shall enter.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أُنْعِمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ
فَإِذَا دَخَلْتُمُوهُ فَإِنتَكُمُ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ
﴿٢٣﴾

23. Qala rajulani mina allatheena yakhafoona anAAama Allahu AAalayhima odkhuloo AAalayhimu al-baba fa-itha dakhaltumoo-hu fa-innakum ghaliboona waAAala Allahi fatawakkaloo in kuntum mu'mineena

23. Two men of those who feared and upon both of whom Allah had bestowed favour, said, "Enter upon them by the gate, and when you enter it, you shall indeed be victorious. And upon Allah put your trust, if you do believe."

قَالُوا يَنْمُوسَىٰ إِنَّا لَنَنْدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ أَنتَ وَرَبُّكَ
فَقَبِلَا إِنَّا هَاهُنَا قَانِعُونَ ﴿٢٤﴾

24. Qaloo ya moosa inna lan nadkhulaha abadan ma damoo feeha fa-ithhab anta warabbuka faqatilā inna hahuna qaAAaidoona

24. They said, "O Moses! We shall never enter it so long as they are in it. Go then, you and your Lord, and fight you both with them. We shall indeed sit right here!"

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ



25. Qala rabbi innee la amliku illa nafsee waakhee faofruq baynana wabayna alqawmi alfasiqeena

25. He [Moses] said, "My Lord! I have indeed no control but on my own self and on my brother. Make a distinction, then, between us and the transgressing people."

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى

الْقَوْمِ الْفَاسِقِينَ

26. Qala fa-innaha muharramatun AAalayhim arbaAAeena sanatan yateehoona fee al-ardi fala ta/sa AAala alqawmi alfasiqeena

26. Allah said, "So it is forbidden to them for forty years, during which time they shall suffer, wandering from place to place on the earth. Be not sad then for the transgressing people."

وَأَنذِرْ عَلَيْهِمْ ذُنُوبَ ابْنِ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا

وَلَمْ يَتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ



27. Waotlu AAalayhim nabaa ibnay adama bialhaqqi ith qarraba qurbanan fatuqubbila min ahadihima walam yutaqabbal mina al-akhari qala laaqtulannaka qala innama yataqabbalu Allahu mina almuttaqeena

27. And relate to them the story of the two sons of Adam with truth. When each offered a sacrifice, the sacrifice from one of them was accepted and the sacrifice from the other was not. The latter said, "I will certainly kill you." The former said, "Allah accepts offerings only from the pious."¹⁴

14. This story about the two sons of Adam is continued in Verses, immediately following.

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ
اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

28. La-in basatta ilayya yadaka litaqtulanee ma ana bibasitin yadiya ilayka li-aqtulaka innee akhafu Allaha rabba alAAalameena

28. ¹⁵"If you do raise your hand against me to kill me, I am not going to raise my hand against you to kill you. Indeed, I fear Allah, the Lord of the worlds."

15. This Verse continues with the story of the two sons of Adam, which was started in the preceding Verse. And the quote here (continued in the next Verse 29 also) is how one son addressed the other, who threatened to kill the former.

إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ
جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

29. Innee oreedu an taboo-a bi-ithmee wa-ithmika fatakoona min as-habi alnnari wathalika jazao al~~th~~halimeena

29. "Indeed do I wish that you bear the burden of my sin, as well as of your sin, and so you be of the inmates of the Fire. And that is the reward of the unjust."

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾

30. FaṭawwaAAat lahu nafsuhu qatla akheehi faqatalahu faasbaha mina alkhāsireena

30. Then his self incited him to kill his brother, so he killed him. And he became one of those, doomed.¹⁶

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16. This is perhaps the 2nd sin committed in the history of mankind. The first was when Adam went to the tree in Paradise, in disobedience to the express command of Allah Almighty (see Verses 2:35 & 2:36). Adam then had to suffer the ignominy of being ousted from Paradise. [The Muslims today are suffering ignominy also, because they are disobeying various divine commands given in the Qur'aan.] Now this 2nd sin has its genesis in the human trait of jealousy. One of the sons of Adam was jealous of his brother and killed him. And in today's world, jealousy related crimes are aplenty. Allah asked the Prophet to relate to the Children of Israel this story of the two sons of Adam, as a pointer to the Jews' sense of jealousy at someone, other than among themselves, was being made a Prophet.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ قَالَ
يَوَيْلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِيَ سَوْءَةَ أَخِي^ط
فَأَصْبَحَ مِنَ التَّوَّابِينَ ﴿٣١﴾

31. FabaAAatha Allahu ghubaban yabḥathu fee al-ardī liyuriyahu kayfa yuwaree saw-ata akheehi qala ya waylata aAAajazu an akoona mithla hutha alghurabi faowariya saw-ata akhee faashbaha mina alnnadimeena

31. Then Allah sent a crow digging the earth so as to show him how to dispose of the dead body of his brother. He said, "Woe to me! Have I not the competence even to be like this crow to dispose of the dead body of my brother?" And he was ashamed¹⁷

17. The incomplete sentence gets completed in the next Verse.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ
فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ
جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي
الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

32. Min ajli thalika katabna AAala banee isra-eela annahu man qatala nafsān bighayri nafsīn aw fasadin fee al-ardī fakaannama qatala alnnasa jameeAAan waman ahyaha fakaannama ahyā alnnasa jameeAAan walaqad jaat-hum rusuluna bialbayyinati thumma inna katheeran minhum baAAada thalika fee al-ardī lamusrifoona

32. on that ground. We ordained for the Children of Israel that if one killed a person – not in retaliation for killing another person or for spreading mischief on earth – it is as if he/she killed the entire mankind. And one who saved a life, it is as if he/she saved the entire mankind. And certainly Our Messengers came to them with clear signs. Then indeed, thereafter, many of them did commit transgression on the earth.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ
فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ
يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ ﴿٣٣﴾

33. Innama jazao allatheena yuhariboona Allaha warasoolahu wayasAAawna fee al-ardj fasadan an yuqattaloo aw yusallaboo aw tuqattaAAa aydeehim waarjuluhum min khilafin aw yunfaw mina al-ardj thalika lahum khizyun fee alddunya₂ walahum fee al-akhirati AAathabun AAath₂heemun

33. The reward for those who wage war against Allah and His Messenger and strive to spread mischief on earth is only that they should be killed, or crucified, or their hands and their feet should be cut off on opposite sides, or they should be excommunicated.¹⁸ This is, for them, a disgrace in this world, and, in the Hereafter, they shall suffer a grave punishment.

18. No eyebrows need be raised at the harshness of the punishments prescribed. All modern-day countries prescribe harsh punishments for those who wage war against the State. But Islam has a mercy clause for those who repent before being overpowered. See the next Verse.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ
﴿٣٤﴾

34. Illa allatheena taboo min qabli an taqdiroo AAalayhim faiAAalamoo anna Allaha ghafoorun raheemun

34. Except for those who repent before you overpower them. So be aware that Allah is Forgiving, Merciful.

يَتَّيِّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي
سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

35. Ya ayyuha allatheena amanoo ittaqoo Allaha waibtaghoo ilayhi alwaseelata wajahidoo fee sabeelihi laAAaallakum tuflihoona

35. O you who believe! Fear Allah and seek means of approach to Him and struggle in His Path, so that you get success.¹⁹

19. The Arabic word *alwaseelata* (means of approach) has been grossly misunderstood by many Muslims of today. They think that in the light of this Verse, they can invoke the good offices of the Prophet (peace be upon him) and other dead pious men, for conferring of worldly benefits to them and for redressal of their worldly woes. Attention of such Muslims is invited to Verses 17:56 and 17:57 wherein the futility of invoking anyone other than Allah, is clarified. And in Verse 35:22, the Qur'aan categorically tells mankind, "And you are in no position to make those to hear who are in the graves." The 'means of approach' to Allah are those means which were employed by those great men themselves. They had persistently struggled in Allah's Path as indicated at the end of this Verse itself. 'Struggling in Allah's Path' is therefore the means. And 'struggling in Allah's Path' does not mean suicide attacks on soft targets as some may mistakenly believe! It is, on the other hand, to 'believe, and do righteous deeds, and admonish with the Truth and admonish with Patience' as enunciated in *Surah* 103. And 'righteous deeds' are deeds that Allah Almighty commands mankind to do through His Message, the Qur'aan.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَن لَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ
لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿٣٦﴾

36. Inna allatheena kafaroo law anna lahum ma fee al-ardi jameeAAan wamithlahu maAAahu liyaftadoo bihi min AAathabi yawmi alqiyamati ma tuqubbila minhum walahum AAathabun aleemun

36. Indeed, if those who suppress the Truth had all that is in the earth, and the like of it besides, to offer as ransom against the punishment on the Day of Resurrection, it shall not be accepted from them. And for them there shall be a painful punishment.

يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ
مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

37. Yureedoona an yakhrujoo mina alnnari wama hum bikharijeena minha walahum AAathabun muqeeemun

37. They will long to go out of the Fire, and they shall find no way out there from. And, for them, it is a lasting punishment.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا
مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

38. Waalssariqu waalssariqatu faiqtaAAoo aydiyahuma_jazaan bima_kasaba nakalan mina Allahi waAllahu AAazeezun hakeemun

38. And cut off the hand each of the man who steals and the woman who steals, as an exemplary punishment from Allah for what they have earned. And Allah is Omnipotent, Wise.²⁰

20. In view of the next Verse, this punishment is to be meted out only to such an incorrigible thief who is unrepentant for his crime or indulges in it repeatedly despite declaring his repentance of earlier crimes. The punishment to such a thief has necessarily to be exemplary, so that others, seeing his amputated arm, are effectively discouraged from committing the crime. Modern-day governments, in the name of humanitarianism, have very light penal provisions of imprisonment for a limited period. A hardened criminal takes it in his stride, goes to prison, and duly resumes his criminal activity afresh after being released. And, with his ill-gotten wealth, he may grease the palms of the police, and thus evade imprisonment again. And seeing his apparent prosperity, others may emulate him. Allah-given law is always better than man-made laws.

فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ
رَّحِيمٌ ﴿٣٩﴾

39. Faman taba min baAAadi thulmihi waasla^ha fa-inna Allaha yatoobu AAalayhi inna Allaha ghafoorun ra^heeemun

39. And he who repents after he has committed his crime and reforms himself, then, indeed, Allah will accept his repentance. And Allah is indeed Forgiving, Merciful.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ
وَيَغْفِرُ لِمَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

40. Alam taAAalam anna Allaha lahu mulku alssamawati waal-ardi yuAAaththibu man yashao wayaghfiru liman yashao waAllahu AAala kulli shay-in qadeerun

40. Don't you know that to Allah belongs the absolute sovereignty over the heavens and the earth? He punishes whom He wills and forgives whom He wills. And Allah has power over all things.

﴿يَتَأْتِيهَا الرُّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسْرِغُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا
 آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ
 سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ
 يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ
 فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ
 قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٥١﴾

41. Ya ayyuha alrrasoolu la yahzunka allatheena yusariAAoona fee alkufri mina allatheena qaloo amanna bi-afwahihi walam tu/min quloobuhum wamina allatheena hadoo sammaAAoona liikathibi sammaAAoona liqawmin akhareena lam ya/tooka yuharrifoona alkalima min baAAadi mawadiAAihi yaqooloona in ooteetum hatha fakhuthoo hu wa-in lam tu/tawhu faihtatharo waman yuridi Allahu fitnatahu falan tamlika lahu mina Allahi shay-an ola-ika allatheena lam yuridi Allahu an yutahhira quloobahum lahum fee alddunya khizyun walahum fee al-akhirati AAathabun AAatheemun

41. O Messenger! Let not those make you sad, who are quick in suppressing the Truth from among those who say, with their mouths, "We believe" and their hearts do not believe, and from among those who are Jews. They listen to falsehood. They listen to others who do not come to you. They transpose the word after it had been placed in its proper context, saying, "If you are given this, take it, and if you are not given this, beware!" And if Allah wills to put anyone to distress and hardship, you can do nothing for him against Allah. Allah does not want to purify the hearts of such people. Disgrace it is for them in this world, and a grave punishment for them in the Hereafter!

سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ
 عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم
 بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٥٢﴾

42. SammaAAoona liikathibi akkaloona lilssuhti fa-in jaooka faohkum baynahum aw aAAarid AAanhum wa-in tuAAarid AAanhum falan yadurrooka shay-an wa-in hakamta faohkum baynahum bialqisti inna Allaha yuhibbu almuqsiteena

42. They listen to falsehood. They eat what is forbidden. So if they come to you, judge between them or ignore them. And if you ignore them, they won't do any harm to you. And if you judge, judge between them fairly. Indeed, Allah loves those who are just.

وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ
يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

43. Wakayfa yuhakkimoonaka waAAindahumu alttawratu feeha hukmu Allahi thumma yatawallawna min baAAadi thalika wama ola-ika bialmu/mineena

43. And how could they make you a judge? And they have the Torah, wherein is Allah's Judgment, and yet they turn away thereafter! And such as these are no believers! ²¹

21. Had the Jews really believed in the Torah, they need not have come to the Prophet. They would have got Allah's judgement therein itself. This should not be construed to mean that the Jews did not need to believe in Muhammad (peace be upon him) as a duly accredited Prophet of Allah and in His last Message, the Qur'aan. The Torah itself contains such clear evidence about the coming of Prophet Muhammad that true belief in the Torah would automatically lead to belief in Prophet Muhammad and in the Qur'aan. That is why the Qur'aan says in Verse 6:20 that those who were given the Book earlier, know about the Prophet or about the Qur'aan as they know about their own sons.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا
لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ
وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِإِيمَانِي
ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

44. Inna anzalna alttawrata feeha hudan wanoorun yahkumu biha alnnabiyyoona allatheena aslamoo lillatheena hadoo waalrabbaniyyoona waal-ahbaru bima istuhfithoo min kitabi Allahi wakanoo AAalayhi shuhadaa fala takhshawoo alnnasa waikhshawni wala tashtaroo bi-ayatee thamanan qaleelan waman lam yahkum bima anzala Allahu faola-ika humu alkafiroona

44. We did indeed send down the Torah, with guidance and light therein. Therewith, the Prophets, who submitted themselves to Allah, and the Rabbis and the doctors in religious law, required to guard part of the Book of Allah and be witnesses thereto, judged for the Jews. Therefore fear the people not and fear Me, and do not buy a small benefit in exchange for My Verses/signs.²² And they, who judge not by what Allah has sent down, are the suppressors of the Truth.

22. This divine directive is not just for the Jews or for the Prophet. It is for every human being who has to make a decision or a judgement.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ
بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ
بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ﴿٥٠﴾

45. Wakatabna AAalayhim feeḥa anna alnnafsa bialnnafsi waalAAayna bialAAayni waal-anfa bial-anfi waalothuna bialothuni
waalssinna bialssinni waaljurooha qisasun faman taṣaddaqa bihi fahuwa kaffaratun lahu waman lam yahkum bima anzala Allahu
faola-ika humu alththalimoona

45. And We ordained for them therein that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and a wound is a retaliation for a wound. But if one foregoes the retaliation by way of charity, it shall be expiation for him. And they, who judge not by what Allah has sent down, are the oppressors.

وَقَفَّيْنَا عَلَىٰ آثَرِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى
وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً
لِّلْمُتَّقِينَ ﴿٥١﴾

46. Waqaffayna AAala atharihim biAAeesa ibni maryama muṣaddiqan lima bayna yadayhi mina alttawratī waḡtaynahu al-injeela
feehi hudan wanoorun wamuṣaddiqan lima bayna yadayhi mina alttawratī wahudan wamawAAithatan lilmuttaqeena

46. And We caused Jesus, son of Mary, to follow in their footsteps, confirming what was before him of the Torah. And We gave him the Gospel containing guidance and light, and confirming what was before it of the Torah and guidance and admonition for those who fear Allah.

Manzil II: 5: Ma'idah

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَّمْ يَحْكَمْ بِمَا
أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾

47. Walyahkum ahlu al-injeeli bima anzala Allahu feehi waman lam yahkum bima anzala Allahu faola-ika humu alfasiqoona

47. And the followers of the Gospel ought to judge by what Allah revealed in it.²³ And they, who judge not by what Allah has sent down, are the transgressors/profligates.

23. And had the followers of Gospel judged by what was revealed in it, they would have believed in the Qur'aan when it came to them, and acted thereupon.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا
عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ
مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ
أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ
إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

48. Waanzalna ilayka alkitaba bialhaqqi musaddiqan lima bayna yadayhi mina alkitabi wamuhayminan AAalayhi faohkum baynahum bima anzala Allahu wala tattabiAA ahwahum AAamma jaaka mina alhaqqi likullin jaAAalna minkum shirAAatan waminhajan walaw shaa Allahu lajaAAalakum ommatan wahidatan walakin liyabluwakum feema atakum faistabiqoo alkhayrati ila Allahi marjiAAukum jameeAAan fayunabbi-okum bima kuntum feehi takhtalifoona

48. And We have sent down to you the Book with the truth, to confirm what has come before it of the Book and to act as an authority thereupon. So judge among them by what Allah has sent down, and follow not their vain desires which deviate from the truth that has come to you. For all of you, We have generated social customs and ways of life. And had Allah so willed, He would have made you a single community, but He wanted to test you in what He has given you, so compete with one another in doing good deeds.²⁴ To Allah is the return of all of you. He will then explain to you what you differed in.

24. This Verse makes it clear that different customs and ways of life matter not, provided the broad divine commands are adhered to. Adhering to divine commands is what good deeds are all about.

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ
يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَلَعَلَّكُمْ أَذْمًا يَدْرِي اللَّهُ أَنْ
يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾

49. Waani ohkum baynahum bima anzala Allahu wala tattabiAA ahwaahum wai^htharhum an yaftinooka AAan baAAadi ma anzala Allahu ilayka fa-in tawallaw faiAAalam annama yureedu Allahu an yuseebahum bibaAAadi thunoobihim wa-inna katheeran mina alnnasi lafasiqoona

49. And so you do judge among them by what Allah has sent down, and follow not their vain desires, and be cautious of them lest they tempt you away from some part of what Allah has enjoined upon you. If they then turn away, know that it is Allah's Will to afflict them with hardship for some of their sins. And a great number of the people are indeed the transgressors/profligates.

أَفَحُكْمَ الْجَهْلِیَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

50. Afahukma aljahiliyyati yabghoona waman ahsanu mina Allahu hukman liqawmin yooqinoona

50. Is it then that they desire the rule of the times of ignorance? And who is better to rule, for a people who are firm in Faith, than Allah?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٥١﴾

51. Ya ayyuha allatheena amanoo la tattakhithoo alyahooda waalnnasara awliyaa baAAaduhum awliyao baAAadin waman yatawallahum minkum fa-innahu minhum inna Allaha la yahdee alqawma althhalimeena

51. O you who believe! Do not take the Jews and the Christians for close, intimate friends²⁵. They are close to one another. And whoever amongst you is close to them, then, indeed he is one of them. Indeed Allah does not guide the wrong-doers.

25. The Arabic term, which is translated here as 'close, intimate friends', is awliya. For the comprehensive Qur'aanic meaning of wali (singular of awliya) please refer [study note 2:154](#).

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسِرُّونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ
تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا
عَلَى مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ ﴿٥٢﴾

52. Fatara allatheena fee quloobihim maradun yusariAAoona feehim yaqooloona nakhsha an tuseebana da-iratun faAAasa Allahu an ya/tiya bialfathi aw amrin min AAndihi fayusbihoon AAala ma asarroo fee anfusihim nadimeena

52. And you will see those, in whose hearts is a disease, to be active in their company. They say, "We fear a turn of fortune afflicting us." And it may well be that Allah will bring about victory or such event, by His Will, that they become ashamed of their secret feelings.

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ
أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ
﴿٥٣﴾

53. Wayaqoolu allatheena amanoo ahaola-i allatheena aqsamoo biAllahi jahda aymanihim innahum lamaAAakum habitat aAAamaluhum faasbahoo khasireena

53. And those who believe say, "Are these the people who swore intensely by Allah that they were indeed with us? Their deeds have been in vain, and they are doomed."

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

54. Ya ayyuha allatheena amanoo man yartadda minkum AAan deenihi fasawfa ya/tee Allahu biqawmin yuhibbuhum wayuhibboonahu athillatin AAala almu/mineena aAAizzatin AAala alkafireena yujahidoona fee sabeeli Allahi wala yakhafoona lawmata la-imin thalika fadlu Allahi yu/teehee man yashao waAllahu wasiAAun AAaleemun

54. O you who believe! If there be any from among you who turns back from his religion, then, in place of such people, Allah will bring a people whom He will love and who will love Him, humble with the believers, stern with those who suppress the Truth. They will strive in Allah's Path and will not fear the criticism of any critic. That is Allah's Favour which He gives to whom He wills. And Allah is Generous, Wise.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُتِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

55. Innama waliyyukumu Allahu warasooluhu waallatheena amanoo allatheena yuqeemoona alssalata wayu/toona alzzakata wahum rakiAAoona

55. Your only close friends are Allah, His Messenger and those who believe, establish prayers, give charity and bow down in submission to Allah.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

56. Waman yatawalla Allaha warasoolahu waallatheena amanoo fa-inna hizba Allahi humu alghaliboona

56. And the one who seeks closeness to Allah, His Messenger and those who believe, may rest assured that it is Allah's group that shall indeed be triumphant.²⁶

Manzil II: 5: Ma'idah

26. Had the majority of the Muslims today been so rest assured, they wouldn't find themselves in the unenviable position they are in.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا
مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ
إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٥٧﴾

57. Ya ayyuha allatheena amanoo la tattakhithoo allatheena ittakhathoo deenakum huzuwan walaAAiban mina allatheena ootoo alkitaba min qablikum waalkuffara awliya waittaqoo Allaha in kuntum mu/mineena

57. O you who believe! Do not consider persons – from among those who were given the Book before you and from among the suppressors of Truth – who take your religion for a mockery and fun, as your close friends. And fear Allah if you do believe.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ
﴿٥٨﴾

58. Wa-itha nadaytum ila alssalati ittakhathooha huzuwan walaAAiban thalika bi-annahum qawmun la yaAAqiloona

58. And when you make a call for prayer they take it but as a mockery and fun. They do so because they are a people who understand not.

قُلْ يَتَاهَلِ الْكِتَابُ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَن ءَامَنَا بِاللَّهِ وَمَا أُنزِلَ
إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَن أَكْثَرَ كُفْرًا فَدَسِقُونَ ﴿٥٩﴾

59. Qul ya ahla alkitab hal tanqimoona minna illa an amanna biAllahi wama onzila ilayna wama onzila min qablu waanna aktharakum fasiqoona

59. Say, "O people of the Book! Do you take vengeance on us for no other reason than that we believe in Allah and in what is sent down to us and in what was sent down before, and [is it not a fact] that most of you are transgressors/profligates?"

Manzil II: 5: Ma'idah

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَن لَّعَنَهُ
اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ وَالْخَنَازِيرَ وَعَبَدَ
الطَّاغُوتَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾

60. Qul hal onabbi-okum bisharrin min thalika mathoobatan AAinda Allahi man laAAanahu Allahu waghadiba AAalayhi wajaAAala minhumu alqiradata waalkhanazeera waAAabada al^{tt}aghooti ola-ika sharrun makanan waadallu AAan sawa-i alssabeeli

60. Say, "Shall I inform you of a worse retribution than this from Allah? Those whom Allah has cursed and upon whom His wrath has fallen, and those of them whom He made apes and pigs, and those who worshipped the false god – those are the people in a worse position, and further astray from the Right Path."

وَإِذَا جَاءُوكُم قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ
وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

61. Wa-itha jaookum qaloo amanna waqad dakhloo bialkufri wahum qad kharajoo bihi waAllahu aAlamu bima kanoo yaktumoon

61. And when they came to you, they said, "We believe". And they in fact came in suppressing the Truth, and they in fact went out doing the same. And Allah knows what they were hiding.

وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ الشَّحْتِ
لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

62. Watara katheeran minhum yus^{ari}AAoona fee al-ithmi waalAAudwani waaklihimu alssuhta labi/sa ma kanoo yaAAamaloona

62. And you see many of them vie with one another in sin and hostility, and in their eating of what is unlawful. What they are doing is certainly bad.

لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ
لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴿١٣﴾

63. Lawlā yanḥāhumu alrabbāniyyoona waal-ahbār AAan qawlihimu al-ithma waaklihimu alssuḥta labi/sa mā kanoo yaṣnaAAoona

63. Why did the Rabbis and the Priests not prohibit them from their sinful utterances and from eating unlawful things? What they are bringing about is certainly bad.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ
مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أَُنزِلَ إِلَيْكَ
مِّن رَّبِّكَ طُعِنْتَ وَكُفِرْنَا وَقَالَتِ الْيَهُودُ الْيَهُودُ الْعَدَوَّةُ وَالْبَغْضَاءُ إِلَى يَوْمِ
الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ
فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿١٤﴾

64. Waqalati alyahoodu yadu Allāhi maghloolatan ghullat aydeehim waluAAainoo bima qaloo bal yadahu mabsootatani yunfiqu kayfa yashao walayazeedanna katheeran minhum mā onzila ilayka min rabbika tughyanan wakufran waalqayna baynahumu alAAadawata waalbaghdaa ila yawmi alqiyamati kullama awqadoo naran lilharbi atfaaha Allāhu wayasAAawna fee al-ardi fasadan waAllāhu la yuhibbu almufsideena

64. And the Jews say, "Allah's hand is bound!" Their hands are bound and they are cursed for what they said. Nay, both His hands are spread out, He expends as He pleases. And what has been sent down to you from your Lord will certainly make many of them more steeped in insolence and suppression of the Truth. And We have put enmity and hatred amongst them until the Day of Resurrection. Every time they kindled the fire for war, Allah extinguished it.²⁷ And they strive for mischief on earth. And Allah does not love the mischief mongers.

27. Allah does thus control the activities of human beings. Had He left them to do as they pleased, the human race itself would have long back been destroyed.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَدْخَلْنَاهُمْ
جَنَّاتِ النَّعِيمِ ﴿١٥﴾

65. Walaw anna ahla alkitabi amanoo waittaqaw lakaffarna AAanhum sayyi-atihim walaadkhalnahum jannati alnnaAAeemi

65. And if the people of the Book had indeed believed, and feared Allah, We would certainly have cleared their bad deeds from them and We would certainly have made them enter gardens of bliss.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ
لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ
مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿١٦﴾

66. Walaw annahum aqamoo alttawrata waal-injeela wama onzila ilayhim min rabbihim laakaloo min fawqihim wamin tahti arjulihim minhum ommatun muqtasidatun wakatheerun minhum saa ma yaAAamaloona

66. And had they only stood by the Torah and the Gospel and that which is sent down to them from their Lord, they would certainly have got provision to eat from above them and from beneath their feet. Among them are people who keep to the right course. And what many of them do is bad.

﴿يَتَأْتِيهَا الرُّسُولُ بِلَٰغٍ مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَغَتْ
رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ ﴿١٧﴾

67. Ya ayyuha alrrasoolu balligh ma onzila ilayka min rabbika wa-in lam tafAAal fama ballaghta risalatahu waAllahu yaAAasimuka mina alnnasi inna Allaha la yahdee alqawma alkafireena

67. O Messenger! Deliver what has been sent down to you from your Lord. And if you do not do so, then you have not delivered His Message. And Allah will guard you against the people. Indeed, Allah guides not people that suppress the Truth.

Manzil II: 5: Ma'idah

قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا ٱلتَّوْرَةَ
وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ
مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُعَيْنَا وَكُفِرَآ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَافِرِينَ



68. Qul ya ahl alkitab lastum AAala shay-in hatta tuqeemoo alttawrata waal-injeela wama onzila ilaykum min rabbikum walayazeedanna katheeran minhum ma onzila ilayka min rabbika tughyanan wakufran fala ta/sa AAala alqawmi alkafireena

68. Say, "O followers of the Book! You stand on no basis till you stand by the Torah and the Gospel and that which is sent down to you from your Lord." And what has been sent down to you²⁸ from your Lord will certainly make many of them more steeped in insolence and suppression of the Truth. Grieve not therefore for the people who suppress the Truth.

28. I.e. to Prophet Muhammad (peace be upon him).

إِنَّ ٱلَّذِينَ ءَامَنُوا وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِئُونَ وَٱلنَّصَارَىٰ مَن ءَامَنَ
بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ



69. Inna allatheena amanoo waallatheena hadoo waalssabi-oona waalnnasara man amana biAllahi waalyawmi al-akhiri waAAamila salihan fala khawfun AAalayhim wala hum yahzanoona

69. Indeed, those who believe, the Jews, the Saabioon and the Christians – whosoever believed in Allah and in the Last Day, and acted righteously – fear then shall overpower them not; nor shall they grieve!²⁹

29. This Verse is almost verbatim the same as [Verse 2:62](#). Please therefore refer the study notes thereunder.

Manzil II: 5: Ma'idah

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رَسُولًا
قُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا
وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

70. Laqad akhat^{ha} meetha^{qa} banee isra-eela waarsalna ilayhim rusulan kullama jaahum rasoolun bima la tahwa anfusuhum fareeqan kath^{ha}aboo wafareeqan yaqtuloona

70. We did take the Covenant of the Children of Israel³⁰ and We sent to them Messengers. Whenever a Messenger came to them with what their hearts did not like, he was either contradicted or killed.

30. Please see Verses 2:63, 2:83 and 2:84 to know what the Covenant was about.

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ
ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِّنْهُمْ وَاللَّهُ بِمَا يَعْمَلُونَ ﴿٧١﴾

71. Wahasiboo alla takoona fitnatun faAAamoo wasammoo thumma taba Allahu AAalayhim thumma AAamoo wasammoo katheerun minhum waAllahu baseerun bima yaAamaloona

71. And they thought that there would be no retribution, so they became blind and deaf. Then Allah forgave them, and thereafter too, many of them became blind and deaf. And Allah is watchful over what they do.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ وَقَالَ الْمَسِيحُ
يَدْبَعُنِي إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ
حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۚ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

72. Laqad kafara allatheena qaloo inna Allaha huwa almaseehu ibnu maryama waqala almaseehu ya banee isra-eela oAAabudoo Allaha rabbee warabbakum innahu man yushrik biAllahi faqad harrama Allahu AAalayhi aljannata wama/wahu alnnaru wama lil^{ha}thalimeena min ansarin

72. They did certainly suppress the Truth, who said, "The Messiah, son of Mary, is indeed Allah." And the Messiah said, "O Children of Israel! Worship Allah, my Lord and your Lord. Whoever indeed associates others with Allah in his worship, then Allah has forbidden to him the Garden³¹, and his abode is the Fire. And there shall be none to help the unjust."

31. It's a tragic paradox that the very Prophet who thus strongly advocated against association of anyone with Allah, himself got associated with Allah by his own so-called followers, the Christians! They are blissfully unaware that the Garden is forbidden to them in terms of what their own Prophet said. And they think that their Jesus has already given them their passports to Paradise!

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

73. Laqad kafara allatheena qaloo inna Allaha thalithu thalathatin wama min ilahin illa ilahun wahidun wa-in lam yantahooo AAamma yaqooloona layamassanna allatheena kafaroo minhum AAathabun aleemun

73. They did certainly suppress the Truth, who said, "The third of the Trinity is indeed Allah." And there is none worthy of worship but the One Allah, and if they desist not from what they say, a painful punishment shall afflict those among them who suppress the Truth.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾

74. Afala yatooboona ila Allahi wayastaghfiroonahu waAllahu ghafoorun raheemun

74. Will they not then turn to Allah in repentance and ask for His forgiveness? And Allah is Forgiving, Merciful.

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مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ أَنْظِرْ كَيْفَ نُبَيِّنُ
لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُؤْفَكُونَ ﴿٧٥﴾

75. Ma almasseehu ibnu maryama illa rasoolun qad khalat min qablihi alrrusulu waommuhu siddeeqatun kana ya/kulani altaAAama onthur kayfa nubayyinu lahumu al-ayati thumma onthur anna yu/fakoona

75. The Messiah, son of Mary, was but a Messenger. Messengers did come and pass away before him. And his mother was a truthful woman. They both used to eat food. See how We make the Verses/signs clear to them. Then see how they are turned away.

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

76. Qul ataAAbudoona min dooni Allahi ma la yamliku lakum darran wala nafAAan waAllahu huwa alssameeAAu alAAaleemu

76. Say, "Do you worship, besides Allah, that which is incapable of inflicting any harm on you, or conferring any benefit? And Allah – He is the One listening, knowing."

قُلْ يَتَاهُلِ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ
قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

77. Qul ya ahla alkitabi la taghloo fee deenikum ghayra alhaqqi wala tattabiAAoo ahwaa qawmin qad dalloo min qablu waadalloo katheeran wadalloo AAan sawa-i alssabeeli

77. Say, "O people of the Book! Commit no unjust excesses in your religion (way of life), and follow not the vain desires of people who went astray before, and who led many astray and went astray from the Right Path."³²

32. At the time of revelation of the Qur'aan, this divine directive was addressed to the Jews and the Christians. But now, it is equally applicable to the Muslims. They too are the people of the Book and they too are committing unjust excesses in their religion, as do the Christians and the Jews. Through the *ahaadeeth* and through the "learned" books of the *fugaha* they have

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unjustly made additions to and subtractions from their Religion, and have thus polluted the pristine purity, clarity and beauty of Qur'aanic Islam.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ
مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

78. LuAAina allatheena kafaroo min banee isra-eela AAala lisani dawooda waAAeesa ibni maryama thalika bima AAasaw wakanoo yaAAatadoona

78. Cursed by the tongue of David and Jesus, son of Mary, were those who suppressed the Truth from among the Children of Israel. That was because they disobeyed and were transgressors.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

79. Kanoo la yatannahawna AAan munkarin faAAaloohu labi/sa ma kanoo yafAAaloona

79. They were not forbidding one another from the forbidden things they did. What they did was certainly bad.³³

33. This Verse, just as the preceding Verse, is about the Jews. But it is applicable to most Muslims of the present age also. They too do things that are forbidden in the Qur'aan. And they are not forbidding one another from doing those forbidden things. And, I am afraid, the next two Verses too are applicable to many a Muslim today!

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ
سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

80. Tara katheeran minhum yatawallawna allatheena kafaroo labi/sa ma qaddamat lahum anfusuhum an sakhita Allahu AAalayhim wafee alAAathabi hum khallidoona

80. You see many of them being close to those who suppress the Truth. What their sensual selves have sent ahead for them is certainly so bad that Allah is displeased with them. And in punishment shall they abide.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ
مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ ﴿٨١﴾

81. Walaw kanoo yu/minoona biAllahi waalnnabiyyi wama onzila ilayhi ma ittakhathoohum awliyaa walakinna katheeran minhum fasiqoona

81. And had they believed in Allah, in the prophet and in what is sent down to him, they would not have taken them for close friends. But most of them are transgressors/profligates.

﴿٨٢﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيَّ ذَلِكَ بِأَن
مِّنْهُمْ قِسِيسِينَ وَرُهَبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٣﴾

82. Latajidanna ashadda alnnasi AAadawatan lillatheena amanoo alyahooda waallatheena ashrakoo walatajidanna aqrabahum mawaddatan lillatheena amanoo allatheena qaloo inna nasara thalika bi-anna minhum qisseeseena waruhbanan waannahum la yastakbiroona

82. You will certainly find the Jews and the polytheists to be the bitterest people in hostility towards those who believe. And you will certainly find the nearest in friendship to those who believe, to be those who say, "We are Christians." That is because there are priests and monks among them who do not behave proudly.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ
الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٤﴾

83. Wa-itha samiAAoo ma onzila ila alrrasooli tara aAayunahum tafeedu mina alddamAAi mimma AAarafoo mina alhaqqi yaqooloona rabbana amanna faaktubna maAAa alshshahideena

83. And when they³⁴ listen to what has been sent down upon the Messenger, you see their eyes overflowing with tears because of the truth they recognise. They say, "Our Lord! We believe, so enlist us among those who give witness."

34. 'they' here were the Christian priests and monks living at the time the Qur'aan was revealed, referred to in the preceding Verse 5:82 and who did not behave proudly. What these good people then said is recorded at the end of this Verse as well as in the next Verse.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا
رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

84. Wama lana la nu/minu biAllahi wama jaana mina alhaqqi wanaṭmaAAu an yudkhillana rabbuna maAAa alqawmi alssaliheena

84. "And why should we not believe in Allah and in that which has come to us of the truth? And we earnestly desire that our Lord admits us to be with the righteous people."

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

85. Faathabahumu Allahu bima qaloo jannatin tajree min tahtiha al-anharu khalideena feeha wathalika jazao almuhsineena

85. Allah then would reward them, on account of what they say, gardens, with rivers flowing underneath, to abide therein. And this is the reward of those who do good deeds.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

86. Waallatheena kafaroo wakaththaboo bi-ayatina ola-ika as-habu aljaheemi

86. And those who suppress the Truth and treat Our Verses/signs as lies – they are the dwellers of the Fire.

neck³⁵. And for the one, who cannot afford, three days of fasting. This is the expiation of your oaths when you take them. And guard your oaths! Thus Allah does make clear to you His Verses, so that you may feel grateful.

35. I.e. freeing a human being from bondage. In modern times too, we have bonded labour. The have-nots' poor financial condition becomes a breeding ground for their exploitation by the rich. The poor get immersed in their debts and thus become bonded labour for the rich. To help such poor people to be free of their debts would be equivalent to freeing their necks.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ
عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

90. Ya ayyuha allatheena amanoo innama alkhamru waalmaysiru waal-ansabu waal-azlamu rijsun min AAamali alshshaytani fajjtaniboohu laAAaallakum tuflihoona

90. O you who believe! Intoxicants, games of chance, animals sacrificed at the altars of idols and divining by arrows³⁶ are just aspects of an abomination from among Satan's doings. Shun it then, to attain salvation.

36. Please refer [study note 5:5](#) for the meaning of the corresponding Arabic term *al-azlamu*

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيُضِدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

91. Innama yureedu alshshaytanu an yooqiAAa baynakumu alAAadawata waalbaghdaa fee alkhamri waalmaysiri wayasuddakum AAan thikri Allahi waAAani alssalatati fahal antum muntahoona

91. The Satan only desires to cause enmity and hatred in your midst by means of intoxicants and games of chance, and to keep you off remembrance of Allah, and off prayer. Won't you then desist?

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى
رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾

92. WaateeAAoo Allaha waateAAoo alrrasoolai waihtatharoo fa-in tawallaytum faiAAlamoo annama AAala rasoolina albalaghu almubeenu

92. And obey Allah and obey the Messenger³⁷ and have fear. If you then turn back, know that the responsibility on Our Messenger is but clear conveyance of the divine Message.

37. As regards the directive to obey the Messenger, please see [footnotes 3:144 to 3:146 on Verse 3.132](#).

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا
طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا
ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

93. Laysa AAala allatheena amanoo waAAamiloo alssalihati junahun feema taAAimoo itha ma ittaqaw waamanoo waAAamiloo alssalihati thumma ittaqaw waamanoo thumma ittaqaw waahsanoo waAllahu yuhibbu almuhsineena

93. Upon those who believed and did good deeds, there is no sin in what they had eaten earlier, so long as they feared Allah, and believed, and did good deeds. Then they feared Allah and believed. Then they feared Allah and did good work³⁸. And Allah loves those who do good work.

38. Good work includes not only performing religious duties like praying and fasting as ordained, but also doing one's worldly work like, say, carpentry, to the best of one's abilities.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوكُمُ اللَّهُ شَيْءً مِّنَ الصَّيْدِ تَنَالُهُ أََيْدِيكُمْ
وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ ۚ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ
عَذَابٌ أَلِيمٌ ﴿٩٤﴾

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94. Ya ayyuha allatheena amanoo layabluwannakumu Allahu bishay-in mina alssaydi tanaluhu aydeekum warimahukum liyaAAlama Allahu man yakhafuhu bialghaybi famani iAAatada baAAda thalika falahu AAathabun aleemun

94. O you who believe! Allah will certainly test you in respect of game within reach of your hands and your lances, that Allah might know who fears Him unseen. A painful punishment then for the one, who transgresses after this.³⁹

39. This Verse was revealed obviously with reference to the next Verse prohibiting hunting while in the state of *Ihram*.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ
مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا
بَالِغَ الْكَعْبَةِ أَوْ كَفَّرَةٌ طَعَامَ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ
أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ



95. Ya ayyuha allatheena amanoo la taqtuloo alssayda waantum hurumun waman qatalahu minkum mutaAAammidan fajazaon mithlu ma qatala mina alnnaAAami yahkumu bihi thawa AAadlin minkum hadyan baligha alkaAAabati aw kaffaratun taAAamu masakeena aw AAadlu thalika siyaman liyathooqa wabala amrihi AAafa Allahu AAamma salafa waman AAada fayantaqimu Allahu minhu waAllahu AAazezun thoo intiqamin

95. O you who believe! Kill not the game while you are in the state of *Ihram*. And whoever among you kills it intentionally, the penalty is the like of what he killed, from the cattle, as adjudged by two just persons among you, as an offering to be brought to the Kaabah – Or the expiation therefor is the feeding of the poor or commensurate fasting – so that whoever killed the game, may taste the burden of his deed. Allah has forgiven what is past. And whoever does it again, Allah will take retribution from him. And Allah is Omnipotent, Capable to take retribution.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتْنَعًا لَكُمْ وَلِلسَّيَّارَةِ ط وَحُرِّمَ عَلَيْكُمْ
صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

96. Ohilla lakum saydu albahri wataAAamuhu mataAAan lakum waliAssayyarati wahurrima AAalaykum saydu albarri ma dumtum huruman waittaqoo Allaha allatheee ilayhi tuhsharoon

96. Lawful to you is the sea game and its food – a provision for you and for the travellers – and the land game is forbidden to you so long as you are in the state of *Ihram*. And fear Allah, to Whom you shall be gathered.

❖ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ
وَالْقُلْتِيبَ ذَٰلِكَ لِيَتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٧﴾

97. JaAAala Allahu alkaAAabata albayta alharama qiyaman lilnnasi waalshshahra alharama waalhadya waalqala-ida thalika litaAAalamoo anna Allaha yaAAalamu ma fee alssamawati wama fee al-ardi waanna Allaha bikulli shay-in AAaleemun

97. Allah has made the sacred house of the Kaabah a symbol for the people to stand by, so also the sacred month, the offerings and the animals with garlands. It is a symbolic recognition that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is aware of all things.

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٨﴾

98. IAAalamoo anna Allaha shadeedu alAAaiqabi waanna Allaha ghafoorun raheemun

98. Know that Allah is severe in punishment, and that Allah is Forgiving, Merciful.

مَّا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ
﴿٩٩﴾

99. Ma AAala alrrasooli illa albalaghu waAllahu yaAAalamu ma tubdoona wama taktumoona

99. The Messenger's responsibility is but to deliver. And Allah knows what you reveal, and what you conceal.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَبِيثِ فَاتَّقُوا اللَّهَ يَتَّقُوا اللَّهَ يَتَّقُوا اللَّهَ يَتَّقُوا اللَّهَ يَتَّقُوا اللَّهَ يَتَّقُوا اللَّهَ

100. Qul la yastawee alkhabeethu waalttayyibu walaw aAAajabaka kathratu alkhabeethi faittaqoo Allaha ya olee al-albabi laAAaallakum tuflihoona

100. Say, "The impure and the pure are not the same, although many of the the impure things may please you. So, O those endowed with insight, fear Allah to become successful!"

يَتَّقِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبَدَ لَكُمْ تَسْأَلُكُمْ وَإِن
تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ تُبَدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ
حَلِيمٌ

101. Ya ayyuha allatheena amanoo la tas-aloo AAan ashya in tubda lakum tasu/kum wa-in tas-aloo AAanha heena yunazzalu alqur-anu tubda lakum AAafa Allahu AAanha waAllahu ghafoorun haleemun

101. O you who believe! Do not put questions about things, which, if clarified to you, may cause difficulties for you. And if you put questions about them when the Qur'aan is being revealed, they may be clarified to you. Allah has absolved you of any obligation thereon.⁴⁰ And Allah is Forgiving, Kind.

40. This Verse makes it clear that in matters in which the Qur'aan is silent, mankind has freedom of action.

Manzil II: 5: Ma'idah

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

102. Qad saalahā qawmun min qablikum thumma asbahoo biha kafiireena

102. A people before you did ask such questions, and then became suppressors of the Truth, on that account.⁴¹

41. People referred to here are the Children of Israel. (See [Verses 2:67 to 2:71](#))

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ
كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

103. Ma jaAAala Allahu min baheeratin wala sa-ibatin wala waselatin wala hamin walakinna allatheena kafaroo yaftaroona AAala Allahi alkathiba waaktharuhum la yaAAaqiloona

103. Allah has not made any *bahirah*, *saibah*, *wasilah* or *ham*⁴², but those who suppress the Truth fabricate the lie against Allah. And most of them understand not.

42. Obviously, these are names of some superstitious things the Arabs did during their earlier days of ignorance. As the next Verse indicates, those Arabs were just following what they found their fathers doing.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلُوا كَانُوا آبَائُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا
يَهْتَدُونَ ﴿١٠٤﴾

104. Wa-itha qeela lahum taAAalaw ila ma anzala Allahu wa-ila alrrasooli qaloo hasbuna ma wajadna AAalayhi abaana awa law kana abaohum la yaAAalamoona shay-an wala yahtadoona

104. And when it is said to them, "Come to what Allah has sent down and to the Messenger", they say, "What we found our fathers with, is sufficient for us". What! Even though their fathers knew nothing and followed not the right guidance!?

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ
إِلَى اللَّهِ مَرَجُكُمْ جَمِيعًا فَیَنْتِظُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٤﴾

105. Ya ayyuha allatheena amanoo AAalaykum anfusakum la yadurrukum man dalla itha ihtadaytum ila Allahi marjiAAukum jameeAAan fayunabbi-okum bima kuntum taAAamaloona

105. O you who believe! You are responsible for your own selves. He who errs cannot hurt you when you are on the right path.⁴³ To Allah you all are to return, when He will inform you of what you did.

43. Muslims wouldn't be in the doldrums, they are in today, had they unshakeable faith in the divine statement of this Verse.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمْ
الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ
أَنْتُمْ ضَرَبْتُمْ فِى الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةُ الْمَوْتِ تَخْسُونَهُمَا
مِنْ بَعْدِ الصَّلَاةِ فَیُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نَشْهَدُ بِهٖ
ثَمًّا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّ مِنَ الْآثِمِينَ ﴿١٠٦﴾

106. Ya ayyuha allatheena amanoo shahadatu baynikum itha hadara ahadakumu almawtu heena alwasiiyyati ithnani thawa AAadlin minkum aw akharani min ghayrikum in antum darabtum fee al-ardi faasabatkum museebatu almawti tahbisoonahuma min baAAadi alssalati fayuqsiman biAllahi ini irtabtum la nashtaree bihi thamanan walaw kana tha qurba wala naktumu shahadata Allahi inna ithan lamina al-athimeena

106. O you who believe! When death approaches any of you, call to witness among you, at the time of making the will, two just persons from among you, or two from among others than you if you are travelling in the land and death befalls you. Detain the two after the prayer, then, if you are in doubt, they shall both swear by Allah, "We will not sell it for a price – and even though it is for a relative – and we will not hide the testimony. By Allah, then, certainly, we should be among the sinners."

فَإِنْ عَثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَخَارَ ابْنِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَٰئِينَ فَيَقْسِمَانِ بِاللَّهِ لَشَهِدَتُنَا أَحَقُّ مِنْ شَهِدَتَيْهِمَا وَمَا أَعْتَدَيْنَا إِنَّا إِذَا لَّمِنَ الظَّالِمِينَ ﴿١٠٦﴾

107. Fa-in AAauthira AAala annahuma istahaqqa ithman faqharani yaqoomani maqamahuma mina allatheena istahaqqa AAalayhimu al-awlayani fayuqsimani biAllahi lashahadatuna ahaqu min shahadatihima wama iAAtadayna inna ithan lamina al~~th~~halimeena

107. Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those, nearest in kin, who have a rightful claim. Then the two should swear by Allah, "Certainly our testimony is truer than the testimony of those two, and we have not committed any trespass. We should then indeed be of those who oppress."

ذَٰلِكَ أَذْنَىٰ أَن يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَن تُرَدَّ أَيْمَانُهُ بَعْدَ آيْمَانِهِمْ[۞] وَاتَّقُوا اللَّهَ[۞] وَأَسْمِعُوا[۞] وَلِلَّهِ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

108. Thalika adna an ya/too bialshshahdati AAala wajhiha aw yakhafoo an turadda aymanun baAAda aymanihim waittaqoo Allaha waismaAAoo waAllahu la yahdee alqawma alfasiqeena

108. That should make the testimony more transparent. Or else, they may fear rejection of other testimonies after theirs. And fear Allah and listen. And Allah does not guide the transgressing people.

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ﴾

109. Yawma yajmaAAu Allahu alrrusula fayaqoolu matha ojbttum qaloo la AAilma lana innaka anta AAallamu alghuyoobi

109. The day when Allah will assemble the Messengers, then ask them, "What response did you get?", they will say, "We have no knowledge. Indeed! You are the Knower of the unseen things."

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ
أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ
وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ
بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي
وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُمْ
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِن هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

110. Ith qala Allahu ya AAeesa ibna maryama othkur niAAamatee AAalayka waAAala walidatika ith ayyadtuka biroohi alqudusi tukallimu alnnasa fee almahdi wakahlan wa-ith AAallamtuka alkitaba waalhikmata waalttawrata waal-injeela wa-ith takhluqu mina altheeni kahay-ati altayri bi-ithnee fatanfukhu feeha fatakoonu tayran bi-ithnee watubri-o al-akmaha waal-abrasa bi-ithnee wa-ith tukhriju almawta bi-ithnee wa-ith kafaftu banee isra-eela AAanka ith ji/tahum bialbayyinati faqala allatheena kafaroo minhum in hatha illa sihrun mubeenun

110. When Allah will say, "O Jesus, son of Mary! Remember My Favour on you and on your mother, when I supported you with the holy Spirit, you spoke to the people in the cradle and as an adult, and when I taught you the Book and the wisdom and the Torah and the Gospel, and when you made out of clay a bird-like figure by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission, and when you brought out the dead by My permission, and when I restrained the children of Israel from you as you came to them with clear signs, but those who suppressed the Truth from among them said, 'This is nothing but pure magic'."

Manzil II: 5: Ma'idah

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَأَشْهَدُ
بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾

111. Wa-ith awhaytu ila alhawariyyeena an aminoo bee wabirasoolee qaloo amanna waishhad bi-annana muslimoona

111. And when I inspired the disciples⁴⁴ to believe in Me and in My Messenger, they said, "We do believe and bear witness that we do submit."

44. As the next Verse indicates, these were Jesus' disciples.

إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ
يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

112. Ith qala alhawariyyoona ya AAeesa ibna maryama hal yastateeAAu rabbuka an yunazzila AAalayna ma-idatan mina alssama-i qala ittaqoo Allaha in kuntum mu/mineena

112. When the disciples asked, "O Jesus, son of Mary! Can your Lord send down to us a table spread with food from heaven?" He said, "Fear Allah, if you are believers."

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقَتْنَا وَنَكُونُ
عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

113. Qaloo nureedu an na/kula minha watatma-inna quloobuna wanaAAlama an qad sadaqtana wanakoona AAalayha mina alshshahideena

113. They said, "We wish to eat there from, satisfy our minds, know that you have indeed told us the truth and be of the witnesses to it."

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا
عِيدًا لَأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

114. Qala AAeesa ibnu maryama allahumma rabbana anzil AAalayna ma-idatan mina alssama-i takoonu lana AAeedan li-awwalina waakhirina wagayatan minka waorzuqna waanta khayru alrraziqeen

114. Jesus, son of Mary, said, "O Allah, our Lord! Send down to us from the heaven a table spread with food which should be to us – to the first of us and to the last of us – a festival, and a sign from You. And give us food, and You are the Best of the givers of food."

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا
أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

115. Qala Allahu innee munazziluha AAalaykum faman yakfur baAAadu minkum fa-innee oAAaththibuhu AAathaban la oAAaththibuhu ahadan mina alAAalameena

115. Allah said, "I am indeed going to send it down to you, but then if anyone thereafter suppresses the Truth from amongst you, I will indeed give him such punishment as I have not given to anyone in the worlds."

وَإِذْ قَالَ اللَّهُ يَدْعِي سَى ابْن مَرْيَمَ ءَ اَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَآُمِّي
اِلٰهَيْنِ مِنْ دُونِ اللّٰهِ قَالَ سُبْحٰنَكَ مَا يَكُوْنُ لِيْ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ
بِحَقِّ اِنْ كُنْتُ قُلُوْهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِىْ نَفْسِىْ وَلَا اَعْلَمُ مَا فِىْ
نَفْسِكَ اِنَّكَ اَنْتَ عَلٰمُ الْغُيُوْبِ ﴿١١٦﴾

Manzil II: 5: Ma'idah

116. Wa-ith qala Allahu ya AAeesa ibna maryama aanta qulta liInngasi ittakhithoonnee waommiya ilahayni min dooni Allahi qala subhanaka ma yakoonu lee an aqoola ma laysa lee bihaqqin in kuntu qultuhu faqad AAalimtaahu taAAalamu ma fee nafsee wala aAAalamu ma fee nafsika innaka anta AAallamu alghuyoobi

116. And when Allah will say, "O Jesus, son of Mary! Did you tell mankind to take you and your mother for two gods besides Allah?" He (Jesus) will say, "Glory be to You, I couldn't say anything that I had no right to. If I had said it, You would indeed have known it. You know what is in my mind, and I do not know what is in Your mind. You are indeed the Knower of the things unseen."

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ
عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

117. Ma qultu lahum illa ma amartanee bihi ani oAAabudoo Allaha rabbee warabbakum wakuntu AAalayhim shaheedan ma dumtu feehim falamma tawaffaytanee kunta anta alrraqeeba AAalayhim waanta AAala kulli shay-in shaheedun

117. "I did not tell them anything except what You enjoined me with: 'Worship Allah, my Lord and your Lord.' And I was a witness over them so long as I remained among them, but when You caused me to die, You were the Guard over them.⁴⁵ And You are Witness over all things."

45. The scenario here is Allah's Court on Judgement Day in the Hereafter. Prophet Jesus (peace be upon him) is in the witness box. The Almighty, All-knowing Judge is questioning him. From Verse 5:116 above to Verse 5:119 below is a transcript of that interrogation. And this particular part of the transcript – recorded in this Verse 5:117 – gives the lie to the popular belief among Muslims about a 2nd coming of Jesus to this earth.

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

118. In tuAAathhibhum fa-innaahum AAaibaduka wa-in taghfir lahum fa-innaka anta alAAazeezu alhakeemu

118. "If You punish them, then indeed they are Your worshippers; and if You forgive them, then indeed You are the Omnipotent, the Wise."

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ
الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾

119. Qala Allahu hatha yawmu yanfaAAu alssadiqeena sidquhum lahum jannatun tajree min tahtiha al-anharu khalideena feeha abadan radiya Allahu AAanhum waradoo AAanhu thalika alfawzu alAAathheemu

119. Allah will say, "This day, their truthfulness shall benefit the truthful ones. For them are gardens beneath which rivers flow, to abide in them for ever." Allah is well pleased with them and they are well pleased with Allah. That is the highest success.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

120. Lillahi mulku alssamawati waal-ardi wama feehinna wahuwa AAala kulli shay-in qadeerun

120. The absolute sovereignty over the heavens and the earth and over what is in them belongs to Allah; and He has power over all things!



Chapter 6: Al-An'am (The Cattle)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ
ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

1. Alhamdu lillahi allathee khalaqa alssamawati waal-arda wajaAAala al^hthulumati waalnoora thumma allatheena kafaroo birabbihim yaAAadiloona

1. The praise is for Allah, Who created the heavens and the earth and made the darknesses and the light. Yet, those who suppress the Truth sit in judgement over the attributes of their Lord!

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ
قَضَىٰ أَجَالًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾

2. Huwa allathee khalaqakum min teenin thumma qada ajalan waajalun musamman AAindahu thumma antum tamtaroona

2. He it is Who created you from clay, and then decreed a term. And it is a term denominated¹ with Him. But, then, you are in doubt.

1. Allah knows how long every individual shall live in this world. He also knows when this world itself, as we know it, will come to an end.

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وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرُّكُمْ وَجَهْرُكُمْ وَيَعْلَمُ مَا

تَكْسِبُونَ ﴿٣﴾

3. Wahuwa Allahu fee alssamawati wafee al-ardi yaAAalamu sirrakum wajahrakum wayaAAalamu ma taksiboona

3. And it is Allah Who pervades the heavens and the earth. He knows what you conceal and what you reveal, and He knows what you earn.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا

مُعْرِضِينَ ﴿٤﴾

4. Wama ta/teehim min ayatin min ayati rabbihi illa kanoo AAanha muAAarideena

4. And no sign/Verse has ever come to them, of the signs/Verses of their Lord, from which they have not turned aside.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَذْيَبُ مَا كَانُوا بِهِ

يَسْتَهْزِءُونَ ﴿٥﴾

5. Faqad kaththaboo bialhaqqi lamma jaahum fasawfa ya/teehim anbao ma kanoo bihi yastahzi-oona

5. They did reject the truth when it came to them. And the details of what they mocked at will soon come to them.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي
الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا
الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ
قَرْنًا آخَرِينَ ﴿٦﴾

6. Alam yaraw kam ahlakna min qablihim min qarnin makkannahum fee al-ardi ma lam numakkin lakum waarsalna alssamaa
AAalayhim midraran wajaAAalna al-anhara tajree min tahtihim faahlaknaghum bithunoobihim waansha^{na} min baAAadihim qarnan
akhareena

6. Do they not see how many a generation We destroyed before them? We have not established you as firmly as We had established them on the earth. And We made the sky pour rain on them in abundance, and We made the rivers flow beneath them. Then We destroyed them on account of their sins and raised up, after them, other generations.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِيْنَ كَفَرُوْا
إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِيْنٌ ﴿٧﴾

7. Walaw nazzalna AAalayka kitaban fee qirtasin falamasoo^{hu} bi-aydeehim laqala allatheena kafaroo in hatha illa sihrun mubeenun

7. And even if We had sent to you a book on paper so that they could touch it with their hands, those who suppress the Truth would certainly have said, "This is nothing but pure magic."

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَّفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ
﴿٨﴾

8. Waqaloo lawla onzila AAalayhi malakun walaw anzalna malakan laqudiya al-amru thumma la yuntharoona

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8. And they say, "Why has not an angel been sent down to him?" And had We sent down an angel, the matter would have certainly been decided then and there, and they would have been given no respite.

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلِبْسُونَ ﴿٨﴾

9. Walaw jaAAalnahu malakan lajaAAalnahu rajulan walalabasna AAalayhim ma yalbisoonaa

9. And if We had made him an angel, We would certainly have made him a man, and We would certainly have made their confusion worse confounded.

وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا
مِنْهُمْ مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٩﴾

10. Walaqadi istuhzi-a birusulin min qablika fahaqa biallatheena sakhiroo minhum ma kanoo bihi yastahzi-oona

10. And, certainly, Messengers before you were mocked at, but the very thing they mocked at surrounded those who, among them, scoffed.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَنَقِبَةُ الْمُكَذِّبِينَ ﴿١٠﴾

11. Qul seeroo fee al-ardi thumma onthuroo kayfa kana AAaqibatu almukaththibeena

11. Say, "Travel on earth and then see what end the rejecters met with."

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قُلْ لِّمَنْ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ قُلْ لِلّٰهِ كَتَبَ عَلٰى نَفْسِهٖ الرَّحْمَۃَ
لِيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيْهِ الَّذِيْنَ خَسِرُوْۤا اَنْفُسَهُمْ فَهُمْ
لَا يُؤْمِنُوْنَ ﴿١٢﴾

12. Qul liman ma fee alssamawati waal-ardi qul lillahi kataba AAala nafsihi alrrahmata layajmaAAannakum ila yawmi alqiyamati la rayba feehee allatheena khasiroo anfusahum fahum la yu/minoona

12. Ask, "To whom does all that is in the heavens and the earth belong?" Say, "To Allah. He has made mercy an obligatory attribute of Him Himself. He will certainly gather you on the Resurrection Day, wherein there is no doubt. Those, who have lost their souls, believe not."

وَلَهُ مَا سَكَنَ فِي الْاَيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

13. Walahu ma sakana fee allayli waalnnahari wahuwa alssameeAAu alAAaleemu

13. "And to Him belongs what lives by the night and the day. And He is the One Who hears, the One Who knows."

قُلْ اَغَيْرَ اللّٰهِ اَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ
قُلْ اِنِّىْ اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿١٤﴾

14. Qul aghayra Allahi attakhithu waliyyan fatiri alssamawati waal-ardi wahuwa yutAAaimu wala yutAAamu qul innee omirtu an akoona awwala man aslama wala takoonanna mina almushrikeena

14. Say, "Shall I take for a wali² anyone instead of Allah, Creator of the heavens and the earth, and Who feeds and is not fed?" Say, "I am indeed commanded to be the first among those who submit." And be not you, of the polytheists!

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2. For the comprehensive meaning of this Arabic word, please see [study notes 2:154 and 2:155](#) on Verse 2:107.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

15. Qul innee akhafu in AAasaytu rabbee AAathaba yawmin AAathheemin

15. Say, "I do indeed fear punishment on a dreadful Day, if I disobey my Lord."

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ
الْمُبِينُ ﴿١٦﴾

16. Man yusraf AAanhu yawma-ithin faqad rahimahu wathalika alfawzu almubeenu

16. He/she from whom it³ is averted on that day, Allah surely has shown mercy to him/her. And this is the most manifest success.

3. The punishment mentioned in the preceding Verse.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا
هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

17. Wa-in yamsaska Allahu bidurrin fala kashifa lahu illa huwa wa-in yamsaska bikhayrin fahuwa AAala kulli shay-in qadeerun

17. And if Allah afflicts you with some harm, there is none to take it off but He. And if He gives you something good, then He it is Who is able to do anything.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

18. Wahuwa alqahiru fawqa AAibadihi wahuwa alhakeemu alkhabeeru

18. And He it is Who has Supreme Power over His creatures. And He is the Most Wise, the One Who knows about all things.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ
هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ
إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا
تُشْرِكُونَ ﴿١٩﴾

19. Qul ayyu shay-in akbaru shahadatan quli Allahu shaheedun baynee wabaynakum waoohiya ilayya hatha alqur-anu li-onthirakum bihi waman balagha a-innakum latashhadoona anna maAAa Allahi alihatan okhra qul la ashhadu qul innama huwa ilahun wahidun wa-innanee baree-on mimma tushrikoon

19. Ask them what thing is the weightiest in testimony? Say, "Allah! HE is witness between you and me. And this Qur'aan has been revealed to me so that I may, therewith, warn you and warn whomsoever it reaches. Do you really bear witness that there are other gods with Allah?" Say, "I do not bear witness." Say, "HE is the One and Only Being worthy of worship, and, indeed, I am free of the belief in those whom you set up as partners to Allah."

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

20. Allatheena ataynahumu alkitaba yaAAarifoona kama yaAAarifoona abnaahum allatheena khasiroo anfasahum fahum la yu/minoona

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20. Those whom We have given the Book recognize him⁴ as they recognize their sons. Those who have lost their souls – they will not believe!

4. I.e. Muhammad as the duly appointed Prophet and Messenger from Allah.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ﴿٦١﴾

21. Waman athlamu mimmani iftara AAala Allahi kathhiban aw kathhaba bi-ayatihi innahu la yuflihu althalimoona

21. And who is more unjust than he who forges a lie about Allah or rejects His Verses/signs? Indeed, the unjust will not be successful!

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ
كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾

22. Wayawma nahshuruhum jameeAAan thumma naqoolu lillatheena ashrakoo ayna shurakaokumu allatheena kuntum tazAumoona

22. And, one day, We shall gather them all together, then ask those who associated others with Allah, “Where are your associates you surmised?”

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٦٣﴾

23. Thumma lam takun fitnatuhum illa an qaloo waAllahi rabbina ma kunna mushrikeena

23. They will then be left with no excuse but to say, "By Allah, our Lord, we were not polytheists."

أَنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

24. Ont^hur kayfa kath^{aboo} AAala^q anfusihi^m wa^{dalla} AAanhu^m ma^q ka^{noo} yaftaroona

24. See how they would lie against their own selves, and how that which they forged would desert them.

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ^ط وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
أُذُنِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلًّا^ء آيَةً^{لَّا} يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ
يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

25. Waminhu^m man yastami^{AAu} ilayka^q waja^{AAa}la^q quloobihi^m akinnatan an yafqahoohu wafee^q athanihi^m waqran wa-in
yaraw kulla ayatin la^q yu/minoo biha^q hatta^q itha^q jaooka yujadiloona^q yaqoolu allatheena kafaroo in^q hatha^q illa^q asateeru al-awwaleena

25. And of them there are some who come to hear you, and We have put veils over their minds and deafness in their ears, so they do not understand what you tell them. And even if they see every Sign, they will not believe in it. So much so, that when they come to you to argue with you, those, who suppress the Truth, say, "These are nothing but tales of the ealier people."

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ^ط وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

26. Wahum yanhawna AAanhu wayan-awna AAanhu wa-in yuhlikoona illa^q anfasahum wama^q yashAAuroona

Manzil II: 6: An'am

26. And they prevent others from it⁵ and they keep themselves away from it⁵, and they destroy not but their own selves and they perceive not.

5. I.e. the divine Message the Prophet was conveying to the people.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ
رَبِّنَا وَتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

27. Walaw tara ith wuqifoo AAala alnnari faqaloo ya laytana nuraddu wala nukaththiba bi-ayati rabbina wanakoona mina almu/mineena

27. And if you could but see the scene when they would be held over the fire! They would then say, "Would that we were sent back! We would not then reject the Verses/signs of our Lord and we would be of the believers."

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ
وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

28. Bal bada lahum ma kanoo yukhfoona min qablu walaw ruddoo laAAadoo lima nuhoo AAanhu wa-innahum lakathiboona

28. Nay! What they concealed before would just become manifest to them. And were they to be sent back, they would certainly commit that which they are forbidden, and certainly indeed they are liars.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

29. Waqaloo in hiya illa hayatuna alddunya wama nahnu bimabAAootheena

29. And they say, "There is nothing but our life of this world, and we shall not be resurrected."

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ
وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

30. Walaw tara ith wuqifoo AAala rabbihi qala alaysa hatha bialhaqqi qaloo bala warabbina qala fathooqoo alAAathaba bima kuntum takfuroona

30. And if you could but see the scene when they would be standing before their Lord! HE will ask, "Is not this the Truth?" They will say, "Yes, and by our Lord!" HE will say, "Taste then the punishment for being suppressors of the Truth."

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِإِلْقَاءِ اللَّهِ حَتَّىٰ إِذَا
جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرْتُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ
يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۖ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣١﴾

31. Qad khasira allatheena kaththaboo biliqa-i Allahi hatta itha jaat-humu alssaAAatu baghtatan qaloo ya hasratana AAala ma farratna feeha wahum yahmiloon awzarahum AAala #uhoorihim ala saa ma yaziroona

31. They surely are doomed, who deny their appointment with Allah. Until, when, all of a sudden, the Hour dawns on them, they say, "Alas for us that we gave no thought to it!" And they bear their burdens on their backs. It is evil, what they bear; isn't it?

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ وَلَدَارُ ۖ وَالْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۚ
أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

32. Wama alhayatu alddunya illa laAAibun walahwun walaAddaru al-akhirati khayrun lillaatheena yattaqoona afala taAAqiloona

32. And the life of this world is nothing but play and pastime. And, certainly, the abode of the Hereafter is better for those who fear Allah. Don't you then understand?

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ
الظَّالِمِينَ بَيَّاتٍ لِلَّهِ يَجْحَدُونَ ﴿٣٢﴾

33. Qad naAAalamu innahu layahzunuka allathee yaqooloona fa-inna-hum la yukaththiboonaka walakinna al~~h~~thalimeena bi-ayati Allahi yajhadooona

33. We do know indeed that what they say certainly grieves you. Still, surely, it is not you that they reject, but it is Allah's Verses/signs that the wicked people deny!

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَنْتَهُمُ
نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَائِ الْمُرْسَلِينَ ﴿٣٣﴾

34. Walaqad kuththibat rusulun min qablika fasabaroo AAala ma kuththiboo waoothoo hatta atahum nasruna wala mubaddila likalimati Allahi walaqad jaaka min naba-i almursaleena

34. And surely Messengers before you were rejected, but they bore their rejection and persecution with patience, until Our help reached them. And none can change Allah's Words. And, surely, some of the tales of the Messengers have come to you.

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ
أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَيَاتٌ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا
تَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٣٤﴾

Manzil II: 6: An'am

35. Wa-in kana kabura AAalayka iAAaraduhum fa-ini istataAAata an tabtaghiya nafaqan fee al-ardi aw sullaman fee alssama-i fata/tiyahum bi-ayatin walaw shaa Allahu lajamaAAahum AAala alhuda fala takoonanna mina aljahileena

35. And if their aversion is hard on you, then, if you can, seek an opening deep into the earth or a ladder [link] up into the heavens, and then bring them a sign. And if Allah had so willed, He would certainly have gathered them all on guidance. Be not then of those who are ignorant.⁶

6. This is an obvious reprimand from Allah to His Messenger. HE has put this on record here to let mankind know that His Messengers too are His creatures, and not His partners in Creation. The Messengers too, being human, were prone to errors. What this Verse reveals to us is that the Prophet (peace be upon him) ardently desired Allah to give him a sign to show to his people to convince them of his being His accredited Messenger. But Allah had other plans. HE did not want His last Messenger to mankind to be recognised on the basis of any obvious sign like those given to his predecessors, Jesus and Moses. Those signs, in any case, had yielded little results. HE, in His Wisdom, knew that His last Messenger was being sent at the threshold of an era of proliferation of knowledge. Allah now wanted His last Messenger to be recognised on the basis of the intellect He had granted mankind. HE wanted the people to use this intellect, and the knowledge they are now getting, to scrutinise the character of the person sent as the last Messenger and to scrutinise the Message he was conveying to them. Allah here reminds His Messenger that He knows what to do to guide His creatures. Nothing – not even the ardent personal desire of His Messenger – can come in the way of His plans.

﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴾

36. Innama yastajeebu allatheena yasmaAAoona waalmawta yabAAathuhumu Allahu thumma ilayhi yurjaAAoona

36. Only those respond, who hear! And as for the dead, Allah will resurrect them, then to Him they shall be returned.⁷

7. Implied in this Verse is the fact that the dead can't hear. Reference in this context is invited to Verse 35:22 wherein we are informed that "... And you are in no position to make those to hear who are in the graves." Besides the dead, 'those in the graves' would include persons killed in the way of Allah whom Allah has directed us not to consider as 'dead' vide [Verse 2:154](#). In the immediate context of this Verse here, however, the non-believers may have been referred to here as the 'dead', since they were unable to comprehend the divine Message being conveyed to them by the Prophet (peace upon him).

﴿ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴾

Manzil II: 6: An'am

37. Waqaloo lawla nuzzila AAalayhi ayatun min rabbihi qul inna Allaha qadirun AAala an yunazzila ayatan walakinna aktharahum la yaAAlamoona

37. And they say, "Why is a sign not sent down upon him from his Lord?" Say, "Allah can indeed send down a sign." But most of them would not know it as a sign!⁸

8. Most of the Messengers preceding Prophet Muhammad were given the signs, but most of their respective people wouldn't recognise them as such and had continued in their wayward behaviour. It was therefore in the divine scheme of things that the *Ummah* of the last Messenger would not be given an obviously miraculous sign as such. The *Ummah* had to use, instead, its Allah-given faculty of Intelligence to fathom the sign in the circumstances of the life of the Messenger in their midst, and in the Verses of the Qur'aan in the process of being revealed. This divine strategy proved to be more effective since Prophet Muhammad's mission was eminently more successful than most other Prophetic missions.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا
فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٢٨﴾

38. Wama min dabbatin fee al-ardi wala ta-irin yateeru bijanahayhi illa omamun amthalukum ma farratna fee alkitabi min shay-in thumma ila rabbihim yuhsharoona

38. And there is no creature crawling on earth or bird flying with its two wings, but lives in communities like yours. – We have neglected nothing in the Book.⁹ – Then unto their Lord shall they be gathered.

9. The Qur'aan has been referred to as the Book (*alkitaab*) at several places throughout therein. Allah thus tells us that everything necessary for the guidance of mankind has been put down in the Qur'aan.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ
يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأْ يُجْعَلْهُ عَلَىٰ صِرَاطٍ
مُسْتَقِيمٍ ﴿٣٩﴾

39. Waallatheena kaththaboo bi-ayatina summun wabukmun fee alththulumati man yasha-i Allahu yudliilhu waman yasha/ yajAAalhu AAala siratin mustaqeemin

39. And they who reject Our Verses/signs are deaf and dumb in darknesses. Allah sends astray whom He wills. And He puts on the Straight Path whom He wills.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ
السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

40. Qul araa^yta^kum in ata^kum AAathabu Allahi aw atatkumu alssa^aAAatu aghayra Allahi tadAAoona in kuntum sadiqeena

40. Say, "You see, if Allah's punishment comes upon you or the Hour comes upon you, would you then, honestly, pray to any one other than Allah?"

بَلْ إِلَٰهَهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ
﴿٤١﴾

41. Bal iyyahu tadAAoona fayakshifu ma tadAAoona ilayhi in shaa watansawna ma tushrikoona

41. Nay, to Him only you would pray! He would then, if He wills, remove the distress, the removal of which you prayed for, and you would then forget the others you worshipped besides Him.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاهُمْ بِالْبَأْسَاءِ
وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

42. Walaqad arsalna ila omamin min qablika faakhathnahum bialba/sa-i waalddarra-i laAAallahum yata^darraAAoona

42. And certainly We did send down Messengers and Messages to peoples before you. We then seized them with distress and affliction in order that they might humble themselves.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ
لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

43. Falawla ith jaahum ba/suna tadarraAAoo walakin qasat quloobuhum wazayyana lahumu alshshaytanu ma kanoo yaAAamaloona

43. Then why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Satan made what they did, look fair to them.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا
بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

44. Falamma nasoo ma thukkiroo bihi fatahna AAalayhim abwaba kulli shay-in hatta itha farihoo bima ootoo akhatnahum baghtatan fa-itha hum mublisoona

44. Then when they forgot what they had been reminded of, We opened for them the doors of all things. Until, when they were engrossed in rejoicing what they were given, We seized them suddenly. Then it was when they were driven to desperation and despair.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

45. FaqutiAAa dabiru alqawmi allatheena thalamoo waalhamdu lillahi rabbi alAAalameena

45. And the roots of the wicked people were cut off. And all praise to Allah, the Lord of the worlds!

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ
إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۚ أَنْظِرْ كَيْفَ نُنْصِرُ ۚ الْآيَاتِ ثُمَّ هُمْ يَصْذِفُونَ



46. Qul araaaytum in akhatha Allahu samAAakum waabsarakum wakhatama AAala quloobikum man ilahun ghayru Allahi ya/teekum bihi onthur kayfa nusarrifu al-ayati thumma hum yasdifoona

46. Say, "You see, if Allah took away your hearing and your sight, and put seals on your hearts, which god, other than Allah, can restore it to you?" Look, how We explain the Verses/signs, yet they turn away!

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ
الظَّالِمُونَ ﴿٤٧﴾

47. Qul araahtakum in atakum AAathabu Allahi baghtatan aw jahratan hal yuhlaku illa alqawmu al~~th~~halimoona

47. Say, "You see, if Allah's punishment were to come to you, suddenly or with due notice, would any but the wicked people be destroyed?"^{10, 11}

10. There is a divine reiteration here that when a natural calamity (like earthquake, hurricane, and tsunami) strikes, it is only the wicked people who are destroyed therein. However, I am aware that a few years back a number of small children were killed in an earthquake. Can we then conclude that the small children killed were wicked? Most of them were primary school children and may therefore have been under the age of 10! Whatever might have been the moral condition of their parents, the children can, by no stretch of imagination, be called wicked. And anyone who considers the Qur'aanic Verse to be wrong, he/she immediately falls outside the pail of Islam. How should the believers consider the occurrence of that episode then!?

11. Death is an inevitable occurrence in any human being's life. And we know of many known believers being killed in wars even during the Prophet's time. Being killed is not equivalent to being destroyed. The word in question used in this Verse is destroyed (*yuhlaku*). And wherever the Qur'aan has used this word, it is to denote the destruction of a person's soul by causing his/her body not only killed in this worldly life, but subjected to severe punishment in the Hereafter, for the person's wanton acts of omission and commission against laid-down divine laws, in this worldly life. Therefore we cannot say that the children killed in the earthquake were destroyed therein. But their killing was certainly a trial/punishment for the children's parents and near and dear relatives who survived the earthquake.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

48. Wama nursilu almursaleena illa mubashshireena wamunthireena faman amana waaslaḥa fala khawfun AAalayhim wala hum yahzanoona

48. And We did not send the Messengers but as harbingers of good news and warners. Then those who believe and mend their ways, they shall have no fear, nor shall they grieve.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ



49. Waallatheena kaththaboo bi-ayatina yamassuhumu alAAathabu bima kanoo yafsuqoona

49. And those who reject Our Verses/signs, punishment shall afflict them because they are committing transgression.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبُ وَلَا أَقُولُ

لَكُمْ إِنِّي مَلَكٌ إِنِ اتَّبَعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ

وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

50. Qul la aqoolu lakum AAindee khaza-inu Allahi wala aAAlamu alghayba wala aqoolu lakum innee malakun in attabiAAu illa ma yooaha ilayya qul hal yastawee al-aAAama waalbaseeru afala tatafakkaroona

50. Say, "I do not say to you, I have Allah's treasures with me, nor do I know the unseen, nor do I say to you that I am an angel. I do not but follow what is revealed to me." Say, "Are the blind and the seeing alike? Won't you then ponder?"

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ

دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّهُمْ يَتَّقُونَ ﴿٥١﴾

51. Waanthir bihi allatheena yakhafoona an yuhsharoo ila rabbihim laysa lahum min doonihi waliyyun wala shafeeAAun laAAallahum yattaqoona

51. And warn with it¹² those who fear that they shall be gathered to their Lord – there is no wali¹³ for them, nor any intercessor besides Him – that they may be pious.

12. The Qur'aan.

13. Please see [study note 2:154](#) on Verse 2:107.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ
مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ
فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

52. Walā tatṛudi allatheena yadAAoona rabbahum bialghadati waalAAashiyyi yureedoona wajhahu ma AAalayka min hisabihim min shay-in wama min hisabika AAalayhim min shay-in fataṭrudahum fatakoon mina althhathalimeena

52. And turn not away those who pray to their Lord, morning and evening, desiring His pleasure. Neither are you¹⁴ responsible for anything in their account, nor are they responsible for anything in your¹⁴ account. If you still turn them away, you should be among the wicked people.

14. The 2nd person pronoun used at both these places is in the singular, indicating that the addressee of the divine command in this Verse, in the first instance, was the Prophet.

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ
بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

53. Wakathalika fatanna baAAadahum bibaAAadin liyaqooloo ahaola-i manna Allahu AAalayhim min baynina alaysa Allahu bi-aAAlama bialshshakireena

53. And thus have We tried some of them through others, so that they say, "Are these the people¹⁵ upon whom Allah has conferred benefits from amongst us?" Does not Allah know who the grateful are!?

15. This Verse, read with the preceding Verse 52, indicates that some poor believers had gathered around the Prophet. It is these poor people who are referred to here in this remark, made obviously by some rich persons of the community.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى
نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِن بَعْدِهِ
وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾

54. Wa-itha jaaka allatheena yu/minoona bi-ayatina faqul salamun AAalaykum kataba rabbukum AAala nafsih alrrahmata annahu man AAamila minkum soo-an bijahlatin thumma taba min baAAadihi waaslaha faannahu ghafoorun raheemun

54. And when those who believe in Our Verses/signs come to you, say, "Peace on you! Your Lord has made mandatory upon Himself the attribute of mercifulness. So if any of you does a bad thing in ignorance, and thereafter repents and mends his/her ways, then He is indeed Forgiving, Merciful."

وَكَذَلِكَ نَفْصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥٥﴾

55. Wakathalika nufassilu al-ayati walitastabeena sabeelu almujrimeena

55. And thus do We explain the Verses/signs in detail to make the way of the guilty manifest.¹⁶

16. The guilty is given every chance to mend himself (see preceding Verse). If he still persists in his wayward behaviour, clearly, then, he is a wicked man deserving divine punishment.

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ
قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

56. Qul innee nuheetu an aAAabuda allatheena tadAAoona min dooni Allahi qul la attabiAAu ahwaakum qad dalaltu ithan wama ana mina almuhtadeena

56. Say, "I am indeed forbidden to worship those, other than Allah, whom you pray to." Say, "I follow not your desires. I should be gone astray otherwise, and I should not be of those who are guided."

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ
بِهِ ۚ إِن الْحُكْمَ إِلَّا لِلَّهِ يَفْضُلُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

57. Qul innee AAala bayyinatī min rabbee wakaththabtum bihi mā AAindee mā tastaAAajiloona bihi ini alḥukmu illa lillahi yaqussu alḥaqqu wahuwa khayru alfasileena

57. Say, "I stand on manifest authority from my Lord, and you deny it! I have no power over what you hasten for. The decision is for none but Allah to take. HE tells the truth and He is the Best of the judges."

قُلْ لَّوْ أَنِّي لَأَعْلَمُ بِالظَّالِمِينَ
قُلْ لَّوْ أَنِّي لَأَعْلَمُ بِالظَّالِمِينَ ۚ لَفُضِّيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ

58. Qul law anna AAindee mā tastaAAajiloona bihi laquḍiya al-amru baynee wabaynakum waAllahu aAAlamu bialḥaḥalimeena

58. Say, "Had I the power over what you hasten for¹⁷, the matter between you and me would have certainly been decided. And Allah knows the wicked people."

17. It was the Last Day, and then the Hereafter, which the non-believers wanted hastened!

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا
تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَةٍ أَلْأَرْضِ وَلَا رَطْبٍ وَلَا
يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

59. WaAAindahū mafatihu alghaybi la yaAAalamuha illa huwa wayaAAalamu ma fee albarri waalbahri wama tasquṭu min waraqatin illa yaAAalamuha wala ḥabbatin fee thulumati al-ardi wala raṭbin wala yabisin illa fee kitābin mubeen**in**

59. And with Him are the keys of the unseen – none knows them but He. And He knows what is there in the land and the sea. And not a leaf falls, but He knows it. And no grain in the darkensses of the earth, or anything green or dry, but it is all recorded in a book manifest.¹⁸

18. Allah thus informs us that He causes everything happening, whether on a macro scale or micro, anywhere, is recorded. Allah's ways are inscrutable for the human mind, but the modern man, with his advanced knowledge, gets an inkling of His ways when he finds how, inter alia, his genealogy is recorded in his DNA!

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ
لِيُقَضَىٰ أَجَلٌ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

60. Wahuwa allathee yatawaffakum biallayli wayaAAalamu ma jaraḥtum bialnahari thumma yabAAathukum feehi liyuqḍa ajalun musamman thumma ilayhi marjiAAukum thumma yunabbi-okum bima kuntum taAAamaloona

60. And He it is Who takes your souls at night. And He knows what you strive for in the day, then raises you up therein to fulfill an appointed term. Then to Him is your return, when He will inform you of what you had been doing.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ
إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

61. Wahuwa alqahiru fawqa AAibadihi wayursilu AAalaykum hafathatan hatta itha jaa ahadakumu almawtu tawaffat-hu rusuluna wahum la yufarritoonah

61. And He is the One Supreme above His subjects, and He sends guardians over you. Until when death comes to one of you, Our Messengers take his/her soul up, and they make no mistake.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۖ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَسِيبِ
﴿٦٢﴾

62. Thumma ruddoo ila Allahi mawlahumu alhaqqi ala lahu alhukmu wahuwa asraAAu alhasibeena

62. They are then returned to their True Master. Isn't His the Command and isn't He quick in taking account?

قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّيِّنَ
أَنجَلَنَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

63. Qul man yunajjeekum min thulumati albarri waalbahri tadAAoonahu tadarruAAan wakhufyatan la-in anjana min hathihi lanakoonanna mina alshshakireena

63. Say, "Who is it that delivers you from darkneses of the land and the sea when you pray to Him in humility and secrecy, 'If He delivers us from this, we should certainly be of the grateful ones'?"

قُلِ اللَّهُ يَنْجِيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿١٤﴾

64. Quli Allahu yunajjeekum minhā wamin kulli karbin thumma antum tushrikoona

64. Say, "Allah delivers you from those and from every distress, but, then, you go and worship others besides Allah!

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ
أَوْ مِنْ تَحْتِ أَرْضِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُم
بَأْسَ بَعْضٍ ۚ أَنْظُرْ كَيْفَ نَصَرَفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿١٥﴾

65. Qul huwa alqadiru AAala an yabAAatha AAalaykum AAathaban min fawqikum aw min tahti arjulikum aw yalbisakum shiyaAAan wayuththeeqa baAAadukum ba/sa baAAadin on/zur kayfa nusarrifu al-ayati laAAallahum yafqahoona

65. Say, "He has the power to send punishment upon you from above you or from beneath your feet, or to clothe you in sectarian garbs and make some of you taste the hostility of others."¹⁹ See how variously do We explain the Verses/signs so that they may understand.

19. It is not only through earthquakes and other such natural calamities that Allah punishes mankind. HE punishes them through sectarian conflicts among them as well, as this Verse informs us.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لِّسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿١٦﴾

66. Wakaththaba bihi qawmuka wahuwa alhaququl lastu AAalaykum biwakeelin

66. And your people have declared it²⁰ to be a lie, and it is the Truth. Say, "I am not given the responsibility of managing your affairs."

20. 'It' here connotes not only what is stated in the preceding Verses, but also the Qur'aan as a whole.

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

67. Likulli naba-in mustaqarrun wasawfa taAlamoona

67. And you will in time come to know that every information given²¹ is based on Truth.

21. Given in the preceding Verses and in the Qur'aan as a whole.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا
فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى
مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

68. Wa-itha raayta allatheena yakhoodoona fee ayatina faaAArid AAanhum hatta yakhoodoo fee hadeethin ghayrihi wa-imma yunsiyannaka alshshaytanu fala taqAAud baAAada alththikra maAAa alqawmi alththalimeena

68. And when you see people denying and ridiculing Our Verses/signs, withdraw from them until they enter another topic of talk. And if the Satan causes you to forget, then, after remembering the divine directive, sit not in the company of the wicked people.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرُوا لَهُمْ
يَتَّقُونَ ﴿٦٩﴾

69. Wama AAala allatheena yattaqoona min hisabihim min shay-in walakin thikra laAAallahum yattaqoona

69. And those who fear Allah shall not be responsible for anything in those wicked people's account, but their responsibility it is to remind the wicked people, so that the latter may also fear Allah.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ
الدُّنْيَا وَذَكَرَ بِهِ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ
اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ
الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا
كَانُوا يَكْفُرُونَ ﴿٧٠﴾

70. Wathari allatheena ittakhathoo deenahum laAAiban walahwan wagharrat-humu alhayatu alddunya wathakkir bihi an tubsala nafsun bima kasabat laysa laha min dooni Allahi waliyyun wala shafeeAAun wa-in taAdil kulla AAadlin la yu/khath minha ola-ika allatheena obsiloo bima kasaboo lahum sharabun min hameemin waAAathabun aleemun bima kanoo yakfuroona

70. And leave alone those who have taken their religion (way of life) as just play and pastime, and whom this world's life has deceived. But do remind them with it²² lest an individual self is given up to destruction for what it has earned. It shall not have, other than Allah, any *wali* nor an intercessor, and even if it offers all possible ransom, it shall not be accepted from it. These are they who shall be given up to destruction for what they earned. For them will be a drink of boiling water and a painful punishment, because they had been suppressing the Truth.

22. The Qur'aanic teachings.

قُلْ أَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا
بَعْدَ إِذْ هَدَيْنَا اللَّهَ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٍ
لَّهُ وَ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتَيْنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ
وَأْمَرْنَا لِيُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

Manzil II: 6: An'am

71. Qul anadAAoo min dooni Allāhi mā lā yanfaAAunā wala yaḍurrunā wanuraddu AAalā aAAaqabina baAAda ith hadana Allāhu kaallathee istahwat-hu alshshayateenu fee al-ardi ḥayrana lahu as-ḥabun yadAAoonahu ilā alhuda i/tina qul inna huda Allāhi huwa alhuda waomirna linuslima lirabbi alAAalameena

71. Say, "Shall we pray to someone – other than Allah – who can do us neither good nor harm, and shall we turn back on our heels, after Allah has guided us, like him whom the devils have made to move about perplexed in the earth and who has companions calling him to their guidance?" Say, "Indeed, Allah's guidance is the guidance.²³ And we are commanded to submit to the Lord of the worlds."

23. In other words, no other guidance that adds to or subtracts from Allah's guidance has any divine sanction. And what is Allah's guidance? The essentials of this guidance are as stipulated in the Qur'aan. Anyone acting honestly within the framework of those stipulations can be said to be abiding by Allah's guidance. But most Muslims today have abandoned this divine framework. And the tragic fact is that they do not know that they have abandoned it! Because they do not understand what the Qur'aan says. They take no pains to understand it. They just go by what others say it contains.

وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتُوا زَكَاةَ وَهُوَ الَّذِي إِلَيْهِ تُخْشَرُونَ ﴿٧٢﴾

72. Waan aqeeroo alssalata waittaqooahu wahuwa allathee ilayhi tuhsharoonah

72. "And that we should establish prayer and fear Him." And He it is to Whom you shall be gathered.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ
الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ
الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

73. Wahuwa allathee khalaqa alssamawati waal-arda bialhaqqi wayawma yaqoolu kun fayakoonu qawluhu alhaqqu walahu almulku yawma yunfakhu fee alssoori AAalimu alghaybi waalshshahadati wahuwa alhakeemu alkhabeeru

73. And He it is, as a matter of fact, Who has created the heavens and the earth. And the time He says, 'Be', it is! His word is the truth. And His is the Sovereignty, the day the Trumpet is blown.²⁴ HE is the Knower of the unseen and the seen. And He is the Wise, the Aware.

24. Allah's sovereignty it is over the heavens and the earth, always. But He has delegated some of His sovereign powers temporarily to mankind, just to test them. HE resumes these delegated powers also, when the Trumpet is blown to herald the Last Day.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرَأَيْتَكَ وَقَوْمَكَ
فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

74. Wa-ith qala ibraheemu li-abeehi azara atattakhithu asnaman alihatan innee araka waqawmaka fee dalalin mubeenin

74. And when Abraham told his father, Azar, "Do you take idols as gods? I do indeed see you and your people in manifest error."

وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ
ٱلْمُوقِنِينَ ﴿٧٥﴾

75. Wakathalika nuree ibraheema malakoota alssamawati waal-ardi waliyakoona mina almooqineena

75. And thus did We show to Abraham the Reality of sovereignty over the heavens and the earth so that he was of those, strong in Faith.

فَلَمَّا جَنَّ عَلَيْهِ ٱللَّيْلُ رَءَا كَوْكَبًا قَالَ هَٰذَا رَبِّي فَلَمَّآ أَفَلَ قَالَ لَا أُحِبُّ
ٱلْأَفْلِينَ ﴿٧٦﴾

76. Falamma janna AAalayhi allaylu raa kawkaban qala hatha rabbee falamma afala qala la ohibbu al-afileena

76. So when the night fell on him, he saw a star. He said, "This is my Lord." But when it set, he said, "I do not love things that set."

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي
لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

77. Falamma raq alqamara bazighan qala hatha rabbee falamma afala qala la-in lam yahdinee rabbee laakoonanna mina alqawmi alddalleena

77. Then when he saw the moon rising, he said, "This is my Lord." But when it set, he said, "If my Lord does not guide me, I shall certainly be of the people gone astray."

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُدْقُومُ
إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾

78. Falamma raq alshshamsa bazighatan qala hatha rabbee hatha akbaru falamma afalat qala ya qawmi innee baree-on mimma tushrikoona

78. Then when he saw the sun rising up, he said, "This is my Lord. This is the greatest. But when it set, he said, "O my people! I am indeed absolved of worshipping those, other than Allah, whom you worship."

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا
أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

79. Innee wajjahtu wajhiya lillathee fatara alssamawati waal-arda haneefan wama ana mina almushrikeena

79. "I have indeed turned my face wholeheartedly to Him Who has created the heavens and the earth, and I am not of those who worship others besides Allah."

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحِبُّونِي فِي اللَّهِ وَقَدْ هَدَانِي
وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ
شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

80. Wahajjahu qawmuhu qala atuhajjoonnee fee Allahi waqad hadani wala akhafu ma tushrikoona bihi illa an yashaa rabbee shay-an wasiAAa rabbee kulla shay-in AAILman afala tatathakkaroon

80. And his people quarrelled with him. He said, "Do you quarrel with me about Allah, Who certainly has guided me? And I do not fear those you worship besides Him in anything except what my Lord wills. My Lord comprehends all things in His knowledge. Don't you remember?"

وَكَيفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزِّلْ
بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ
﴿٨١﴾

81. Wakayfa akhafu ma ashraaktum wala takhfooona annakum ashraaktum biAllahi ma lam yunazzil bihi AAalaykum sultanan faayyu alfareeqayni ahaqqu bial-amni in kuntum taAAalamoon

81. "And why should I fear those whom you worship besides Allah, when you do not fear that you worship that, besides Allah, for which He has not sent down to you any authority. Then tell me if you do know which of the two parties has a greater claim to security?"

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ
مُهْتَدُونَ ﴿٨٢﴾

82. Allatheena amanoo walam yalbisoo eemanahum bithulmin ola-ika lahumu al-amnu wahum muhtadoona

82. "Those who believe, and do not obscure their belief with wickedness, those are they who shall have the security and those are they who are guided."

وَلَيْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ ذَٰلِكَ ۚ إِنَّ
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

83. Watilka hujjatuna ataynaha ibraheema AAala qawmihi narfaAAu darajatin man nashgo inna rabbaka hakeemun AAaleemun

83. And that was Our argument which we gave to Abraham against his people. We raise whom We will in rank. Indeed, your Lord is Wise, Knowledgeable!

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۚ وَمِن
ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

84. Wawahabna lahu ishaqa wayaAAaqooba kullan hadayna wanoohan hadayna min qablu wamin thurriyyatihi dawooda wasulaymana waayyooba wayoosufa wamoosa wahagroona wakathalika najzee almuhsineena

84. And We gave him Isaac and Jacob. We guided everyone. And, before that, We guided Noah, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good.

Manzil II: 6: An'am

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

85. Wazakariyya wayahya waAAeesa wailyasa kullun mina alssaliheena

85. And Zachariya and John and Jesus and Elias, all of them righteous men!

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَهُودَ وَكَانَ فَضْلُنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

86. Wa-ismaAAeela wailyasaAAa wayoonusa walootan wakullan faddalna AAala alAAalameena

86. And Ishmael and Elisha and Jonah and Lot, and to all of them We gave favours over the worlds.

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾

87. Wamin aba-ihim wathurriyyatihim wa-ikhwanihim wajtabaynahum wahadaynahum ila siratin mustaqeemin

87. And from among their fathers and their progeny and their brethren, We chose some and guided to the Straight Path.

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

88. Thalika huda Allahi yahdee bihi man yashao min AAibadihi walaw ashtrakoo lahabita AAanhum ma kanoo yaAAamaloona

Manzil II: 6: An'am

88. This is Allah's guidance. He guides thereby whom He wills of His subjects. And if they worship other gods, certainly, what they did would become useless for them.

أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ۚ فَاِنْ يَكْفُرْ
بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٨﴾

89. Ola-ika allatheena ataynahumu alkitaba waalhukma waalnnubuwwata fa-in yakfur biha haola-i faqad wakkalna biha qawman laysoo biha bikafireena

89. They are those whom We gave the Book and the authority and the prophecy. As their peoples suppressed and denied the Truth thereof, We then entrusted it to a people who do not suppress and deny the Truth in it.

أُولَٰئِكَ الَّذِينَ هَدَىٰ ٱللَّهُ فَبِهُدَاهُمُ اقْتَدِهٖ ۚ قُلْ لَا اَسْأَلُكُمْ عَلَيْهِ اَجْرًا ۚ اِنْ هُوَ
اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٩٠﴾

90. Ola-ika allatheena hada Allahu fabihudahumu iqtadih qul la as-alukum AAalayhi ajran in huwa illa thikra lilAAalameena

90. They are those whom Allah had guided. Follow their guidance then! ²⁵ Say, "I do not ask you for any reward for it²⁶. It is the Book of Guidance, to be referred to often, not just for you but for all the worlds²⁷."

25. It may please be carefully noted that what Allah tells mankind here is for them to follow His chosen Prophets and Messengers only. All those who are mentioned by their names in the foregoing Verses were all Prophets and/or Messengers. This divine command to mankind is to follow the Prophets only - and not others. This Verse does not give any mandatory command for them to follow the others, howsoever learned and pious they may have been.

26. The Qur'aan.

27. Till the Last Day.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّنْ شَيْءٍ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

91. Wama qadaroo Allaha haqqa qadrihi ith qaloo ma anzala Allahu AAala basharin min shay-in qul man anzala alkitaba allathee jaa bihi moosa nooran wahudan lilnnasi tajAAaloonahu qarateesa tubdoonaha watukhfoona katheeran waAAullimtum ma lam taAAalamoo antum wala abakum quli Allahu thumma tharhum fee khawdihim yalAAaboona

91. And they do not appreciate Allah's unique Majesty and Power as it should be appreciated, when they say, "Allah has not sent down any revelation upon man." Say, "Who revealed the Book that Moses brought, a light and guidance to men, which you made into sheets you show – while you conceal much – and you were taught what you or your fathers did not know?" Say, "Allah!" Then leave them to play with their vain talk in which the Truth is suppressed and ridiculed.

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

92. Wahatha kitabun anzalnahu mubarakun musaddiqu allathee bayna yadayhi walitunthira omma alqura waman hawlaha waallatheena yu/minoona bial-akhirati yu/minoona bihi wahum AAala salatihim yuhafithoona

92. And We have sent down this blessed Book, confirming that which is before it, so that you may warn the Mother City²⁸ and settlements around it. And those who believe in the Hereafter believe in it, and they guard their prayers.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ
إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ
الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ آخِرُ جُورًا
أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ
الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

93. Waman athlamu mimmani iftara AAala Allahi kathiban aw qala oohiya ilayya walam yooaha ilayhi shay-on waman qala saonzilu mithla ma anzala Allahu walaw tara ithi alththalimoona fee ghamarati almawti waalmala-ikatu basitoo aydeehim akhrijoo anfasakumu alyawma tujzawna AAathaba alhooni bima kuntum taqooloona AAala Allahi ghayra alhaqqi wakuntum AAan ayatihi tastakbiroona

93. And who can be more wicked than he who forges a lie against Allah, or says, 'It has been revealed to me' while nothing has been revealed to him, and who says, "I shall reveal the like of what Allah has revealed"? And if you could but see the wicked people when they are in the throes of death and the angels stretch out their hands saying, "Take out your lives! It's time you are recompensed with a contemptible punishment for speaking false things about Allah and for being too proud to accept His Verses/signs."

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ
وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ
شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

94. Walaqad ji/tumoona furada kama khalaqnakum awwala marratin wataraktum ma khawwalnakum waraa thuhoorikum wama nara maAAakum shufaAAakumu allatheena zaAAamtum annahum feekum shurakao laqad taqattaAAa baynakum waqalla AAankum ma kuntum tazAAumoona

94. And certainly you have come to Us alone just as We had created you the first time. And you have left behind your backs the things which We had given you. And We do not see with you your intercessors about whom you had asserted that they were gods besides Allah for you. Certainly, the ties between you are cut off and what you had been asserting has deserted you.

﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ
مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ فَأَنَّىٰ تُؤْفَكُونَ﴾

95. Inna Allaha faliqu alhabbi waalnnawa yukhriju alhayya mina almayyiti wamukhriju almayyiti mina alhayyi thalikumu Allahu faanna tu/fakoona

95. Indeed, Allah causes the grain and the date stone to split. He brings forth the living from the dead and He is the One Who brings forth the dead from the living. That One is Allah! How are you then turned away from the Truth?

﴿فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

96. Faliqu al-ishahi wajaAAala allayla sakanan waalshshamsa waalqamara husbanan thalika taqdeeru alAAazeezi alAAaleemi

96. He causes the daybreaks. And He has made the night for rest, and the sun and the moon for timekeeping. This is the setting arranged by the Omnipotent, the Knowledgeable.

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ
قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

97. Wahuwa allathee jaAAala lakumu alnnujooma litahtadoo biha fee thulumati albarri waalbahri qad fassalna al-ayati liqawmin yaAAalamoona

97. And He it is Who has made the stars for you that you may find your way thereby in the darkness of the land and the sea. We have certainly made the Verses/signs plain for people who know.

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا
الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

98. Wahuwa allathee anshaakum min nafsini wahidatin famustaqarrun wamustawdaAAun qad fassalna al-ayati liqawmin yafqahoona

98. And He it is Who has brought you into being from a single human being, then there is for you a domicile and a depository.²⁹ We have certainly made the Verses/signs plain for people who understand.

29. 'Domicile' is a human being's sojourn on this earth as a living being. And the 'depository' is the earth itself wherein the remains of a human being get deposited, after his/her death. The latter term could also connote the depository, with Allah Almighty, wherein souls of all dead persons are deposited till the persons are resurrected on the Day of Resurrection.

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا
مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ لَّنْظُرُوا
إِلَى ثَمَرِهِمْ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

99. Wahuwa allathee anzala mina alssama-i maan faakhrajna bihi nabata kulli shay-in faakhrajna minhu khadiran nukhriju minhu habban mutarakiban wamina alnnakhli min talAAiha qinwanun daniyatun wajannatin min aAAnabin waalzzaytoona waalrummana mushtabihan waghayra mutashabihin onthuroo ila thamarihi itha athmara wayanAAihi inna fee thalikum layatin liqawmin yu/minoona

99. And He it is Who sends down water from the sky. Then We bring forth with it every kind of growth. Then We bring forth from it greenery from which We produce grain clustered in ears. And of the palm-tree – of its sheaths – come forth clusters of dates within reach. And gardens of grapes and olives and pomegranates, alike and unlike – look at its fruit when it bears fruit and when it ripens. Indeed, there are signs in these things for people who believe.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ
عِلْمٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾

100. WajaAAaloo lillahi shurakaā aljinna wakhalaqahum wakharaqoo lahu baneena wabangtin bighayri AAilmin subhanahu wataAAala AAamma yasifoona

100. And they worship the jinn as associates of Allah, and He created them! And, without knowledge, they falsely attribute sons and daughters to Him. Glorified is He! He is far too high and exalted above what they ascribe to Him.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ
تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
﴿١٠١﴾

101. BadeeAAu alssamawati waal-ardi anna yakoonu lahu waladun walam takun lahu sahibatun wakhalaqa kulla shay-in wahuwa bikulli shay-in AAaleemun

101. The One to bring into being the heavens and the earth! How could He have a son when He has no consort? And He Himself created everything, and He is the One Who knows all things!

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَٰهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى
كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

102. Thalikumu Allahu rabbukum la ilaha illa huwa khaliq kulli shay-in faoAAabudoohu wahuwa AAala kulli shay-in wakeelun

102. That One is Allah, your Lord! There is no god but He. HE is the Creator of all things, so worship Him! And He is the One Who looks after all things.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

103. La tudrikuhu al-absaru wahuwa yudriku al-absara wahuwa allateefu alkhabeeru

103. No vision can grasp Him, and He grasps all visions. And He is Aware of the minutest detail.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا
وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ﴿١٠٤﴾

104. Qad jaakum basa-iru min rabbikum faman absara falinafsihi waman AAamiya faAAalayha wama ana AAalaykum bihafeethin

104. "Evidences have certainly come to you from your Lord. Whoever then sees the evidences, it is for his own good; and whoever is blind to them, it is to his own detriment! And I am not a guardian over you."

وَكَذَلِكَ نَضْرِبُ الْآيَاتِ لِيَتَّقُوا دَرَسَاتِ وَلِيُبَيِّنَ لَهُ لِقَوْمٍ يَعْلَمُونَ
﴿١٠٥﴾

105. Wakathalika nusarriфу al-ayati waliyaqooloo darasta walinubayyinahu liqawmin yaAlamoona

105. And thus do We variously explain the Verses/signs so that they say, "You have repeated [what you had already said before]" and that We may make it clear to people who know.³⁰

30. The Qur'aan itself explains here why certain things therein are apparently repeated. The divine purpose is to make those things more clear with additional information, or, just to hammer the things more securely into the forgetful human minds.

اَتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ



106. IttabiAA ma oohiya ilayka min rabbika la ilaha illa huwa waaAArid AAani almushrikeena

106. Follow what is revealed to you from your Lord! There is no god but He. And turn away from those who worship others besides Allah.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ



107. Walaw shaa Allahu ma ashrakoo wama jaAAalnaka AAalayhim hafeethan wama anta AAalayhim biwakeelin

107. Had Allah so willed, they would not have worshipped others besides Him. And We have not appointed you³¹ as a caretaker over them. And you are not there to look after all their affairs.

31. 2nd person pronoun here is in the singular, indicating that the addressee is the Prophet.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا

بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ

فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

108. Walā tasubboo allatheena yadAAoona min dooni Allahi fayasubboo Allaha AAadwan bighayri AAilmin kathalika zayyanna likulli ommatin AAamalahum thumma ila rabbihim marjiAAuhum fayunabbi-ohum bima kanoo yaAAamaloona

108. And do not abuse those whom they pray to, besides Allah, lest they should abuse Allah out of enmity and ignorance. To every people thus³² We have made their own deeds look fair. Then to their Lord shall be their return when He will inform them of what they used to do.

32. When one community decries what another community does, the latter retaliates by condemning what the former does. As in the example given at the beginning of this Verse itself, Muslims may be inclined to abuse and ridicule the false gods non-Muslims pray to. Doing so may seem good to the Muslims as, to their minds, they are denigrating things that are falsely considered as divine. But those things prayed to may be icons of really good people like Prophets and saints whom people, in their ignorance, consider worthy of worship, besides Allah! One example, which immediately comes to mind, is that of Jesus and his mother Mary, whom the Christians venerate and pray to. Can Muslims abuse either of these two? No – not at all! Both find mention in the Qur'aan as venerable persons. On the same basis, it would be wrong for Muslims to abuse gods of any other community. If Muslims would abuse them, the other communities would abuse Allah. By abusing Allah, they should certainly be inviting their own doom, but in the short life of this world they would be deluded into thinking that they have done a great thing!

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ
بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا
يُؤْمِنُونَ ﴿١٠٩﴾

109. Waaqsamoo biAllahi jahda aymanihim la-in jaat-hum ayatun layu/minunna biha qul innama al-ayatu AAinda Allahi wama yushAAirukum annaha itha jaat la yu/minoona

109. And they swear by Allah, with the strongest of their oaths, that if a sign comes to them they would certainly believe therein. Say, "Signs are only with Allah." And what should make you perceive that, when it comes, they will not believe³³

33. The sentence continues into the next Verse.

وَنُقَلِّبُ أَفْعَادَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

110. Wanuqallibu af-idatahum waabsarahum kama lam yu/minoo bihi awwala marratin wanatharuhum fee tughyanihim yaAAamahoon

110. and that We will turn their hearts and their sights away, as they failed to believe in it, first thing after its occurrence, and that We will leave them to wander blindly in their transgression?³⁴

34. Please see [study note 8](#) above, in this context.

﴿وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ
كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ
يَجْهَلُونَ﴾

111. Walaw annana nazzalna ilayhimu almalā'ikata wakallamahumu almawta wahasharna AAalayhim kulla shay-in qubulan ma kanoo liyu/minoo illa an yashaa Allahu walakinna aktharahum yajhaloona

111. And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not have believed unless Allah willed, but most of them are ignorant.

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ
إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا
يَفْتَرُونَ﴾

112. Wakathalika jaAAalna likulli nabiyyin AAaduwwan shayateena al-insi waaljinni yoohee baAAaduhum ila baAAadin zukhrufa alqawli ghurooran walaw shaa rabbuka ma faAAaloohu fatharhum wama yaftaroon

112. And thus did We make *shayateen*³⁵, from among mankind and jinn, hostile to every prophet – they deceive one another with sweet talk. And had your Lord so willed they would not have done it. Leave them then alone with what they fabricate.

35. Please see [study notes 2:33 to 2:35](#) on Verse 2:36.

وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرَوْهُ
وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿١١٣﴾

113. Walit_{asgha} ilayhi af-idatu allat_{heena} la yu/minoona bial-akhirati waliyadawhu waliyaqtarifoo ma hum muqtarifoona

113. ³⁶So that the hearts of those who do not believe in the Hereafter may get inclined to what they fabricate and that they may be well pleased with it and that they may earn what they earn of evil.

36. This Verse is in continuation of the last sentence in the preceding Verse.

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ
ءَاتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ
الْمُتَّزِينَ ﴿١١٤﴾

114. Afaghayra Allahi abtaghee hakaman wahuwa allat_{hee} anzala ilaykumu alkitaba mufassalan waallat_{heena} ataynahumu alkitaba
yaAlamoona annahu munazzalun min rabbika bial_{haqqi} fala takoonanna min almuttareena

114. Shall I³⁷ then seek a judge other than Allah? And He it is Who has revealed to you the Book explained in details. And those whom We³⁸ have given the Book know that it is, in fact, revealed by your Lord. So be not³⁹ of those who doubt.

37. Whom does this pronoun in the first person singular refer to? If it were to refer to the Prophet, the Verse would have begun with the word *qul* (say) as elsewhere in the Qur'aan. And the context of the sentence rules out that the pronoun could have referred to Allah. The only alternative left is that the pronoun refers to the angel conveying the Verse to the Prophet. But the angel must have made this statement in order that the same statement is reflected from the mind of every believer. The divine purpose is to make every believer believe that since Allah has given him/her a detailed Book of Guidance in the form of the Qur'aan he/she stands in need of no guide other than Him and His Book. In other words, it is the bounden duty of every believer to reject any guide in the form of a person or his book that advocates anything contrary to the divine Guidance given in the Qur'aan.

38. The revelation is from Allah, and He uses the angels to convey it to His human Messengers. That is why the pronoun used here is We.

39. The addressee here is an individual. That individual could be the Prophet or every believer, individually.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ



115. Watammat kalimatu rabbika ṣidqan waAAadlan la mubaddila likalimat_uhi wahuwa alssameeAAu alAAaleemu

115. And the word of your Lord is complete in truth and justice. None can change His words. And He is the One Who listens, the One Who knows!

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ خِطْبُوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

116. Wa-in tuṭiAA akthara man fee al-ardi yuḍillooka AAan sabeeli Allāhi in yattabiAAoona illa al^{hu}hanna wa-in hum illa yakhrusoona

116. And if you (singular in number) obey most of those on the earth, they will lead you astray from Allah's Path. They follow nothing but conjecture and they do nothing but guess.

﴿١١٧﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

117. Inna rabbaka huwa aAAlamu man yaḍillu AAan sabeelihi wahuwa aAAlamu bialmuhtadeena

117. It is your Lord, indeed, Who knows who goes astray from His Path. And He it is Who knows those who follow the Guidance.

﴿١١٨﴾ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

118. Fakuloo mimma ṭhukira ismu Allāhi AAalayhi in kuntum bi-ayat_uhi mu/mineena

118. Eat then of that⁴⁰ on which Allah's name has been mentioned, if you do believe in His Verses/signs.

40. Many a translator has made an interpolation to indicate that 'that' here refers to non-veg items of food. The translators thus make an unwarranted assumption that they are, by making the interpolation, clarifying what the divine Verse had left unclarified! The translators' assumption is clearly unwarranted in view of Verse 115 above. So, the clear implication of this Verse 118 is that the believers ought to take Allah's Name before partaking of any food, veg or non-veg.

وَمَا لَكُمْ إِلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ
عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ
عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٨﴾

119. Wama lakum alla ta/kuloo mimma thukira ismu Allahi AAalayhi waqad fassala lakum ma harrama AAalaykum illa ma idturirtum ilayhi wa-inna katheeran layudilloona bi-ahwa-ihim bighayri AAilmin inna rabbaka huwa aAAlamu bialmuAAatadeena

119. And why should you not eat of that on which Allah's name has been mentioned, and He has already made plain for you what He has forbidden – except under compelling circumstances – to you? And, indeed, many do unknowingly lead people astray by their own personal likes and dislikes. Indeed, your Lord it is Who knows those who transgress.

وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا
كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

120. Watharoo thahira al-ithmi wabatinahu inna allatheena yaksiboona al-ithma sayujzawna bima kanoo yaqtarifoona

120. And desist from committing a sin openly and from secret approaches to it.⁴¹ Indeed, they who earn sin shall be recompensed for what they earned.

41. A sin is normally committed secretly. Therefore committing a sin openly could only mean that the sin is in fact committed. And committing the interior (*batin*) of a sin could mean doing something which would lead to that sin. *batinahu* is therefore translated here 'as secret approaches to it'. Refer also, in this context, to Verse 151 below, wherein mankind is specifically directed not to even come near indecencies.

Manzil II: 6: An'am

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ
لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجْدِلُواكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ



121. Walā ta'kuloo mimma lam yuthkari ismu Allahi AAalayhi wa-innahu lafisqun wa-inna alshshayaateena layooḥoona ila awliya-
ihim liyujadilookum wa-in ataAAtumoohum innakum lamushrikoona

121. And eat not of that on which Allah's name has not been mentioned, and doing so would indeed be a rebellion against Allah. And the devils do indeed inspire their friends to contend with you. And if you obey them, you shall certainly be those who worship others besides Allah.

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ
مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

122. Awa man kana maytan faahyaynahu wajaAAalna lahu nooran yamshee bihi fee alnnasi kaman mathaluhu fee alththulumati
laysa bikharijin minha kathalika zuyyina lilkafireena ma kanoo yaAAamaloona

122. Is he whom We raised from the dead and for whom we made a light by which he walks among the people, like him who is in darkness from which there is no way out? Thus what the suppressors of Truth do has been made to look fair to them.⁴²

42. The suppressors of Truth are happy with the moral darkness in which they live. They therefore seek no way out there from.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا
يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ

123. Wakathalika jaAAalna fee kulli qaryatin akabira mujrimeeha liyamkuroo feeha wama yamkuroona illa bi-anfusihim wama
yashAAuroona

123. And thus⁴³ have We made, in every human settlement, the biggest of the criminals to plot therein. And they plot not but against their own selves, and they perceive this not.

43. I.e. by making their evil deeds look good to the criminals.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ
أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ
وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

124. Wa-itha jaat-hum ayatun qaloo lan nu'mina hatta nu'ta mithla ma ootiya rusulu Allahi Allahu aAAlamu haythu yajAAalu risalatuhu sayuseebu allatheena ajramoo sagharun AAinda Allahi waAAathabun shadeedun bima kanoo yamkuroona

124. And when a Verse/sign comes to them they say, "We will not believe till we are given the like of what Allah's Messengers are given. Allah knows with whom to place His Message. The criminals shall get disgrace and severe punishment from Allah because they plotted against the divine scheme of things.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ
أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ
كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

125. Faman yuridi Allahu an yahdiyahu yashrah sadrahu lil-islami waman yurid an yudillahu yajAAal sadrahu dayyiqan harajan kaannama yassaAAAAadu fee alssama-i kathalika yajAAalu Allahu alrrijsa AAala allatheena la yu/minoona

125. And whomsoever Allah wills to guide, He opens his mind for Islam, and whomsoever He wills to send astray, He makes his mind narrow and restricted as though he were ascending up into the sky.⁴⁴ Thus does Allah lay disgrace on those who do not believe.

44. When one climbs a mountain, a stairway or a tree, one feels the gravitational pull restricting or trying to prevent one's upward movement. A man who has gone astray similarly feels some restrictive force trying to prevent him from accepting Islam.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۖ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَذْكُرُونَ ﴿١٢٦﴾

126. Wahatha sirātu rabbika mustaqeeman qad fassalna al-ayati liqawmin yathhakkaroonā

126. And this⁴⁵ is the Straight Path of your Lord. WE have certainly explained the Verses/signs plainly for a people who ponder.

45. The Path of Islam as enunciated in the Qur'aan.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا
يَعْمَلُونَ ﴿١٢٧﴾

127. Lahum daru alssalami AAinda rabbihih wahuwa waliyyuhum bima kanoo yaAAamaloona

127. For them, there shall be the home of peace with their Lord, and He will be their *Wali*⁴⁶ by virtue of their deeds.

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

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَنْمَعَشِرُ الْجِنَّ قَدْ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ
أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي
أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ
عَلِيمٌ ﴿١٢٨﴾

128. Wayawma yahshuruhum jameeAAan ya maAAashara aljinni qadi istakthartum mina al-insi waqala awliyaohum mina al-insi rabbana istamtaAAa baAAaduna bibaAAadin wabalaghna ajalana allathee ajjalta lana qala alnnaru mathwakum khalideena feeha illa ma shaa Allahu inna rabbaka hakeemun AAaleemun

128. And on the Day when He shall gather them all together, "O assembly of jinn! You did frequent some among mankind." And their *awliya*⁴⁷ from among mankind shall say, "Our Lord! We did benefit one another, and we have reached our destination You fixed for us." HE shall say, "The Fire shall be your abode. You shall dwell therein forever, except as Allah wills. Indeed, your Lord is Wise, Knowledgeable."

47. Plural of *wali*.

وَكَذَٰلِكَ نُؤَيِّلُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

129. Wakathalika nuwallee baAAAda alththalimeena baAAadan bima kanoo yaksiboona

129. And thus do We make the wrongdoers *awliya* of one another because of what they earned.

يَمْعَشِرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمُ آيَاتِي
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمْ
الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

130. Ya maAAashara aljinni waal-insi alam ya/tikum rusulun minkum yaqussoona AAalaykum ayatee wayunthiironakum liqaa yawmikum hatha qaloo shahidna AAala anfusina wagharrat-humu alhayatu alddunya washahidoo AAala anfusihim annahum kanoo kafiireena

130. "O assembly of jinn and mankind! Did there not come to you Messengers from amongst you, recounting to you My Verses/signs and warning you of your appointment for this Day?" They shall say, "We bear witness against our own selves." And the life of this world deceived them, and they shall bear witness against their own selves that they were suppressing the Truth.

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَفِلُونَ ﴿١٣١﴾

131. Thalika an lam yakun rabbuka muhlika alqura bizzulmin waahluha ghafiloon

131. The Messengers were sent because your Lord would not destroy human settlements oppressively, while their inhabitants were unaware.

وَلِكُلِّ دَرَجَتٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

132. Walikullin darajatun mimma AAamiloo wama rabbuka bighafilin AAamma yaAAamaloona

132. And all have ranks according to what they do. And your Lord is not unaware of what they do.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

133. Warabbuka alghaniyyu thoo alrrahmati in yasha/ yuthhibkum wayastakhlif min baAdikum ma yashao kama anshaakum min thurriyyati qawmin akhareena

133. And your Lord is the Self-sufficient One, Mercy being (one of His) Attributes. If He so wills, He may destroy you, and make whom He wills successors after you, just as He raised you up from the seed of another people.

إِنَّ مَا تُوْعَدُونَ لَأَتِي وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

134. Inna ma tooAAadoona laatin wama antum bimuAAajizeena

134. Indeed, that which you are promised must come to pass, and you are in no position to prevent it.

قُلْ يَنْقُومِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ
لَهُ عَقَبَةُ الدَّارِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

135. Qul ya qawmi iAAamaloo AAala makanatikum innee AAamilun fasawfa taAAalamoona man takoonu lahu AAaqibatu alddari innahu la yuflihu alththalimoona

135. Say, "O my people! You do your best and I do what I do. You will duly come to know for which of us the final abode⁴⁸ will be. Surely, the wicked persons shall not be successful."

48. From the context it is apparent that the abode meant here is the abode in Paradise.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ
بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ
لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

136. WajaAAaloo lillahi mimma tharaa mina alharthi waal-anAAami naseeban faqaloo hatha lillahi bizaAAamihim wahatha lishuraka-ina fama kana lishuraka-ihim fala yasilu ila Allahi wama kana lillahi fahuwa yasilu ila shuraka-ihim saa ma yahkumoona

136. And they assign to Allah a share out of what He has created of tilth and cattle! And they arbitrarily apportion, "This is for Allah, and this for those whom we worship besides Allah." Then what is apportioned for those whom they worship besides Allah, does not reach Allah. And what is apportioned for Allah, reaches those others they worship! Evil is the way they judge!

وَكَذَٰلِكَ رَبَّنَا لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلٌ أُولَدِهِمْ شُرَكَائِهِمْ لِيُرْدُوهُمْ
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوا فَذَرُهُمْ وَمَا
يَفْتَرُونَ ﴿١٣٧﴾

137. Wakathalika zayyana likatheerin mina almushrikeena qatla awladihim shurakaohum liyurdoohum waliyalbisoo AAalayhim deenahum walaw sha Allahu ma faAAaloohu fatharhum wama yaftaroonaa

137. And thus those, other than Allah, whom they worship have made killing of their children look fair to most of the polytheists, in order to lead them to their own destruction and cause confusion in their religion. And if Allah had willed, they would not have done it. So leave them and their fabrications alone.

وَقَالُوا هَذِهِ أَتَعْنَمُ وَحَرَّتْ جِجْرُهُ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ
وَأَنعَمُ حَرِّمَتْ ظُهُورُهَا وَأَنعَمُ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً
عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

138. Waqaloo hathihi anAAamun waharthun hijrun la yatAAamuha illa man nashao bizaAAamihim waanAAamun hurrimat
thuhooruha waanAAamun la yathkuroona isma Allahi AAalayha ifтираan AAalayhi sayajzeehim bima kanoo yaftaroonaa

138. And they arbitrarily say, "These cattle and tilth are prohibited. None shall eat them except such as we please." And they say there are cattle whose backs are forbidden, and cattle on which they would not mention Allah's name, fabricating a lie against Him. HE shall requite them for what they used to fabricate.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةً لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا
وَإِنْ يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ
﴿١٣٩﴾

139. Waqaloo ma fee butooni hathihi al-anAAami khalisatun lithukoorina wamuharramun AAala azwajina wa-in yakun maytatan
fahum feehi shurakao sayajzeehim wasfahum innahu hakeemun AAaleemun

139. And they say, "What is in the wombs of these cattle is especially for our males, and forbidden to our females. And if it be stillborn, then they share therein." HE will 'reward' them for their prescriptions. He is indeed Wise, Knowledgeable.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا
مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ



140. Qad khasira allatheena qataloo awladahum safahan bighayri AAilmin waharramoo ma razaqahumu Allahu iftirgan AAala Allahi qad dalloo wama kanoo muhtadeena

140. Doomed surely are they who have killed their children⁴⁹ foolishly without knowledge, and have forbidden what Allah has provided for them, fabricating a lie against Allah. They have surely gone astray, and are not those who follow divine Guidance.

49. People in the modern age too kill their children, but in the wombs!

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ
وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ
مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ
وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

141. Wahuwa allathee anshaa jannatin maAArooshatin waghayra maAArooshatin waalnnakhla waalzzarAAa mukhtalifan okuluhu waalzzaytoona waalrummana mutashabihan waghayra mutashabihin kuloo min thamarihi iha athmara waatoo haqqahu yawma hasadihi wala tusrifoo innahu la yuhibbu almusrifeena

141. And He it is Who produces gardens, trellised and untrellised, and date palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike. Eat of its fruit when it bears fruit, and pay its due⁵⁰ on the day of harvest, and squander not! Indeed, He loves not the squanderers.

50. The Creator expects His subjects to give something to the poor and needy from the fruits, which He grants them by His grace. They should not make the mistake of thinking that the fruits are the result of their labours alone. Without Allah's grace, all their labours could come to naught.

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

142. Wamina al-anAAami hamoolatan wafarshan kuloo mimma razaqakumu Allahu wala tattabiAAoo khuṭuwati alshshaytani innahu lakum AAaduwwun mubeenun

142. And of cattle there are those that are beasts of burden and those to be laid down on the ground for slaughter and food. Eat of what Allah has provided for you and follow not the footsteps of Satan. Indeed, he is to you an open enemy.

ثَمَنِيَّةَ أَرْوَاحٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَأَلَذَّ كَرَيْنِ
حَرَّمَ أَمْ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِيُّنِي
يَعْلَمُ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾

143. Thamaniyata azwajin mina aldda/ni ithnayni wamina almaAAazi ithnayni qul alththakarayni harrama ami alonthayayni amma ishtamalat AAalayhi arhamu alonthayayni nabbi-oonee biAAailmin in kuntum sadiqeena

143. Of eight cattle in pairs, consider two of sheep and two of goats. Ask them, "Which ones has He forbidden – the two males or the two females or that which the wombs of the two females contain? Inform me, with knowledge, if you are truthful."

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَأَلَذَّ كَرَيْنِ حَرَّمَ أَمْ الْأُنثَيَيْنِ
أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْتُكُمْ اللَّهُ
بِهَذَا فَمَن أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

144. Wamina al-ibili ithnayni wamina albaqari ithnayni qul alththakarayni harrama ami alonthayayni amma ishtamalat AAalayhi arhamu alonthayayni am kuntum shuhadaa ith wassakumu Allahu bihatha faman athlamu mimmani iftara AAala Allahi kathhiban liyudilla alnnasa bighayri AAailmin inna Allaha la yahdee alqawma alththalimeena

144. And consider two of camels and two of cows. Ask, "Which ones has He forbidden – the two males or the two females or that which the wombs of the two females contain? Were you witnesses when Allah enjoined this on you? Who, then, can be more unjust than he who,

without knowledge, fabricates a lie against Allah, to lead mankind astray? Indeed, Allah does not guide the people who are unjust!⁵¹

51. In this Verse, and the preceding one, Allah exposes the arbitrariness and falsehood of the disbelievers, claiming – as per their own whims, fancies or superstitious beliefs – that certain cattle are forbidden for certain people. Refer Verses 138 and 139 above, in this context.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ
يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا
أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ
رَّحِيمٌ ﴿١٤٥﴾

145. Qul la ajidu feema oohiya ilayya muharraman AAala taAAamin yatAAamuhu illa an yakoona maytatan aw daman masfoohan aw lahma khinzeerin fa-innahu rijsun aw fisqan ohilla lighayri Allahi bihi famani idturra ghayra baghin wala AAadin fa-inna rabbaka ghafoorun raheemun

145. Say, "I do not find in that which has been revealed to me anything forbidden for anyone to eat except that which has died of itself, or blood poured forth, or flesh of swine – for that indeed is unclean – or that which is a transgression, on which a name other than Allah has been invoked. But then whoever is driven by necessity, without being disobedient or transgressing, then indeed your Lord is Forgiving, Merciful.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا
عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ
بِعَظْمٍ ذَلِكَ جَزَيْنَهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

146. WaAAala allatheena hadoo harramna kulla thee thufurin wamina albaqari waalghanami harramna AAalayhim shuhoomahuma illa ma hamalat thuhooruhuma awi alhawaya aw ma ikhtalata biAAaathmin thalika jazaynahun bibaghyihim wa-inna lasadiqoona

146. And to those who were Jews We had forbidden every animal having claws. And of oxen and sheep We had forbidden to them the fat of both, except such as was on their backs or in the entrails or what was mixed with bones. This was a punishment We gave them on account of their rebellion, and We are indeed Truthful.

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ
الْمُجْرِمِينَ ﴿١٤٧﴾

147. Fa-in kaththabooka faqul rabbukum thoo rahmatin wasiAAatin wala yuraddu ba/suhu AAani alqawmi almujrimeena

147. Then if they deny you, say, "Your Lord is the Embodiment of vast mercy. And His punishment cannot be averted from the criminals."

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ
شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ
عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

148. Sayaqoolu allatheena ashrakoo law shaa Allahu ma ashrakna wala abaona wala harramna min shay-in kathalika kaththaba allatheena min qablihim hatta thaqoo ba/sana qul hal AAindakum min AAilmin fatukhrijoohu lana in tattabiAAoona illa alththanna wa-in antum illa takhrusoona

148. Those, who worship others besides Allah, will say, "If Allah had willed, we and our fathers would not have worshipped others besides Him, nor would we have forbidden anything." Thus did those before them deny until they tasted Our punishment. Say, "Have you any knowledge that you can put forth for us? You follow nothing but conjecture and you do nothing but guess!"

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾

149. Qul falillahi alhujjatu albalighatu falaw shaa lahadakum ajmaAAeena

149. Say, "With Allah then is the conclusive argument. And had He so willed, He would certainly have guided you all."

قُلْ هَلْ مَشَٰهَدًا كُنتُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَٰذَا فَإِنْ شَهِدُوا فَلَا
تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

150. Qul halumma shuhadaakumu allatheena yashhadoona anna Allaha harrama hatha fa-in shahidoo fala tashhad maAAahum wala tattabiAA ahwaa allatheena kaththaboo bi-ayatina waallatheena la yu/minoona bial-akhirati wahum birabbihim yaAAadiloona

150. Say, "Produce your witnesses who can testify that Allah has forbidden this." Then if they testify, do not testify with them. And follow not the desires of those who reject Our Verses/signs and who do not believe in the Hereafter and hold others as equals to their Lord!

﴿قُلْ تَعَالَوْا أَنزَلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ
شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَّحْنُ
نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا
تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَدَّكُمْ بِهِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿١٥١﴾﴾

151. Qul taAAalaw atlu ma harrama rabbukum AAalaykum alla tushrikoo bihi shay-an wabialwalidayni ihsanan wala taqtuloo awladakum min imlaqin nahnu narzuqukum wa-yyahum wala taqraboo alfawahisha ma thahara minhā wama batana wala taqtuloo alnnafsa allatee harrama Allahu illa bialhaqqi thalikum wassakum bihi laAAaallakum taAAaqiloona

151. Say, "Come, I will recite what your Lord has forbidden to you. He has enjoined that you do not worship anything besides Him, that you be good and kind to your parents, that you do not kill your children because of poverty – We provide sustenance for you, and for them – that you do not come near indecencies, whether done openly or in secrecy, and that you do not kill anyone, which act Allah has forbidden, except for the requirements of justice. This He has enjoined you with, that you may understand⁵²".

52. Understand the propriety of the things divinely ordained.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا
وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصْنُكُمْ بِهِ ۚ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿١٥٢﴾

152. Walā taqraboo māla alyateemi illā biallatee hiya aḥsanu ḥattā yablughā ashuddahu waawfoo alkayla waalmeezāna bialqisti lā nukallifu nafsan illā wusAAaha wa-itha qultum faiAAadiloo walaw kana tha qurba wabiAAahdi Allāhi awfoo thalikum wassakum bihi laAAaallakum tathakkaroona

152. "And approach not the property of the orphan, but in the morally most appropriate manner,⁵³ until he/she attains maturity. And give full measure and weight, with justice. We do not burden a person beyond one's capacity. And be just when you speak, even if it be to a near and dear one. And fulfill your obligation to Allah. This He has enjoined you with, that you may remember."

53. The obvious hint here is that the trustee of the orphan's property should not use the property for the trustee's own use and aggrandisement.

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن
سَبِيلِهِ ۚ ذَٰلِكُمْ وَصْنُكُمْ بِهِ ۚ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

153. Waanna hatha siratee mustaqeeman faittabiAAoohu wala tattabiAAoo alssubula fatafarraqa bikum AAan sabeelihi thalikum wassakum bihi laAAaallakum tattaqoona

153. And this then is My Straight Path, so follow it. And follow not the paths that alienate you from His Path.⁵⁴ This He has enjoined you with, that you may be pious.

54. The Path, that Allah Almighty calls His own and indicates it through the demonstrative pronoun 'this', is obviously that shown by the Qur'aan. We follow that Path, only by following the do's and don'ts mentioned in the Qur'aan. And it is repeatedly asserted in the Qur'aan that the divine commandments therein meant to be followed by mankind are variously explained for easy understanding of all those who fear Allah. And, yet, a majority of Muslims today commit blasphemy by believing that understanding the Qur'aan is the prerogative of the very few, who are well-versed in Arabic, are aware of the innumerable *ahaadeeth* and have deeply studied the various works of *fuhāa* besides! Such Muslims are, in effect, following the other paths that alienate them from Allah's Path. The alienation effected is reflected first in their disbelief that the common man, who is a *muttaqi*, can understand the Qur'aan. The man-influenced *ahaadeeth* have led the Muslims further

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away from the pure divine Path. (Refer [study notes 3:35 to 3:37](#) on Verse 3:31). They are unfortunately following a *deen* other than that approved by Allah Ta'ala in [Verse 5:3](#).

ثُمَّ ءَاتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا
لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾

154. Thumma atayna moosa alkitaba tamaman AAala allathee ahsana watafseelan likulli shay-in wahudan warahmatan laAAallahum biliqa-i rabbihim yu/minoona

154. Also, We gave Moses the complete Book for those who would do good deeds, with details on every thing, and as a guidance and a mercy, so that they should believe that they were scheduled to meet their Lord.⁵⁵

55. The purpose of the mention here of the Book (Torah) given to Moses is to warn the Muslims against following in the footsteps of Moses' people. They were given a completed Book, complete in all respects to lead them on the divine Straight Path. Yet they resorted to open belligerence and intransigence even when Moses was living with them. This is recorded in [Verses 2:55 onwards](#) of Qur'aanic Chapter 2. They thus chose to follow paths other than that shown to them in the Torah. As a consequence, the Jews lost political power and got dispersed to all parts of the world to live there as small minorities. They have been given political power again now, but, surely, they are under divine test. As the Jews had been in a state of ignominy till recently, so are the Muslims now. They too have abandoned the Qur'aanic Path and have thus become the favourite whipping boys of all and sundry, all over the world.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

155. Wahatha kitabun anzalnahu mubarakun faittabiAAoohu waittaqoo laAAaallakum turhamoona

155. And We have sent down this Book⁵⁶ as a blessing. Follow it then and fear Allah so that mercy is shown to you.

56. The Qur'aan.

أَن تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلٰى طَائِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا
عَن دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

156. An taqooloo innama onzila alkitabu AAala ta-ifatayni min qablinā wa-in kunna AAan dirasatihim laghafileena

156. Lest you say, "The Book was sent down only to two groups⁵⁷ before us, and We were truly unaware of lessons therein."

57. The Jews and the Christians.

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَ كُمْ بَيِّنَةٌ
مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ بَيِّنَاتِ اللَّهِ وَصَدَفَ
عَنْهَا سَنَجَرَىٰ الَّذِينَ يَصْدِفُونَ عَن آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا
يَصْدِفُونَ ﴿١٥٧﴾

157. Aw taqooloo law anna onzila AAalayna alkitabu lakunna ahda minhum faqad jaakum bayyinatun min rabbikum wahudan warahmatun faman athlamu mimman kaththaba bi-ayati Allahi wasadafa AAanha sanajzee allatheena yasdifoona AAan ayatina sooa alAAathabi bima kanoo yasdifoona

157. Or lest you say, "If only the Book had been sent down to us, we would certainly have been guided better than they." So now, surely, there has come to you a Clarification, Guidance and Mercy from your Lord.⁵⁸ Who then is more unjust than he who rejects Allah's Verses/signs, and turns away there from? We will repay those who turn away from Our Verses/signs with an evil punishment because of their turning away.

58. The Qur'aan embodies the Clarification, Guidance and Mercy, all from the Compassionate and Understanding Creator.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ
رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامِنَتْ
مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

158. Hal yanthuroona illā an ta/tiyahumu almalā-ikatu aw ya/tiya rabbuka aw ya/tiya baAAdu ayati rabbika yawma ya/tee baAAdu ayati rabbika lā yanfaAAu nafsā eemānuhā lam takun ʿamanat min qablu aw kasabat fee eemāniha khayran quli intathiroo innā muntathiroona

158. Are they waiting for nothing but that the angels should come to them or that your Lord should come, or that some of the signs of your Lord should come? The day when some of the signs of your Lord do come, one's belief then shall be of no benefit to anyone who had already not attained faith or earned good points through one's faith before! Say, "Just you wait! We too are waiting."

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا
أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

159. Inna allatheena farraqoo deenahum wakanoo shiyaAAan lasta minhum fee shay-in innama amruhum ila Allahi thumma yunabbi-ohum bima kanoo yafAAaaloona

159. You have indeed no concern with those who divide their religion into sects. Their matter goes to Allah, Who will then tell them what they did.⁵⁹

59. This is a strong divine condemnation of those who cause divisions in the Allah-approved Religion of Islam. And yet there are divisions galore in Islam! How are these divisions caused and by whom? As far as my understanding goes, the first division was caused on the basis of the controversy over the *ahaadeeth* reporting the last sermon of the Prophet, peace upon him. As per some *ahaadeeth*, the Prophet was reported to have said that he was leaving behind his Sunnah, besides the Qur'aan. There are some who disopute this and say that it was not the Sunnah, but Ahle-Bayt. Thus arose the two sects, Sunnis and Shias, the latter sect adopting the very word, Allah Ta'ala used to condemn the schism, to identify themselves by! Herein lies a clear pointer to the answer to the question, how and by whom. It is through the man-influenced, error-prone *ahaadeeth* that Satan has helped Muslims bring about the divisions! When will the Muslims realise this and save themselves from certain doom?

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مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا
مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

160. Man jaa bialhasanati falahu AAashru amthaliha waman jaa bialssayyi-ati fala yujza illa mithlaha wahum la yu^hlamoonaa

160. One who comes up with a good deed, shall have the credit of ten like it, and one who comes up with an evil deed, shall have the recompense of only the like thereof and they shall not be wronged.

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

161. Qul innanee hadanee rabbee ila shira^tin mustaqeemin deenan qiyaman millata ibraheema haneefan wama kana mina almushrikeena

161. Say, "As for me, my Lord has indeed guided me to the Straight Path of the right religion – the creed of Abraham⁶⁰, the upright man; and he was not of those who worship others besides Allah."

60. Abraham's creed was to submit to the Lord of the worlds. See [Verse 2:131](#).

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
﴿١٦٢﴾

162. Qul inna salatee wanusukee wamahyaya wamamatee lillahi rabbi alAAalameena

162. Say, "Indeed, my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds."

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

163. Lā shareeka lahu wabiṭhalika omirtu waana awwalu almuslimeena

163. "He has no associate whom I should worship. And this am I commanded with, and I am the first of those who submit!"

قُلْ أَغْيِرَ اللَّهُ أْبْعَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا
عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم
بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

164. Qul aghayra Allahi abghee rabban wahuwa rabbu kulli shay-in walā taksibu kullu nafs in illā AAalayha walā taziru waziratun wizra okhra thumma ilā rabbikum marjiAAukum fayunabbi-okum bima kuntum feehi takhtalifoona

164. Say, "Shall I seek a lord other than Allah? And He is the Lord of all things! And none earns anything but for one's own self. And no bearer of burden shall bear the burden of another. Then to your Lord is your return. He will then explain to you the things in which you differed."

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ
لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

165. Wahuwa allathee jaAAalakum khalā-ifa al-ardi warafaAAa baAAadukum fawqa baAAadin darajatin liyabluwakum fee ma atakum inna rabbaka sareeAAu alAAiqabi wa-innahu laghafoorun raḥeemun

165. And He it is Who has made you His representatives on earth, and raised some of you above others in ranks so that He may test you in what He has given you. Indeed, your Lord is swift in retribution, and He is indeed Forgiving, Merciful!



Chapter 7: Al-Auraf (The Heights)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

التق ١

1. Alif-lam-meem-sad

1. Alif Lam Meem Sad¹

1. These are some of those initials which we find mysteriously placed at the beginning of some Qur'aanic Chapters. See [study note 2:1](#) on Verse 2:1.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَىٰ
لِلْمُؤْمِنِينَ ٢

2. Kitabun onzila ilayka fala yakun fee sadrika harajun minhu litunthira bihi wathikra lilmu/mineena

2. A Book sent down upon you – let there be no reservations in your mind on that account – which you may warn thereby. And [it's] a Reference Book, containing things to be remembered, for the believers.²

2. The Book referred to in this Verse is obviously the Qur'aan.

اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا
مَّا تَذَكَّرُونَ ﴿٣١﴾

3. IttabiAAoo ma onzila ilaykum min rabbikum wala tattabiAAoo min doonihi awliyya qaleelan ma tathakkaroon

3. Follow what has been sent down to you from your Lord and follow not any *awliya*³ besides Him. Little do you remember!

3. Refer study notes 2:154 and 2:155 on [Verse 2:107](#). By considering the man-influenced, error-prone *ahaadeeth* as sacrosanct as the Qur'aanic Verses, Muslims are but following *awliya* besides Allah. As to why *ahaadeeth* could be man-influenced and error-prone, please refer study notes 3:35 to 3:37 on [Verse 3:31](#).

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ ﴿٣٢﴾

4. Wakam min qaryatin ahlaknahā fajaahā ba/sunā bayātan aw hum qa-iloona

4. And in many a human settlement that We have destroyed, Our punishment came to it by night or while its inhabitants were having their midday nap.⁴

4. The punishment came at a time when the inhabitants were not in a position even to attempt an escape!

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَن قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٣٣﴾

5. Fama kana daAAawahum ith jaahum ba/sunā illa an qaloo inna kunna *thalimeena*

5. They could say nothing – when Our punishment came to them – but that, "We were indeed in the wrong!"

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾

6. Falanas-alanna allatheena orsila ilayhim walanas-alanna almursaleena

6. Then, surely, We shall question those to whom the divine Message was sent, and, surely, We shall question the Messengers.

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾

7. Falanaqussanna AAalayhim biAAailmin wama kunna gha-ibeena

7. Then, surely, We shall narrate to them with knowledge, and We were never absent.

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾



8. Waalwaznu yawma-ithini alhaqqu faman thaqulat mawazeenuhu faola-ika humu almuflihoona

8. And the weight that day shall be the genuine one.⁵ Those then whose scale will be heavy, those shall be successful.

5. Obviously good deeds in this world shall be the weights. The better the good deed, the heavier shall its weight be.

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وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا
كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

9. Waman khaffat mawazeenuhu faola-ika allatheena khasiroo anfusahum bima kanoo bi-ayatina yathlimoona

9. And those whose scale is light, those are they who have caused their own doom because they wronged Our Verses/signs.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا قَلِيلًا مَّا تَشْكُرُونَ
﴿١٠﴾

10. Walaqad makkannakum fee al-ardi wajaAAalna lakum feeha maAAayisha qaleelan ma tashkuroona

10. And We did provide for your boarding and lodging on earth, and created in it means of livelihood for you. You give but little thanks.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾

11. Walaqad khalaqnakum thumma sawwarnakum thumma qulna lilmala-ikati osjudoo li-adama fasajadoo illa ibleesa lam yakun mina alssajideena

11. And We did create you, then fashioned you, and then We said to the angels, "Prostrate to Adam." They then prostrated, but *Iblees*⁶ did not! He wouldn't be of those who prostrate.

6. Refer study notes 2:27 to 2:30 on [Verse 2:34](#).

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن
نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾

12. Qala ma manaAAaaka alla tasjuda ith amartuka qala ana khayrun minhu khalaqtanee min narin wakhalaqtahu min teenin

12. Allah asked, "What prevented you from prostrating when I commanded you?" *Iblees* said, "I am better than he. You created me of fire, and You created him of dust."

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ
مِنَ الصَّغِيرِينَ ﴿١٣﴾

13. Qala faihbīṭ minha fama yakoonu laka an tatakabbara feeha faokhruj innaka mina alssaghireena

13. Allah said, "Down you go then from here! You cannot behave arrogantly here. Get out! You are indeed of those who have belittled themselves."

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾

14. Qala anthirnee ila yawmi yubAAathoona

14. *Iblees* said, "Grant me respite till the Day they are raised up."

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٥﴾

15. Allah said, "You are indeed one of those to whom respite is granted."

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١١﴾

16. Qala fabima aghwaytanee laaqAAudanna lahum sirataka almustaqeema

16. *Iblees* said, "Since You have led me astray, I will certainly lie in wait for them⁷ in Your Straight Path."

7. Mankind.

ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ
وَلَا تَحِذُ أَكْثَرُهُمْ شَاكِرِينَ ﴿١٧﴾

17. Thumma lagtiyannahum min bayni aydeehim wamin khalfihim waAAan aymanihim waAAan shama-ilihim wala tajidu aktharahum shakireena

17. "Then I will certainly come to them from the front and from behind them, and from the right and from the left of them. And You shall not find a great number of them grateful."

قَالَ أَخْرُجْ مِنْهَا مَذْذُومًا مَذْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

18. Qala okhruj minha mathhooman madhhooran laman tabiAAaka minhum laamlaanna jahannama minkum ajmaAAeena

18. Allah said, "Get out of here, as one rebuked and expelled! I will certainly fill Hell with you all – you and whoever of them will follow you."

وَيَتَّادِمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا
هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٨﴾

19. Waya adamu oskun anta wazawjuka aljannata fakula min haythu shi/tuma wala taqraba hathihi alshshajarata fatakoona mina alh^halimeena

19. "And O Adam! Dwell you and your wife in the Garden. Eat whatever you like, and go not near this tree! Otherwise, you will be of the wicked people."

فَوَسَّسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا
وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً
أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

20. Fawaswasa lahumā alshshaytanu liyubdiya lahumā mā wooriya AAanhumā min saw-atihimā waqala mā nahakumā rabbukumā
AAan hath^hihi alshshajarati illa an takoona malakayni aw takoona mina alkh^halideena

20. And the Satan then tempted them both to lay bare to them what had been hidden from them of their carnal desires. And he said, "Your Lord forbade you from this tree lest you two should become angels or of the immortal beings."

وَقَاسَمَهُمَا إِيَّايَ كُنتَا مِنَ الْمُنْصَحِينَ ﴿٢١﴾

21. Waqasamahumā innee lakumā lamina alnnasi^hheena

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21. And he swore to them both, "I am indeed one of your sincere advisers."

فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ
عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ
وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾

22. Fadallahuma bighuroorin falamma thaqa alshshajarata badat lahuma saw-atuhuma watafiqa yakhsifani AAalayhima min waraqi
aljannati wanad^hahuma rabbuhuma alam anhakuma AAan tilkuma alshshajarati waaqul lakuma inna alshshaytana lakuma
AAaduwwun mubeenun

22. So he misled them both by deceit. And when they tasted of the tree, their carnal desires became manifest to them, and they both began to cover themselves with the leaves of the garden. And their Lord called out to them, "Did I not forbid you both from that tree and tell you that the Satan is an open enemy to you both?"

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

23. Qala rabbana thalamna anfusana wa-in lam taghfir lana watarhamna lanakoonanna mina alkhasureena

23. They said, "Our Lord! We have wronged ourselves. And if You forgive us not, and have mercy on us not, we shall certainly be of the losers."

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى
حِينٍ ﴿٢٤﴾

24. Qala ihbitoo baAAadukum libaAAadin AAaduwwun walakum fee al-ardi mustaqarrun wamataAAun ila heenin

24. HE said, "Down you go! Some of you would be inimical to some others. And there is for you in the earth provision for lodging and boarding, for a period of time."

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٤﴾

25. Qala fee^ha tahyawn^a wafeeh^a tamootoon^a wamin^ha tukhrajoon^a

25. HE said, "Therein shall you live, and therein shall you die, and there from shall you be raised."⁸

8. Verses 19 to 25 herein above, give an encapsulated history of mankind till Resurrection Day. The first couple of human beings started their lives in the utopian pleasantness of Paradise. There, the Lord had put just one restriction on them, with a due warning against disobeying the restriction order. But they were given the capability to disobey. And under the influence of their avowed enemy, the Satan, they disobeyed! Thus did the first human sin happen. And the first couple was duly punished by being banished from Paradise. They and their progeny are put on test again, on this earth, with some restrictions divinely placed on them. They may regain Paradise only if they pass the test. So here, in this encapsulated history of mankind, Allah Almighty gives us His Law of Crime and Punishment for mankind. Anyone who goes against Allah's directives commits a crime. He is then liable to Allah's punishment here in this world itself and/or in the Hereafter.

يٰۤاٰدَمُ قَدْ اَنْزَلْنَا عَلٰىكَمۡ لِبَاسًا يُّوَارِى سَوْءَۤاتِكُمۡ وَرِيشًا وَلِبَاسُ
التَّقْوٰى ذٰلِكَ خَيْرٌۭ ذٰلِكَ مِّنۡ اٰیٰتِ اللّٰهِ لَعَلَّكُمْ يَذَّكَّرُوْنَ ﴿٢٦﴾

26. Ya banee adama qad anzalna AAalaykum libasan yuwaree saw-atikum wareeshan walibasu al^htaqwa ^hthalika khayrun ^hthalika min ayati Allahi laAAallahum yath^hthakkaroona

26. O Children of Adam! We have certainly sent down to you clothing to hide and keep in control your carnal desires and as a means to adorn yourself with. And the clothing of piety is the one that is better. This is of Allah's Verses/signs for them to remember.

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يَدْبِينِ ءَادَمَ لَا يَفْتِنَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ آبَاكُمْ مِنَ الْجَنَّةِ يَنْزِعُ
عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَا إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا
تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

27. Ya banee adama la yaftinannakumu alshshaytanu kama akhrajā abawaykum mina aljannati yanziAAu AAanhumā libgahumā
liyuriyahumā saw-atihimā innahu yarākum huwa waqabeeluhu min haythu la tarawnahum innā jaAAalna alshshayaṭeena awliyaa
lillathheena la yu/minoona

27. O Children of Adam! Let not the Satan tempt you just as he did to your parents, causing their expulsion from the Garden and stripping them both of their clothing to expose to them their carnal desires. Indeed, he and his tribe see you from where you cannot see them. We have indeed made the devils to be the *awliya*⁹ of those who believe not.

9. Refer study notes 2.154 and 2.155 on [Verse 2.107](#).

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ
لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَىٰ إِلَهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

28. Wa-itha faAAaloo fahishatan qaloo wajadna AAalayha abaana waAllahu amarana biha qul inna Allaha la ya/muru bialfahsha-i
ataqooloona AAala Allahi ma la taAAalamoona

28. And when they commit an indecency they say, "We found our fathers doing this, and Allah has enjoined it on us." Say, "Allah does indeed not enjoin indecency. Do you say what you know not about Allah?"

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

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29. Qul amara rabbee bialqisti waaqeeemo wujoohakum AAinda kulli masjidin waodAAoohu mukhligeena lahu aldeena kama badaakum taAAaoodoona

29. Say, "My Lord has enjoined justice. And you should pray to Him, in complete attention and devotion, at every place of worship, and keep the Religion pure for Him. Just as He brought you into being in the beginning, so shall you return [to life again]!"

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ
أَوْلِيََاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُم مُّهْتَدُونَ ﴿٢٩﴾

30. Fareeqan hada wafareeqan haqqa AAalayhimu alddalalatu innahumu ittakhathoo alshshayateena awliyaa min dooni Allahi wayahsaboon annahum muhtadoona

30. Some He guided and some deserved to go astray. They indeed took the devils, instead of Allah, as their *awliya*, and thought that they were guided!

يَا أَيُّهَا الَّذِينَ آمَنُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا
وَشَرَبُوا وَلَا تَسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

31. Ya banee adama khuthoo zeenatakum AAinda kulli masjidin wakuloo waishraboo wala tusrifoo innahu la yuhibbu almusrifeena

31. O Children of Adam! Be well-dressed, clean and tidy at every place of worship,^{10 and 11} and eat and drink, but indulge not in extravagance. HE does not indeed like those who indulge in extravagance.

10. I would like to mention here the insistence of some traditionalists – who consider the *ahaadeeth* more sacrosanct than even the Qur'aanic Verses – that Muslims should keep the lower ends of their pyjamas and trousers above the ankles. A *hadeeth* [Sahih Bukhari Volume 7, *hadeeth* No. 678] tells them that if the garment extends below the ankles, the wearer goes to Hell. And this vital information is not there in the Qur'aan! Therefore the traditionalists believe that without the *ahaadeeth*, Islam is incomplete. The Qur'aan, on the other hand, reiterates, "... We have neglected nothing in the Book ..." (Verse 6:38) and that "... We have certainly explained, in this Qur'aan, every kind of example ..." (Verse 17:89). How could the Qur'aan then neglect to mention a thing that would lead a man to Hell!? It cannot, and it does not, because, Allah

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Almighty, the Author of the Book, cannot be wrong in saying that the Qur'aan has neglected nothing! We are then left with the only conclusion that there is something wrong with the *hadeeth*, which is man-influenced and therefore error-prone.

11. As this Verse and the one immediately following (7:32) clearly tells us, Allah does not want us to look shabby or uncouth in our dress. One of the purposes of our dress is to make us look better. Allah does not prohibit us this adornment. HE wouldn't wish us to wear short trousers if these make us look comical. What Allah desires, however, is that we be clean. HE certainly wouldn't like our trousers to be so long as to collect dirt from the ground as we walk on.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ
هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ ۗ كَذَلِكَ
نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

32. Qul man harrama zeenata Allahi allatee akhraja liAAibadihi waalttayyibati mina alrrizqi qul hiya lillatheena amanoo fee alhayati alddunya khalisatan yawma alqiyamati kathalika nufassilu al-ayati liqawmin yaAAalamoona

32. Say, "Who has prohibited Allah's decorations and the wholesome provisions which He has brought forth for His subjects?" Say, "These are for the believers in the life of this world, and exclusively for them,¹² on the Resurrection Day." Thus do We make the Verses/signs clear for people who know.

12. As noted in the preceding study notes, this Verse makes it abundantly clear that Allah does not want the believers to deprive themselves of the good things of this life. The good things are also available to the non-believers in this world, but will not be available for them in the Hereafter.

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ
الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا
لَا تَعْلَمُونَ ﴿٣٣﴾

33. Qul innama harrama rabbiya alfawahisha ma thahara minha wama batana waal-ithma waalbaghya bighayri alhaqqi waan tushrikoo biAllahi ma lam yunazzil bihi sultanan waan taqooloo AAala Allahi ma la taAAalamoona

33. Say, "My Lord has prohibited only indecencies¹³, those of them that are apparent as well as those that are concealed, and sin and unjustified rebellion, and that you worship others besides

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Allah, for which He has not sent down any authority, and that you say about Allah that which you know not."

13. In Verses 17:32 and 27:54, sexual behaviour like adultery, sodomy and homosexuality are termed as *faahishah*, singular of *fawaahish* translated here as indecencies.

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ
سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٢٤﴾

34. Walikulli ommatin ajalun fa-itha jaa ajaluhum la yasta/khiroona saAAatan wala yastaqdimoonaa

34. And for every community there is an end. So when their end comes, not a moment can they delay it nor advance it.

يَذَرْنِي ءَادَمُ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُم
ءَايَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٥﴾

35. Ya banee adama imma ya/tiyanakum rusulun minkum yaquussoona AAalaykum ayatee famani ittaqa waaslahaa fala khawfun AAalayhim wala hum yahzanoona

35. O Children of Adam! As and when Messengers come to you from amongst you relating to you My Verses/signs, then on those who take heed and mend themselves, there shall be no fear, nor shall they grieve.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢٦﴾

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36. Waallatheena kaththaboo bi-ayatina waistakbaroo AAanha ola-ika as-habu alnnari hum feeha khalidoona

36. And as for those who reject Our Verses/signs and arrogantly turn away from them, they will be the dwellers of the Fire and will abide therein forever.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ
يَتَنَاوَعُ نَصِيبُهُم مِّنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَفَّوْنَهُمْ
قَالُوا إِنَّا كُنْتُمْ تَدْعُونَا إِلَى اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا
عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٦﴾

37. Faman atlamu mimmani iftara AAala Allahi kathiban aw kaththaba bi-ayatihi ola-ika yangluhum naseebuhum mina alkitabi hatta itha jaat-hum rusuluna yatawaffawnahum qaloo ayna ma kuntum tadAAoona min dooni Allahi qaloo dalloo AAanna washahidoo AAala anfusihim annahum kanoo kafireena

37. Who is then more wicked than he who concocts a lie against Allah or rejects His Verses/signs? Such persons get what is destined for them in this life, until, Our Messengers come to them causing them to die and ask, "Where are those whom you used to invoke and worship besides Allah?" They would say, "They have deserted us." And they shall bear witness against themselves that they were suppressors of the Truth.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالْإِنسِ فِي
النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا آدَارُكُوهَا جَمِيعًا
قَالَتْ أَخْرِبْنَهُمْ لِوَلْنَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَقَاتِهِمْ عَذَابًا ضِعْفًا مِّنَ
النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِن لَا تَعْلَمُونَ ﴿٣٧﴾

38. Qala odkhuloo fee omamin qad khalat min qablikum mina aljinni waal-insi fee alnnari kullama dakhalat ommatun laAAanat okhtaha hatta itha iddarakoo feeha jameeAAan qalat okhrahum li-oolahum rabbana haola-i adalloona faatihim AAathaban diAAafan mina alnnari qala likullin diAAafun walaakin la taAlamoona

38. He¹⁴ will say, "Enter the Fire among communities of jinn and humans that have passed away before you." Every time a community enters, it curses its sister community, until when they all will have reached it, the community that followed shall say with regard to the community that preceded it, "Our Lord! These led us astray, so give them a double punishment of the Fire." He¹⁴ will say, "It's double¹⁵ for every one, but you know not."

14. 'He' here could be Allah or one of the angels.

15. One, for themselves going astray; and two, for leading others astray.

وَقَالَتْ أُولَئِهِمْ لِأَخَرِهِمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا
كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

39. Waqalat oolahum li-okhrahum fama kana lakum AAalayna min fadlin fathooqoo alAAathaba bima kuntum taksiboona

39. And the community that preceded will say to the community that followed, "So you have no preference over us. You taste then the punishment for what you used to earn."

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ
وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي
الْمُجْرِمِينَ ﴿٤٠﴾

40. Inna allatheena kaththaboo bi-ayatina waistakbaroo AAanha la tufattahu lahum abwabu alssama-i wala yadkhuloona aljannata hatta yalija aljamalu fee sammi alkhiyati wakathalika najzee almujrimeena

40. Indeed, the doors of heaven shall not be opened for those who reject Our Verses/signs and arrogantly turn away from them, nor shall they enter Paradise until the cable [thick rope] passes through the eye of the needle¹⁶. And thus do We reward the sinners.

16. This idiomatically expressed clause means: nor shall they ever enter Paradise.

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

41. Lahum min jahannama mihadun wamin fawqihim ghawashin wakathalika najzee alththalimeena

41. For them shall there be a bed of Hell and over them coverings thereof. And thus do We reward the wicked people.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾

42. Waallatheena amanoo waAamiloo alssalihati la nukallifu nafsan illa wusAAaha ola-ika as-habu aljannati hum feeha khalidoona

42. And as for those who believe and do good deeds, We burden not anyone beyond one's capacity. They will be the dwellers of Paradise and will abide therein forever.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ ۖ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَتُودُّوا أَن يُلَاقُوا اللَّهَ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٤٣﴾

43. WanazaAAna ma fee sudoorihim min ghillin tajree min tahtihimu al-anharu waqaloo alhamdu lillahi allathee hadana lihatha wama kunna linahtadiya lawla an hadana Allahu laqad jaat rusulu rabbina bialhaqqi wanoodoo an tilkumu aljannatu oorithumooha bim kunta taAamaloona

43. And We will remove any ill-feeling they had in their minds, and beneath them the rivers shall flow. And they will say, "All praise is due to Allah Who guided us to this! And had Allah not guided us we would never have found the way. Messengers of our Lord had certainly brought the Truth. And it shall be announced to them, "This is the Paradise for you. You have inherited it on account of what you used to do."

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا
رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ
بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

44. Wanadā as-habu aljannati as-haba alnnari an qad wajadna mā waAAadana rabbuna ḥaqqa fahal wajadtum mā waAAada rabbukum ḥaqqa qaloo naAAam faaththana mu-aththinun baynahum an laAAanatu Allāhi AAala alththameena

44. And the dwellers of Paradise will call out to the dwellers of the Fire, "We have indeed found what our Lord promised us to be true. Have you too found what your Lord promised to be true?" They will say, "Yes!" Then an announcer in between them will announce, "Allah's curse is on the wicked people."

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ
﴿٤٥﴾

45. Allathheena yasuddoona AAan sabeeli Allāhi wayabghoonahā AAaiwajan wahum bial-akhirati kaifiroona

45. ¹⁷"On those who hindered people from Allah's Path and sought to distort it. And they believed not in the Hereafter."

17. This Verse describes the wicked people (*alththameen*) mentioned at the end of the preceding Verse.

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وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا
أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْنَا لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

46. Wabaynahuma hijabun waAAala al-aAAarafi rijalun yaAAarifoona kullun biseemahum wanadaw as-haba aljannati an salamun AAalaykum lam yadkhulooha wahum yatmaAAoona

46. And between the two there shall be a veil. And on the heights there will be men who will recognise all others by their distinguishing features. And they will greet the dwellers of Paradise, "Peace on you." They¹⁸ will not have yet entered it, but will hope to!

18. The men on the heights. These appear to be those whose fate is not yet declared. They are obviously placed on some high ground from which they can see the dwellers of both Paradise and Hell.

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ
الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

47. Wa-itha surifat absaruhum tilqaa as-habi alnnari qaloo rabbana la tajAAalna maAAa alqawmi alththlimeena

47. And when their eyes will be turned towards the dwellers of the Fire, they will say, "Our Lord! Place us not with the wicked people."

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ
عَنكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

48. Wanada as-habu al-aAAarafi rijalan yaAAarifoonahum biseemahum qaloo ma aghna AAankum jamAAukum wama kuntum tastakbiroona

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48. And the dwellers of the heights will call out to men whom they will recognise by their distinguishing features, "Of no avail were to you the wealth you amassed and the things you took pride in!"

أَهْتَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا
الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٨﴾

49. Ahaola-i allatheena aqsamtum la yanaluhumu Allahu birahmatin odkhuloo aljannata la khawfun AAalaykum wala antum tahzanoona

49. "Are these – who were told, 'Enter Paradise! You shall have no fear, nor shall you grieve' – the same about whom you swore that Allah will not bestow mercy on them?"

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا
مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا
عَلَى الْكَافِرِينَ ﴿٥٠﴾

50. Wanada as-habu alnari as-haba aljannati an afeedoo AAalayna mina alma-i aw mimma razaqakumu Allahu qaloo inna Allaha harramahuma AAala alkafireena

50. And the dwellers of the Fire will call out to the dwellers of Paradise, "Let some water or some of the provisions Allah has given you overflow to us!" They will say, "Allah has indeed prohibited them both upon those who suppressed the Truth."

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتُهُمُ الْغَيَّةُ الدُّنْيَا
فَقَالِيَوْمَ نَنسِفُهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا
يَجْحَدُونَ ﴿٥١﴾

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51. Allatheena ittakhathoo deenahum lahwana walaAaiban wagharrat-humu alhayatu alddunya faalyawma nansahum kama nasoo liqaa yawmihim hatha wama kanoo bi-ayatina yajhadoona

51. "Who¹⁹ took their religion as just sport and pastime and their worldly life deceived them." So today We forget them, as they forgot their appointment for this day and denied Our Verses/signs.

19. I.e., the dwellers of the Fire. Refer preceding Verse.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

52. Walaqad ji/nghum bikitabin fassalnahu AAala AAilmin hudan warahmatan liqawmin yu/minoona

52. And certainly We have brought them a Book²⁰, which We have explained on the basis of knowledge, and which is a guidance and a mercy for people who believe.

20. The Qur'aan. It embodies the Clarification, Guidance and Mercy, all from the Compassionate and Understanding Creator.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ ۚ يَقُولُ الَّذِينَ نَسُوهُ مِن قَبْلُ
قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَّنَا مِن شُفَعَاءَ فَيَشْفَعُوا لَنَا ۚ أَوْ نُرَدُّ
فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَكْفُرُونَ ﴿٥٣﴾

53. Hal yanthuroona illa ta/weelahu yawma ya/tee ta/weeluhu yaqoolu allatheena nasoo hu min qablu qad jaat rusulu rabbina bialhaqqi fahal lana min shufaAaqa fayashfaAAao lana aw nuraddu fanaAAamala ghayra allathe kunna naAAamalu qad khasiroo anfusahum wadalla AAanhum ma kanoo yaftaroonaa

Manzil II: 7: Auraf

53. Are they waiting for it²¹ to occur first? On the day it occurs, those who had forgotten about it before, will say, “Messengers of our Lord had indeed come with the Truth! Are there for us then any intercessors to intercede on our behalf? Or could we be sent back so that we do things other than what we used to do?” Indeed they have doomed themselves and that which they concocted has deserted them!

21. The Day of Resurrection.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

54. Inna rabbakumu Allahu allathe khalafa alssamawati waal-arda fee sittati ayyamin thumma istawa AAala alAAarshi yughshee allayla alnnahara yatlubuhu hatheethan waalshshamsa waalqamara waalnnujooma musakhkhargatin bi-amrihi ala lahu alkhalku waal-amru tabaraka Allahu rabbu alAAalameena

54. Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and Who then ascended the Throne. He brings the night as a cover over the day, the night pursuing the day incessantly. And the sun and the moon and the stars are subservient to His command. Aren't the Creation and the Command His? Blessed is Allah, the Lord of the worlds!

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

55. OAAao rabbakum tadarruAAan wakhufyatan innahu la yuhibbu almuAAadeena

55. Invoke your Lord in humility and secrecy. He does not indeed like those who transgress the limits.

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وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

56. Wala tufsidoo fee al-ardi baAAda islahiha waodAAoohu khawfan waṭamaAAan inna rahmata Allahi qareebun mina almuhsineena

56. And make no mischief on the earth after its reformation, and invoke Him with fear and hope. Allah's Mercy is ever near those who are good.

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا
أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ
كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذْكُرُونَ ﴿٥٧﴾

57. Wahuwa allathee yursilu alrriyaha bushran bayna yaday rahmatihi hatta itha aqallat sahaban thiqalan suqnahu libaladin mayyitin faanzalna bihi almaa faakhrajna bihi min kulli alththamarati kathalika nukhriju almawta laAAallakum tathakkaroon

57. And He it is Who sends the winds heralding the good news of His mercy, until, when it carries a heavily laden cloud, We make it serve as a water-carrier for a dead land. We then send water down on it, and bring out with it all kinds of fruits. Thus shall We raise the dead, may you remember!

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۖ وَالَّذِي خَبَتْ لَا يَخْرُجُ إِلَّا
نَكِيدًا ۚ كَذَٰلِكَ نُصَرِّفُ الْأَيَّاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

58. Waalbaladu alttayyibu yakhruju nabatuhu bi-ithni rabbihi waallathee khabutha la yakhruju illa nakidan kathalika nusarrifu al-ayati liqawmin yashkuroona

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58. And as for the good land, its vegetation springs forth by the permission of its Lord, and as for the infertile one, its vegetation comes forth but scantily. We thus variously explain the Verses/signs for people who are grateful.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
غَيْرُهُ ۚ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٨﴾

59. Laqad arsalna noohan ila qawmihi faqala ya qawmi oAAabudoo Allaha ma lakum min ilahin ghayruhu innee akhafu AAalaykum
AAathaba yawmin AAatheemin

59. We did send Noah to his people. He told them, "O my people! Worship Allah, you have no god other than Him! I do indeed fear for you the punishment of a dreadful Day."

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٥٩﴾

60. Qala almalao min qawmihi inna lanaraka fee dalalin mubeenin

60. The leaders of his people said, "We do indeed see you to be in clear error."

قَالَ يَنْقُومِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٦٠﴾

61. Qala ya qawmi laysa bee dalalatun walakinnee rasoolun min rabbi alAAalameena

61. He said, "O my people! There is no error in me, but I am a Messenger from the Lord of the worlds."

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أُبَلِّغُكُمْ رِسَالَتِي رَبِّي وَأُنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٢﴾

62. Oballighukum risala^{ti} rabbee waansa^{hu} lakum waaAAlamu mina Allahi ma^g la taAAalamoona

62. "I deliver to you Messages of my Lord, and I advise you, and I know from Allah what you know not."

أَوْعِيبْتُمْ أَنْ جَاءَ كُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ
وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿١٣﴾

63. Awa AAajibtum an jaakum thikrun min rabbikum AAala^a rajulin minkum liyunthirakum walitattaqoo walaAAallakum tur^hamoona

63. "Does it surprise you that a Reminder has come to you from your Lord through a man, from amongst you, so that he may warn you and you may fear Allah, and so that you may be treated with Mercy?"

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا
بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿١٤﴾

64. Fakaththaboohu faanjaynahu waallatheena maAAahu fee alfulki waaghraqna allatheena kaththaboo bi-^{ay}atina innahum kanoo qawman AAameena

64. And they refused to believe him, and We saved him and those with him in the Ark, and We drowned those who refused to believe in Our Verses/signs. They were indeed a blind people.

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﴿وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَنْقُومُ الْعَبْدُ بِاللَّهِ
مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ﴾⁽¹⁰⁾

65. Wa-ilā AAadin akhahum hoodan qala ya qawmi oAAabudoo Allaha mā lakum min ilāhin ghayruhu afala tattaqoona

65. And to AAad²² We sent their brother *Hood*. He said, "O my people! Worship Allah, you have no god other than Him. Will you not then guard yourselves against evil?"

22. A people who lived in ancient ages. They were very proud and arrogant (Verse 41:15). Their story is also narrated in Verses 11:50 to 11:60. One of them, Hood, was the Prophet sent to warn them.

﴿قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ
مِنَ الْكَاذِبِينَ﴾⁽¹¹⁾

66. Qala almalao allatheena kafaroo min qawmihi inna lanaraka fee safahatin wa-inna lana/unnuka mina alkathibeena

66. The leaders of those who suppressed the Truth from among his people said, "We do indeed see you in folly, and we do indeed consider you to be among the liars."

﴿قَالَ يَنْقُومُ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ﴾⁽¹²⁾

67. Qala ya qawmi laysa bee safahatun walakinnee rasoolun min rabbi alAAalameena

67. He said, "O my people! There is no folly in me, but I am a Messenger of the Lord of the worlds."

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

68. Obalighukum risalatī rabbee waana lakum naasihun ameenun

68. "I deliver to you Messages of my Lord and I am a trustworthy adviser to you."

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ
وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ
بَضْطَةً فَادْكُرُوا ءَالَآءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

69. Awa AAajibtum an jaakum thikrun min rabbikum AAala rajulin minkum liyunthirakum waothkuroo ith jaAAalakum khulafaa min baAAadi qawmi noohin wazadakum fee alkhalqi bastatan faothkuroo alaa Allahi laAAaallakum tuflihooona

69. "Does it surprise you that a Reminder has come to you from your Lord through a man, from amongst you, so that he may warn you? And remember when He made you His vicegerents²³ on earth after Noah's people and made you excel in construction activity²⁴. So remember Allah's Graces so that you may succeed."

23. Refer study notes 2:22 to 2:25 on [Verse 2:30](#) regarding the meaning of the Qur'aanic term *khaleefa/khalifa* singular of *khulafa*.

24. Refer Verses 26:128 and 26:129 to know more about those people's construction activity.

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَآتِنَا مَا
تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾

Manzil II: 7: Auraf

70. Qaloo aji/tana linaAAabuda Allaha wahdah^u wanathara ma kana yaAAbudu abaona fa/tina bima taAAaiduna in kunta mina alssadiqeena

70. They said, "Have you come to us to make us worship Allah alone and give up what our fathers used to worship? Then, if you are of the truthful ones, bring to us what you threaten us with."

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ وَعَظْبٌ^ط أَتُجَدِّلُونَنِي فِي
أَسْمَاءٍ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُمْ مَّا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ
فَانْتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنتَظِرِينَ ﴿٧٠﴾

71. Qala qad waqaAAa AAalaykum min rabbikum rij^sun waghada^bun atujadiloonanee fee asma-in sammaytumoo^ha antum waabaokum ma nazzala Allahu biha min sultanin fainta^hiroo innee maAAakum mina almunta^hireena

71. He said, "Disgrace and wrath from your Lord have indeed befallen you. Do you argue with me about names which you and your fathers have given, and for which Allah has not sent any authority? Then wait! I am with you, among those who wait."

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَايِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا^ط
وَمَا كَانُوا مُؤْمِنِينَ ﴿٧١﴾

72. Faanjaynahu waallatheena maAAahu birah^hmatin minna waqataAAana dabira allatheena kath^hthaboo bi-ayatina wama kanoo mu/mineena

72. We then saved him, and those with him, by Mercy from Us. And We cut off the roots of those who treated Our Verses/signs as lies. And they believed not!

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وَالَّذِي ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُومُ أَعْبُدُوا اللَّهَ مَا لَكُمْ
مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ
آيَةٌ فَذُرُّوْهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابُ أَلِيمٌ ﴿٧٣﴾

73. Wa-ilā thamooda akhahum salihan qala ya qawmi oAAabudoo Allaha mā lakum min ilahin ghayruhu qad jaatkum bayyinatun min rabbikum hathihi naqatu Allahi lakum ayatan fatharooaha ta/kul fee ardi Allahi wala tamassooha bisoo-in faya/khuthakum AAathabun aleemun

73. And to Thamood²⁵ We sent their brother Salih. He said, "O my people! Worship Allah, you have no god other than Him. Clear proof indeed has come to you from your Lord: this Allah's she-camel is a sign for you. Leave her alone then to graze on Allah's land, and harm her not, lest a painful punishment should seize you."

25. Another people of the ancient ages.

وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ
فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُھُولِهَا قُصُورًا وَتَنْجِتُونَ الْجِبَالَ بُيُوتًا
فَاذْكُرُوا آيَاتِ اللَّهِ وَلَا تَعْسُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

74. Waothkuroo ith jaAAalakum khulafaa min baAAadi AAadin wabawwaakum fee al-ardi tattakhithoona min suhooliha qusooran watanithoona aljibala buyootan faothkuroo alaa Allahi wala taAAathaw fee al-ardi mufsideena

74. And remember when He made you His vicegerents after AAad, and settled you in the land. You build for yourselves palaces on its plains and carve out houses in the mountains. So remember Allah's Graces, and do not go about making mischief on the earth.

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قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ
أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ



75. Qala almalao allatheena istakbaroo min qawmihi lillatheena istudAAifoo liman amana minhum ataAAalamoona anna salihan
mursulun min rabbihi qaloo inna bima orsila bihi mu/minoona

75. The leaders of those who behaved arrogantly among his people said to those who believed, among the weak, "Do you know that Salih is sent by his Lord?" They said, "We are indeed believers in what he has been sent with."

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾

76. Qala allatheena istakbaroo inna biallathee amantum bihi kafoiruna

76. The arrogant ones said, "We do indeed reject what you believe in."

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَصْلِحْ أَتَيْنَا بِمَا تَعِدُنَا إِنْ
كُنْتُمْ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

77. FaAAaqaroo alnnaqata waAAataw AAan amri rabbihim waqaloo ya salihi i/tina bima taAAaiduna in kunta mina almursaleena

77. Then they hamstrung the she-camel and behaved insolently towards the Command of their Lord. And they said, "O Salih! If you are one of the Messengers, then bring us what you threatened us with."

Manzil II: 7: Araf

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴿٧٨﴾

78. Faakhathat-humu alrrajfatu faasbahoo fee dārihim jathimeena

78. Then the earthquake shook them, and they lay prostrate in their houses.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَنقُومُ لَقَدْ أَتَيْتُكُمْ بِرِسَالَةٍ رَبِّى وَنَصَحْتُ لَكُمْ
وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ﴿٧٩﴾

79. Fatawalla AAanhum waqala ya qawmi laqad ablaghtukum risalata rabbee wanaṣahtu lakum walakin la tuḥibboona alnnasiḥeena

79. Then he turned away from them and said, "O my people! I did certainly deliver to you the Message of my Lord, and I gave you advice, but you do not like those who advise."

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ
مِّنَ الْعَالَمِينَ ﴿٨٠﴾

80. Walootan ith qala liqawmihi ata/toona alfaḥishata ma sabaqakum biha min alḥadin mina alAAaglameena

80. And Lot²⁶, when he said to his people, "You commit the obscene offence that none in the worlds committed before you!?"

26. Another Prophet, a contemporary of Prophet Abraham. And please note the economical use of words in the Qur'aan. In the preceding Verses, Prophets Noah, Hood and Salih were described as having been sent to their respective peoples, so was Lot sent to his people to warn them. That entire expression is shortened here into just two words 'And Lot'

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إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ



81. Innakum lata/toona alrrijala shahwatan min dooni alnnisa-i bal antum qawmun musrifoona

81. You do come to men for sexual pleasure, instead of to women!? Nay! You are a people who transgress.

وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّا أَن قَالُواْ أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ

أَنَاسٌ يَّتَطَهَّرُونَ ﴿٨٢﴾

82. Wama kana jawaba qawmihi illa an qaloo akhrijoohum min qaryatikum innahum onasun yatatahharoona

82. And the response of his people was but to say, "Drive them out of your place; they are men who want to cleanse themselves!"

فَأَنْجَيْنَاهُ وَأَهْلَهُٓ إِلَّا أَمْرَأَتَهُ ۚ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾

83. Faanjaynahu waahlahu illa imraatahu kanat mina alghabireena

83. We then saved him and his family, except for his wife; she was of those who remained behind.

وَأَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۖ فَانْظُرْ كَيْفَ كَانَ عَذِيبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

84. And We rained upon them a rain.²⁷ Look! What the sinners end up with.

27. Verses 11:82 and 11:83 explain that it was a rain of stones of baked clay, hitting marked targets, one after another. And the marked targets were the sinners among Lot's people!

وَالِىَ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنْقُومِ الْعَبْدُ مَا لِلَّهِ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا
الْنَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ
لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

85. Wa-ilā madyana akhahum shuAAayban qala ya qawmi oAAabudoo Allaha ma lakum min ilahin ghayruhu qad jaatkum bayyinatun min rabbikum faawfoo alkayla waalmeezana wala tabkhasoo alnnasa ashyaahum wala tufsidoo fee al-ardi baAAda islahiha thalikum khayrun lakum in kuntum mu/mineena

85. And to Midian²⁸ We sent their brother Shu'aib. He said, “O my people! Worship Allah, you have no god other than Him. Clear sign indeed has come to you from your Lord,²⁹ so give full measure and weight and do not cheat people in their things, and make no mischief on the earth after its reformation. It is better for you if you do believe.”

28. Another people of the pre-historic times.

29. The clear sign for the people of Midian was the annihilation of their predecessors, the people of Lot (see Verse 29:35).

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ
وَتَبْغُونَهَا عِوَجًا وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَ
عَذَابَةُ الْمُفْسِدِينَ ﴿٨٦﴾

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86. Wala taqAAudoo bikulli siratin tooAAidoona watasuddoona AAan sabeeli Allahi man amana bihi watabghoonaha AAi wajan waonthukuroo ith kuntum qaleelan fakaththarakum waonthuroo kayfa kana AAaqibatu almufsideena

86. “And do not lie in wait on every path, cajoling away and hindering one who believes in Allah from His way, seeking to make it crooked, complicated or difficult.³⁰ And remember when you were but few, He increased you in number. And look! What the mischief-makers end up with.”

30. The Satan, of course, has vowed to do this. And there are his human friends who openly help him do this. But, mind you, there are religious leaders of the Muslims themselves who, in their Friday sermons, seek to make the Allah-given simple tenets of Islam complicated and difficult to observe. They too, unwittingly, help the Satan in his avowed mission!

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ ءَامَنُوا بِأَلَّذِي أُرْسِلْتُ بِهِءَ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا
فَأَصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

87. Wa-in kana ta-ifatun minkum amanoo biallathee orsiltu bihi wata-ifatun lam yu/minoo faisbiroo hatta yahkuma Allahu baynana wahuwa khayru alhakimeena

87. “And if there is a section of you who believe in that which I am sent with, and another section who do not believe, then wait patiently until Allah judges between us. And He is the Best of judges.”³¹

31. The principle enunciated in this Verse ought to be the guiding principle of mutual relationship between Muslims and non-Muslims even in this present age, and in all ages to come. That could help minimise the strife between the two sections.

﴿ قَالَ أَلَمْ لَا الَّذِينَ أَصْنَعُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ بِشُعَيْبٍ
وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي
مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴾ ﴿٨٨﴾

88. Qala almalao allatheena istakbaroo min qawmihi lanukhrijannaka ya shuAAaybu waallatheena amanoo maAAaaka min qaryatina aw lataAAoodunna fee millatina qala awa law kunna kariheena

88. Those of the nobility among his³² people, who were arrogant, said, "We will certainly drive you, and those who have believed with you, out, O Shu'aib, from our place, unless you return to our way of life." He said, "Even when we dislike it?"

32. Prophet Shu'aib's (peace be upon him). See preceding Verses.

قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنِ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا اللَّهَ مِنْهَا
وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ
عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ
خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

89. Qadi iftarayna AAala Allahi kathiban in AAudna fee millatikum baAAda ith najjana Allahu minha wama yagoonu lana an naAAooda feeha illa an yashaa Allahu rabbuna wasiAAa rabbuna kulla shay-in AAilman AAala Allahi tawakkalna rabbana iftah baynana wabayna qawmina bialhaqqi waanta khayru alfatiheena

89. ³³"We should be forging a lie against Allah if we return to your way of life after Allah has delivered us from it. And it befits us not that we should return to it, unless Allah, our Lord, so wishes. Our Lord comprehends all things in His knowledge. In Allah do we trust. Our Lord! Decide justly between us and our people. And You are the Best of judges."

33. This Verse is a continuation of Prophet Shu'aib's reply to his people.

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لِبَنِ إِثْبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا
لَخَسِرُونَ ﴿٩٠﴾

90. Waqala almalao allatheena kafaroo min qawmihi la-ini ittabaAAatum shuAAayban innakum ithan lakhasiroona

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90. And those of the nobility among his people, who suppressed the Truth, said, "If you follow Shu'aib, then surely you are doomed!"

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٩١﴾

91. Faakhathat-humu alrrajfatu faashbahoo fee darihim jathimeena

91. A violent shaking seized them then, and they lay lifeless in their abode.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾

92. Allatheena kaththaboo shuAAayban kaan lam yaghnaw feeha allatheena kaththaboo shuAAayban kanoo humu alkhasureena

92. Those who denied Shu'aib, they were as though they had never flourished therein; those who denied Shu'aib, they were the ones who were doomed.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَنْقُومُ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِي رَّبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٣﴾

93. Fatawalla AAanhum waqala ya qawmi laqad ablaghtukum risalati rabbee wanaashtu lakum fakayfa asa AAala qawmin kafireena

93. He then turned away from them and said, "O my people! I have indeed delivered to you the Messages of my Lord and I have given you good advice. How can I then grieve over people who suppressed the Truth?"

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وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَاءِ
لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾

94. Wama arsalna fee qaryatin min nabiyyin illa akhathna ahlaha bialba/sa-i waalddarra-i laAAallahum yaddarraAAoona

94. And We sent not a Prophet to a place but We seized its people with adversity and distress so that they became compliant.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا
الضَّرَاءُ وَالسَّرَاءُ فَأَخَذْنَاهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

95. Thumma baddalna makana alssayyi-ati alhasanata hatta AAafaw waqaloo qad massa abaana alddarrao waalssarrao faakhathnahum baghtatan wahum la yashAAuroona

95. We then changed the bad condition to good until they grew in prosperity and said, "Distress and ease did befall our fathers." Then, all of a sudden, We caught them unawares.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ
السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

96. Walaw anna ahla alqura amanoo waittaqaw lafatahna AAalayhim barakatin mina alssama-i waal-ardi walakin kaththaboo faakhathnahum bima kanoo yaksiboona

96. And if the people of those places had believed and had been pious, We would certainly have opened up for them blessings from the heavens and the earth. But they denied the Truth! So We seized them because of what they had earned.

Manzil II: 7: Araf

﴿٩٧﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ

97. Afaamina ahlu alqurā an ya/tyahum ba/sunā bayātan wahum na-imoona

97. Did those people then feel secure from Our punishment coming to them by night while they slept?

﴿٩٨﴾ أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ

98. Awa amina ahlu alqurā an ya/tyahum ba/sunā duḥan wahum yalAAaboona

98. Or, did they feel secure from Our punishment coming to them in the morning while they played³⁴?

34. Please take note that those ancient people's daytime activities were described as mere play. Obviously, they were indulging in such activities, other than those divinely ordained for earning lawful livelihood besides paying obeisance, as required, to the Creator. Such activities are just pastime in the Creator's eyes.

﴿٩٩﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

99. Afaaminoo makra Allahi fala ya/manu makra Allahi illa alqawmu alkhasiroona

99. Did they then feel secure from Allah's plan? But none felt secure from Allah's plan except those who were doomed.

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أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَنَهُمُ
بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

100. Awa lam yahdi lillatheena yarithoona al-arda min baAAadi ahliha an law nashao asabnahum bithunoobihim wanaṭbaAAu AAala quloobihim fahum la yasmaAAoona

100. Has it not dawned on those who have inherited the earth from their earlier occupants that if We please, We would punish them for their sins and set a seal on their minds so they wouldn't hear?

تِلْكَ الْأَمْثَلُ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى
قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

101. Tilka alqura naqussu AAalayka min anba-iha walaqad jaat-hum rusuluhum bialbayyinati fama kanoo liyu/minoo bima kathathaboo min qablu kathalika yaṭbaAAu Allahu AAala quloobi alkafireena

101. These places of human habitation! We relate to you some of their stories. And their Messengers did come to them with evidences. But they could not believe because, earlier, they had denied³⁵! Allah thus seals the minds of those who suppress the Truth.

35. Allah Almighty brings into focus a general human weakness here. It is very difficult for any human being to admit any mistake on his part. Those ancient peoples, about whom Allah speaks here, were steeped in polytheism and other wrong beliefs and deeds. When the Messengers brought proofs of their beliefs and deeds being wrong, they wouldn't even budge. This trait/weakness is responsible for many a human conflict in today's world too. It has its roots in the satanic trait of pride. Man is too proud to admit that he had been wrong.

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ
﴿١٠٢﴾

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102. Wama wajadna li-aktharihim min AAahdin wa-in wajadna aktharahum lafasiqeena

102. And We found most of them unreliable. And We did indeed find most of them to be dissolute.

ثُمَّ بَعَثْنَا مِنْهُمُ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ فَظَلَمُوا بِهَا
فَأَنظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

103. Thumma baAAathna min baAAadihim moosa bi-ayatina ila firAAawna wamala-ih *fath*alamoo biha faonuthur kayfa kana AAaqibatu almufsideena

103. We then, after them, sent Moses with Our Signs to Pharaoh and his chieftains, but they wronged those Signs! See then what end the transgressors met with.

وَقَالَ مُوسَىٰ يَنْفِرْ عَوْنُ إِيَّيْ رَسُولٍ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾

104. Waqala moosa ya firAAawnu innee rasoolun min rabbi alAAalameena

104. And Moses said, “O Pharaoh! I am indeed a Messenger from the Lord of the worlds.”

حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ ۚ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ
فَأَرْسِلْ مَعِيَ إِسْرَءِيلَ ﴿١٠٥﴾

105. Haqeequn AAala an la aqoola AAala Allahi illa alhaqqa qad ji/tukum bibayyinat min rabbikum faarsil maAAiya banee isra-eela

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105. "It is just and proper for me that I say about Allah nothing but the Truth. I have come to you indeed with evidence from your Lord. So send the Children of Israel with me."

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ﴿١٠٦﴾

106. Qala in kunta ji/ta bi-ayatin fa/ti biha in kunta mina alssadiqeena

106. He [Pharaoh] said, "If you have come with a sign, then come out with it, if you are of the truthful ones."

فَٱلْقَىٰ عَصَاهُ فَإِذَا هِيَ شُعْبٰنٌ مُّیِّمٌ ﴿١٠٧﴾

107. Faalqa AAasahu fa-itha hiya thuAAabanun mubeenun

107. So he [Moses] threw down his staff, when, lo and behold, it was a veritable serpent!

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَیْضٌ ٱلِّلنّٰظِرِیْنَ ﴿١٠٨﴾

108. WanazaAAa yadahu fa-itha hiya baydao lilnnazhireena

108. And he stretched his hand, when, lo and behold, it was shining white to the onlookers!

قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَٰحِرٌ
عَلِیْمٌ ﴿١٠٩﴾

109. Qala almalao min qawmi firAAawna inna hatha lasahirun AAaleemun
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109. The chieftains among Pharaoh's people said, "This one is indeed an expert magician."

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١٠٩﴾

110. Yureedu an yukhrijakum min arḍikum famathā ta/muroona

110. "He intends to drive you out of your land. What counsel do you then give?"³⁶

36. The context suggests that it was Pharaoh who said this to the Chieftains.

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١٠﴾

111. Qaloo arjih waakhahu waarsil fee almada-ini hashireena

111. They said, "Defer the matter concerning him and his brother, and send callers into the cities and towns,"³⁷

37. The Chieftains' reply continues in the next Verse.

يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١١﴾

112. Ya/tooka bikulli sahirin AAaleemin

112. to bring to you every expert magician."

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

113. Wajaa alssaḥaratu firAAawna qaloo inna lana laajran in kunna nahnu alghalibeena

113. And the magicians came to Pharaoh and said, "We should indeed have a reward if we are the victors."

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾

114. Qala naAAam wa-innakum lamina almuqarrabeena

114. He said, "Yes, and you shall indeed be of those who are close³⁸."

38. Close to Pharaoh that is.

قَالُوا يَمْوَسَىٰٓ اِئْمًا اَنْ تُلْقِيَ وَاِئْمًا اَنْ نَّكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾

115. Qaloo ya moosa imma an tulqiya wa-imma an nakoona nahnu almulqeena

115. They said, "O Moses! Either you do the throwing down, or we do it."

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قَالَ الْفَوْأُ فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ
عَظِيمٍ ﴿١١٦﴾

116. Qala alqoo falamma alqaw saharoo aAyuna alnnasi waistarhaboohum wajao bisihrin AAatheemin

116. He said, "You throw!" So when they did, they hoodwinked the people's eyes and frightened them, and they displayed some great magic.

﴿١١٧﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ
تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٨﴾

117. Waawhayna ila moosa an alqi AAasaka fa-itha hiya talqafu ma ya/fikoona

117. And We revealed Our instruction to Moses, "Throw down your staff." And, lo and behold, it swallowed up what they had conjured up!

﴿١١٩﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٠﴾

118. FawaqaAAa alhaqu wabatala ma kanoo yaAAamaloona

118. So the truth prevailed, and what they did became null and void.

﴿١٢١﴾ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١٢٢﴾

119. Faghuliboo hunglika wainqalaboo saghireena

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119. They were thus defeated there, and they turned back subdued.

وَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿١٢٠﴾

120. Waolqiya alssaharatu sajjideena

120. And the magicians fell prostrate.

قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾

121. Qaloo amanna birabbi alAAalameena

121. They said, "We believe in the Lord of the worlds,

رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾

122. Rabbi moosa waharoona

122. the Lord of Moses and Aaron."

قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَٰذَا لَمَكْرٌ مَّكْرْتُمُوهُ فِي
الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

123. Qala firAAawnu amantum bihi qabla an athana lakum inna hatha lamakrun makartumooahu fee almadeenati litukhrijoo minha
ahlaha fasawfa taAlamoona

123. Pharaoh said, "Did you believe in Him before I permitted you!? This indeed is a plot which you have devised in the city to drive its people out. But you shall soon know!"

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ



124. LaoqatiAAanna aydiyakum waarjulakum min khilafin thumma laosallibannakum ajmaAAeena

124. I will certainly cut off your hands and your feet on opposite sides. Then will I crucify you all!"

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

125. Qaloo inna ila rabbina munqaliboona

125. They said, "Surely to our Lord shall we go back.

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا

وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

126. Wama tanqimu minna illa an amanna bi-ayati rabbina lamma jaatna rabbana afrigh AAalayna sabran watawaffana muslimееna

126. And you do not take revenge on us except because we have believed in the signs of our Lord when these came to us! Our Lord! Grant us patience and cause us to die as Muslims³⁹."

39. I.e., those who submit to Allah's Will.

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي
الْأَرْضِ وَيَذُرَكَ وَءَالِهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا
فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

127. Waqala almalao min qawmi firAAawna atatharu moosa waqawmahu liyufsidoo fee al-ardi wayatharaka waalihataka qala sanuqattilu abnaahum wanastahyee nisaahum wa-inna fawqahum qahiroona

127. And the chieftains among Pharaoh's people said, "Would you leave Moses and his people free to make mischief in the land and to forsake you and your gods?" He said, "We will kill their sons and spare their women. And we do indeed have absolute power over them."

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّا لَأَرْضُ اللَّهِ يُوْرُثُهَا مَنْ
يَشَاءُ مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

128. Qala moosa liqawmihi istaAAeenoo biAllahi waisbiroo inna al-arda lillahi yoorithuha man yashao min AAibadihi waalAAaqibatu lilmuttaqeena

128. Moses said to his people, "Ask for help from Allah and be patient. The land is Allah's; He leases⁴⁰ it to such of His subjects⁴¹ as He wills. And the good end is reserved for those who are pious⁴²."

40. The word used in the Verse is *yoorithu*. It has been translated as 'causes to inherit'. But since the land is Allah's and no one inherits from Allah, a better translation would be 'leases'.

41. All human beings have willy-nilly to obey Nature's laws. Some of them may not recognise Nature as Allah, but nevertheless they have to obey those laws. They cannot exist otherwise. In that sense, all human beings – believers or non-believers – are subjects of Allah.

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42. Refer study note 2:2 on [Verse 2:2](#) to know what the corresponding word used in the Arabic text means, in Qur'aanic terms.

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ
مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ
فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

129. Qaloo oothena min qabli an ta'tiyana wamin baAAadi ma ji/tana qala AAasa rabbukum an yuhlika AAaduwwakum wayastakhlifakum fee al-ardi fayanzhura kayfa taAAamaloona

129. They said, "We have been persecuted before you came to us and since you have come to us." He said, "It may be that your Lord will destroy your enemy and make you rulers in the land, and then He will see how you act."

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ
﴿١٣٠﴾

130. Walaqad akhatna ala firAAawna bialsineena wanaqsina mina alththamarati laAAallahum yaththakkaroon

130. And We did seize Pharaoh's people with years of drought and loss in agricultural produce that they may take heed.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ
وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
﴿١٣١﴾

131. Fa-itha jaat-humu alhasanatu qaloo lana hathihi wa-in tusibhum sayyi-atun yattayyaroo bimoosa waman maAAahu ala innama ta-iruhum AAinda Allahi walakinna aktharahum la yaAAalamoon

131. But when they got anything good, they said, "We certainly deserve this." And when any bad thing befell them, they attributed its cause to Moses and those with him. Nay! The cause for anything happening to them lay only with Allah, but most of them knew not.

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِيَتَسَحَّرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

132. Waqaloo mahma ta/tina bihi min ayatin litasharana biha fama nahnu laka bimu/mineena

132. And they said, "Whatever be the sign you bring to beguile us with, we will not believe in you."

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ءَايَاتٍ مُّقَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ

133. Faarsalna AAalayhimu altoofana waaljarada waalqummala waalddafadiAAa waalddama ayatin mufasssalatin faistakbaroo wakanoo qawman mujrimeena

133. We then sent upon them the storm, the locusts, the lice, the frogs and the blood as distinct signs⁴³; but they behaved haughtily and they were a sinning people.

43. These were some of the other signs that Allah Almighty showed to Pharaoh's people, besides those mentioned in Verse 107 and 108 above. These other signs were in the form of calamities afflicting the people in general. The Qur'aan does not explain what the sign of the blood was. And it is not at all necessary for us now to know the details thereof. What is sufficient for us to know now is that Allah did give a long rope to the recalcitrant people to bring them round.

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وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَدْمُوسَىٰ أَدْعُ لَنَا
رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيَن كَشَفْتَ عَنَّا الرِّجْزَ لِنُؤْمِنَ لَكَ وَتُؤْثِرِلَنَّا
مَعَكَ بَنِي إِسْرَآءِيلَ ﴿١٣٤﴾

134. Walamma waqaAAa AAalayhimu alrrijzu qaloo ya moosa odAAu lana rabbaka bima AAahida AAindaka la-in kashafta AAanna alrrijza lanu/minanna laka walanursilanna maAAaka banee isra-eela

134. And when the calamity fell upon them, they said, "O Moses! Pray for us to your Lord as He has a covenant with you. If you remove the calamity from us, we will certainly believe in you and we will certainly send the children of Israel with you."

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَالِغُوهُ
إِذَا هُمْ يَنْكُثُونَ ﴿١٣٥﴾

135. Falamma kashafna AAanhumu alrrijza ila ajal hum balighoohu itha hum yankuthoona

135. But when We removed the calamity from them for a term within which to fulfil their promise, they broke the promise!

فَأَنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِآيَاتِنَا وَكَانُوا عَنْهَا
غَافِلِينَ ﴿١٣٦﴾

136. Faintaqamna minhum faaghraqnahum fee alyammi bi-annahum kaththaboo bi-ayatina wakanoo AAanha ghafileena

136. We then took our revenge⁴⁴ from them and drowned them in the sea because they rejected Our signs and paid no heed to them.

44. For the removal of any misconception in this regard, let me remind readers that 'revenge' means action taken in return for an offence.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي
بَدَرْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا
وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

137. Waawrathna alqawma allatheena kanoo yustadAAafoona mashariqa al-ardi wamagharibaha allatee barakna feeha watammat kalimatu rabbika alhusna AAala banee isra-eela bima sabaroo wadammarna ma kana yasnaAAu firAAawnu waqawmuhi wama kanoo yaArishoona

137. And We leased the lands to the East and to the West of the earth, in which We have placed Our Blessings,⁴⁵ to the people deemed to be weak. And the good word of your Lord was fulfilled upon the Children of Israel because they bore up sufferings patiently. And We annihilated what Pharaoh and his people had wrought and what they had built.

45. The part of the earth referred to here roughly corresponds to what we now call the Middle East. The Children of Israel, during Solomon's time had suzerainty over the entire area. As we know now, the area is blessed with mineral oil.

وَجَدَوْنَا بَنِي إِسْرَءِيلَ يَنْعِبُونَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْبُكُونَ عَلَىٰ أَصْنَامٍ لَهُمْ
قَالُوا يَدْمُوسَىٰ أَجْعَلْ لَّنَا إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ
﴿١٣٨﴾

138. Wajawazna bibanee isra-eela albahra faataw AAala qawmin yaAAakufoona AAala asnamin lahum qaloo ya moosa ijAAal lana ilahan kama lahum alihatun qala innakum qawmun tajhaloona

138. ⁴⁶And We enabled the Children of Israel to cross the sea. Then they came upon a people given to the worship of their idols. They said, "O Moses! Make a god for us like the ones they have." He said, "You are indeed an ignorant people!"

46. The leasing of the land to the Children of Israel, that was mentioned in the preceding Verse, did not happen immediately after the Pharaoh and his people were drowned, but centuries later. Now, in this Verse, the story of the exodus of the Children of Israel, under Moses, is resumed.

إِنَّ هَؤُلَاءِ مُتَّبَرِّ مَا هُمْ فِيهِ وَبَطِلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

139. Inna ha^ula-i mutabb^arun ma^a hum fee^{hi} wabatⁱlun ma^a kaⁿoo yaAAa^maloona

139. What these people are engrossed in is bound to be destroyed and what they do is all in vain."

قَالَ أَغَيِّرَ اللَّهُ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ

﴿١٤٠﴾

140. Qala aghayra Allahi abgheekum ilahan wahuwa faddalakum AAala alAAalameena

140. He said, "Shall I seek for you a god other than Allah, while He has favoured you over the worlds!?"

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
يُقَتِّلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ
مِّنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

141. Wa-ith^h anjaynakum min ali firAAawna yasoomoonakum soo-a alAAathabi yuqattiloona abnaakum wayastahyoona nisaakum wafee thalikum balaon min rabbikum AAath^heem^{un}

141. And when We delivered you from Pharaoh's people! They were inflicting on you a terrible torment: they were killing your sons and sparing the lives of your womenfolk. And therein was a mighty trial from your Lord!⁴⁷

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47. This Verse is almost verbatim a replica of [Verse 2:49](#). Regarding repetitions in the Qur'aan refer study note 2:124 on [Verse 2:92](#).

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ
أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا
تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

142. WawaAAadna moosa thalatheena laylatan waatamnaha biAAashrin fatamma meeqatu rabbihi arbaAAeena laylatan waqala moosa li-akheehi haroona okhlufnee fee qawmee waaslih wala tattabiAA sabeela almufsideena

142. And We gave an appointment to Moses for thirty nights and extended the appointment by ten to complete the appointed time of his Lord to forty nights.⁴⁸ And Moses said to his brother Aaron, "Be my representative among my people, be righteous and follow not the way of the mischief-makers.

48. This Verse gives more details of the forty nights mentioned in [Verse 2:51](#).

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي
أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ
مَكَانَهُ فَسَوْفَ نَرُوكَ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ
مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ
الْمُؤْمِنِينَ ﴿١٤٣﴾

143. Wamma jaa moosa limeeqatina wakallamahu rabbuhu qala rabbi arinee anthur ilayka qala lan taranee walakini onthur ila aljabali fa-ini istaqarra makanahu fasawfa targanee falamma tajalla rabbuhu liljabali jaAAalahu dakkan wakharra moosa saAAaiqan falamma afaqa qala subhanaka tubtu ilayka waana awwalu almu/mineena

143. And when Moses came at Our appointed time and his Lord spoke to him, he said, "My Lord! Reveal yourself to me so that I may see You." He said, "You cannot see Me, but look at the mountain. If it remains firm in its place, then will you see Me." But when his Lord

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manifested His glory to the mountain, He made it crumble and Moses fell down in a swoon. Then when he recovered, he said, "Glory to You! I turn to You in repentance, and I am the first of the believers."

قَالَ يَنْمُوسَىٰ إِنِّي أُصْطَفِيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلامِي فَخُذْ مَا
ءَاتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾

144. Qala ya moosa innee istafaytuka AAala alnnasi birisalatee wabikalamee fakhuth ma ataytuka wakun mina alshshakireena

144. He said, "O Moses! I have indeed distinguished you above the people with My Messages and with My speaking to you directly. So hold on to what I give you and be of the grateful ones."

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً
وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ بِأَخْذِهَا بِأَحْسَنِهَا
سَأُورِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

145. Wakatabna lahu fee al-alwahi min kulli shay-in mawAAai/hatan watafseelan likulli shay-in fakhuthha biquwwatin wa/mur qawmaka ya/khuthoo bi-ahsaniha saoreekum dara alfasiqueena

145. And We wrote down for him in the tablets^{49, 50} every kind of advice/admonition, and everything in detail. "So hold on to them firmly and enjoin your people to hold on to the excellence thereof. I will show you where the dissolute abide."

49. Moses was given the divine Book (the Torah) in the form of tablets. The Book was revealed to him at one go, unlike the Qur'aan, which was revealed to Prophet Muhammad (peace be on him), little by little, during the period of 23 years. In the modern-day internet terminology, the Book revealed to Moses (peace be on him) was a hard copy, while the Qur'aan was a soft copy imprinted on the mind of Muhammad. The original hard copy of the Torah is apparently lost in the annals of history, and its man-made copies got corrupted by passage of time. Allah Almighty had not guaranteed its preservation, as in His infinite knowledge, He was yet to send His final Testament, the Qur'aan, the preservation of which He guaranteed (Verse 15:9).

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50. It is noteworthy that the Torah, in its original divine form, was self-sufficient for human guidance, as divinely reiterated here in this Verse. A similar reiteration in respect of the Qur'aan itself is contained in several Verses like 6:38, 12:111, 17:89, but, it is sad to note, most Muslims themselves openly dispute this divine reiteration! They say the divine guidance in the Qur'aan is incomplete without the *ahaadeeth*.

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ
يَرَوْا كُلاًّ آيَةً لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ
سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا
بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾

146. Saasrifu AAan ayatiya allatheena yatakabbaroona fee al-ardi bighayri alhaqqi wa-in yaraw kulla ayatin la yu/minoo biha wa-in yaraw sabeela alrushi la yattakhihoohu sabeelan wa-in yaraw sabeela alghayyi yattakhihoohu sabeelan thalika bi-annahum kaththaboo bi-ayatina wakanoo AAanha ghafileena

146. I will turn away from My Verses/signs those who are unjustly proud on the earth. And even if they see every sign, they will not believe in it. And if they see the way of rectitude, they do not take it. And if they see the way of error, they take it! This is because they rejected Our Verses/signs and were heedless of them.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَلُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا
كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

147. Waallatheena kaththaboo bi-ayatina waliqa-i al-akhirati habitat aAamaluhum hal yujzawna illa ma kanoo yaAamaloona

147. And as for those who reject Our Verses/signs and the meeting of the Hereafter, their deeds have gone in vain. Shall they be rewarded except for what they have done?

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وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ عِجْلًا جَسَدًا لَهُ خُوَارٌ أَلَمْ
يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾

148. Wa¹ittakhath^a qawmu moosa min baA^aAdihi min h^uliyyihim AAijlan jasad^an lahu khuwarun alam yaraw annahu la yukallimuhum wala yahdeehim sabeelan ittakhath^uoohu wak^anoo thalimeena

148. And Moses' people, after he left, made a calf of their ornaments – just a body, which emanated a sound.⁵¹ Could they not see that it did not speak to them nor guide them to any way? They took to it and indulged in wrong-doing.

51. Verse 20:88 informs us that the calf made of ornaments was considered as a god worthy of worship!

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

149. Walamma suqita fee aydeehim waraaw annahum qad dalloo qaloo la-in lam yarhamna rabbuna wayaghfir lana lanakoonanna mina al^{kh}asireena

149. And when they repented and saw that they had gone astray, they said, "Should our Lord show no mercy on us and forgive us not, we shall certainly be of those who are doomed."

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ
بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ
إِلَيْهِ قَالَ ابْنُ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِثْ
بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

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150. Walamma rajaAAa moosa ila qawmihi ghadbana asifan qala bi/sama khalaftumoonnee min baAAadee aAAajiltum amra rabbikum waalqa al-alwaha waakhatha bira/si akheehi yajurruhu ilayhi qala ibna omma inna alqawma istadAAafoonee wakadood yaqtuloonanee fala tushmit biya al-aAAadga wala tajAAalnee maAAa alqawmi althhalimeena

150. And when Moses returned to his people, in anger and grief, he said, "What an evil thing you have done after I left! Were you so hasty for the command of your Lord? ⁵²" And he threw down the tablets and caught hold of his brother by the head, dragging him towards him. He said, "Son of my mother! Indeed, the people reckoned me weak and had almost killed me. So make not the enemies gloat over me and do not count me among the wicked people."

52. Moses was chiding his people that they did not wait till he returned to them with Allah's commands. They were so impatient that they created their own false god in the form of the golden calf!

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ
الرَّاحِمِينَ ﴿١٥١﴾

151. Qala rabbi ighfir lee wali-akhee waadkhiilna fee rahmatika waanta arhamu alrrahimeena

151. He said, "My Lord! Forgive me and my brother and admit us to Your Mercy, and You are the Most Merciful."

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَتَأَلَّهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ
الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

152. Inna allatheena ittakhathoo alAAajla sayanqluhum ghadabun min rabbihim wathillatun fee alhayati alddunya wakathalika najzee almuftareena

152. Those indeed who took to the calf, wrath from their Lord and disgrace in this world's life shall overtake them, and thus do We recompense the fabricators of lies.

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وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَعَمُوا إِنْ
رَبِّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٣﴾

153. Waallatheena AAamiloo alssayyi-ati thumma taboo min baAAadiha waamanoo inna rabbaka min baAAadiha laghafoorun
raheemun

153. And your Lord is indeed Forgiving and Merciful to those who do evil deeds, but then repent thereafter and believe.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ
لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

154. Walamma sakata AAan moosa alghadabu akhat^ha al-alw^ha wafee nuskhati^ha hudan warahmatun lillatheena hum lirabbihim
yarhaboona

154. And when Moses calmed down, he took up the tablets. And in the inscription thereof, there was guidance and mercy for those who fear their Lord.

وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّيمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمْ
الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِنِّي أَتْلُوهُمْ
بِمَا فَعَلُوا السُّفْهَاءَ مِنَّا إِنَّ هِيَ إِلَّا فِتْنَتُكَ نُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي
مَنْ تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

155. Waikhtara moosa qawmahu sabAAeena rajulan limeeqatina falamma akhat^hat-humu alrrajfatu qala rabbi law shi/ta ahlaktahum
min qablu wa-yyaya atuhlikuna bima faAAala alssufahao minna in hiya illa fitnatuka tudillu biha man tashao watahdee man tashao
anta waliyyuna faighfir lana wairhamna waanta khayru alghafireena

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155. And Moses chose from his people seventy men for the appointment with Us.⁵³ So when the violent shaking seized them, he said, "My Lord! Had You so willed, You could have destroyed them before – and me too. Will You destroy us for what the fools among us have done? It is indeed nothing but a trial from You. You make whom You will to go astray with it and You guide whom You will. You are our *Wali*⁵⁴. So forgive us and have mercy on us, and You are the best of the forgivers."

53. From the later context in this very Verse, it is apparent that the purpose of the appointment was to ask Allah for forgiveness of Moses' people for their folly of taking the man-made golden calf as their god.

54. For the comprehensive Qur'aanic meaning of *Wali*, refer study note 2:154 on [Verse 2:107](#).

وَأَكْتُبُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ
قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا
لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ



156. Waoktub lana fee hathihi alddunya hasanatan wafee al-akhirati inna hudna ilayka qala AAathabee oseebu bihi man ashao warahmatee wasiAAat kulla shay-in fasaaktubuha lillatheena yattaqoona wayu/toona alzzakata waallatheena hum bi-ayatina yu/minoona

156. "And ordain for us good in this world and in the Hereafter, for indeed we turn to You for guidance." HE said, "I inflict My punishment on whom I will. And My mercy covers all things, and I ordain it [Mercy] for those who are pious, give in charity, and believe in Our Verses/signs."

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي
التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ
الْطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي
كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي
أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

157. Allatheena yattabiAAoona alrrasoola alnnabiyya al-ommiyya allathe yajidoonahu maktooban AAindahum fee alttawrati waal-
injeeli ya/muruhum bialmaAAaroofi wayanhghum AAani almunkari wayuhillu lahumu attayyibati wayuharrimu AAalayhimu
alkhaba-itha wayadaAAu AAanhum israhum waal-aghlaala allatee kanat AAalayhim faallatheena amanoo bihi waAAazzaroohu
wanaasaroohu waittabaAAoo alnnoora allathe onzila maAAahu ola-ika humu almuflihoona

157. Those who follow the unlettered Messenger-Prophet, whom they find mentioned with them in the Torah and the Gospel, who enjoins them to do good things and forbids them from bad things, and makes pure, wholesome things lawful to them and impure things unlawful, and removes from them their burden and the fetters which were upon them.⁵⁵ So then those who believe in him, honour him and help him, and follow the light⁵⁶ which has been sent down with him – those it is that succeed.

55. This part of the Verse is in continuation of the ending part of the preceding Verse. That means Allah bestows His mercy on those who follow the Prophet. This divine reiteration is further elaborated in the remaining part of this Verse.

56. The light mentioned here is obviously the Qur'aan.

قُلْ يَتَّخِذُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ
الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ ۚ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

158. Qul ya ayyuha alnnaasu innee rasoolu Allahi ilaykum jameeAAan allathe lahu mulku alssamawati waal-ardi la ilaha illa huwa
yuhyee wayumeetu faaminoo biAllahi warasoolihi alnnabiyyi al-ommiyyi allathe yu/minu biAllahi wakalimatihi waittabiAAoohu
laAAaallakum tahtadoona

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158. Say, "O people! I am indeed the Messenger, to you all, of Allah, Whose is the absolute suzerainty over the heavens and the earth. There is no god but He. He gives life and causes death." So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words. And follow him so that you are on the right path.

وَمِن قَوْمِ مُوسَىٰ أُمَّةٍ يَّهْدُونَنَا بِالْحَقِّ وَبِهِ يَعْدِلُونَ



159. Wamin qawmi moosa ommatun yahdoona bialhaqqi wabihi yaAdiloona

159. And of Moses' people was a group, who guided with the truth, and therewith did they judge.

وَقَطَّعْنَهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَدَهُ
قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ
عَلِمَ كُلُّ أَنَاسٍ مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّ
وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا
أَنفُسَهُمْ يَظْلِمُونَ



160. WaqattaAAnghumu ithnatay AAashrata asbatan omanan waawhayna ila moosa ithi istasqahu qawmuhu ani idrib biAAasaka alhajara fainbajasat minhu ithnata AAashrata AAaynan qad AAalima kullu onasin mashrabahum wathallalna AAalayhimu alghamama waanzalna AAalayhimu almanna waalssalwa kuloo min tayyibati ma razaqnakum wama thalamoona walakin kanoo anfusahum yathlimoona

160. And We divided them into twelve tribal groups. And when his people asked Moses for water, We inspired him, "Strike the rock with your staff!" There then gushed forth twelve springs there from. Thus did all come to know their respective sources of drinking water. And We made the clouds to provide shelter over them and We sent to them manna and quails⁵⁷. "Eat of the good things We have provided for you." And they did not do Us any harm, but they did harm to their own souls.⁵⁸

57. These were divinely provided sources of food.

58. This last sentence of the Verse is a divine reflexion on the intransigence of Moses' people, despite Allah's numerous favours on them.

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ
وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ
الْمُحْسِنِينَ ﴿١٦١﴾

161. Wa-ith qeela lahumu oskunoo hathihi alqaryata wakuloo minha haythu shi/tum waqooloo hittatun waodkhuloo albaba sujjadan naghfir lakum khatee-atikum sanazeedu almuhsineena

161. And when it was said to them, "Reside in this place of habitation and eat wherever you wish there from, and say, 'hittatun'⁵⁹.' And enter the gate prostrating. We will forgive you your wrong-doings. We will give more to those who do good."

59. In other words, the Children of Israel were asked to pray for forgiveness.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا
مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

162. Fabaddala allatheena thalamoo minhum qawlan ghayra allathee qeela lahum faarsalna AAalayhim rijzan mina alssama-i bima kanoo yathlimoona

162. But then those who were wicked among them changed it for a word other than that which they had been told to utter. So We sent down upon them a calamity from the heavens because they were wicked.⁶⁰

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ
تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ
نَبِّلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

163. Wais-alhum AAani alqaryati allatee kanat hadirata albahri ith yaAAadoona fee alssabti ith ta/tehim heetanuhum yawma sabtihim shurraAAan wayawma la yasbitoona la ta/tehim kathalika nabloohum bima kanoo yafsuqoona

163. And ask them about the place of human habitation which stood by the sea, where they crossed the limits of the Sabbath⁶¹: their fish came to them, up on the surface of the water, on the day of their Sabbath, and not on other days! Thus did We try them because they transgressed.

61. See [study note 2:73](#).

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

164. Wa-ith qalat ommatun minhum lima taAAaihoona qawman Allahu muhlikuhum aw muAAaththibuhum AAathaban shadeedan qaloo maAAathiratan ila rabbikum walaAAallahum yattaqoona

164. And when a section of them⁶² said, “Why do you admonish a people whom Allah would destroy or give a severe punishment?” They⁶³ said, “To be free of blame before your Lord! And, haply, they may fear Allah.”

62. People to whom Allah Almighty had sent His Messengers/Prophets.

63. The Messengers/Prophets.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ
ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

165. Falamma nasoo ma thukkiroo bihi anjayna allatheena yanhawna AAani alssoo-i waakhathna allatheena thalamoo biAAathabin
ba-eesin bima kanoo yafsuqoona

165. So when they forgot what they had been reminded of, We saved those who forbade evil
and We severely punished those who did wrong, because they transgressed.⁶⁴

64. See [Verse 6:44](#) also in this context.

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

166. Falamma AAataw AAan ma nuhoo AAanhu qulna lahum koonoo qiradatan khasi-eena

166. And when they revoltingly persisted in what they had been forbidden, We said to them,
“Be apes, despised and hated.”⁶⁵

65. Please see study notes 2:73 to 2:76 under [Verses 2:65 & 2:66](#).

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ
سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾

167. Wa-ith taaththana rabbuka layabAAathanna AAalayhim ila yawmi alqiyamati man yasoomuhum soo-a alAAathabi inna
rabbaka lasareeAAu alAAiqabi wa-innahu laghafoorun raheemuun

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167. And when your Lord declared that He would certainly impose upon them, till the Day of Resurrection, those who would treat them badly, your Lord indeed is quick to requite and indeed He is Forgiving, Merciful!⁶⁶

66. This divine declaration applies to all those who ‘forgot what they had been reminded of’. It’s not that divine punishment was meted out only on those ancient, pre-historic peoples. It is meted out on modern, historic peoples also. And it will continue to be meted out, on this earth itself, till the Last Day. The divine punishment comes in the form of earthquakes, tsunamis, hurricanes etc. It also comes in the form of despotic rules like that of Hitler against the Jews or of Israel against the Palestinian Arabs. The victims are those who ‘forgot what they had been reminded of’. And the last divine Reminder is the Qur’aan. The victims transgressed the limits of ‘forgetting’ what they had been reminded of. And the despots should not think that they would go scot free. Remember what happened to the Pharaoh of the ancient ages and to Hitler of the modern age.

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ الْأَصْلِيَّاتِ وَمِنْهُمْ ذُنُوبٌ ذَٰلِكَ
وَبَلَّوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

168. WaqattaAAanhum fee al-ardi omaman minhumu alssalihoona waminhum doona thalika wabalawnahum bialhasanati waalssayyi-ati laAAaallahum yarjiAAoona

168. And We broke them⁶⁷, on the earth, into groups; some of them are righteous and some of them are not. And We tried them with good things and bad, so that they might turn back to the Right Path.

67. The Jews it is that are meant here, primarily, but, now, the Muslims too could be covered by this pronoun.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَٰذَا الْأَذْنَىٰ
وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ
مِّيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَاللَّارِ
الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

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169. Fakhalafa min baAAadihim khalfun warithoo alkitab¹ ya/khuthoona AAarada *hatha* al-adna wayaqooloona sayughfaru lana wa-in ya/tihim AAaradun mithluhu ya/khuthoohu alam yu/khath AAalayhim meethaqu alkitabi an *la* yaqooloo AAala Allahi illa alhaqqa wadarasoo ma feehi waalddaru al-akhiratu khayrun lilla*theena* yattaqoona afala taAAaqiloona

169. Then, there came after them a posterity that inherited the Book, taking what this worldly life offers and saying, “We will be forgiven!” And if a like offer came to them again, they would take it too! Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth? And they have read what is there in it! And the abode of the Hereafter is better for those who fear Allah. Don’t you understand?⁶⁸

68. The reference in this Verse too is primarily to the Jews; but the reference could be stretched to the Muslims now.

وَالَّذِينَ يُؤْمِنُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

170. Waalla*theena* yumassikoona bi*al*kitab¹ waaqamoo alssalata inna *la* nudeeAAu ajra almusli*heena*

170. And as for those who hold fast to the Book and establish proper prayer, We do not indeed cause the reward of the doers of good to go waste.

وَإِذْ تَنْفَتْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

171. Wa-ith nataqna aljabala fawqahum kaannahu *thullatun* wathannoo annahu waqiAAun bihim khuthoo *ma ataynakum* biquwwatin waor*hkuroo* *ma feehi* laAAaallakum tattaqoona

171. And when We made the mountain shake over them like a shadow – and they thought that it was definitely going to fall down upon them – telling them, “Hold firmly what We have given you, and take heed of what there is in it, so that you become pious.”⁶⁹

69. Refer [Verse 2:63](#) and study notes thereunder of these Studies.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَمَةِ
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

172. Wa-ith akhatha rabbuka min bane*ee* adama min *thu*hoorihim *thu*rriyyatahum waashhadahum AAala anfusihim alastu birabbikum qaloo bala shahidna an taqooloo yawma alqiyamati inna kunna AAan *hatha* ghafileena

172. And when your Lord brought forth, from Adam and his children, their offspring, and made them bear witness against their own souls, “Am I not your Lord?” they said, “Yes! We bear witness.” Lest you should say on the Day of Resurrection, “Indeed, we were unaware of this.”⁷⁰

70. This Verse and the next one show that the fundamental beliefs, in Allah Almighty and His final Judgment on the fate of every human being, are ingrained in his/her mind at birth itself. He/she deviates from these ingrained beliefs by exercising his/her conscious freedom of choice for the short-term glitter of worldly life, at the expense of a life of piety.

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا
بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾

173. Aw taqooloo innama ashrafa *abaona* min qablu wakunna *thu*rriyyatan min baAAadhim afatuhlikuna bima faAAala almubriiloona

173. Or you should say, “It was our fathers, before us, who worshiped others besides Allah, and we were only their offspring following them! Will You then destroy us for what those followers of falsehood did?”

وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

174. Wakathalika nufassilu al-ayati walaAAallahum yarjiAAoona

174. And thus do We explain the Verses, in details and so as to facilitate their return to the Right Path.

وَأَنزَلُ عَلَيْهِمْ ذَّبَا الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانصَلَحَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ
فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾

175. Waotlu AAalayhim nabaa allathee ataynahu ayatina fainsalakha minha faatbaAAahu alshshaytanu fakana mina alghaweena

175. And recite to them the story of one to whom We gave Our Verses/signs, but he withdrew himself there from! The Satan then followed him, and he became one of those who deviate from the Right Path.

وَلَوْ شِئْنَا لَنفَعْنَاهُ بِهَا وَلَنُنَكِّتَهُۥٓ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ
هُوَئِلَآءُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ
ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿١٧٦﴾

176. Walaw shi/na larafaAAanzhu biha walakinnahu akhlada ila al-ardi waittabaAAa hawahu famathaluhu kamathali alkalbi in tahmil AAalayhi yalhath aw tatrak-hu yalhath thalika mathalu alqawmi allatheeena kaththaboo bi-ayatina faoqsusi alqasasa laAAallahum yatafakkaroon

176. And if We had so willed, We would certainly have exalted him thereby; but he remained clinging to the earth and followed his base desires. His example then is that of the dog; if you assault him he lolls out his tongue, and if you leave him alone he lolls out his tongue! ⁷¹ Similar is the example of those who reject Our Verses/signs. Relate the story then; perhaps they will reflect. ⁷²

71. A dog doing so is indicative of its utterly submissive behaviour towards its master. A man, who refuses to be governed by divine law, condemns himself to similar slavish behaviour towards some other human beings in pursuit of his base desires.

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72. The Qur'aan does not name the person about whom this narrative is related in these two Verses 175 & 176. But it definitely applies to a general prototype of a modern-day Muslim. To this Muslim, Allah Almighty gave the Qur'aan, but he does not follow the instructions therein – let alone follow, he does not even try to understand those instructions. The Satan then follows him, and he is led to grave-worship in pursuit of his worldly desires. Being unaware of Qur'aanic instructions, he goes to Mullahs – religious leaders – for guidance. The Mullahs generally reject the oft-repeated Qur'aanic statement that it contains, in itself, instructions explained in details on all matters concerning the Religion. And they guide the gullible prototype Muslim on matters not contained in the Qur'aan, on the basis of man-influenced and error-prone *ahaadeeth* and other books of human authors. As a result, the Muslim *Ummah* in general is reduced to the status of the dog, mentioned in this Verse, in the comity of nations today.

سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾

177. Saa mathalan alqawmu allatheena kaththaboo bi-ayatina waanfusahum kanoo yathlimoona

177. Evil is the example of people who reject Our Verses/signs, and are unjust to their own souls.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىٌّ وَمَنْ يُضِلِلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾

178. Man yahdi Allahu fahuwa almuhtadee waman yudlil faola-ika humu alkhasiroona

178. Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He sends astray, these are the ones who are doomed.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أَادَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَمِ
بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

179. Walaqad thara/na lijahannama katheeran mina aljinni waal-insi lahum quloobun la yafqahoona biha walahum aAayunun la yubsiroona biha walahum athanun la yasmaAAoona biha ola-ika kaal-anAAami bal hum adallu ola-ika humu alghafiloon

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179. And certainly We have grown for Hell many of the jinn and the human beings; they have minds with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. They are like cattle – nay, they are worse in going astray. They are the ones grievously unaware of their destiny.

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِيٓ أَسْمَآئِهِۦ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

180. Walillahi al-asmaa alhusna faodAAoohu biha watharoo allatheena yulhidoona fee asma-ihî sayujzawna ma kanoo yaAAamaloona

180. And Allah has the best of names, for you to call on Him wherewith. And keep away from those who violate the sanctity of His names. They shall be punished for what they did.

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَّهْدُونَ بِالْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾

181. Wamimman khalaqna ommatun yahdoona bial/haqqi wabihi yaAADiloona

181. And of those whom We have created there are people who guide with the truth and judge therewith.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

182. Waallatheena kaththaboo bi-ayatina sanastadrijuhum min haythu la yaAAalamoona

182. And as to those who reject Our Verses/signs, We rein them in, by degrees, from whence they know not.

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وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

183. Waomlee lahum inna kaydee mateen**un**

183. And I (Allah) give them a long rope. Indeed, My plan is fool-proof.

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

184. Awa lam yatafakkaroo *ma bisahibihim* min jinnatin in huwa illa *naatheerun* mubeen**un**

184. Do they not reflect that their companion⁷³ is not unsound in mind? He is only a plain warner!

73. Prophet Muhammad (peace be upon him).

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ
مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ فَبِأَيِّ حَدِيثٍ
بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

185. Awalam *yanthuroo* fee malakooti alssamawati waal-ardi wama khalaqa Allahu min shay-in waan AAasa an yakoona qadi iqtaraba ajaluhum fabi-ayyi *hadeethin* baAAAdahu yu/minoona

185. Do they not ponder over the kingdom of the heavens and the earth and whatever things Allah has created, and over the likelihood of their own death being near? What *hadeeth*⁷⁴ would they then believe in after this?

Manzil II: 7: Auraf

74. This Arabic word has been used in the Qur’aan variously in the meanings of (i) story, (ii) discourse, (iii) speech, or (iv) the Qur’aan itself. In the context of the preceding sentence, in this very Verse, the word here could connote the broad statement as under:

The orderly behaviour of the entire universe gives enough proof of the existence of a super-intelligent Being faultlessly governing it. When that Being can so control such a gigantic thing, He can obviously do the far less complex task of managing and controlling, inter alia, every human life. It is this Being – Whom we call Allah – that is guiding mankind in the proper conduct of their lives, through this Qur’aan. Every human being should grasp this Reality before it is too late. No one knows when death would come. It may be just round the corner.

But the word *hadeeth* came to acquire another meaning after the completion of the revelation of the Qur’aan, and the departure of the Prophet from this world. Centuries after the death of the Prophet, his orally reported sayings, and those of his companions, came to be recorded in writing. And these recorded sayings came to be known as *ahaadeeth* (plural of *hadeeth*). Allah Almighty knows all about the future. And at the time of the revelation of this Verse, He was aware of this future meaning of the term *hadeeth*. He (Allah), in that sense, is disapprovingly hinting here at future generations of the Muslim *Ummah* believing in such man-influenced, error-prone *ahaadeeth* in preference to the well-explained teachings in the Qur’aan, which can also be taken as referred to by the pronoun *hu* in *baAAadahu* of the Arabic text. The Verse is thus telling us categorically that the Qur’aan is the best *hadeeth*; one need not go after other *ahaadeeth*.

مَنْ يُضِلِلِ اللَّهَ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ



186. Man yudlili Allahu fala hadiya lahu wayathharuhum fee tughyanihim yaAAamahoon

186. Whomsoever Allah sends astray, there is no guide for him. And He leaves them alone wandering blindly in their inordinateness.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ
إِلَّا بَغْتَةً يَسْعَونَ كَذَلِكَ حَفِيفٌ عَلَيْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ



187. Yas-aloonaka AAani alssaAAati ayyana mursaha qul innama AAilmuha AAinda rabbee la yujalleeha liwaqtiha illa huwa
thaqulat fee alssamawati waal-ardi la ta/teekum illa baghtatan yas-aloonaka kaannaka hafiyyun AAanha qul innama AAilmuha
AAinda Allahi walakinna akthara alnnasi la yaAAlamoona

Manzil II: 7: Auraf

187. They ask you [Prophet] about the Hour (the time when the present world will end and the Hereafter begin), “When is it coming?” Say, “The knowledge of it is only with my Lord. None but He shall manifest it at its time; it will be a hard time in the heavens and the earth; it will not come on you but of a sudden.” They ask you as if you were well-informed about it. Say, “Its knowledge is only with Allah, but most people know not.”

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ
لَاَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ
لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٧﴾

188. Qul la amliku linafsee nafAAan wala darran illa ma shaa Allahu walaw kuntu aAAlamu alghayba laistakthartu mina alkhayri wama massaniya alssoo-o in ana illa natheerun wabasheerun liqawmin yu/minoona

188. Say, “I cannot have any benefit or harm for my own self except as Allah pleases. And had I known the unseen I would have had much of good and no evil would have touched me. I am but a warner and the giver of good news to people who believe.

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا
فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا
لَئِنْ آتَيْتَنَا صَالِحًا لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾﴾

189. Huwa allathee khalaqakum min nafsni wahidatin wajaAAala minha zawjaha liyaskuna ilayha falamma taghashshaha hamalat hamlan khafeefan famarrat bihi falamma athqalat daAAawa Allaha rabbahuma la-in ataytana salihan lanakoonanna mina alshshakireena

189. He it is Who created you from a single being, and He made there from his mate, that he might have the pleasure of living with her. So when he mounts her she bears a light burden, and she moves about with it. And when it grows heavy, they both call upon Allah, their Lord, “If You give us a good child, we shall certainly be of those who are grateful.”

Manzil II: 7: Auraf

فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا فَتَعَدَّى آلَ اللَّهِ عَمَّا
يُشْرِكُونَ ﴿١٩٠﴾

190. Falamma atahuma salihan jaAAala lahu shurakaa feema atahuma fataAAala Allahu AAamma yushrikoona

190. But when He gives them a good child, they set up associates with Him in what He had given them. But high is Allah above what they associate with Him.

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ ﴿١٩١﴾

191. Ayushrikoona ma la yakhlucu shay-an wahum yukhlaqoona

191. Do they associate with Allah those who do not create anything, but are themselves created!?

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾

192. Wala yastateeAAoona lahum nasran wala anfasuhum yansuroona

192. And they can muster no help, nor can they help themselves.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُواكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ
صَامِتُونَ ﴿١٩٣﴾

193. Wa-in tadaoohum ila alhuda la yattabiAAookum sawaon AAalaykum adaAAawtumoohum am antum samitoona

Manzil II: 7: Auraf

193. And if you invite them to guidance, they follow you not. It is immaterial whether you invite them or not.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَالِكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

194. Inna allatheena tadAAoona min dooni Allahi AAibadun amthalukum faodAAoohum falyastajeeboo lakum in kuntum sadiqeena

194. All those whom you pray to, besides Allah, are under Allah's absolute control just like you are. Call on them then, and let them answer you if you are right.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ
أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ
ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ ﴿١٩٥﴾

195. Alahum arjulun yamshoona biha am lahum aydin yabtrishoona biha am lahum aAAayunun yubsiroona biha am lahum athanun yasmaAAoona biha quli odAAao shurakaakum thumma keedooni fala tunthirooni

195. Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say, "Call those whom you worship besides Allah, then plot against me and give me no concession."

إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

196. Inna waliyyiya Allahu allathee nazzala alkitaba wahuwa yatawalla alssaliheena

Manzil II: 7: Araf

196. Allah is indeed my *Wali*⁷⁵, Who has sent down the Book. And He is close to the good, righteous people.

75. Refer [study note 2:154](#) for a comprehensive Qur'aanic meaning of this Arabic term.

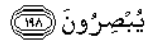
وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَنْصِئُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ



197. Waalla^hheena tadAAoona min doonihi la yastareeAAoona nasrakum wala anfasahum yansuroona

197. And those, whom you pray to, besides Him, are not able to help you, nor can they help themselves!

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا



198. Wa-in tadAAoohum ila alhuda la yasmaAAoo watarahum yan^huroona ilayka wahum la yubsiroona

198. And if you invite them to the Guidance, they do not listen. And you see them looking towards you, yet they do not see.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

199. Khuthi alAAafwa wa/mur bialAAurfⁱ waaAAarid AAani aljahileena

199. Show forgiveness and enjoin what is good and be indulgent towards the ignorant people.

﴿٢٠٠﴾ وَإِنَّمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

200. Wa-imma yanzaghannaka mina alshshaytani nazghun faistaAAith biAllahi innahu sameeAAun AAaleemun

200. And if a mischief from the Satan affects you, seek refuge in Allah. HE does indeed hear, know.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

201. Inna allatheena ittaqaw *itha* massahum *ta*-ifun mina alshshaytani *ta*hakkaroo fa-*itha* hum mubsiroona

201. Those indeed that fear Allah remember Him much when a visitation from the Satan affects them. Then lo! They see⁷⁶.

76. They see that the visitation is from the Satan trying to mislead them.

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾

202. Wa-ikhwanuhum yamuddoonahum fee alghayyi thumma *la* yuqsiroona

202. And their brethren relentlessly help them in wrong-doing!

Manzil II: 7: Auraf

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ
رَبِّي هَذَا بَصَآئِرٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

203. Wa-itha lam ta/tihim bi-ayatin qaloo lawla ijtabaytaha qul innama attabiAAu ma yooaha ilayya min rabbee hatha basa-iru min rabbikum wahudan warahmatun liqawmin yu/minoona

203. And when you do not bring them a miracle/sign⁷⁷, they say, “Why have you not brought it?” Say, “I follow only that which is revealed to me from my Lord. These⁷⁸ are clear insights from your Lord and guidance and a mercy for a people who believe.”

77. Refer study notes 2:264 to 2:268 on [Verse 2:164](#) in this context.

78. The Qur’aanic Verses.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

204. Wa-itha quri-a alqur-anu faistamiAAoo lahu waansitoo laAAaallakum turhamoona

204. And when the Qur’aan is recited, then listen to it and remain silent, so that you are showered with mercy.⁷⁹

79. Most Muslims today do not take care to abide by this divine directive. No wonder then that Allah Almighty has withdrawn His hand of mercy from them.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾

Manzil II: 7: Auraf

205. *Waothkur rabbaka fee nafsika tadarruAAan wakheefatan wadoona aljahri mina alqawli bialghuduwwi waal-asali wala takun mina alghafileen*a

205. And remember your Lord within yourself, humbly and in fear – and in a voice that is not loud – morning and evening, and be not of those who are heedless.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ

يَسْجُدُونَ ﴿٢٠٦﴾

206. *Inna allatheena AAinda rabbika la yastakbiroona AAan AAibadatihi wayusabbihoonahu walahu yasjudoon*a

206. Indeed, those with your Lord are not too proud to worship Him, and they declare His glory and to Him they prostrate.

سُورَةُ الْأَنْفَالِ

Chapter 8: Al-Anfal (The Spoils of War)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا
ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

1. Yas-aloonaka AAani al-anfali quli al-anfalu lillahi waalrrasooli faittaaqoo Allaha waaslihoo thata baynikum waateeAAoo Allaha warasoolahu in kuntum mu/mineena

1. They ask you about the spoils¹ of war. Say, “The spoils are for Allah and the Messenger.² So fear Allah and improve mutual relationships among yourselves. And obey Allah and His Messenger³ if you do believe!”

1. Things captured from a vanquished enemy.

2. The spoils, in other words in modern terms, belong to the State whose army has gained victory. These are then utilized for common welfare measures for its people.

3. Refer study notes 3:35 to 3:37 on [Verse 3:31](#) on what obeying the Messenger now means.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

2. Innama almu/minoona allatheena itha thukira Allahu wajilat quloobuhum wa-itha tuliyaat AAalayhim ayatuhu zatat-hum eemanan waAAala rabbihim yatawakkaloona

2. The believers are only those whose hearts are moved with fear when Allah is mentioned. And when His Verses/signs are recited to them, it (recitation) strengthens them in faith. And in their Lord do they trust!

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

3. Allatheena yuqeeemoona alssalata wamimma razaqnahum yunfiqoona

3. Those who establish proper prayer⁴ and spend⁵ out of what We have given them.

4. Refer study notes [2:4](#) and [2:108](#) for the Qur'aanic meaning of the Arabic term used for 'establish proper prayer'.

5. Refer study note 2:385 on [Verse 2:215](#) to know what is meant by 'spending' in Qur'aanic terms.

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٤﴾

4. Ola-ika humu almu/minoona haqqan lahum darajatun AAinda rabbihim wamaghfiratun warizqun kareemun

4. These are the real believers. For them are high grades from their Lord, and forgiveness, and good wholesome provisions.

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ
لَكَرِهُونَ ﴿٥﴾

5. Kama akhrajaka rabbuka min baytika bialhaqqi wa-inna fareeqan mina almu/mineena lakarihoona

5. Likewise, in truth, did your Lord cause you to go forth from your house.⁶ And indeed a section of the believers were against it.

6. As succeeding Verses of this Chapter would reveal, the Messenger (peace be upon him) had then set forth on a mission of armed conflict (the first one) with the non-believers.

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَافُونَ إِلَى
الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

6. Yujadiloonaka fee alhaqqi baAAda ma tabayyana kaannama yusaqoona ila almawti wahum yanthuroona

6. They disputed⁷ with you the truth after what had become clear, as if they were being driven, with their eyes wide open, to death!

7. When it became clear that they were going into a war, a section of the believers started questioning the advisability of fighting an enemy that was superior in number and equipment. They were afraid they were going to meet certain death.

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ
ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ
دَابِرَ الْكَافِرِينَ ﴿٧﴾

7. Wa-ith yaAAidukumu Allahu ihda al-ta-ifatayni annaha lakum watawaddoona anna ghayra thati alshshawkati takoonu lakum wayureedu Allahu an yuhiqqa alhaqqa bikalimatih wayaqaAAa dabira alkafireena

7. And when Allah promised you that one of the two enemy groups shall be yours, and you preferred that the one not armed should be yours, Allah desired to make manifest the truth of His words and to cut off the root of those who suppress the Truth.⁸

8. Obviously, the believers could not avail of their easier option and had to face the tougher option of fighting the well-armed enemy group. Man proposes, but Allah disposes. HE wished that the well-armed group be defeated so that the vital strength of the suppressors of Truth is weakened.

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾

8. Liyuhiqqa alhaqqa wayubtila albatila walaw kariha almujrmoonā

8. That He may establish the truth and destroy the falsehood, the wrong-doers’ dislike notwithstanding!

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِآلِفٍ مِّنَ الْمَلَائِكَةِ
مُرْدِفِينَ ﴿٩﴾

9. Ith tastaagheethoonā rabbakum faistajaba lakum annee mumiddukum bi-alfin mina almala-ikati murdifeena

9. As you sought aid from your Lord, so He answered you, “I will assist you with waves after waves of a thousand of the angels.”

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ
اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

10. Wama jaAAalahu Allahu illa bushra walitatzma-inna bihi quloobukum wama alnnasru illa min AAindi Allahi inna Allaha AAazezun hakeemun

10. And Allah did not make it⁹ but as a good news, so that your hearts might be at peace thereby. And there is no help except from Allah. Allah is indeed Omnipotent, Wise!

9. Helping the believers with an army of angels.

إِذْ يُغَشِّيكُمُ الْغُفَاةُ مِنْهُ وَيَنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ
بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ
بِهِ الْأَقْدَامَ ﴿١١﴾

11. *Ith* yughashsheekumu alnnuAAasa amanatan minhu wayunazzilu AAalaykum mina alssama-i maan liyurahhirakum bihi wayuthhibha AAankum rijza alshshaytani waliyarbita AAala quloobikum wayuthabbita bihi al-aqdama

11. When¹⁰ He caused you to be overcome with drowsiness as a means of mental peace from Him and sent down upon you water from the cloud that He might thereby purify you. And He rid you of satanic pollution that He might fortify your hearts, and might steady your footsteps thereby.

10. I.e., before the battle.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْزِلْ أَعْلَىٰ مَعَكُمْ فَثَبَّتُوا
الَّذِينَ آمَنُوا سَالِفِينَ فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا
فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

12. *Ith* yoohee rabbuka ila almala-ikati annee maAAakum fathabbitoo allatheena amanoo saolqee fee quloobi allatheena kafaroo alrruAAaba faidriboo fawqa al-aAAanaqi waidriboo minhum kulla bananin

12. When your Lord revealed to the angels, “I am with you, so make the believers firm and steady. I will cast terror into the hearts of those who suppress the Truth. Then hit on their necks and cut all fingers off them¹¹.”

Manzil II: 8: Anfal

11. Cutting the fingers off effectively makes a person unfit for war.

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿١٣﴾

13. *Thalika bi-annahum shaqqoo Allaha warasoolahu waman yushaqqiqi Allaha warasoolahu fa-inna Allaha shadeedu alAAaiqabi*

13. This is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger, then, indeed, Allah is severe in punishment.

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾

14. *Thalikum fathooqoohu waanna lilkafireena AAathaba alnnari*

14. “This it is, so taste it; and punishment for the suppressors of the Truth is the Fire!”

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْاَدْبَارَ
﴿١٥﴾

15. *Ya ayyuha allatheena amanoo itha laqetumu allatheena kafaroo zahfan fala tuwalloohumu al-adbara*

15. O you who believe! When you meet the suppressors of the Truth in war, turn not your backs to them.

Manzil II: 8: Anfal

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبرُهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ
مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ
وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

16. Waman yuwallihim yawma-ithin duburahu illa mutaharriḥan liqitalin aw mutahayyizan ila fi-atin faqad baa bighadabin mina Allahi wama/wahu jahannamu wabi/sa almaseeru

16. And whoever turns his back to them on that day – unless it is only to turn back to fighting or to withdraw to one’s own company – then he does indeed incur Allah's wrath, and his abode is Hell. And it is an evil destination!

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ
رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

17. Falam taqtuloohum walakinna Allaha qatalahum wama ramayta *ih* ramayta walakinna Allaha rama waliyubliya almu/mineena minhu balaaan hasanan inna Allaha sameeAAun AAaleemun

17. Then it was not you who killed them, but it was Allah Who killed them. And it was not you who threw when you threw, but it was Allah Who threw. And He did it to test the believers with a good test from Himself.¹² Indeed, Allah listens, knows.

12. The battleground is the scenario. Apparently, it was the believers who were throwing arrows/spears at the enemy men and killing them. But the Qur’aan insists here that it was Allah Who did that. And herein lay the acid test for the believers. Did they give credit to themselves or did they give the credit to Allah Almighty and thank Him for giving them thus the upperhand? The acid test for all believers is the same. Whatever we are able to do, it is because Allah facilitates its doing. Without His tacit but conscious consent, nothing can happen. We should believe in this. We are not believers otherwise.

ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾

18. Thalikum waanna Allaha moohinu kaydi alkafireena

18. Thus it is that Allah undermines the scheme of the suppressors of the Truth.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ
تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ
الْمُؤْمِنِينَ ﴿١٨﴾

19. In tastaftihoo faqad jaakumu alfathu wa-in tantahoo fahuwa khayrun lakum wa-in taAoodoo naAAud walan tughniya AAankum fi-atukum shay-an walaw kathurat waanna Allaha maAAa almu/mineena

19. If you had sought a decisive judgment, it certainly has then come to you in the form of victory to the believers. And if you desist from waging a war against them henceforth, then that will be good for you. And if you return, We return! And your forces, though numerous, shall avail you nothing. And you should know that Allah is with the believers.¹³

13. Ostensibly, this is a virtual address from the angels to the defeated army of the non-believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ
تَسْمَعُونَ ﴿٢٠﴾

20. Ya ayyuha allatheena amanoo areeAAoo Allaha warasoolahu wala tawallaw AAanhu waantum tasmaAAoona

20. O you who believe! Obey Allah and His Messenger and turn not away while listening to him.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

Manzil II: 8: Anfāl

21. Wala takoonoo kaallatheena qaloo samiAAna wahum la yasmaAAoona

21. And be not like those who said, ‘We hear’, and they did not hear.

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾

22. Inna sharra alddawabbi AAinda Allahi alssummu albukmu allatheena la yaAAaqiloona

22. Indeed, the worst moving creatures, in Allah's sight, are the deaf and dumb that understand not.¹⁴

14. For its mind to understand what the sound bytes float around in the air, a creature ought to have the hearing facility. It can't understand any oral advice given to it, otherwise. People who do possess the hearing facility, and yet take no heed to what they hear, are wasting their Allah-given hearing facility. They are no better than any deaf/dumb creature. Like those heedless people during the Prophet's time, an overwhelming majority of the people living in the world now, including most Muslims, are deaf and dumb to what they hear of the divine Message of the Qur'aan. Those who do understand the Qur'aan, and yet speak not about it to others, are also deaf and dumb in Allah's sight. They fail in their Allah-given duty to pass on to others what they have learnt from the Qur'aan. They act dumb.

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّاسْمَعَهُمْ وَلَا أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ﴾

23. Walaw AAalima Allahu feehim khayran laasmaAAahum walaw asmaAAahum latawallaw wahum muAAaridoona

23. And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn away and contradict.

Manzil II: 8: Anfal

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اسْتَجِيبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا
يُحْيِيْكُمْ وَاَعْلَمُوْا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖۚ وَاَنَّهُۥٓ اِلَيْهِ
نُحْشَرُوْنَ ﴿٢٤﴾

24. Ya ayyuha allatheena amanoo istajeeboo lillahi walirrasooli iha daAAakum lima yuhyeekum waiAAalamoo anna Allaha yahoolu bayna almar-i waqalbihi waannahu ilayhi tu/sharoona

24. O you who believe! Respond to Allah and His Messenger when he calls you to that for which Allah gives you life.¹⁵ And know that Allah intervenes between man and his mind¹⁶, and that to Him you shall be gathered.

15. The Islamic outlook is that human life on earth is not the be-all and end-all of existence. This is only a testing ground for a better and higher life. Allah and His Messenger call us to the code of conduct in this life necessary for passing the test. And that code of conduct is laid down in the Qur'aan.

16. In other words, Allah Almighty tells us that He knows all the secrets of our minds.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاَعْلَمُوْا اَنَّ اللّٰهَ شَدِيْدُ
الْعِقَابِ ﴿٢٥﴾

25. Waittaqoo fitnatan la tuseebanna allatheena thalamoo minkum khassatan waiAAalamoo anna Allaha shadeedu alAAaiqabi

25. And beware of a trial¹⁷ which may not afflict only those of you in particular who do wrong. And know that Allah is severe in punishment.¹⁸

17. The long-drawn-out test of this earthly life is split into several trials and tribulations, and includes exemplary punishments, in this life itself, for excessive wrongs done. The punishments apart, trials and tribulations are, by their nature, not restricted to just the wrong-doers. It is to such a trial that this Verse refers to here.

18. This is a severe warning to those who do not respond to the call of Allah and His Messenger and neglect to follow the Qur'aan.

Manzil II: 8: Anfāl

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ
الْأَنَاسُ فَنَاصَرَكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٢٦﴾

26. Wa^othkuroo *ith* antum qaleelun mustadAAafoona fee al-ardi takhafoona an yatakha^{tt}afakumu alⁿⁿasu faawakum waayyadakum
binasrihi warazaqakum mina al^{tt}rayyibati laAAaallakum tashkuroona

26. And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force. Then He sheltered you, strengthened you with His aid and provided you with good things so that you feel grateful.

يَتَّيِّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ
وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

27. Ya ayyuha allatheena amanoo la takhoonoo Allaha waal^{rr}asoola watakhoonoo amanatikum waantum taAAlamoona

27. O you who believe! Betray not Allah and the Messenger, nor betray your trusts, knowingly.

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

28. WaiAAlamoo annama amwalukum waawladukum fitnatun waanna Allaha AAindaha ajrun AAat^{heem}un

28. And know that your property and your children are a trial, and that, with Allah, there is a magnificent reward!¹⁹

Manzil II: 8: Anfal

19. The reward is for those who deal with their property and children, and conduct all their other affairs, in accordance with the code laid down in the Qur'aan.

يَتَّيِّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ

سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

29. Ya ayyuha allatheena amanoo in tattaqoo Allaha yajAAal lakum furqanan wayukaffir AAankum sayyi-atikum wayaghfir lakum waAllahu thoo alfadli alAAatheemi

29. O you who believe! If you fear Allah, He will create in you an ability to distinguish between right and wrong and do away with your evil tendencies, and forgive you. And Allah possesses great Grace.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمُنْكَرِينَ ﴿٣٠﴾

30. Wa-ith yamkuru bika allatheena kafaroo liyuthbitooka aw yaqtulooka aw yukhrijooka wayamkuroona wayamkuru Allahu waAllahu khayru almakireena

30. And those who suppressed the Truth plotted to confine you, kill you or drive you away. They plotted and Allah plotted. And Allah is the best of plotters.

وَإِذَا تَتَلَّى عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِن

هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾

31. Wa-itha tutla AAalayhim ayatuna qaloo qad samiAAana law nashao laqulna mithla hatha in hatha illa asateeru al-awwaleena

Manzil II: 8: Anfal

31. And when Our Verses/signs are recited to them, they say, “We have heard. We certainly could, if we pleased, say things like that. These are nothing but fables of the ancients.”

وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً
مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

32. Wa-ith qaloo allahumma in kana hatha huwa alhaqqa min AAindika faamtir AAalayna hijaratan mina alssama-i awi i/tina biAAathabin aleemin

32. And they said, “O Allah! If this is the Truth from You, then rain upon us stones from the sky or bring on us a painful punishment.”

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ
يَسْتَغْفِرُونَ ﴿٣٣﴾

33. Wama kana Allahu liyuAAaththibahum waanta feehim wama kana Allahu muAAaththibahum wahum yastaghfiroona

33. But Allah was not going to punish them while you dwelt among them, nor was Allah going to punish them while they may yet ask for forgiveness.

وَمَا لَهُمْ آلَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ
الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُۥٓ إِنِّ أَوْلِيَآؤُهُۥٓ إِلَّا الْمُتَّقُونَ وَلَكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

34. Wama lahum alla yuAAaththibahumu Allahu wahum yasuddoona AAani almasjidi alharami wama kanoo awliyaahu in awliyaohu illa almuttaqoona walakinna aktharahum la yaAalamoona

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34. And why should Allah not punish them when they hinder people from the Sacred Place of Worship and when they cannot be its custodians. Its custodians can only be those who fear Allah, but most of them know not.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

35. Wama kana salatuhum AAinda albayti illa mukaan watasdiyan fathooqoo alAAathaba bima kuntum takfuroona

35. And their prayer before the House is nothing but whistling and clapping. Taste then the punishment; for, you have been suppressing the Truth.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيَفْضِقُونَهَا
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَى
جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

36. Inna alla^{the}ena kafaroo yunfiqoona amwalahum liyasuddoo AAan sabeeli Allahi fasayunfiqoonaha thumma takoonu
AAalayhim hasratan thumma yughlaboona waalla^{the}ena kafaroo ila jahannama yuhsharoona

36. Indeed, those who suppress the Truth spend their wealth to hinder people from the Path of Allah. And they shall continue to spend it so, till they are overcome with intense regret thereupon. And those, who suppress the Truth, shall be driven together to Hell!

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى
بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخٰسِرُونَ
﴿٣٧﴾

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37. Liyameeza Allahu alkhabeetha mina al^ṭayyibi wayajAAala alkhabeetha baAA^ḍahu AAala baAA^ḍin fayarkumahu jameeAAan fayajAAalahu fee jahannama ola-ika humu alkhasiroona

37. That Allah might separate the bad from the good, and pile up the bad, one upon another, and then cast them together into Hell. These are the ones that are doomed.

قُلْ لِلَّذِينَ كَفَرُوا إِن يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا
فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٢٨﴾

38. Qul lillatheena kafaroo in yantahoo yughfar lahum *ma* qad salafa wa-in yaAAoodoo faqad madat sunnatu al-awwaleena

38. Tell those who suppress the Truth that if they desist, that which is past shall be forgiven to them. And if they persist, what happened to the ancients is already on record.²⁰

20. The Qur’aan is the record of what happened to recalcitrant people like those of Prophets Noah, Lot etc., Pharaoh’s army, the AA^ḍ, the *Thamood* et al of the ancient ages.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ ائْتَوْهُ
فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٢٩﴾

39. Waqatiloohum *hatta la* takoona fitnatun wayakoona alddeenu kulluhu lillahi fa-ini intahaw fa-inna Allaha bima yaAAamaloona baseerun

39. And fight with them until revolt/insurrection stops, and the way of life is restored in its entirety to Allah. Then if they desist, Allah does indeed see what they do.²¹

21. In other words, it is for Allah to see whether an individual human being believes in Islam or not. Such personal beliefs are outside the domain of any human authority. The fighting, urged in this Verse, is not related, per se, to such beliefs. If it

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were so, the very purpose of Allah’s creation of human beings would be defeated. Allah has created human beings to test them individually whether they come to believe in Him, in this earthly life, without seeing him and willingly follow His directives. No coercion is applied. The human beings are expected to be just and peaceful in their relations with one another. That, broadly, is the divine scheme of things in this world. Anyone or any group of individuals, acting against this divine scheme, is raising the banner of revolt/insurrection. It is this revolt/insurrection that believers are urged to fight against, in this Verse.

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ نِعَمَ الْمَوَلَّىٰ وَنِعَمَ
التَّصْوِيرِ ﴿٤٠﴾

40. Wa-in tawallaw faiAAalamoo anna Allaha mawlakum niAAama almawla waniAAama alnnaseeru

40. And if they turn back, then know that Allah is your Patron – the best Patron and the best One to help.

﴿٤١﴾ وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا
عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
﴿٤١﴾

41. WaiAAalamoo annama ghanimtum min shay-in faanna lillahi khumusahu walirrasooli wali^{thee} alqurba waalyatama
waalmasakeeni waibni alssabeeli in kuntum amantum biAllahi wama anzalna AAala AAabdina yawma alfurqani yawma iltaga
aljamAAani waAllahu AAala kulli shay-in qadeerun

41. And know that whatever booty you get, a fifth of it is for Allah and for the Messenger and for those near and dear, the orphans, the needy and the wayfarer, if you do believe in Allah and in that which We bestowed upon Our Slave on the day right was distinguished from wrong, the day on which the two armies met.²² And Allah has power over all things.

22. This refers to the war with the non-believers described in Verses 5 to 19 of this Qur’aanic Chapter. While in Verse 1, the general rule for the disposal of the spoils of war is laid down, in this Verse, 4/5th of the spoils is apparently distributed among those believers, who actively fought in the battle, as reward for their bravery. ‘Our Slave’ here obviously refers to the Prophet (peace be upon him). He is referred to here, as in many other places in the Qur’aan, as a Slave because he obeyed

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every divine order. It is the duty of every slave to obey every order of his master. In that sense, the Prophet was the most obedient slave of the Almighty Creator. Believers have to aspire to attain his level of absolute obedience to Allah. Human life in this world is nothing but a divine test to see whether this is done or not.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ
تَوَاعَدْتُمْ لَأَخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَنْ كُنَ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا
لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ



42. *Ith antum bialAAudwati alddunya wahum bialAAudwati alquswa waalrrakbu asfala minkum walaw tawaAAadtum laikhtalaftum fee almeAAadi walakin liyaqdiya Allahu amran kana mafAAoolan liyahlika man halaka AAan bayyinat in wayahya man hayya AAan bayyinat in wa-inna Allaha lasameeAAun AAaleemun*

42. The scenario was that you were on the nearer side, and they on the farther side, and the caravan was in the valley down below you. And even if you had planned to attack the caravan, you would certainly have missed the target, so that Allah might accomplish a matter which was to be accomplished – that he would manifestly perish that He wished to perish, and he would manifestly keep alive that He wished to keep alive.²³ And indeed Allah listens, knows.

23. Please see [Verse 8:7](#) and the study note 8 thereunder.

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَدْنَاكَهُمْ كَثِيرًا لَفَاشَلْتُمْ
وَلَتَنْزَعْنَهُمْ فِي الْأَمْرِ وَلَنْ كُنَ اللَّهُ سَلَمٌ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ



43. *Ith yureekahumu Allahu fee manamika qaleelan walaw arakahum katheeran lafashiltum walatanazaAAatun fee al-amri walakinna Allaha sallama innahu AAaleemun bithati alssudoori*

43. Then Allah showed them to you in your dream as few. And if He had shown them to you as many, you would certainly have lost courage and you would have quarrelled over the matter. But Allah acted to set things right. He is indeed aware of what goes on in your minds.

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ
لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾

44. Wa-ith yureekumoohum ithi iltaqaytum fee aAAayunikum qaleelan wayuqallilukum fee aAAayunihim liyaqdiya Allahu amran kana mafAAoolan wa-ila Allahi turjaAAu al-omooru

44. And then He showed them to you, when you met, as few in your eyes and He made you to appear few in their eyes, in order that Allah brought a matter, which was to be done, to fruition. And to Allah are all matters returned.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

45. Ya ayyuha allatheena amanoo itha laqeetum fi-atan faothbutoo waothkuroo Allaha katheeran laAAaallakum tuflihoona

45. O you who believe! When you face an enemy in battle, be firm, and remember Allah a great deal, so that you may be successful.

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ
وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

46. WaateeAAoo Allaha warasoolahu wala tanazaAAoo fatafshaloo wataat/haba ree/hukum waibrioo inna Allaha maAAa alssabireena

46. And obey Allah and His Messenger and do not quarrel; for, then, you will lose courage and your power will go away. And be patient! Indeed, Allah is with those who are patient.

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وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

47. Wala takoonoo kaalla^{theena} kharajoo min diyarihim bataran wari-aa alnnasi wayasuddoona AAan sabeeli Allahi waAllahu bima yaAAamaloona mu^{hee}un

47. And be not like those who came out of their homes boasting and showing off, and who turned people away from the Path of Allah. And Allah surrounded all that they did.

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي
جَارٌ لَّكُمْ فَلَمَّا تَرَ آتِ الْفِتْنَةِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ
إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

48. Wa-ith zayyana lahumu alshshaytanu aAAamalahum waqala la ghaliba lakumu alyawma mina alnnasi wa-innee jarun lakum falamma taraati alfi-atani nakasa AAala AAaqibayhi waqala innee baree-on minkum innee ara ma la tarawna innee akhafu Allaha waAllahu shadeedu alAAaiqabi

48. And then the Satan made their deeds fair seeming to them, and said, “No man can overcome you this day, and indeed I am your supporter.” But when the two armies confronted each other, he turned his back and said, “I do indeed bear no responsibility for you. I do indeed see what you do not see²⁴. I do indeed fear Allah. And Allah is severe in giving punishment!”

24. Angels.

إِذْ يَقُولُ الْمُنِفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

49. Ith yaqoolu almunafiqoona waalla^{theena} fee quloobihim maradun gharra haola-i deenuhum waman yatawakkal AAala Allahi fa-inna Allaha AAazeezun hakeemun

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49. The hypocrites and those in whose hearts was a disease said, “Their religion has deceived them.” And when anyone places his trust on Allah, then indeed Allah is Omnipotent, Wise.

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهُهُمْ وَأَذْبِرْهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

50. Walaw tara ith yatawaffa allatheena kafaroo almala-ikatu yadriboona wujoohahum waadbarahum wathooqoo AAathaba alhareeqi

50. And if you could see the angels causing those who suppress the Truth to die, you would see them (angels) smiting their faces and their backs, and saying, “Taste the torment of the Fire!”

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٥١﴾

51. Thalika bima qaddamat aydeekum waanna Allaha laysa bi allamin | lilAAabeedi

51. This is because of what your own hands have sent in before. And Allah is not in the least unjust to those whom He created and who ought therefore to obey Him.

كَذَّابٍ ءَالٍ فِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ ۖ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

52. Kada/bi ali firAAawna waallatheena min qablihim kafaroo bi-ayati Allahi faakhathahumu Allahu bithunoobihim inna Allaha qawiyyun shadeedu alAAiqabi

52. Like Pharaoh’s people and those before them: they suppressed the Truth in Allah’s Verses/signs, and then Allah seized them for their sins. Allah is indeed strong, severe in punishment.

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ
حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۚ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

53. *Thalika* bi-anna Allaha lam yaku mughayyiran niAAaman anAAamaha AAala qawmin *hatta* yughayyiroo *ma* bi-anfusihi
waanna Allaha sameeAAun AAaleemun

53. That was because Allah has never changed a favour which He has conferred upon a people until they themselves become responsible for any change in it. And because Allah listens, knows.²⁵

25. We are witness today to the Truth contained in this Verse. Soon after the revelation of the Qur'aan, the Muslims had climbed to the pinnacle of glory because they then, by and large, adhered to the Qur'aanic tenets. But, now, they are the lowest of the low among the comity of nations because they now, by and large, treat the Qur'aan as a thing of no real importance!

كَذَّابٍ ءَالٍ فِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ
بِذُنُوبِهِمْ وَأَعْرَفْنَا ءَالَ فِرْعَوْنَ وَكُلَّ كَاثِبٍ ۖ فَطَلَبِينَ ﴿٥٤﴾

54. *Kada/bi ali firAAawna waallatheena* min qablihim *kaththaboo* bi-ayati rabbihi faahlaknahun *bi*dhunoobihim *waaghraqna* ala
firAAawna wakullun *kanoo thalimeena*

54. Like Pharaoh's people and those before them: they rejected the Verses/signs of their Lord, so We destroyed them on account of their sins and We drowned Pharaoh's people, and they were all unjust.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

55. *Inna sharra alddawabbi* AAinda Allahi *allatheena* kafaroo fahum la yu/minoona

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55. Indeed, the worst of the moving creatures, in Allah's sight, are those who suppress the Truth. And then they would not believe.

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ



56. Alla*h*heena AAahadta minhum thumma yanqudoona AAahdahum fee kulli marratin wahum la yattaqoona

56. Those with whom you had a covenant, and they broke it every time and they did not fear Allah.

فَإِذَا تَنَفَّسْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَدُّكُرُونَ

57. Fa-imma tathqafannahum fee alharbi fasharrid bihim man khalfahum laAAallahum ya*th*thakkaroon

57. And if you face them in war, make a deterrent example of them for those who would follow them.

وَإِذَا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ
الْخَائِنِينَ

58. Wa-imma takhafanna min qawmin khiyanatan fa*n*bith ilayhim AAala sawa-in inna Allaha la yu*h*ibbu alkha-ineena

58. And if you fear treachery on the part of a people, then throw back the covenant to them in an equitable manner. Indeed, Allah does not like the treacherous people.

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وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

59. Wala yahsabanna allatheena kafaroo sabaqoo innahum la yuAAajizoonaa

59. And let not those who suppress the Truth think that they will get away. They will certainly not escape.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ
يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ
لَا تُظْلَمُونَ ﴿٦٠﴾

60. WaaAAiddoo lahum ma istaraAAtum min quwwatin wamin ribaṭi alkhayli turhiboona bihi AAaduwwa Allahi waAAaduwwakum waakhareena min doonihim la taAAalamoonahumu Allahu yaAAalamuhum wama tunfiqoo min shay-in fee sabeeli Allahi yuwaffa ilaykum waantum la tuthlamoona

60. And prepare against them what force and means of transport you can muster, to deter thereby the enemy of Allah and your enemy and others besides them, whom you do not know but Allah knows. And whatever thing you spend in Allah's path, it will be paid back to you in full and you shall not be wronged.

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِحْ لَهُا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

61. Wa-in janaaroo lilssalmi faijnah laha watawakkal AAala Allahi innahu huwa alssameeAAu alAAaleemu

61. And if they incline towards peace, then incline towards it and trust in Allah. HE does indeed listen, know.

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ
الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

62. Wa-in yureedoo an yakhdaAAooka fa-inna hasbaka Allahu huwa allathe ayyadaka binasrihi wabialmu/mineena

62. And if they intend to deceive you²⁶, then Allah is indeed sufficient for you. He it is Who strengthened you with His help and with the believers.

26. Since, in the Arabic text, the personal pronoun used is in the singular, the addressee is the Prophet, obviously.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ
بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

63. Waallafa bayna quloobihim law anfaqt ma fee al-ardi jameeAAan ma allafta bayna quloobihim walakinna Allaha allafa baynahum innahu AAazezun hakeemun

63. And He united their hearts. Had you (singular) spent all that is in the earth, you could not have united their hearts, but Allah united them. He is indeed Omnipotent, Wise.

يَتْلَاهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

64. Ya ayyuha alnnabiyyu hasbuka Allahu wamani ittabaAAaka mina almu/mineena

64. O Prophet! Allah is sufficient for you and for such of the believers that follow you²⁷.

27. Refer study notes 3:35 to 3:37 on [Verse 3:31](#) in this context. To follow the Qur'aan is to follow the Prophet now.

يٰٓأَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ
صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ
الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾

65. *Ya ayyuha alnnabiyyu harridi almu/mineena AAala alqitali in yakun minkum AAashroona sabiroona yaghliboo mi-atayni wa-in yakun minkum mi-atun yaghliboo alfan mina allatheena kafaroo bi-annahum qawmun la yafqahoona*

65. O Prophet! Exhort the believers to fight. If there be twenty of you exercising patience, they shall overcome two hundred; and if there be a hundred of you, they shall overcome a thousand of those who suppress the Truth, because they (the latter) are a people who do not understand.

الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ
صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ
مَعَ الصَّابِرِينَ ﴿٦٦﴾

66. *Al-ana khaffafa Allahu AAankum waAAalima anna feekum daAAafan fa-in yakun minkum mi-atun sabiratin yaghliboo mi-atayni wa-in yakun minkum alfun yaghliboo alfayni bi-ithni Allahi waAllahu maAAa alsabireena*

66. For now, Allah has made your burden light, and He knows that there is weakness in you. So if there be a hundred of you exercising patience, they shall overcome two hundred; and if there be a thousand, they shall overcome two thousand by Allah's permission. And Allah is with those who are patient.

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُٗ أُسْرَىٰ حَتَّىٰ يُنْجِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ
الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۖ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

67. *Ma kana linabiyyin an yakoona lahu asra hatta yuthkhina fee al-ardi tureedoona AAarada alddunya waAllahu yureedu al-akhirata waAllahu AAazeezun hakeemun*

67. It is not fit for a prophet that he should have captives unless he is firmly established on the earth.²⁸ You desire to avail goods of this world, while Allah desires for you the Hereafter. And Allah is Omnipotent, Wise.

28. The war that is described in this Qur'aanic Chapter had obviously taken place at the beginning of the Islamic rule, which had yet to take roots. Allah here strongly disapproves of the Prophet allowing his army to take prisoners of war at this stage. The Muslim army took the prisoners probably in the hope of getting ransom money later for their release. Allah Almighty hence chides them, further in this Verse, for being desirous of worldly goods.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ
عَذَابٌ عَظِيمٌ ﴿٦٨﴾

68. Lawla kitabun mina Allahi sabaqa lamassakum feema akhathtum AAathabun AAatheemun

68. Had it not been for an ordinance from Allah already gone forth, surely there would have befallen you a great calamity²⁹ in what you had taken.

29. The calamity is not specified, but it could be that the prisoners themselves would prove to be potentially dangerous. The nascent Muslim state did not have the necessary infrastructure for taking care of the prisoners. They roamed about in the Muslim society probably as slaves of individual Muslims. They were thus potentially capable of inflicting harm on the Prophet and his companions by way of reprisals. But Allah, in His mercy for the believers, prevented the prisoners from getting any such ideas.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

69. Fakuloo mimma ghanimtum halalan tayyiban waittaqoo Allaha inna Allaha ghafoorun raheemun

69. Eat then of the lawful and good things which you get as windfall or spoils of war. And fear Allah. Indeed, Allah is Forgiving, Merciful.

يَتَأْتِيهَا النَّبِيُّ قُلٌّ لِّمَن فِي أَيْدِيكُمْ مِّنَ الْأَمْرِ إِن
يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِيكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ
وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾

70. Ya ayyuha alnnabiyyu qul liman fee aydeekum mina al-asra in yaAlami Allahu fee quloobikum khayran yu/tikum khayran mimma okhiitha minkum wayaghfir lakum waAllahu ghafoorun raheemun

70. O Prophet! Say to those of the captives who are in your hands, “If Allah knows there is anything good in your hearts, He will give you better than that which has been taken away from you and He will forgive you. And Allah is Forgiving, Merciful.”

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٧١﴾

71. Wa-in yureedoo khiyanataka faqad khaanoo Allaha min qablu faamkana minhum waAllahu AAaleemun hakeemun

71. And if they intend to be unfaithful to you, they were indeed unfaithful towards Allah before, so He gave you power over them. And Allah is Aware, Wise.

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ
ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلِيَّتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا
وَإِنْ أَسْتَضَرُّوْكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُمْ مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

72. Inna allatheena amanoo wahajaroo wajahadoo bi-amwalihim waanfusihihim fee sabeeli Allahi waallatheena awaw wanasaroo ola-ika baAAaduhum awliyao baAAadin waallatheena amanoo walam yuhajiroo ma lakum min walayatihim min shay-in hatta

Manzil II: 8: Anfal

yuhajiroo wa-ini istansarookum fee alddeeni faAAalaykumu alnnasru illa AAala qawmin baynakum wabaynahum meethaqun waAllahu bima taAAamaloona baseerun

72. Those indeed who believed and migrated and struggled hard in Allah's path with their property and their lives, and those who gave shelter and help – these are *awliya*³⁰ of one another. And as for those who believed but did not migrate, you have no responsibility of being their *wali* until they migrate. And if they seek aid from you in matters of religion, aid is obligatory on you except against a people between whom and you there is a treaty. And Allah sees what you do.

30. This Arabic term is the plural form of *wali*. Refer [study note 2:154](#) for its comprehensive Qur'aanic meaning.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةً فِي الْأَرْضِ
وَفَسَادًا كَبِيرًا ﴿٧٣﴾

73. Waallatheena kafaroo baAAaduhum awliyao baAAadin illa tafAAaloohu takun fitnatun fee al-ardi wafasadun kabeerun

73. And as for those who suppress the Truth, they are the *awliya* of one another. If you do it not³¹, there will be disorder on earth and great discord.

31. In other words, 'if the believers fail to be *awliya* of one another ...' In this Verse, there is a clear divine warning that if the believers of the world do not unite, there will be disorder and discord on this earth, as presently is the case.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا
وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

74. Waallatheena amanoo wahajaroo wajahadoo fee sabeeli Allahi waallatheena awaw wanasaroo ola-ika humu almu/minoona haqqan lahum maghfiratin warizqun kareemun

Manzil II: 8: Anfal

74. And as for those who believed and migrated and struggled hard in Allah's path, and those who gave shelter and help, those are the true believers. They shall have forgiveness and honourable provision.

وَالَّذِينَ ءَامَنُوا مِنۢ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ
وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٧٥﴾

75. Waallatheena amanoo min baAAadu wahajaroo wajahadoo maAAakum faola-ika minkum waoloo al-arhami baAAadhum awla bibaAAadin fee kitabi Allahi inna Allaha bikulli shay-in AAaleemun

75. And as for those who believed afterwards and migrated and struggled hard along with you, they are of you. And blood relatives are nearer to one another in Allah's Record. Allah does indeed know all things.

سُورَةُ التَّوْبَةِ

Chapter 9: At-Taubah (The Repentance)¹

1. It is one of the mysteries of the Qur'aan that, unlike all other Chapters, this one does not begin with the customary invocation in the Name of Allah. And in terms of Verse 3.7, the believers have to accept it, without questioning, as from Allah.

بَرَآءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ
الْمُشْرِكِينَ ﴿١﴾

1. Baraatun mina Allahi warasoolihi ila allatheena AAahadtum mina almushrikeena

1. Abrogation of any obligation, by Allah and His Messenger, under any treaty you made with any polytheists.²

2. In [Verse 8:58](#), the believers were instructed to throw back to the polytheists the covenant made with them in an equitable manner in case of treachery on the latters' part. The abrogation here ought to have therefore been a sequel to treacherous acts on the part of the non-believers.

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ
اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾

2. Faseehoo fee al-ardi arbaAAata ashhurin waiAAlamoo annakum ghayru muAAajizee Allahi waanna Allaha mukhzee alkafireena

2. So travel freely on earth for four months and know that you cannot frustrate Allah and that Allah will bring disgrace to those who suppress the Truth.

Manzil II: 9: Taubah

وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ
الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿٣٠﴾

3. Waathanun mina Allahi warasoolihi ila alnnasi yawma alhajji al-akbari anna Allaha baree-on mina almushrikeena warasooluhu fa-in tubtum fahuwa khayrun lakum wa-in tawallaytum faiAAalamoo annakum ghayru muAAajizee Allahi wabashshiri allatheena kafaroo biAAathabin aleemin

3. And a proclamation from Allah and His Messenger to the people on the day of the great pilgrimage³ that Allah and His Messenger are free from any contractual obligations to the idolaters. If you then repent, it will be better for you, and if you turn away, then know that you cannot frustrate Allah. And pronounce painful punishment to those who suppress the Truth!

3. The Hajj rites are performed for several days starting from 8th of *Dhul-Hijja*, the 10th of the lunar month being considered the main day. It is this 10th day that may have been referred to here as the day of the great pilgrimage. But there is a controversy on this point. The controversy, however, is of no significance for the Muslims now. It is immaterial for us now to know the exact day when the proclamation was made over 1400 years back.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا
عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ
﴿٣١﴾

4. Illa allatheena AAahadtum mina almushrikeena thumma lam yanqusookum shay-an walam yuthahiroo AAalaykum ahadan faatimmoo ilayhim AAahdahum ila muddatihim inna Allaha yuhibbu almuttaqeena

4. But as for those of the polytheists with whom you have a treaty, then they have not failed you in anything and have not backed up any one against you, fulfill their treaty to the end of its term. Indeed, Allah loves those who fear Him and do righteous things.

Manzil II: 9: Taubah

فَإِذَا أَدْلَسَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ
وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا
الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

5. Fa-itha insalakha al-ashhuru alhurumu faoqtuloo almushrikeena haythu wajadtumoohum wakhuthoohum waohsuroohum waoqAAudoo lahum kulla marsadin fa-in taboo waaqamoo alssalata waatawoo alzzakata fakhalloo sabeelahum inna Allaha ghafoorun raheemun

5. Then when the prohibited months⁴ pass away, kill the idolaters wherever you find them, seize and besiege them and lie in wait for them at every place for ambush.⁵ Then if they repent, establish proper prayer and give charity, leave their way free to them. Indeed, Allah is Forgiving, Merciful.

4. The 4 months mentioned in Verse 2 above.

5. This should not be misconstrued as an open divine order for perpetrating a pogrom of ethnic cleansing. This order should be read in its proper context. And the context is that the believers at Medina had entered into a series of no-war treaties with non-believers around them. When these treaties were repeatedly broken by the non-believers, they were given a 4-month notice before declaration of a state of war with them. The divine order here was given in that state of war. This order has to be read with the order in Verse 6 below. For the background scenario, see Verses [8:58](#) & 9:1 to 9:4 above.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ
أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

6. Wa-in ahadun mina almushrikeena istajaraka faajirhu hatta yasmaAAa kalama Allahi thumma ablighhu ma/manahu thalika bi-annahum qawmun la yaAAalamoona

6. And if any of the idolaters seeks protection from you, grant him protection till he hears Allah's Word, then take him to his place of safety. It is so ordained because they are a people who do not know.

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كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ
عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ﴿٧﴾

7. Kayfa yakoonu lilmushrikeena AAahdun AAinda Allahi waAAinda rasoolihi illa allatheena AAahadtum AAinda almasjidi alharami fama istaqamoo lakum faistaqemoo lahum inna Allaha yuhibbu almuttaqeena

7. How can there be a treaty for the polytheists with Allah and with His Messenger except for those with whom you made a treaty at the Sacred Place of Worship?⁶ Then, as long as they are true to you, be true to them. Allah does indeed love those who fear Him and do righteous deeds.

6. From what follows in this Verse, it becomes clear that, except for a few, the idolators generally did not deserve a treaty of peace being made with them, because of their past history of repeated breach of trust on their part. Verse 8 and several subsequent Verses below further explain this point and give the raison d'être in details for the declaration of war with the idolators.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ
بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾

8. Kayfa wa-in yathharoo AAalaykum la yarquboo feekum illan wala thimmatan yurdoonakum bi-afwahihi wata/ba quloobuhum waaktharuhum fasiqoona

8. And how can there be a treaty when, if they prevail against you they would not heed ties of relationship with you, or those of a covenant. They please you with their mouths while their hearts are averse. And most of them are corrupt.

أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

9. Ishtaraw bi-ayati Allahi thamanan qaleelan fasaddoo AAan sabeelihi innaahum saa ma kanoo yaAAamaloona

9. They have traded Allah's Verses/signs for a small price and then they turn people away from His Path. What they do is certainly bad.

لَا يَرْفُقُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿٩﴾

10. La yarquboona fee mu/minin illan wala thimmatan waola-ika humu almuAAatadoona

10. They do not heed ties of relationship with a believer, or those of a covenant. And these are the hostile ones.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٠﴾

11. Fa-in taboo waaqamoo alssalata waatawoo alzzakata fa-ikhwanukum fee alddeeni wanufassilu al-ayati liqawmin yaAAalamoona

11. Then if they repent, establish proper prayer and give charity, they are your brethren in faith. And We make the Verses/signs clear for people that are knowledgeable.

وَإِنْ تَكْفُرُوا أَتَمْنَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١١﴾

12. Wa-in nakathoo aymannahum min baAAadi AAahdihim wataAAaano fee deenikum faqatiloo a-immata alkufri innahum la aymana lahum laAAallahum yantahoona

12. And if they break their terms after their covenant and taunt your religion, then fight the leading lights of the suppression of Truth – the terms are nothing to them, indeed – so that they may desist.

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ
بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ



13. Ala tuqatiloona qawman nakathoo aymānahum wahammoo bi-ikhrāji alrrasooli wahum badaookum awwala marratin atakhshawnahum faAllahu ahaqu an takhshawhu in kuntum mu'mineena

13. Will you not fight a people, who broke their terms of agreement and tried hard for expulsion of the Messenger and attacked you first!? Are you afraid of them? But Allah it is Who has the right to be afraid of, if you do believe!

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ
صُدُورَ قَوْمٍ مُّؤْمِنِينَ

14. Qatiloohum yuAAaththibumu Allahu bi-aydeekum wayukhzhim wayansurkum AAalayhim wayashfi sudoora qawmin mu'mineena

14. Fight them! Allah will punish them by your hands, bring them to disgrace and assist you against them. And He will heal the hearts of a believing people.

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ



15. Wayuthhib ghaytha quloobihim wayatoobu Allahu AAala man yashao waAllahu AAaleemun hakeemun

15. And remove the anguish of their hearts. And Allah grants pardon to whom He wills. And Allah is Knowledgeable, Wise.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا
مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ



16. Am *hasibtum* an tutrakoo walamma yaAAalami Allahu *allat/heena jahadoo* minkum walam yattakhi^{thoo} min dooni Allahi *wala* rasoolihi *wala* almu/mineena waleejatan waAllahu khabeerun bima taAAamaloona

16. Do you think that you will be spared before Allah has known those of you who have struggled hard in Allah's Path and have not taken any sanctuary besides Allah, His Messenger and the believers? And Allah is aware of what you do.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ
بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

17. Ma kana ilmushrikeena an yaAAamuroo masajida Allahi shahideena AAala anfusihi**m** bialkufri *ola-ika habitat aAAamalahum* wafee alnnari hum khalidoona

17. The idolaters cannot be maintainers of the places for worshipping Allah while bearing witness against themselves to suppression of the Truth. These it is who have nullified their deeds, and in the Fire shall they abide.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ ءَامِنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

18. Innama yaAAamuru masajida Allahi man *amana* biAllahi waalyawmi al-akhiri waaqama alssalata waata alzzakata walam yakhsha illa Allaha faAAasa *ola-ika* an yakoonoo mina almuhtadeena

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18. Only he shall visit and maintain the places for worshipping Allah who believes in Allah and the Last Day, establishes proper prayer, gives charity and fears none but Allah. These it is who are among those on right guidance.

﴿ أَجْعَلْتُمْ مَسَاجِدَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴾

19. AjaAAaltum siqayata alhajji waAAimarata almasjidi alharami kaman amana biAllahi waalyawmi al-akhiri wajahada fee sabeeli Allahi la yastawoona AAinda Allahi waAllahu la yahdee alqawma alththalimeena

19. Do you consider serving drinks to the pilgrims and maintaining the Sacred Place of Worship like the deed of one who believes in Allah and the Last Day and strives hard in Allah's Path? They are not equal in Allah's sight. And Allah does not guide the people who do wrong.

﴿ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴾

20. Allarheena amanoo wahajaroo wajahadoo fee sabeeli Allahi bi-amwalihim waanfusihi aAAathamu darajatan AAinda Allahi waola-ika humu alfa-izoon

20. Those that believed and migrated, and strove hard in Allah's Path with their wealth and their lives, are higher in rank in Allah's sight. And those are the achievers.

﴿ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ
مُعْتَمٍ ﴾

21. Yubashshiruhum rabbuhum birahtamin minhu waridwanin wajannatin lahum feeha naAAeemun muqeeun

21. Their Lord gives them good news of His mercy and pleasure and of gardens wherein there shall be everlasting blessings for them.

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

22. Khalideena feeha abadan inna Allaha AAindahu ajrun AAatheemun

22. They shall live therein for ever. Indeed, Allah has a great reward with Him.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا
الْكُفْرَ عَلَى الْإِيمَانِ وَمَن يَتَوَلَّهُمْ فَاُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

23. Ya ayyuha allatheena amanoo la tattakhiithoo abaakum wa-ikhwanakum awliyyaa ini istahabboo alkufra AAala al-eemani waman yatawallahum minkum faola-ika humu alththalimoona

23. O you who believe! Do not take your fathers and your brothers as *awliya*⁷ if they love suppression of the Truth more than faith in the Truth. And those of you who take them as *awliya*, those it is that do wrong.

7. Refer [study note 2:154](#) for a comprehensive Qur'aanic meaning of the Arabic term.

قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا
أَحَبُّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ
اللَّهُ بِأَمْرٍ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

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24. Qul in kana *abaokum waabnaokum wa-ikhwanukum waazwajukum waAAasheeratukum waamwalun iqtaraftumooaha watijaratun takhshawna kasadaha wamasakinu tardawnaha ahabba ilaykum mina Allahi warasoolihi wajihadin fee sabeelihi fatarabbasoo hatta ya/tiya Allahu bi-amrihi waAllahu la yahdee alqawma alfasiqeena*

24. Say, “If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the trade – slackness of which you fear – and dwellings which you like, are dearer to you than Allah and His Messenger and striving in His Path, then wait till Allah manifests His command. And Allah does not guide the corrupt people.”

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ
فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ

مُذَبِّرِينَ ﴿٢٥﴾

25. Laqad nasarakumu Allahu fee mawatina katheeratin wayawma hunaynin *ith* aAAjabatkum kathratukum falam tughni AAankum shay-an wadaqat AAalaykumu al-ardu bima rahubat thumma wallaytum mudbireena

25. Certainly Allah helped you in many battlefields and on the day of Hunain⁸, when your being in great numbers pleased you, but they availed you nothing and the earth, vast as it is, narrowed upon you. Then you turned back retreating.

8. The battle of Hunain was fought after the conquest of Makkah.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ
وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ
الْكَاذِبِينَ ﴿٢٦﴾

26. Thumma anzala Allahu sakeenatahu AAala rasoolihi waAAala almu/mineena waanzala junoodan lam tarawha waAAaththaba allatheena kafaroo wathalika jazao alkafireena

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26. Then Allah caused His Messenger and the believers to be calm and He sent down forces you did not see and He punished those who suppressed the Truth. And that is the recompense for the suppressors of the Truth!

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٦﴾

27. Thumma yatoobu Allahu min baAAadi *thalika* AAala man yashao waAllahu ghafoorun *raheemun*

27. Then, after that, Allah pardons whom He wills. And Allah is Forgiving, Merciful.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ
بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِن
شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

28. *Ya ayyuha allatheena amanoo innama almushrikoona najasun fala yaqraboo almasjida alharama* baAAda AAamihim *hatha* wa-
in khiftum AAaylatan fasawfa yughneekumu Allahu min fadlihi in shaa inna Allaha AAaleemun *hakeemun*

28. O you who believe! The polytheists are nothing but pollution⁹. So they shall not approach the Sacred Place of Worship¹⁰ after this year. And if you fear poverty then Allah will enrich you out of His grace if He wills.¹¹ Indeed, Allah is Knowledgeable, Wise.

9. This is a strong but appropriate divine condemnation of all those who worship anyone other than Allah (or any other appropriate name He is called by), the Sole Creator of the entire universe and everything therein. Everything in the universe points to a Single Authority administering the entire show. This Single Authority, and none else, deserves to be worshipped; for, if someone else is worshipped, then that someone else could only be a created being, and it would be preposterous to worship a created being as one would worship the Creator! Such a worship of anyone other than the Creator would not only be an act of utter injustice, but it would be tantamount to perpetration of falsehood. It would be an anachronism in the True Creator's creation. It would be nothing but pollution. It could not but pollute the human society created by that Sole Creator.

10. The Kaabah at Makkah.

11. The Kaabah was held in veneration by the Arab people even before Islam. In fact, it was a source of pecuniary benefits to Makkans from visitors from all over the Arabian Peninsula. Now if non-believers, who still constituted a great number among the Arab people, were to be banned entry to the Kaabah, it would be a financial loss to the Makkans. It is this fear that is alluded to here. And Allah promises the Makkans to enrich them by His grace. We are all witness now to the

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fulfillment of this divine promise and prophecy. The Arab country is not only flush with petro-money, but the Kaabah is visited now, all the year round, by millions of people from all over the world.

قَتِيلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ
وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا
الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

29. Qatilooh allatheena la yu/minoona biAllahi wala bialyawmi al-akhiri wala yuharrimoon ma harrama Allahu warasooluhu wala yadeenoona deena alhaqqi mina allatheena ootoo alkitaba hatta yuAAatoo aljizyata AAan yadin wahum saghiroona

29. Fight those who do not believe in Allah, nor in the Last Day, nor prohibit what Allah and His Messenger have prohibited, and fight those people of the Book, who do not follow the Religion of the Truth, until they willingly pay tax as subjects.

وَقَالَتِ الْيَهُودُ عِزَّى بْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ
قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلْنَا لَهُمُ اللَّهَ
أَنَّى يُؤْفَكُونَ ﴿٣٠﴾

30. Waqalati alyahoodu AAuzayrun ibnu Allahi waqalati alnnasara almaseehu ibnu Allahi thalika qawluhum bi-afwahihim yudahi-oona qawla allatheena kafaroo min qablu qatalahumu Allahu anna yu/fakoona

30. And the Jews say, “Uzayr¹² is the son of Allah.” And the Christians say, “The Messiah is the son of Allah.” These are their oral sayings. They imitate the saying of those who suppressed the Truth before. May Allah destroy them; how deluded are they!

12. This Arabic name is ascribed to Ezra, who had led some Jews back to Jerusalem from their Babylonian exile. But since there is no Jewish scripture available now, which mentions Ezra as ‘son of God’, Uzayr may be someone whom only the Jews living in Arabia during the time of revelation of the Qur’aan called ‘son of God’. Ezra too is held by the Jews in such a high veneration that everything he said was considered sacrosanct, and, in that sense, he was elevated to the status of a lord besides Allah, and such elevation is condemned in the next Verse.

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اَتَّخَذُواْ اٰخْبَارَهُمْ وَرُهْبَنَهُمْ اَرْبَابًا مِّنْ دُونِ اللّٰهِ وَالتَّسِيْحَ ابْنَ مَرْيَمَ
وَمَا اُمِرُوْا۟ اِلَّا لِيَعْبُدُوْا۟ اِلٰهًا وَّحِيْدًا لَاۤ اِلٰهَ اِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُوْنَ



31. Ittakhat^{hoo} ahbarahum waruhbanahum arababan min dooni Allahi waalmaseeha ibna maryama wama omiroo illa liyaAAbudoo ilahan wahidan la ilaha illa huwa subhanahu AAamma yushrikoona

31. They have taken their rabbis and their priests and the Messiah, son of Mary, for lords besides Allah. And they were not enjoined but that they have none but One Allah to worship. There is no god but He. HE is too high in glory, above what they worship besides Him.

يُرِيْدُوْنَ اَنْ يُطْفِئُوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَيَأْبٰى اللّٰهُ اِلَّا اَنْ يُتِمَّ ضُوْرُهُۥ وَلَوْ
كَرِهَ الْكَافِرُوْنَ ﴿٣٢﴾

32. Yureedoona an yutfi-oo noora Allahi bi-afwahihim waya/ba Allahu illa an yutimma noorahu walaw kariha alkafiroona

32. They wish to put out Allah's light with their mouths, and Allah refuses to consent to anything but to perfect His light¹³, even though the suppressors of the Truth are averse.

13. This Verse is another divine reiteration that Allah's light is perfected. HIS will cannot but be fulfilled. And what is Allah's light? A light is something with which we are able to see our way in doing various things. And in the context here, Allah's light is His guidance for man to lead his life correctly so as to attain salvation. This divine guidance, as this Verse reiterates, is bound to be perfected. The Qur'aan, no doubt, is the divine guidance and it is perfected by virtue of [Verse 5:3](#). Now, despite Allah Almighty giving us this perfect Qur'aan, Muslims in this age insist that it is not perfect. They say the *ahaadeeth* are needed to make it perfect. And the sad part is that even renowned Islamic scholars believe in this. I have heard Dr Zakir Naik say that the Muslims offer their Zuhr and Asr prayers silently in pursuance of instructions in the *ahaadeeth*, despite the fact that the divine instruction in Qur'aanic Verse 17:110 is expressly against such silently offered prayers. It is sad indeed that even with the scholars, the man-influenced and error-prone *ahaadeeth* supersede the divinely perfected and preserved Qur'aan!!

هُوَ الَّذِيۡ اَرْسَلَ رَّسُوْلَهُۥۭ بِاِلْهٰدٰى وَّدِيْنِ الْحَقِّ لِيُظْهَرَ
عَلٰى اَلْدِّيْنِ كُلِّهٖۭ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ﴿٣٣﴾

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33. Huwa allathee arsala rasoolahu bialhuda wadeeni alhaqqi liyuthhirahu AAala alddeeni kullihi walaw kariha almushrikoona

33. HE it is Who sent His Messenger with guidance and the Religion (Way of Life) of the Truth, that He might cause it to prevail over all religions, even though the polytheists are averse.¹⁴

14. In view of this Verse, Islam supersedes all other religions for the entire mankind.

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ الْآخَرِ وَالرُّهْبَانِ لِيَآْكُلُوا اَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَيَصُدُّوْنَ عَنْ سَبِيلِ اللّٰهِ وَالَّذِينَ يَكْنِزُوْنَ الذَّهَبَ
وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِي سَبِيلِ اللّٰهِ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ﴾

34. Ya ayyuha allatheena amanoo inna katheeran mina al-ahbari waalrruhbani laya/kuloona amwala alnnasi bialbatili wayasuddoona AAan sabeeli Allahi waallatheena yaknizoona alththahaba waalfiddata wala yunfiqoonaha fee sabeeli Allahi fabashshirhum biAAathabin aleemin

34. O you who believe! Indeed, many of the rabbis and the priests eat away people's property falsely, and turn them away from Allah's Path.¹⁵ And to those, who hoard up gold and silver and do not spend it in Allah's Path, announce a painful punishment,

15. At the time of the revelation of the Qur'aan, the religious leaders of the Jews and the Christians did this, but now, Muslim religious leaders too do it.

﴿يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وَطُهُورُهُمْ هَٰذَا مَا كُنَزْتُمْ لَٰنَفْسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُوْنَ﴾

35. Yawma yuhma AAalayha fee nari jahannama fatukwa biha jibahuhum wajunoobuhum wathuhooruhum hatha ma kanaztum li-anfusikum fathooqoo ma kuntum taknizoona

Manzil II: 9: Taubah

35. On the day when it¹⁶ shall be heated hot in the fire of hell, then their foreheads and their sides and their backs shall be branded with it. This is what you hoarded up for yourselves, therefore taste what you hoarded.

16. I.e., what is hoarded, as this Verse itself explains later.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَغْلِبُوا فِيهِنَّ
أَنفُسَكُمْ وَفَتِيلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يَقْدِرُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ
مَعَ الْمُتَّقِينَ ﴿٣٦﴾

36. Inna AAiddata alshshuhoori AAinda Allahi ithna AAashara shahran fee kitabi Allahi yawma khalaqa alssamawati waal-arda minha arbaAAatun hurumun *thalika* alddeenu alqayyimu fala tathlimoo feehinna anfusakum waqatiloo almushrikeena kaffatan kama yuqatiloonaikum kaffatan waiAAalamoo anna Allaha maAAa almuttaqeena

36. Indeed, since the day when Allah created the heavens and the earth, the number of months recorded with Allah is twelve, of which four are sacred.¹⁷ That is the established way. So, commit no wrong in this regard¹⁸ and fight the polytheists in the same total way as they fight you. And know that Allah is with those who fear Him and do righteous things.

17. Refer study note 328 on [Verse 2:194](#) in this regard.

18. The Hindus have the system of having additional (13th) month every few years to make their lunar year synchronise with the solar year. The Arabs too were observing, before the advent of Islam, a similar system primarily in the interest of their trading activities. And they adjusted their sacred months too to suit their worldly purpose, as the next Verse indicates. Allah here prohibits such practices. Had these practices been allowed to continue the fasting and the Hajj months would have remained more or less in the same season and not rotating through different seasons. In this rotation lies Allah's Mercy in that we wouldn't always have to face the same climatic extremities during fasting and Hajj pilgrimage.

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إِنَّمَا التَّسْوِيءُ بِزِيَادَةِ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ
كَفَرُوا يُجِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُؤْطُوا عِدَّةَ مَا حَرَّمَ
اللَّهُ فَيُجِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

37. Innama alnnasee-o ziyadatun fee alkufri yudallu bihi allatheena kafaroo yuhilloonahu AAaman wayuharrimoonahu AAaman liyuwati-oo AAaddata ma harrama Allahu fayuhilloo ma harrama Allahu zuyina lahum soo-o aAAamalihim waAllahu la yahdee alqawma alkafireena

37. The intercalation in a calendar is only an addition to the suppression of the Truth, wherewith the suppressors are led astray. They treat a month as non-sacred during one year and make it sacred in another to make up the number of months that Allah has made sacred. Thus do they then violate the sanctity of what Allah has made sacred! The evil of their deeds is made to seem fair to them. And Allah does not guide the people who suppress the Truth.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ
أَتَأْقَلْتُمْ إِلَى الْأَرْضِ أَنْزَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ
الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

38. Ya ayyuha allatheena amanoo ma lakum itha qeela lakumu infiroo fee sabeeli Allahi iththaqaltum ila al-ardi aradeetum bialhayati alddunya mina al-akhirati fama mataAAu alhayati alddunya fee al-akhirati illa qaleelun

38. O you who believe! What is the matter with you that when you are asked to set out in Allah's Path, you cling heavily to the earth? Do you prefer this life to the Hereafter when the provisions of this life count for nothing but little in the Hereafter?¹⁹

19. The Verse itself depicts the circumstances in which it and the Verses that follow were revealed. The Prophet (peace be upon him) was to embark on a difficult military expedition. And a number of the men were reluctant to go with him.

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إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

39. Illa tanfiroo yuAAaththibkum AAathaban aleeman wayastabdil qawman ghayrakum wala tadurroohu shay-an waAllahu AAala kulli shay-in qadeerun

39. If set you out not, He will punish you with a painful punishment and replace you with another people, and you can do Him no harm! And Allah has power over all things.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
ثَانِيًا أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ
مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا
وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

40. Illa tansuroohu faqad nasarahu Allahu ith akhrajahu allatheena kafaroo thaniya ithnayni ith huma fee alghari ith yaqoolu lisahibihi la tahzan inna Allaha maAAana faanzala Allahu sakeenatahu AAalayhi waayyadahu bijunoodin lam tarawha wajaAAala kalimata allatheena kafaroo alssufila wakalimatu Allahi hiya alAAulya waAllahu AAazeeyun hakeemun

40. If you help him not, Allah did certainly help him when those who suppressed the Truth expelled him. He was one of the two in the cave when he said to his companion, “Grieve not, Allah is indeed with us.” Then Allah caused him to be calm and peaceful²⁰ and strengthened him with armies you couldn’t see²¹. And He lowered the word of those who suppressed the Truth and raised the word of Allah high²². And Allah is Omnipotent, Wise.

20. This refers to the episode when the Prophet and his companion Abu Bakr were hiding in a cave with the murderous Makkans in hot pursuit of him. After reaching Medina safely, the Prophet laid down the foundation of a fledgling Islamic State there.

21. Then, in the first war against the polytheist Makkans at Badr, Allah Almighty had helped the believers with a contingent of angels ([Verses 8:9 and 8:10](#)).

22. And, ultimately, polytheistic Makkah was conquered by the believers in a bloodless war. Islam became the dominant force in the entire Arabian Peninsula.

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ
اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

41. Infiroo khifafan wathiqalan wajahidoo bi-amwalikum waanfusikum fee sabeeli Allahi *thalikum* khayrun lakum in kuntum taAAalamoona

41. Set out light and heavy²³, and strive hard in Allah's Path with your property and your persons! This is better for you, if you would know.

23. I.e., with whatever arms are available.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ
بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا
مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

42. Law kana AAaradan qareeban wasafaran *qasidan* laittabaAAooka walakin baAAudat AAalayhimu alshshuqqatu wasayah/lifoona biAllahi lawi istaraAAana lakharajna maAAakum yuhlikoona anfusahum waAllahu yaAAalamu innahum lakathiboona

42. Had it been a near expedition and a short journey, they would certainly have followed you, but the long journey was too much for them. And they swear by Allah, "If only we could, we would certainly have set out with you." They are killing their own souls, and Allah knows for certain that they are lying!

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّى يَتَّبِعِنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ
الْكَاذِبِينَ ﴿٤٣﴾

43. AAafa Allahu AAanka lima athinta lahum *hatta* yatabayyana laka allatheena sadaqoo wataAAlama alkathibeena

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43. May Allah pardon you (the Prophet)! Why did you exempt them before it became clear to you as to who were speaking the truth and you knew who the liars were?

لَا يَسْتَنْذِكُ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾

44. La yasta/thinuka allatheena yu/minoona biAllahi waalyawmi al-akhiri an yujahidoo bi-amwalihim waanfusihi waAllahu AAaleemun bialmuttaqeena

44. Those who believe in Allah and the Last Day do not ask you to exempt them from exerting themselves in Allah's Path with their wealth and their persons. And Allah knows those who guard against evil.

إِنَّمَا يَسْتَنْذِكُ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ
فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾

45. Innama yasta/thinuka allatheena la yu/minoona biAllahi waalyawmi al-akhiri wairtabat quloobuhum fahum fee raybihi yataraddadoona

45. Only those, who do not believe in Allah and the Last Day, ask you for exemption and their hearts are in doubt. And they waver in their doubts.

﴿ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ
فَتَبَطَّوهُمْ وَقِيلَ لَأَعْدُوا مَعَ الْفَاعِلِينَ ﴾ ﴿٤٦﴾

46. Walaw aradoo alkhurooja laaAAaddoo lahu AAuddatan walakin kariha Allahu inbiAAathahum fathabbarahum waqeela oqAAudoo maAAa alqaAAaideena

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46. And if they had really intended to set out, they would certainly have prepared for it. But Allah did not like them proceeding, so He held them back. And they were told to sit back with those who sit back.

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا وُضِعُوا خِلَالَكُمْ يَبْغُونَكُمُ
الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

47. Law kharajoo feekum *ma zadookum illa khabalan walaawda*AAoo khilalakum yabghoonakumu alfitnata wafeekum sammaAAoona lahum waAllahu AAaleemun bialththalimeena

47. Had they been out in your midst, they would have added nothing but corruption in your ranks, and they would certainly have been active seeking dissension amongst you. And among you there are those who would listen to them. And Allah is aware of the wrong-doers.

لَقَدْ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ
أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ﴿٤٨﴾

48. Laqadi ibtaghawoo alfitnata min qablu waqallaboo laka al-omoora *hatta jaa alhaqu wathahara* amru Allahi wahum karihoona

48. They certainly sought dissension before, and upset matters for you, until the truth came and Allah's commandment prevailed, despite their dislike.

وَمِنْهُمْ مَّنْ يَقُولُ أَسْأَلُ اللَّهَ تَعَالَى الْفِتْنَةَ سَاقُوتًا وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾

49. Waminhum man yaqoolu *i/than* lee wala taftinne ala fee alfitnati saqaroo wa-inna jahannama lamu/heeratun bialkafireena

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49. And among them, there is one who says, “Allow me and try me not.” Have they not already failed in the trial? And Hell does indeed encompass those who suppress the Truth!

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ
قَبْلُ وَيَتَوَلَّوْا وَهُمْ فِي حُورٍ ﴿٥٠﴾

50. In tusibka /hasanaton tasu/hum wa-in tusibka museebatun yaqooloo qad akha/hna amrana min qablu wayatawallaw wahum fari/hoona

50. If anything good comes your way, it grieves them. And if hardship afflicts you, they say, “Certainly, it was to our good that we had taken our affairs into our own hands beforehand.” And they turn back happy!

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

51. Qul lan yuseebana illa ma kataba Allahu lana huwa mawlana waAAala Allahi falyatawakkali almu/minoona

51. Say, “Nothing afflicts us save what Allah has ordained for us. He is our Patron.” And on Allah then let the believers put their trust.

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ
أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بَأْيَدِينَا فَتَرَبَّصُوا إِنَّا
مَعَكُمْ مُتَرَبِّصُونَ ﴿٥٢﴾

52. Qul hal tarabbasoona bina illa ih/da alhusnayayni wana/hnu natarabbasu bikum an yuseebakumu Allahu biAAa/athabin min AAindihi aw bi-aydeena fatarabbasoo inna maAAakum mutarabbisoona

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52. Say, “Do you expect anything but either of two good things²⁴ happening to us? And for you we expect punishment from Allah Himself or by our hands. So wait; we too will wait with you!”

24. Victory or martyrdom.

قُلْ أَدْفَعُوا طَوْعًا أَوْ كَرْهًا لَّنْ يَتَّخِذَ مِنْكُمْ ۖ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ



53. Qul anfiqoo rawAAan aw karhan lan yutaqabbala minkum innakum kuntum qawman fasiqeena

53. Say, “Whether you make the contribution willingly or unwillingly, it shall not be accepted from you. Indeed, you are a people working against Allah’s commandments.”²⁵

25. Allah’s commandment was to obey the Prophet and willingly follow him in the expedition he was undertaking. The rigours of the expedition were a test for the belief of the people. And some of them failed in that test when they sought exemptions under one pretext or the other (refer Verses above). Such people would come forth with some material contribution, in lieu of personal participation. It was such contribution which was rejected in this Verse.

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۚ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهِونَ ﴿٥٤﴾

54. Wama manaAAahum an tuqbala minhum nafaqatuhum illa annahum kafaroo biAllahi wabirasoolihi wala ya/toona alssalata illa wahum kusala wala yunfiqoona illa wahum karihoona

54. And nothing prevents their contributions being accepted from them, except that they disbelieve in Allah and in His Messenger. And they do not come to prayer but sluggishly, and they do not contribute but unwillingly.²⁶

26. The people described here were, of course, those living during the lifetime of the Prophet. But aren’t exactly the same types of persons living now, in this age, as Muslims? There indeed are! They are there in very great numbers, and, perhaps, they constitute the majority, unfortunately, among the Muslims in the world today. Allah Almighty is aware of this, and He

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has relegated them to a humiliating position in the affairs of this world. They count for nothing. Even a small state like Israel can oppress them with impunity. This state of affairs is a divine warning to them (Muslims) to mend their ways and revert to complete submission to Allah's commands as given in the Qur'aan. But are the Muslims taking the warning seriously?

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ



55. Fala tuAAajibka amwaluhum wala awladuhum innama yureedu Allahu liyuAAaththibahum biha fee alhayati alddunya watazhaqa anfusuhum wahum kafiroona

55. Let not their wealth and their children then impress you. Allah wishes only to punish them with these, in this life, and to cause their souls to depart while they suppress the Truth.

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ
قَوْمٌ يَمُرُّونَ

56. Wayahlifoona biAllahi innahum laminkum wama hum minkum walakinnahum qawmun yafraqoona

56. And they swear by Allah that they are indeed with you. And they are not with you, but they are a people who are scared²⁷.

27. The hypocrites' fear is born of their uncertainty. They do not have a staunch belief in Allah and His Messenger, but are afraid to say so openly.

لَوْ يَجِدُونَ مَلَجًا أَوْ مَغْرَبًا أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ

57. Law yajidoona maljaan aw magharatin aw muddakhalan lawallaw ilayhi wahum yajma/hoona

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57. If they could find a refuge or caves or a place to go to, they would certainly have rushed thereto.

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

58. Waminhum man yalmizuka fee alssadaqati fa-in oAAaroo minha radoo wa-in lam yuAAraw minha itha hum yaskharoona

58. And among them are those who blame you for misuse of the welfare funds²⁸. If they are given anything from it they are pleased. And if they are not given anything from it, they are indignant.

28. The Arabic word used is *sadaqaat*. Translators have rendered its meaning to be the same as of *zakaat*, viz, alms or charities. *Zakaat* has been defined in Verse 30.39 as something given away seeking only the pleasure of Allah. *Zakaat* therefore constitutes a voluntary deed. *Sadaqah* [singular form of *Sadaqaat*], on the other hand, is a Fund collected through mandatory cuts from individual persons' incomes. It is collected, in the manner of a tax levied by modern governments, for welfare measures to be undertaken by the State. This is apparent from Verse 9.60 below. 'Welfare Funds' would therefore be a better translation for *sadaqaat*.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

59. Walaw annahum radoo ma atahumu Allahu warasooluhu waqaloo hasbuna Allahu sayu/teena Allahu min fadlihi warasooluhu inna ila Allahi raghiboona

59. And if only they were content with what Allah and His Messenger gave them! And had they only said, "Allah is sufficient for us. Allah and His Messenger will give us out of His grace. To Allah indeed we do turn in hope and humility!"

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﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ
قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً
مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

60. Innama alssadaqatu lilfuqara-i waalmasakeeni waalAAamileena AAalayha waalmu-allafati quloobuhum wafee alrriqabi waalgharimeena wafee sabeeli Allahi waibni alssabeeli fareedatan mina Allahi waAllahu AAaleemun hakeemun

60. The *Sadaqaat*²⁹ are to be spent only for the poor, the needy, the administrators over them, for those whose hearts are to be reconciled³⁰, the captives, those in debts, in the way of Allah and for the wayfarer. It's a mandatory ordinance from Allah. And Allah is Knowledgeable, Wise.

29. See study note 28 above.

30. This category of beneficiaries indicates that the administrators of the Islamic Welfare Fund can use part of the Fund in propagation of Islam.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ
أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ
لِّلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

61. Waminhumu allatheena yu/thoona alnnabiyya wayaqooloona huwa othunun qul othunu khayrin lakum yu/minu biAllahi wayu/minu lilmu/mineena warahmatun lillatheena amanoo minkum waallatheena yu/thoona rasoola Allahi lahum AAathabun aleemun

61. And among them are those who hurt the Prophet and say, “He is all ear³¹.” Say, “His ear is for what is good for you. He believes in Allah and believes those who believe and is a mercy for those of you who believe.” And for those who hurt the Messenger of Allah, a painful punishment.

31. I.e., the Prophet lends his ear to all and sundry.

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا

مُؤْمِنِينَ ﴿١٢﴾

62. *Yahlifooona biAllahi lakum liyurdookum waAllahu warasooluhu ahaqqu an yurdoohu in kanoo mu/mineena*

62. They swear to you by Allah, so that they might thereby please you! Allah – and His Messenger – has a greater right that they should please Him, if they do believe.

أَلَمْ يَعْلَمُوا أَنَّهُ مَنِ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا

ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿١٣﴾

63. *Alam yaAlamoo annahu man yuhadidi Allaha warasoolahu faanna lahu nara jahannama khalidan feeha thalika alkhizyu alAAatheemu*

63. Do they not know that he, who opposes Allah and His Messenger, shall surely have the fire of Hell to abide in? That is the great disgrace!

يَحْذَرُ الْمُتَنَفِقُونَ أَنْ تُنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي

قُلُوبِهِمْ قُلِ اسْتَهْزِءُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿١٤﴾

64. *Yahtharu almunafiqoona an tunazzala AAalayhim sooratun tunabbi-ohum bima fee quloobihim quli istahzi-oo inna Allaha mukhrijun ma tahtharoona*

64. The hypocrites fear lest a chapter of the Qur’aan should be sent down to them telling them plainly of what is in their hearts. Say, “Mock you may³²! Allah will indeed bring out what you fear.”

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32. One may wonder how the hypocrites could be mocking when actually they were seized by fear. Yes, indeed, the hypocrites were in an ambivalent state of mind. They indeed mocked at the believers when they swore by Allah about their belief in Allah and His Messenger being genuine (Verse 62 above). At the same time, they were afraid that their hypocrisy might be brought out in the Qur'aan. See also the next Verse 65.

وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ
أَبِاللَّهِ وَعَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿١٥﴾

65. Wala-in saaltahum layaqoolunna innama kunna nakhoodu wanalAAabu qul abiAllahi waayatihi warasoolihi kuntum tastahzi-
oona

65. And if you should question them, they would certainly say, “We were just passing our time with idle talk.” Say, “Was it at Allah and His Verses and His Messenger that you mocked!?”

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَآئِفَةٍ
مِّنْكُمْ نَعَذِّبُ طَآئِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿١٦﴾

66. La taAAathiroo qad kafartum baAAda eemanikum in naAAafu AAan ta-ifatin minkum nuAAaththib ta-ifatan bi-annahum
kanoo mujrimeena

66. Make no excuses. You have resorted to suppression of the Truth indeed after you had registered your belief. If We do pardon a section of you, We do punish another because they are sinners.

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ
هُمُ الْفَاسِقُونَ ﴿١٧﴾

67. Almunafiqoona waalmunafiqatu baAAduhum min baAAadin ya/muroona bialmunkari wayanhawna AAani almaAAroofi
wayaqbidoona aydiyahum nasoo Allaha fanasiyahum inna almunafiqeena humu alfasiqoona

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67. The hypocritical men and the hypocritical women are all alike. They enjoin evil and forbid good and withhold their hands from doing good. They have forgotten Allah, so He has forgotten them. Indeed these – the hypocrites – are the rebels³³.

33. Against Allah's commandments.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ
فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَاللَّهُمَّ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

68. WaAAada Allahu almunafiqeena waalmunafiqati waalkuffara nara jahannama khalideena feeha hiya hasbuhum walaAAanahumu Allahu walahum AAathabun muqeemun

68. Allah has promised to the hypocritical men, the hypocritical women and the suppressors of the Truth, the fire of Hell to abide therein. It is enough for them. And Allah has cursed them. And they shall have lasting punishment.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا
فَأَسْتَمْتَعُوا بِخَلْقِهِمْ فَأَسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ
مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ
أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

69. Kaallatheena min qablikum kanoo ashadda minkum quwwatan waakthara amwalan waawladan faistamtaAAoo bikhalaqihim faistamtaAAtum bikhalaqikum kama istamtaAAa allatheena min qablikum bikhalaqihim wakhudtum kaallathee khadoo ola-ika habirat aAAamalahum fee alddunya waal-akhirati waola-ika humu alkhasiroona

69. Like those³⁴ before you; they were stronger than you in power and more abundant in wealth and children, and they enjoyed their lot. And you have enjoyed your lot as those before you enjoyed their lot. And you indulged in vain talk like they did. Those it is that lost their deeds in this world and in the other. And those are the ones that are doomed!

34. Hypocrites and suppressors of the Truth.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ
وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا
أَلَّا يَظْلِمُوهُمْ وَلَكِنَّ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

70. Alam ya/tihim nabao allatheena min qablihim qawmi noohin waAAadin wathamooda waqawmi ibraheema waas-habi madyana
waalmu/tafikati atat-hum rusuluhum bialbayyinati fama kana Allahu liyathlimahum walakin kanoo anfasahum yathlimoona

70. Has not the information about those before them – of the people of Noah, AAad and Thamood, the people of Abraham, the dwellers of Midian and the overturned cities [of the people of Lot]? Their Messengers came to them with clear Messages. And it was not Allah Who wronged them, but they wronged themselves.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

71. Waalmu/minoona waalmu/minatu baAAaduhum awliyaoo baAAadin ya/muroona bialmaAAroofi wayanhawna AAani almunkari
wayuqeemoona alksalata wayu/toona alzzakata wayureeAAoona Allaha warasoolahu ola-ika sayarhamuhumu Allahu inna Allaha
AAazeezun hakeemun

71. And the believing men and the believing women have close friendly relations with one another. They enjoin good and forbid evil, establish proper prayers, give charity and obey Allah and His Messenger. Allah will be merciful to them. Allah is indeed Omnipotent, Wise.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِنَ اللَّهِ
أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

Manzil II: 9: Taubah

72. WaAAada Allahu almu/mineena waalmu/minati jannatin tajree min ta/hiha al-anharu khalideena feeha wamasakina rayyibatan fee jannati AAadnin waridwanun mina Allahi akbaru *thalika* huwa alfawzu alAAaatheemu

72. Allah has promised to the believing men and the believing women gardens, beneath which rivers flow. They will live therein in well-furnished houses built within gardens of perpetual abode. And the best thing there will be Allah being well-pleased with them. That then is the highest success.

يَتَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ
جَهَنَّمُ وَيُسَّ الْمَصِيرُ ﴿٧٢﴾

73. Ya ayyuha alnnabiyyu jahidi alkuffara waalmunafiqeena waoghluh AAalayhim wama/wahum jahannamu wabi/sa almaseeru

73. O Prophet! Wage a struggle³⁵ against the suppressors of the Truth and the hypocrites and be severe on them. And their abode is Hell, and it is the worst destination.

35. The Arabic three-letter root word *jahada*, with all its grammatical variations, is generally misunderstood to mean killing in the interest of religion. An incident of a bomb exploding in a busy place killing many innocent persons has acquired the misnomer of a *jihadi* act. Nothing is farther from the truth. The literal meaning of the word is to struggle. There is no struggle involved in the cowardly act of killing innocent unsuspecting persons. Struggle is involved when one resists anyone doing anything wrong. Struggle is involved when one resists the temptation of doing anything wrong for one's own benefit. Here, Allah Almighty is advising the Prophet – and through him the believers – to resist any attempt by non-believers and hypocrites at doing anything wrong. It should be clearly understood that no action was warranted against non-believers just because of their non-belief. This is clear from Verse 2:256 which categorically states that there is no compulsion in religion. The Prophet here was asked to resist them and the hypocrites only because of their overt and covert acts against the believers.

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ
وَهُمْ أُولَا بِيَا لَمْ يَتَالَوْا وَمَا تَنْقُمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ
فَإِنْ يَشَاءُوا يَكُ خَيْرًا لَهُمْ إِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

74. Yahlifoona biAllahi ma qaloo walaqad qaloo kalimata alkufri wakafaroo baAAada islamihim wahammoo bima lam yanaloo wama naqamoo illa an aghnahumu Allahu warasooluhu min fadlihi fa-in yatooboo yaku khayran lahum wa-in yatawallaw yuAAaaththibhumu Allahu AAaathaban aleeman fee alddunya waal-akhirati wama lahum fee al-ardi min waliyyin wala naseer

74. They swear by Allah that they did not utter, and certainly they did utter, the word signifying suppression of the Truth. And they suppressed the Truth after they had declared their faith in Islam. And they intended to do what they could not. And they avenged not except for this that Allah and His Messenger enriched them out of His grace.³⁶ Now if they repent, it will be good for them. And if they turn back to their evil ways, Allah will punish them with a painful punishment in this world and in the Hereafter. And they shall have none to be close to or to help them on earth.

36. In Verse 58 above, we are informed that the hypocrites accused the Prophet of misuse of the Welfare Fund. And in Verse 61, we see them accusing him of lending his ear to everyone. These accusations are nothing but words of *kufir* uttered by them. Their intention in doing so was obviously to turn the other believers against the Prophet and thus to undermine Islam while it was still in its infancy. They were thus trying to cut the very proverbial branch on which they were sitting. Allah Almighty, however, nipped their nefarious intentions in the bud.

﴿وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ
وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ﴾

75. Waminhum man AAahada Allaha la-in atana min fadlihi lanassaddaqanna walanakoonanna mina alssaliheena

75. And there are those of them who sought a covenant with Allah, “If He gives us out of His grace, we will certainly subscribe to the Welfare Fund, and we will certainly be of those who do good deeds.”

﴿فَلَمَّا اٰتٰنَهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ﴾

76. Falamma atahum min fadlihi bakhiloo bihi watawallaw wahum muAAridoona

76. But when He gave them out of His grace, they became miserly with it and they turned back and withdrew.

Manzil II: 9: Taubah

فَأَعْتَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا
وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾

77. FaaAAqabahum nifaqan fee quloobihim ila yawmi yalqawnahu bima akhlafoo Allaha ma waAAadoohu wabima kanoo yak hiboona |

77. So He made hypocrisy to follow them in their hearts till the Day when they shall meet Him because they broke their covenant with Allah and because they lied.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ
اللَّهَ عَلِيمُ الْغُيُوبِ ﴿٧٨﴾

78. Alam yaAAalamoo anna Allaha yaAAalamu sirrahum wanajwahum waanna Allaha AAallamu alghuyoobi

78. Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ
لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ
اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

79. Allatheena yalmizoona almuttawwiAAeena mina almu/mineena fee alsadaqati waallatheena la yajidoona illa juhdahum fayaskharoona minhum sakhira Allahu minhum walahum AAathabun aleemun

79. As for those who criticise and scoff at the believers who obediently contribute to the Welfare Fund, and at the believers who find nothing to give but their earnings, Allah scoffs at such scoffers, and they shall have a painful punishment.

Manzil II: 9: Taubah

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ
يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

80. Istaghfir lahum aw la tastaghfir lahum in tastaghfir lahum sabAAeena marratan falan yaghfira Allahu lahum *thalika* bi-annahum kafaroo biAllahi warasoolihi waAllahu la yahdee alqawma alfasiqeena

80. Whether you ask forgiveness for them or not – and even if you ask forgiveness seventy times for them – Allah will forgive them not! That is because they suppress the Reality of Allah and His Messenger. And Allah does not guide the people who rebel against Allah’s commandments.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ
جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

81. Fariha almukhallafoona bimaqAAadihim khilafa rasooli Allahi wakarihoo an yujahidoo bi-amwalihim waanfusihiim fee sabeeli Allahi waqaloo la tanfiroo fee alharri qul naru jahannama ashaddu harraan law kanoo yafqahoona

81. Those that remained back were pleased with their sitting back against Allah's Messenger and they were averse to striving in Allah's Path with their wealth and their lives. And they said, “Do not travel in the heat.” Say, “The Hell fire is the most severe in heat, if only they could understand.”

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

82. Falyadhakoo qaleelan walyabkoo katheeran jazaan bima kanoo yaksiboona

82. They shall laugh little then and weep more as a consequence of what they earned.

فَإِنْ رَّجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَعَذُّوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا
مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ
أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

83. Fa-in rajaAAaka Allahu ila ta-ifatin minhum faista/thanooka lilkhurooji faqul lan takhrujoo maAAiya abadan walan tuqatiloo maAAiya AAaduwwan innakum radeetum bialquAAoodi awwala marratin faoqAAudoo maAAa alkhalfiina

83. Then if Allah brings you back to any section of them and they ask your permission to go out on an expedition, say, “Never shall you go out with me and never shall you fight an enemy with me. You were indeed content to stay put the first time, stay put now too with those who stay behind.”

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا
تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآثُورًا وَهُمْ
فَاسِقُونَ ﴿٨٤﴾

84. Wala tusalli AAala ahadin minhum mata abadan wala taqum AAala qabrihi innahum kafaroo biAllahi warasoolihi wamatoo wahum fasiqoona

84. And never offer prayer for any one of them who dies, and never stand by his grave. They did indeed suppress the Reality of Allah and His Messenger. And they shall die in a state of rebellion against Allah’s commandments.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي
الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾

85. Wala tuAAajibka amwaluhum waawladuhum innama yureedu Allahu an yuAAaththibahum biha fee alddunya watazhaqa anfusuhum wahum kafiroona

Manzil II: 9: Taubah

85. And let not their wealth and their children impress you. Allah only wishes to punish them with these in this world and to cause their souls to depart while they indulge in suppression of the Truth.

وَإِذَا أَنْزَلْتُ سُورَةً أَنْ ءَامِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أَُولُوا
الطَّوْلِ مِنْهُمْ وَقَالُوا ذُرْنَا نَكُنْ مَعَ الْقَنَعِيدِينَ ﴿٨٥﴾

86. Wa-*itha* onzilat sooratun an *aminoo* biAllahi wajahidoo maAAa rasoolihi ista/*thanaka* oloo al*trawli* minhum waqaloo *tharna* nakun maAAa alqaAAideena

86. And when a Qur'aanic Chapter is revealed, exhorting people to believe in Allah and engage themselves in righteous struggle along with His Messenger, those with means plead with you and say, "Grant us leave to be with those who stay back."

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ
﴿٨٦﴾

87. *Radoo* bi-an yakoonoo maAAa alkhawalifi watubiAAa AAala quloobihim fahum la yafqahoona

87. They chose to be with those back home, and a seal is set on their hearts so they do not understand.

لَنَكِينِ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

88. Lakini alrrasoolu waallatheena amanoo maAAahu jahadoo bi-amwalihim waanfusihi waola-ika lahumu alkhayratu waola-ika humu almuflihoona

Manzil II: 9: Taubah

88. But the Messenger and those who believe with him engage themselves in righteous struggle with their wealth and their lives. And for those certainly, are the good things. And those it is that succeed.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٨﴾

89. aAAadda Allahu lahum jannatin tajree min tahtiha al-anharu khalideena feeha *thalika* al-fawzu alAAat^{heemu}

89. Allah has prepared for them gardens, beneath which rivers flow, wherein to live. That is the highest success.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ
كَذَّبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابٌ أَلِيمٌ ﴿٩٠﴾

90. Wajaa almuAAath^{thi}roona mina al-aAAarabi liyu/thana lahum waqaAAada allatheena kathaboo Allaha warasoolahu sayuseebu allatheena kafaroo minhum AAathabun aleemu**un**

90. And there came to you those from among the Bedouins who had excuses to offer for exempting them from joining the expedition. And those who denied Allah and His Messenger, sat at home. A painful punishment shall afflict those of them who suppressed the Truth.³⁷

37. The Verse indicates that the Bedouin Arabs (those not settled in towns like Makkah and Medina and leading more or less a nomadic life), at the time of this revelation, were of 3 categories: one, those who had staunch belief in Islam; two, those whose belief was not strong enough; and, three, those who had no belief in Islam. Bedouins of the third category did not at all bother to come to the Prophet at his call of conscription and remained at home. Bedouins of the first and second category either joined the expedition or came with excuses for claiming exemption. The divine warning of painful punishment applied to the third category and also to those of the second category who had come with lame excuses to avoid joining the expedition.

Manzil II: 9: Taubah

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا
يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

91. Laysa AAala aldduAAafa-i wala AAala almarda wala AAala allatheena la yajidoona ma yunfiqoona *harajun itha nasahoo* lillahi warasoolihi ma AAala almuhsineena min sabeelin waAllahu ghafoorun raheemun

91. There is no blame on the weak, the sick, or on those who do not find the means to spend for the expedition, so long as they are sincere to Allah and His Messenger. No ground to blame the righteous people. And Allah is Forgiving, Merciful.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا
أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا
يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾

92. Wala AAala allatheena itha ma atawka lita/milalum qulta la ajidu ma a/milukum AAalayhi tawallaw waaAAayunuhum tafeedu mina alddamAAi hazanan alla yajidoo ma yunfiqoona

92. And there is no blame on those who when they came to you to equip them for the expedition, you said, “I find no means to equip you.” They went back and their eyes welled up with tears for grief at not finding the means to bear the expenses for the expedition.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَقْذِنُونَكَ وَهُمْ أَغْنَىٰ رَضُوا بِأَنْ يَكُونُوا
مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

93. Innama alsabeelu AAala allatheena yasta/thinoonaka wahum aghniyao radoo bi-an yakoonoo maAAa alkhawalifi warabaAAa Allahu AAala quloobihim fahum la yaAAalamoona

Manzil II: 9: Taubah

93. The blame lies only on those who ask you to grant them leave despite being rich. They chose to be with those staying back home. And Allah has set a seal upon their hearts so they do not know.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا
لَنُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ
عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٤﴾

94. YaAAatah/hiroona ilaykum *itha* rajaAAatum ilayhim qul la taAAatah/hiroo lan nu/mina lakum qad nabbaana Allahu min akhbarikum wasayara Allahu AAamalakum warasooluhu thumma turaddoona ila AAalimi alghaybi waalshshahadati fayunabbi-okum bima kuntum taAAamaloona

94. They³⁸ will come up to you with excuses when you go back to them. Say, “Give no excuses, we won’t believe you! Allah has already informed us about you. And Allah and His Messenger will watch your deeds. Then you shall be returned to the Knower of the unseen and the seen. Then He will inform you of what you had been doing.”

38. I.e., those mentioned in the preceding Verse who, despite being rich, did not join the expedition and remained back home with women and children.

سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِشُعْرَضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ
إِنَّهُمْ رَجِسٌ وَمَأْوَهُمُ جَهَنَّمُ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿٤٥﴾

95. Sayah/lifoona biAllahi lakum *itha* inqalabtum ilayhim lituAAaridoo AAanhum faaAAaridoo AAanhum innahum rijsun wama/wahum jahannamu jazaan bima kanoo yaksiboona

95. They will swear to you by Allah when you return to them, in order that you take no action against them. Do leave them alone! They are indeed pollution. And their abode is Hell – a retribution for what they earned.

Manzil II: 9: Taubah

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ
الْفُؤْمِ الْفَاسِقِينَ ﴿٩٦﴾

96. Yahlifooona lakum litardaw AAanhum fa-in tardaw AAanhum fa-inna Allaha la yarda AAani alqawmi alfasiqeena

96. They will swear to you in order that you may be pleased with them. And even if you are pleased with them, Allah is indeed not pleased with the people who rebel against Allah's commandments.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا
أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

97. Al-aAArabu ashaddu kufran wanifaqan waajdaru alla yaAAlamoo hudooda ma anzala Allahu AAala rasoolihi waAllahu AAaleemun hakeemun

97. The Bedouin Arabs are more involved in suppression of the Truth and in hypocrisy, and more disposed not to know the laws that Allah has revealed to His Messenger. And Allah is Knowledgeable, Wise.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرَ
عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

98. Wamina al-aAArabi man yattakhithu ma yunfiqu maghraman wayatarabbasu bikumu alddawa-ira AAalayhim da-iratu alssaw-i waAllahu sameeAAun AAaleemun

98. And among the Bedouin Arabs there are those who take what they spend [in Allah's way] as an imposition, and they wait for turns in fortune for you. But it is upon them that the evil turn shall befall. And Allah listens, knows.³⁹

Manzil II: 9: Taubah

39. Interestingly, immediately after the Prophet's death, the Bedouins rose in revolt against payment of *sadaqah* as enjoined in [Verse 9:60](#). Caliph AbuBakr (Allah be pleased with him) waged wars against them and vanquished them. This divine Verse foretells that future event.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا
يُنْفِقُ قُرْبَةً عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُم
اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

99. Wamina al-aAraabi man yu/minu biAllahi waalyawmi al-akhiri wayattakhizhu ma yunfiqu qurubatin AAinda Allahi wasalawati alrrasooli ala innaha qurbatun lahum sayudkhiuluhumu Allahu fee rahmatihi inna Allaha ghafoorun raheemun

99. And among the Bedouin Arabs there are those who believe in Allah and the Hereafter and take what they spend as means of nearness with Allah and blessings of the Messenger. Surely it shall be the means of nearness for them. Allah will admit them to His Mercy. Indeed, Allah is Forgiving, Merciful.

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ وَالْأَنْصَارُ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

100. Waalssabiqoona al-awwaloona mina almuhajireena waal-ansari waallatheena ittabaAAoohum bi-ihsanin radiya Allahu AAanhum waradoo AAanhu waaAAadda lahum jannatin tajree tahtaha al-anharu khalideena feeha abadan thalika alfawzu alAAatheemu

100. And Allah is pleased with the first and the foremost of those who migrated and with those who gave shelter,⁴⁰ and with those who followed them in goodness. And they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, wherein to live for ever. That is the highest success.

40. Reference here is drawn to the migration of the Prophet (peace be upon him) and his followers from Makkah to Medina and to the shelter given to them by the inhabitants of Medina. But the reference could be extended to all those who shed their non-Islamic mindsets and to those who help them do so.

Manzil II: 9: Taubah

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ
مَرَدُّوا عَلَى الْأَلْفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ
ثُمَّ يَرْدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

101. Wamimman hawlakum mina al-aAarabi munafiqoona wamin ahli almadeenati maradoo AAala alnnifaqi la taAAalamuhum na/nu naAAalamuhum sanuAAaath/hibuhum marratayni thumma yuraddoona ila AAaathabin AAatheemin

101. And some of the Bedouins around you are hypocrites, and so are some residents of Medina. They are insolent in hypocrisy. You do not know them; We know them. Twice shall We punish them. And then will they be brought back for the highest punishment.⁴¹

41. When the Prophet and the believers returned from the apparently successful expedition, the hypocrites' game was up. They had hoped for a humiliating defeat for the believers at the hands of the mighty forces against whom the expedition was undertaken. But they found that the expedition had enhanced the prestige and power of the nascent Islamic State! This chagrin by itself was punishment number one. And punishment number two was the harsh treatment they got, thereafter, at the hands of the believers. These were the two punishments they got here in this world. And the Hell was waiting for them, in the Hereafter.

وَأَخْرُونَ أَعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا
عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

102. Waakharoona iAAtarafoo bithunoobihim khalatoo AAamalan salihan waakhara sayyi-an AAasa Allahu an yatooba AAalayhim inna Allaha ghafoorun raheemun

102. And there are others who have confessed that they were at fault. They have mingled a good deed with a bad one. Allah may pardon them. Indeed, Allah is Forgiving, Merciful.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

103. Khuth min amwalihim sadaqatan turahhiruhum watuzakkeehim biha wasalli AAalayhim inna salatoka sakanun lahum waAllahu sameeAAun AAaleemun

103. Take a fine as *sadaqah*⁴² from them to cleanse and purify them thereby, and pray for them! Your prayer does indeed give them peace of mind. And Allah listens, knows.

42. *Sadaqah* is the singular form of *sadaqaat* (see [Verses 58 and 60](#) of this Chapter and study notes thereon). In its singular form, the Arabic word would mean the mandatory tax or a fine imposed on individuals, which would go to the State Welfare Fund.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ
وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٤﴾

104. Alam yaAAalamoo anna Allaha huwa yaqbalu alttawbata AAan AAibadihi waya/khut/hu alssadaqati waanna Allaha huwa alttawwabu alrraheemu

104. Do they not know that it is Allah Who accepts repentance from His subjects⁴³ and takes the *sadaqaat*, and that Allah is the Acceptor of repentance, the Merciful?

43. See [study note 41](#) on Verse 7.128

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى
عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

105. Waquli iAAamaloo fasayara Allahu AAamalakum warasooluhu waalmu/minoona wasaturaddoona ila AAalimi alghaybi waalshshahadati fayunabbi-okum bima kuntum taAAamaloona

105. And say, “Go on, do your deeds! Allah, His Messenger and the believers will watch your deeds. And you shall be brought back to the Knower of the unseen and the seen. Then He will inform you of what you did.”

Manzil II: 9: Taubah

وَأَخْرَجُوا مِنْ دُونِ الْمَسْجِدِ وَمَا كُنْزُهُمْ وَمَا كُنْزُهُمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

106. Waakharoona murjawna li-amri Allahi imma yuAAaththibuhum wa-imma yatoobu AAalayhim waAllahu AAaleemun hakeemun

106. And there are others whose cases are deferred for Allah's decree. He may punish them or He may pardon them. And Allah is Knowledgeable, Wise.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا
لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ
يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾

107. Waallatheena ittakhathoo masjidan diraran wakufran watafreeqan bayna almu/mineena wa-irsadan liman haraba Allaha warasoolahu min qablu walayahlifunna in aradna illa alhusna waAllahu yashhadu innahum lakathiboona

107. And those who established a masjid to cause harm and for suppression of Truth and to cause disunion among the believers and to serve as a base for him who made war against Allah and His Messenger before. And they will certainly swear, “Our intentions were nothing but good.” And Allah bears witness that they are most surely liars.⁴⁴

44. The masjid (place of worship) that this Verse speaks about was built by the hypocrites ostensibly for the convenience of people in Medina who stayed away from Masjid-e-Nabvi. But the masjid was in fact used by the hypocrites for hatching plots against the Prophet. Upon the revelation of these Verses (107 to 110), the Prophet ordered the demolition of the Masjid even before he reached Medina from the expedition to Tabuk.

لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ
تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ
﴿١٠٨﴾

Manzil II: 9: Taubah

108. *La taqum feehi abadan lamasjidun ossisa AAala altaqwa min awwali yawmin ahaqqu an taqooma feehi feehi rijalun yuhibboona an yatazahharoo waAllahu yuhibbu almutrahhireena*

108. Never should you stand in it! Certainly the masjid founded on piety from the very first day is more deserving that you stand therein. In it are men who love to be pure and clean. And Allah loves those who get themselves purified and cleaned.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ
بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿١٠٨﴾

109. Afaman assasa bunyanahu AAala taqwa mina Allahi waridwanin khayrun am man assasa bunyanahu AAala shafa jurufin harin fainhara bihi fee nari jahannama waAllahu la yahdee alqawma alththalimeena

109. Who is better then: the one who lays his foundation on fear of Allah and His good pleasure, or the one who lays his foundation on the brink of a crumbling hollowed bank, and which crumbles down with him into the fire of Hell⁴⁵? And Allah does not guide the people who deliberately do wrong, unjust things.

45. The simile used here portrays the fate of a person who conducts his/her life without belief in Allah and therefore does not abide by His commands. He/she is bound to go to Hell! The foundation of the edifice he/she builds in this worldly life is hollow. This is a divine warning also to those who call themselves Muslims today. Most of them do not bother even to know what Allah's commands in His Message of the Qur'aan are, leave alone abide by them!

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

110. *La yazalu bunyanuhumu allathee banaw reebatan fee quloobihim illa an taqattaAAa quloobuhum waAllahu AAaleemun hakeemun*

110. This structure which they have built will not diminish the doubt in their hearts, unless their hearts get cut into pieces.⁴⁶ And Allah is Knowledgeable, Wise.

46. Masjids serve the interest of Islam by bringing people praying therein closer to Allah. But the structure which the hypocrites had built would never cause the hypocrisy in their hearts to diminish.

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ
وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ
الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

111. Inna Allaha ishtara mina almu/mineena anfasahum waamwalahum bi-anna lahumu aljannata yuqatiloona fee sabeeli Allahi fayaqtuloota wayuqtaloona waAAdan AAalayhi haqqan fee alttawrati waal-injeeli waalqur-ani waman awfa biAAahdihi mina Allahi faistabshiroo bibayAAikumum allathe bayaAAatum bihi wathalika huwa alfavzu alAAatheemu

111. Indeed, Allah has bought from the believers their lives and their property for this, that they shall have the Paradise. They fight in Allah's Path, so they kill and get killed. It is a promise which He has bound Himself to, in the Torah, the Gospel and the Qur'aan. And who can be more faithful to one's promise than Allah? So rejoice at the bargain you have struck; for, that is the highest success.

﴿الَّذِينَ يَبِيتُونَ أَعْيُنُهُمْ الْغَضَبُونَ الْحَمِيدُونَ السَّاجِدُونَ الْخُفَّاءُ أَلَمْ تَكُنْ لَهُمُ الْآيَاتِ
أَلَامْرُوءًا يَلْمِزُوكَ وَالْمُنَافِقِينَ وَعَنِ الْمُنْكَرِ وَالْحَنِيفُونَ لِيُخْذُوا مِنَ اللَّهِ
وَبَشِّرِ الْمُؤْمِنِينَ﴾

112. Alta-iboona alAAabidoona alhamidoona alssa-ihoona alrrakiAAoona alssajidoona al-amiroona bialmaAAaroofi waalnnahoona AAani almunkari waalhafithoona lihudoodi Allahi wabashshiri almu/mineena

112. And give this good news to those who repent, obey, praise Allah, fast, bow down and prostrate to Him, enjoin what is good and forbid what is evil, and, abide by Allah's laws.

Manzil II: 9: Taubah

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ
قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

113. Ma kana lilnnabiyyi waallatheena amanoo an yastaghfiroo lilmushrikeena walaw kanoo olee qurba min baAAadi ma tabayyana lahum annahum as-habu aljaheemi

113. It does not behove the Prophet and those who believe that they should ask forgiveness for the polytheists, even if they are near relatives, after it has become clear to them that they would be inmates of the flaming Fire.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ
فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

114. Wama kana istighfaru ibraheema li-abeehi illa AAan mawAAidatin waAAadaha iyyahu falamma tabayyana lahu annahu AAaduwwun lillahi tabarraa minhu inna ibraheema laawwahun haleemun

114. And Abraham asking forgiveness for his father was only because of a promise which the former had made to the latter. But when it became clear to him (Abraham) that he (father) was an enemy of Allah, he disassociated from his father. Abraham was indeed very tender-hearted, kind.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ
مَّا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

115. Wama kana Allahu liyudilla qawman baAAda ith hadahum hatta yubayyina lahum ma yattaqoon inna Allaha bikulli shay-in AAaleemun

115. Allah would never lead a people astray after guiding them to His Straight Path until He makes clear to them what they should guard against. Allah does indeed know all things.

Manzil II: 9: Taubah

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُم مِّنْ ذُنُوبٍ أَلَّا
مِنَ وَلِيِّ وَلَا نَصِيرٍ ﴿١١٦﴾

116. Inna Allaha lahu mulku alssamawati waal-ardī yuhyee wayumeetu wama lakum min dooni Allahi min waliyyin wala naseer**in**

116. Allah does indeed hold the absolute sovereignty over the heavens and the earth. He gives life and causes death. And there is none, other than Allah, to patronise and help you.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ
بِهِمْ رءُوفٌ رَّحِيمٌ ﴿١١٧﴾

117. Laqad taba Allahu AAala alnnabiyyi waalmuhajjireena waal-ansari allah/heena ittabaAAoohu fee saAAati alAAusrati min baAAadi ma kada yazeeghu quloobu fareeqin minhum thumma taba AAalayhim innahu bihim raoofun raheem**un**

117. Certainly has Allah pardoned the Prophet, the refugees and the helpers – those who followed him in the hour of need, after the hearts of a section of them were about to deviate and He pardoned them.⁴⁷ He is indeed Kind, Merciful to them.

47. Even the Prophet was reprimanded for his leniency in accepting the lame excuses of hypocrites in not joining the expedition (see [Verse 43](#) of this Chapter). And some of the believers [both from among the refugees (Mohajirs) who had migrated from Makkah and from among the inhabitants of Medina (Ansars) who helped the refugees in settling down at Medina] were initially reluctant to go for the expedition (see [Verses 38 to 41](#) of this Chapter). Then they agreed to go. Allah pardoned the Prophet and the believers their inadvertent lapses.

Manzil II: 9: Taubah

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ
الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنَّهُ لَا مَلْجَأَ
مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ
التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

118. WaAAala alththalathati allatheena khullifoo *hatta itha daqat* AAalayhimu al-ardu bima rahubat wadaqat AAalayhim anfusuhum wathannoo an la maljaa mina Allahi illa ilayhi thumma taba AAalayhim liyatooboo inna Allaha huwa alttawwabu alraheemu

118. And He pardoned the three⁴⁸ who were left behind, whose cases were deferred until the earth, vast though it is, became straitened unto them and their own selves became straitened to them. And they knew it for certain that there was no refuge from Allah but unto Him.⁴⁹ Then He pardoned them that they might repent. Indeed, Allah is the One Who forgives, the One Who is Merciful.

48. These were those referred to in [Verse 102](#) above.

49. Those three were good believers, essentially. They had taken active part in earlier campaigns undertaken by the believers. But Satan seduced them from joining the long and strenuous Tabuk expedition, just as he had seduced Adam and Eve in disobeying Allah's order against going to the forbidden tree. All the three confessed their guilt to the Prophet on his return from Tabuk. Pending a clear decree from Allah Almighty, the Prophet ordered the believers to boycott them. Even their wives had to go to their Parents' places. The boycott was ended when these two Verses 117 and 118 were revealed.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

119. Ya ayyuha allatheena amanoo ittaqoo Allaha wakoono maAAa alssadiqeena

119. O you who believe! Fear Allah and be on the side of the righteous ones.

Manzil II: 9: Taubah

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ
اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَٰلِكُمْ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا
نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا
يَنَآلُونَ مِنْ عَدُوِّ نِيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضِيعُ
أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

120. *Ma kana li-ahli almadeenati waman hawlahum mina al-aAarabi an yatakhallafoo AAan rasooli Allahi wala yarghaboo bi-anfusihim AAan nafsihi thalika bi-annahum la yuseebuhum thamaon wala nasabun wala makhmasatun fee sabeeli Allahi wala yataaona mawri-an yagheethu alkuffara wala yanaloona min AAaduwwin naylan illa kutiba lahum bihi AAamalun salihun inna Allaha la yudeeAAu ajra almuhsineena*

120. It did not behove the inhabitants of Medina, and those around them of the Bedouins, to lag behind Allah's Messenger, nor to prefer their own selves over his. Because, no thirst, fatigue or hunger in Allah's way afflicts them, nor do they tread a path that enrages the suppressors of the Truth, nor do they attain from the enemy an attainment, but a good work is credited to their account therefor. Allah does indeed not allow the reward of good people to go waste.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا
إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

121. *Wala yunfiqoona nafaqatan sagheeratan wala kabeeratan wala yaqraAAoona wadiyan illa kutiba lahum liyajziyahumu Allahu ahsana ma kanoo yaAAamaloona*

121. And they spend not a spending, small or big, and they traverse not a valley, but it is credited to their account for Allah to reward them with the best of what they have done.

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ
مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُونَ﴾ ﴿١٢٢﴾

Manzil II: 9: Taubah

122. Wama kana almu/minoona liyanfiroo kaffatan falawla nafara min kulli firqatin minhum *ta*-ifatun liyatafaqqahoo fee alddeeni waliyunthiroo qawmahum *itha* rajaAAoo ilayhim laAAallahum *yahtharoon*a

122 And the believers cannot move out, all of them, at one time. Then why should not a group from among every section move out to get deeper understanding of the Religion, so that they may warn their people when they come back to them to be pious?⁵⁰

50. After the conquest of Makkah and the battle of Hunain, people living in every part of the Arabian Peninsula had accepted Islam. It was an enmasse conversion. So, most of the people, so converting, did not have the necessary deeper knowledge of the Religion. They had converted because others had done so. The situation was a breeding ground for hypocrisy. The Bedouins living in the desert area were more prone to it. Refer [Verse 97](#) above in this context. Allah Ta'ala therefore advised in this Verse that the believers staying away from Medina should send groups from among themselves to get deeper understanding of Islam. The groups should then go back to their own people and in turn impart the knowledge to them. That way the dangers inherent in the enmasse conversion could be minimised. It should be clearly understood here that the deputed groups were not to learn just the rituals, like how to offer prayers etc., but also, more importantly, to acquire the intellectual understanding of Islam. But, nowadays, in the Islamic Madrasas, emphasis is laid on ritualistic Islam only. The students coming out of such Madrasas are therefore devoid of the intellectual knowledge that the Qur'aan tries to impart. The result is there for us all to see. The *Ummah* generally today is Muslim only in name. Their faith is hollow. Allah has therefore withdrawn His hand of Mercy from them.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا قَتَلُوا الَّذِينَ يُلُونَكُمْ مِّنَ الْكُفَّارِ وَلَيَجِدُوا فِيكُمْ
غِلَظَةً وَءَاعْلَمُوا أَنَّهُ اللّٰهُ مَعَ الْمُتَّقِينَ ﴿١٢٢﴾

123. Ya ayyuha allatheena amanoo qatiloo allatheena yaloonakum mina alkuffari walyajidoo feekum ghilthatan waiAAalamoo anna Allaha maAAa almuttaqeena

123. O you who believe! Fight those of the suppressors of Truth who are near to you and they should find you stern and firm. And know that Allah is with those who fear Him.⁵¹

51. Please see study notes on [Verse 5](#) of this Chapter. The 'fight' mentioned here (Verse 123) is with reference to the war declared under that Verse.

وَإِذَا مَا أَنزَلْنَا سُورَةً فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ
إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَرَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

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124. *Wa-itha ma onzilat sooratun faminhum man yaqoolu ayyukum zatat-hu hathihi eemanan faamma allatheena amanoo fazadat-hum eemanan wahum yastabshiroona*

124. And whenever a Chapter⁵² is revealed, there are some of them who say, “Has it strengthened the faith of anyone amongst you?” It has indeed strengthened the faith of those who believe, and they rejoice.

52. I.e., a chapter of the Qur’aan.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا
وَهُمْ كَافِرُونَ ﴿١٧٥﴾

125. *Waamma allatheena fee quloobihih maraḍun fazadat-hum rijsan ila rijsihim wamatoo wahum kafiroona*

125. And as for those in whose hearts is a disease, it adds dirt to their dirt. And they die as suppressors of the Truth.

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا
هُمْ يَذْكُرُونَ ﴿١٧٦﴾

126. *Awa la yarawna annahum yuftanoona fee kulli AAamin marratan aw marratayni thumma la yatooboona wala hum yaththakkaroonaa*

126. Do they not see that they are tried once or twice every year? Yet they repent not, nor do they take heed.⁵³

53. Allah Almighty tries modern-day Muslims too. Earthquakes have struck Turkey, Iran, Pakistan and Kashmir. But the Muslims dismiss them as natural phenomena, and they laugh at the idea that the Creator is causing them as warnings against their lifestyles. They are at the receiving end of ignominious treatments at places like Bosnia, Chechnia, Palestine, Afghanistan, Iraq et al, but they fail to realize that the Almighty is punishing them for their lifestyles contrary to the divine commands in the Qur’aan. As the Qur’aan says here, ‘Yet they repent not, nor do they take heed.’

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَيْنَكُمْ مِنْ أَحَدٍ ثُمَّ
أَنْصَرَفُوا صَرَفَ اللَّهِ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

127. Wa-itha ma onzilat sooratun nathara baAAduhum ila baAAadin hal yarakum min ahadin thumma insarafoo sarafa Allahu quloobahum bi-annahum qawmun la yafqahoona

127. And whenever a Chapter is revealed, they cast glances at one another, “Does any one see you?” Then they leave. It is Allah Who has left their hearts because they are a people who do not understand.⁵⁴

54. This Verse and Verse 124 above indicate that the Prophet used to call a gathering of believers to announce fresh divine revelations to him. In these gatherings, there used to be some hypocrites too. The hypocrites’ behaviour in such gatherings is described in these two Verses.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

128. Laqad jaakum rasoolun min anfusikum AAazeezun AAalayhi ma AAanittum hareesun AAalaykum bialmu/mineena raoofun raheemun

128. Certainly, a Messenger has come to you from among yourselves. Solicitous of you, your distress is disturbing to him. To the believers he is compassionate, merciful.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ ﴿١٢٩﴾

129. Fa-in tawallaw faqul hasbiya Allahu la ilaha illa huwa AAalayhi tawakkaltu wahuwa rabbu alAAarshi alAAatheem

Manzil II: 9: Taubah

129. Yet, if they turn away, say, “Allah is enough for me; there is no god but He. On Him I do place my trust. And He is Lord of the Mighty Throne⁵⁵”.

55. It is not possible for the limited human intelligence to understand what this Mighty Throne of the Lord could be like. Chapter 112 of the Qur’aan informs us that there is none comparable to Allah. So He cannot be compared to a human king sitting on his throne. A human king is a limited being, and so is his throne. We can see the throne because it is limited. We cannot see Allah, because He is not limited. The Throne of an unlimited Being ought to be unlimited by itself. So we cannot comprehend the Mighty Throne. Words like these in the Qur’aan are *mutashaabihaat* in terms of [Verse 3:7](#). So they are beyond human understanding to comprehend. We have to accept them as they are, without trying to visualise their meanings. Suffice it for us to know that the Lord has Mighty, Unlimited Power.

سُورَةُ يُونُسَ

Chapter 10: Yunus (Jonah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

1 Aliflamra tilka ayatu alkitabi alhakeemi

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

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

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ
وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ
إِنَّ هَٰذَا لَسَاحِرٌ مُّبِينٌ ﴿٢﴾

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

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

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

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

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

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

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

4. In the Hereafter, there is no question of any intercession – not even by any Prophet. This is clear from [Verses 2:254](#) and 2:255 (also see study notes 482 and 483 on Verse2: 255). But here, in the context of this Verse 10:3, Allah Almighty may, if He wills, concede the prayer of a living person in this world for another living person in respect of any action in this world.

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

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

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

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا
عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

5 Huwa allathee jaAAala alshshamsa diyaan waalqamara nooran waqaddarahu mangzila litaAAalamoo AAadada alssineena waalhisaba ma khalaqa Allahu thalika illa bialhaqqi yufassilu alayati liqawmin yaAAalamoona

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

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

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ
لِقَوْمٍ يَتَّقُونَ ﴿٦﴾

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

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

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

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

7 Inna allatheena la yarjoona liqaana waradoo bialhayati alddunya waitmaannoo biha waallatheena hum AAan ayatina ghafiloon

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

أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾

8 Olaika mawahumu alnnaru bima kanoo yaksiboona

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

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

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إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ
تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

9 Inna alla^hheena amanoo waAAamiloo alssalihati yahdeehim rabbuhum bieemanihim tajree min tahtihimu alanharu fee jannati alnaAAeemi

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

دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَّآخِرُ
دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

10 DaAAawahum fee^ha subhanaka allahumma watahiyyatuhum fee^ha salamun waakhiru daAAawahum ani alhamdu lillahi rabbi alAAalameena

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

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ أَجْلُهُمْ
فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

11 Walaw yuAAajjilu Allahu lilnnasi alshsharra istiAAjalahum bialkхайri laqu^diya ilayhim ajaluhum fanatharu alla^hheena la yarjoona liqaana fee tughyanihim yaAAamahoon

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

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وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَاَنَا لِحَنِّهِ أَوْ قَاعِدًا
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ
مُسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

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

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

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

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

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

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

14 Thumma jaAAalnakum khalaiifa fee alardi min baAAadhim linanthur kayfa taAAamaloona

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

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

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

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

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

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

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

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

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

17 Faman aṭḥlamu mimmani iftara AAala Allahi kathiban aw kathhaba biayatīhi innahu la yuflihu almujrimeoona

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

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ
شَفَعَتُونَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ
وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٧﴾

18 WayaAAabudoona min dooni Allahi ma la yadurruhum wala yanfaAAuhum wayaqooloona haolai shufaAAaona AAainda Allahi
qul atunabbioona Allaha bima la yaAAalamu fee alssamawati wala fee alardi subhanahu wataAAala AAamma yushrikoona

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

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِّن رَّبِّكَ لَفُضِّىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٨﴾

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

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

9. Whether one is an Indian, African, American, Chinese or Japanese, the same basic rules of existence are applicable to all the human beings living or have been living on this planet. That single fact of life makes them a single community, irrespective of their colour, race or region. If they would all abide by the same divine laws enunciated in the Qur’aan, there could be no fundamental differences cropping up among them. But, barring the infinitesimal few, the overwhelming majority does not abide by the divine laws. That is why there is hostility and discord all around, fuelled by man’s undue pride and prejudice. Allah Almighty could, if He would, give them instant punishment, but, in that case, all, except a few, on

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this earth would perish. HE has therefore reserved His final judgment for the Hereafter, giving mankind ample scope for reform or further slide into the pit of crime. HE does however intervene decisively whenever man oversteps his Allah-given bounds of freedom on this earth.

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ
فَأَنْتَظِرُونَ أَمْ لِي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

20 Wayaqooloona lawla onzila AAalayhi ayatun min rabbihi faqul innama alghaybu lillahi fainta^hhiroo innee maAAakum mina almunta^hhireena

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

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

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءَ مَا سَكَبُوا لِهُمْ أَكْرَهُوا
فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ
﴿٢١﴾

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

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

11. It is in times of well-being and prosperity that man tends to delude himself that he would continue to remain in that happy state of affairs for ever. He ignores the divine signs abounding around him. He sees death suddenly striking every now and then among his kith and kin and neighbourhood. But he brushes aside the disturbing thought that he himself could be its

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victim anytime. He often sees prosperity change to adversity, but tends to forget that the same thing could happen to him himself. He may pay lip-service to Islam and say that it is the finest way of life, but when it comes to implementing the Qur'aanic code of life, he flinches and thinks that it is not practical to abide by everything that the Qur'aan says. When a Qur'aanic edict does not suit his lifestyle, he tries to undermine the divine meaning of the relevant Qur'aanic Verse with the help of man-made and error-prone *ahaadeeth* and *fatwas*.

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

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا
كُنْتُمْ فِي الْفُلِكِ وَجَرَّتْ بِكُمْ بَرِيحٌ طَيِّبَةٌ وَفَرَحُوا بِهَا جَاءَتْهَا
رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ
دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ
مِنَ الشَّاكِرِينَ ﴿٢٢﴾

22 Huwa allathe yusaayyirukum fee albarri waalbahri hatta itha kuntum fee alfulki wajarayna bihim bireehin tayyibatin wafarihoo biha jaatha reehun AAasifun wajaahumu almawju min kulli makanin wathannoo annahum oheeta bihim daAAawoo Allaha mukhliseena lahu alddeena lain anjaytana min hazihi lanakoonanna mina alshshakireena

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

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَتَأَيَّهَا النَّاسُ إِنَّمَا
بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

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

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

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنْزِلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ
الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا
وَارْتَوَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتْنَاهَا أَمْرًا لَيْلًا أَوْ نَهَارًا
فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ
لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

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

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

وَاللَّهُ يَدْعُوْا إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿٢٥﴾

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

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

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لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ
وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٦٦﴾

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

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

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَمْثِلُهَا وَيَتَرَهُهُمُ اللَّهُ ۚ أُولَٰئِكَ لَهُمُ الْعَذَابُ مِنَ اللَّهِ ۚ هُمْ فِيهَا مُطْلِمُونَ ۚ
مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٦٧﴾

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

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

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ
أَنْتُمْ وَشُرَكَاؤُكُمْ فَيَلْتَمِسُونَ بَيْنَهُم مَّا كَانُوا يَكْفُرُونَ ۚ
كُنْتُمْ إِيَّانَا تَعْبُدُونَ ﴿٦٨﴾

28 Wayawma nahshuruhum jameeAAan thumma naqoolu lillatheena ashrakoo makanakum antum washurakaokum fazayyalna baynahum waqala shurakaohum ma kuntum iyyana taAAabudoona

Manzil III: 10: Yunus

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

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

29 Fakafa biAllahi shaheedan baynana wabaynakum in kunna AAan AAibadatikum laghafileena

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

هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّا اَسْلَفَتْ وَرُدُّوْا اِلَى اللّٰهِ مَوْلٰهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢٩﴾

30 Hunalika tabloo kullu nafsin ma aslafat waruddoo ila Allahi mawlahumu alhaqqi wadalla AAanhum ma kanoo yafarooona

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

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمٰوٰتِ وَالْاَرْضِ اَمَّنْ يَمْلِكُ السَّمْعَ وَالْاَبْصٰرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَيِّرُ الْاَمْرَ ۗ فَسَيَقُوْلُوْنَ اللّٰهُ فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿٣٠﴾

31 Qul man yarzuqukum mina alssama'i waalardi amman yamliku alssamAAa waalabsara waman yukhriju alhayya mina almayyiti wayukhriju almayyita mina alhayyi waman yudabbiru alamra fasayaqooloona Allahu faqul afala tattaqoona

Manzil III: 10: Yunus

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

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصِرُّونَ



32 Fathalikumu Allahu rabbukum alhaqqu famatha baAAda alhaqqi illa alddalalu faanna tusrafoona

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

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ

33 Kathalika haqqat kalimatu rabbika AAala allatheena fasaqoo annahum la yuminoona

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

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

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَبْدُوُا الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدُوُ الْخَلْقَ

ثُمَّ يُعِيدُهُ قَآئِلُ تُوَفَّقُونَ

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

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

قُلْ هَلْ مِنْ شَرِكائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ
أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ
كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

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

35. Say, “Is there anyone, among those whom you worship besides Allah, who guides to the truth?” Say, “Allah it is Who guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What’s the matter with you? How wrongly do you make your decisions?”

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

36 Wama yattabiAAu aktharuhum illa thannan inna alththanna la yughnee mina alhaqqi shayan inna Allaha AAaleemun bima yafAAaloona

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

Manzil III: 10: Yunus

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

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

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

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

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

38 Am yaqooloona iftarahu qul fatoo bisooratin mithlihi waadAAoo mani istataAAum min dooni Allahi in kuntum sadiqeena

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

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

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلَمِهِ ۖ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَّبَ
الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَنَقَةُ الظَّالِمِينَ ﴿٣٩﴾

39 Bal kaththaboo bima lam yuheetoo biAAailmihi walamma yatihim taweeluhu kathhalika kaththaba allatheena min qablihim faonthur kayfa kana AAaqibatu alththallimeena

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

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

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

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

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

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

وَإِنْ كَذَّبُوكَ فَقُلْ لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ
بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾

41 Wain kaththabooka faqul lee AAamalee walakum AAamalukum antum bareeoona mimma aAAlamu waana bareeon mimma taAAamaloona

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

Manzil III: 10: Yunus

وَمِنْهُمْ مَّن يَّسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ



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

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

وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمَْى وَلَوْ

كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾

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

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

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

44 Inna Allaha la yalimu alnnasa shayan walakinna alnnasa anfusahum yalimoona

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

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ

خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

Manzil III: 10: Yunus

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

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

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

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

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

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ
لَا يُظْلَمُونَ ﴿٤٧﴾

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

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

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

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

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

48 Wayaqooloona mata hatha alwaAAadu in kuntum sadiqeena

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

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

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

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

قُلْ أَرَأَيْتُمْ إِنِ اتَّخَذْتُمْ عَذَابُهُ بَيِّنَاتٍ أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾

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

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

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

أَنتُمْ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ؕ ءَالْفَنِّ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾

51 Athumma iṭḥa mā waqaAAa ʾamantum bihi ʾalana waqad kuntum bihi tastaAAjiloona

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

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

52 Thumma qeela lillatheena ṭḥalamoo ṭḥooqoo AAathaba alkhuldi hal tujzawna illa bima kuntum taksiboona

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

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلُوبُ إِي وَرَبِّى إِنَّهُ لَحَقُّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

53 Wayastanbioonaka aḥaqqun huwa qul ee warabee innahu laḥaqqun wama antum bimuAAjizeena

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

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

54 Walaw anna likulli nafsin *th*alamat ma fee alardi laiftadat bihi waasarroo alnnadamata lamma raawoo alAAathaba waqudiyya baynahum bialqisti wahum la yuthlamoonaa

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

أَلَا إِنَّ لِلَّهِ مَا فِى السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَسَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿٥٥﴾

55 Ala inna lillahi ma fee alssamawati waalardi ala inna waAAda Allahi haqqun walakinna aktharahum la yaAAalamoonaa

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

هُوَ يُحْيِىْ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

56 Huwa yuhyee wayumeetu wailayhi turjaAAoonaa

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

يَتَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِدَةٌ مِّن رَّبِّكُمْ وَشِقَاقٌ لِّمَا فِى الصُّدُورِ
وَهَدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٥٧﴾

Manzil III: 10: Yunus

57 Ya ayyuha alnnasu qad jaatukum mawAAi^hatun min rabbikum washifaon lima fee alssudoori wahudan warahmatun lilmumineena

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

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ



58 Qul bifadli Allahi wabirahmatihi fabithalika falyafrahoo huwa khayrun mimma yajmaAAoona

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

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ ءَاللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

59 Qul araaytum ma anzala Allahu lakum min rizqin fajaAAaltum minhu haraman wahalalan qul allahu athina lakum am AAala Allahi taftaroona

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

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَئِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

Manzil III: 10: Yunus

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

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

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



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

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

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

62 Ala inna awliyaa Allahi la khawfun AAalayhim wala hum yahzanoona

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

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

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٣﴾

63 Allatheena amanoo wakanoo yattaqoona

63. Those that believe and fear Allah.

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٤﴾

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

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

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

65 Wala yahzunka qawluhum inna alAAizzata lillahi jameeAAan huwa alssameeAAu alAAaleemu

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

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

Manzil III: 10: Yunus

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

66 Alā inna lillāhi man fee alssamawati waman fee alardi wama yattabiAAu allatheena yadAAoona min dooni Allāhi shuraka in yattabiAAoona illa al~~th~~anna wain hum illa yakhrusoona

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

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

67 Huwa allathee jaAAala lakumu allayla litaskunoo feehee waalnnahara mubsiran inna fee ~~th~~alika laayat~~in~~ liqawmin yasmaAAoona

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

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

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا مَبْحَنَةً هُوَ الْغَيْبُ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ إِنَّ عِنْدَكُمْ مِنْ سُلْطَنِ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٨﴾

Manzil III: 10: Yunus

68 Qaloo ittakhathā Allahu waladan subḥanahu huwa alghaniyyu lahu mā fee alssamawati wama fee alardi in AAindakum min sultanin bihatha ataqaooloona AAala Allahi mā la taAAalamoona

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

قُلْ إِنِّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٨﴾

69 Qul inna allatheena yaftaroona AAala Allahi alkathiba la yuflihoona

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

مَتَنَعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٦٩﴾

70 MatāAAun fee alldunya thumma ilayna marjiAAuhum thumma nuṭṭeequhumu alAAathaba alshshadeeda bima kanoo yakfuroona

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

﴿٧٠﴾ وَأَنزَلْ عَلَيْهِمْ نَبَأًا نُّوحٍ إِذْ قَالَتْ لِقَوْمِهِ يَنْقُومُ إِن كَانَ كَبِيرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾

Manzil III: 10: Yunus

71 Waotlu AAalayhim nabaa noohin ith qala liqawmihi ya qawmi in kana kabura AAalaykum maqamee watathkeeree biayati Allahi faAAala Allahi tawakkaltu faajmiAAoo amrakum washurakaakum thumma la yakun amrukum AAalaykum ghummatan thumma iqdo ilayya wala tunthiironi

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

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى
اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧١﴾

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

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

فَكَذَّبُوهُ فَتَبْجِئْنَهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلْفَةً وَأَعْرَفْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَنَنْظُرُ كَيْفَ كَانَ عَنَقِبَةُ الْمُنْذَرِينَ ﴿٧٢﴾

73 Fakaththaboohu fanajjaynahu waman maAAahu fee alfulki wajaAAalnahum khalaifa waaghraqna allatheena kaththaboo biayatina faonzhur kayfa kana AAaqibatu almunthareena

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

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

Manzil III: 10: Yunus

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا
كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ
الْمُعْتَدِينَ ﴿٧٤﴾

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

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

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

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

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

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

76 Falamma jaahumu alhaqu min AAindina qaloo inna hatha lasihrun mubeenun

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

Manzil III: 10: Yunus

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ
السَّحِرُونَ ﴿٧٧﴾

77 Qala moosa_ ataqaooloona lilhaqqi lamma jaakum asihrun hatha wala yuflihu alssahiroona

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

قَالُوا أَجِئْتَنَا لِنَعْبُدَكَ وَأَنبَاءُ آبَائِنَاِ وَإِنَّا كُفَّارًا
كَبِيرٌ يَأْتِي فِي الْأَرْضِ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٧٨﴾

78 Qaloo ajitana litalfitana AAamma wajaadna AAalayhi abaana watakoona lakuma alkbriyao fee alardi wama nahnu lakuma bimumineena

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

وَقَالَ فِرْعَوْنُ أَئْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾

79 Waqala firAAawnu itoonee bikulli sahirin AAaleemin

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

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

80 Falamma jaa alssaharatu qala lahum moosa alqoo ma antum mulqoona

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

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

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

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

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

82 Wayuhiqqu Allahu alhaqqa bikalimatihi walaw kariha almujrimumona

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

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

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

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

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

وَقَالَ مُوسَىٰ يَبْقَومُ إِن كُنْتُمْ ءَامَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ
مُسْلِمِينَ ﴿٨٤﴾

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

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

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

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

85 Faqaloo AAala Allahi tawakkalna rabbana la tajAAalna fitnatan lilqawmi alththalimeena

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

وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

86 Wanajjina birahmatika mina alqawmi alkafireena

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

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

87 Waawḥayna ilā moosa waakheehi an tabawwaa liqawmikuma bimisra buyootan wajjAAaloo buyootakum qiblatan waaqemoo alssalata wabashshiri almunineena

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

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

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

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

Manzil III: 10: Yunus

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

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ



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

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

وَجَدَوْنَا بَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا

وَعَدُوًّا حَتَّىٰ إِذَا أَذْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ

بِهِ بَنُوءَ إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

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

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

ءَالْفَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

91 Alana waqad AAaayta qablu wakunta mina almufsideena

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

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا
مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَفِلُونَ ﴿٩٢﴾

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

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

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

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

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

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

Manzil III: 10: Yunus

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

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

فَلِإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ
الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا
تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٤٤﴾

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

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

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُ مِنَ الْخَسِيرِينَ ﴿٤٥﴾

95 Wala takoonanna mina allatheena kaththaboo biayati Allahi fatakoona mina alxasireena

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

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٤٦﴾

96 Inna allatheena haqqat AAalayhim kalimatu rabbika la yuminoona

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

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٦﴾

97 Walaw jaathum kullu ayatin hatta yarawoo alAAathaba alaleema

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

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَتْ إِيمَنُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

98 Falawlā kanat qaryatun amanat fanafaAAahā eemanuha illā qawma yoonusa lamma amanoo kashafna AAanhum AAathaba alkhizyi fee alhayati alddunya wamattaAAanhum ila heenin

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

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

99 Walaw shaa rabbuka laamana man fee alardi kulluhum jameeAAan afaanta tukrihu alnnasa hatta yakoonoo mumineena

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

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

يَعْقِلُونَ ﴿١٠٠﴾

100 Wama kana linafsin an tumina illa biithni Allahi wayajAAalu alrrijsa AAala allatheena la yaAAaqiloona

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

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

لَا يُؤْمِنُونَ ﴿١٠١﴾

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

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

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ

فَأَنْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾

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

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

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

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

103 Thumma nunajjee rusulana waallatheena amanoo kathalika haqqan AAalayna nunjee almunineena

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

قُلْ يَتَّبِعْهَا الْإِنسَانُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾

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

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

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

105 Waan aqim wajhaka lilddeeni haneefan wala takoonanna mina almushrikeena

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

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ
الظَّالِمِينَ ﴿١٠٦﴾

106 Walā tadAAu min dooni Allāhi mā lā yanfaAAuka walā yadurruka fain faAAalta fainnaka iṭhan mina alṭṭhalimeena

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

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

107 Wain yamsaska Allahu bidurrin falā kashifa lahu illā huwa wain yuridka bikhayrin falā radda lifadlihi yuseebu bihi man yashao min AAaibadihi wahuwa alghafooru alrraḥeemu

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

قُلْ يَتَأْتِيهَا النَّاسُ قَدْ جَاءَ كُفْرًا وَلَئِنْ رَأَوْا كَرَاهًا لَّيَمْسَنَّ بِهَا وَلَئِنْ رَأَوْا كَرَاهًا لَّيَمْسَنَّ بِهَا وَلَئِنْ رَأَوْا كَرَاهًا لَّيَمْسَنَّ بِهَا
لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾

108 Qul ya ayyuha alnnasu qad jaakumu alḥaqqu min rabbikum famani ihtada fainnama yahtadee linafsihi waman ḍalla fainnama yaḍillu AAalayha wama ana AAalaykum biwakeelin

Manzil III: 10: Yunus

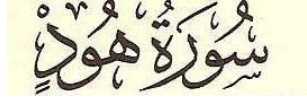
108. Say, “O mankind! Indeed, there has come to you the Truth from your Lord. So whoever is guided, he is guided only for the good of his own self. And whoever goes astray, he goes astray only to the detriment of his own self. And I am not a guardian over you.”

وَأَتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ



109 WaittabiAA ma yooha ilayka waisbir hatta yahkuma Allahu wahuwa khayru alhakimeena

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



Chapter 11: Hood

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الرَّكِتَبُ أَكَمَتْ ءَايَتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾

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

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

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

2. Alla taAAbudoo illa Allaha innanee lakum minhu na/theerun wabasheerun

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

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

Manzil III: 11: Hood

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

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

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾

4. Ila Allahi marjiAAukum wahuwa AAala kulli shay-in qadeer**un**

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

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

5. Ala innahum yathnoona sudoorahum liyastakhfoo minhu ala *heena* yastaghshoona thiyabahum yaAAalamu ma yusirroona wama yuAAalinoona innahu AAaleemun bithati alssudoori

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

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

6. Wama min dabbatin fee al-ardī illa AAala Allāhi rizquha wayaAAalamu mustaqarraha wamustawdaAAaha kullun fee kitabin mubeen**in**

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

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

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

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

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

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

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ
أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ ﴿٨﴾

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

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

وَلَيِّنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُونُ مِنَّا كَافُورٌ ﴿٩﴾

9. Wala-in athaqna al-insana minna rahmatan thumma nazaAAna minhu innahu layaoosun kafoorun

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

وَلَيِّنْ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

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

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

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

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

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

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

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

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

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا
مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

13. Am yaqooloona iftarahu qul fa/too biAAashri suwarin mithlihi muftarayat in waodAAoo mani istataAAum min dooni Allahi in kuntum sadiqeena

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

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

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

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

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِيَ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ
فِيهَا لَا يُبْخَسُونَ ﴿١٤﴾

15. Man kana yureedu alhayata alddunya wazeenataha nuwaffi ilayhim aAamalalum feeha wahum feeha la yubkhasoona

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

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا
فِيهَا وَبُطِلَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

16. Ola-ika allatheena laysa lahum fee al-akhirati illa alnnaru wahabita ma sanaAAoo feeha wabatilun ma kanoo yaAamaloona

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

أَفَمَنْ كَانَ عَلَىٰ يَتِيئَةٍ مِّن رَّبِّهِ ۖ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ
كِتَابٌ مُّوسَىٰ إِمَامًا وَرَحْمَةً ۖ أُولَئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَن يَكْفُرْ بِهِ
مِنَ الْأَحْزَابِ ۖ فَاَلْتَارُ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ الْحَقُّ مِن
رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٦﴾

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

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

3. The Qur'aan.

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

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

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

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾

19. Allatheena yasuddoona AAan sabeeli Allahi wayabghoonaha AAaiwajan wahum bial-akhirati hum kafiroona

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

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

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِّنْ
دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضَاعِفُ لَهُمْ الْعَذَابَ مَا كَانُوا يَسْتَطِيعُونَ
السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

20. Ola-ika lam yakoonoo muAAajizeena fee al-ardi wama kana lahum min dooni Allahi min awliyaa yudaAAafu lahumu
alAAathabu ma kanoo yastateeAAoona alssamAAa wama kanoo yubsiroona

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

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

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

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

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

Manzil III: 11: Hood

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمْ الْآخَسَرُونَ ﴿٢٢﴾

22. La jarama annahum fee al-akhirati humu al-akhsaroona

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

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

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

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

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

24. Mathalu alfareeqayni kaal-aAAama waal-asammi waalbaseeri waalssameeAAi hal yastawiyani mathalan afala tathakkaroon

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

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ءِذْنَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

25. Walaqad arsalna noohan ila qawmihi innee lakum na/theerun mubeenun

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

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٥﴾

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

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

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَدُّكَ إِلَّا بَشَرًا مِثْلَنَا
وَمَا تَرَدُّكَ أَتَّبِعَكَ إِلَّا الَّذِينَ هُمْ أَرَادْنَا بِادْيِ الْأُرَىٰ وَمَا تَرَىٰ لَكُمْ عَلَيْنَا
مِنْ فَضْلٍ بَلْ تَطْتَكُم كَاذِبِينَ ﴿٢٦﴾

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

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

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

قَالَ يَبْقَوْمِ اآرْءَيْتُمْ إِنْ كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَانْتَبَيْتُمْ رَحْمَةً مِّنْ
عِنْدِي فَفَعَّيْتُ عَلَيْكُمْ أَنْلَزْتُكُمْوَهَا وَأَنْتُمْ لَهَا كَاذِبُونَ ﴿٢٧﴾

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

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

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

وَيَقَوْمِ لَا آسَأُكُمُ عَلَيْهِ مَا لِيَ إِنِّ أَجْرِيَ إِلَّا عَلَى اللَّهِ
وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْمَقُونَ وَلَسِيَّ أَرْنَكُم
قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

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

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

وَيَقَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِن طردتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

30. Waya qawmi man yansurinee mina Allahi in taradtuhum afala tathakkaroona

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

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

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

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

قَالُوا يَنْبُوحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدَلَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الصَّادِقِينَ ﴿٣٢﴾

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

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

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

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

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

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

34. *Wala yanfaAAukum nush'ee in aradtu an ansaha lakum in kana Allahu yureedu an yughwiyakum huwa rabbukum wa-ilayhi turjaAAoona*

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

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

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

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

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

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

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

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

وَأَصْنَعِ الْفُلَّكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ
مُغْرَقُونَ ﴿٣٧﴾

37. WaisnaAAi alfulka bi-aAAayunina wawahyina wala tukhatibnee fee allatheena thalamoo inna^hum mughraqoon^a

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

وَيَصْنَعِ الْفُلَّكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ
تَسَخَرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ ﴿٣٨﴾

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

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

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَجِلُّ عَلَيْهِ عَذَابٌ مُّهِيمٌ ﴿٣٩﴾

39. Fasawfa taAAalamoon^a man ya/tee^hi AAathabun yukhzeehi wayahillu AAalayhi AAathabun muqeem^{un}

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

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حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَتَيْنِ
وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

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

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

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

﴿ وَقَالَ أَرَبِئْتُ رَبِّيَ بِسْمِ اللَّهِ مَجْرُهَا وَمُرسَهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴾
﴿٤١﴾

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

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

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ
فِي مَعْرَلٍ يَدْبُرُ لِرَأْسِ كَبِّ مَعَنَا وَلَا تَكُن مَّعَ الْكَافِرِينَ ﴿٤٢﴾

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

Manzil III: 11: Hood

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

قَالَ سَآوِيَ إِلَىٰ جِبَلٍ يَّعِصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا
مَنْ رَحِمْنَا وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾

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

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

وَقِيلَ يَتَّارُضْ أْبْلِغْی مَاءَکَ وَیَسْمَأْ أَقْلِی وَغِیْضَ الْمَاءِ وَقْضِی الْأَمْرِ
وَأَسْتَوْتُ عَلَى الْجُودِیِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾

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

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

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

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

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

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

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

46. Qala ya noohu innahu laysa min ahlika innahu AAamalun ghayru salihin fala tas-alni ma laysa laka bihi AAilmun innee aAAaithuka an takoona mina aljahileena

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

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

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

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

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قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ اُمَمٍ مِّمَّنْ مَعَكَ
وَاُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ اَلِيمٌ ﴿٤٨﴾

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

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

تِلْكَ مِنْ اٰنْبَاءِ الْغَيْبِ نُوْحِيْهَاۤ اِلَيْكَ مَا كُنْتَ تَعْلَمُهَاۤ اَنْتَ وَا لَا قَوْمُكَ مِنْ
قَبْلِ هٰذَا فَاَصْبِرْ ۖ اِنَّ الْعَقِيْبَةَ لِلْمُتَّقِيْنَ ﴿٤٩﴾

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

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

وَ اِلٰى عَادِ اٰخَاهُمْ هُوْدًا قَالِ يٰنَقُوْمُ اعْبُدُوْا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ
غَيْرُهُ ۚ اِنْ اَنْتُمْ اِلَّا مُفْتَرُوْنَ ﴿٥٠﴾

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

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

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

يَذْكُرُونَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنِّي أَخَافُ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا
تَعْقِلُونَ ﴿٥١﴾

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

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

وَيَذْكُرُونَ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ ثَابِعُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا
وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

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

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

قَالُوا يَنْهَوُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِينَ آلِهَتِنَا عَنْ قَوْلِكَ وَمَا
نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

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

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

إِنْ نَقُولُ إِلَّا أَعْتَرَدَكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ ۖ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا
أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾

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

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

مِنْ دُونِهِ ۖ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ ﴿٥٥﴾

55. Min doonihi fakeedoonee jameeAAan thumma la tunthiroomi

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

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ
رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

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

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

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

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا
غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنْ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾

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

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

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

58. Walamma jaa amruna najjayna hoodan waallatheena amanoo maAAahu birahmatin minna wanajjaynahum min AAathabin ghaleethin

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

وَتِلْكَ ءَايَاتُ جَدِّكَ الَّذِي جَاءَ بِرَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ
عَنِيدٍ ﴿٥٩﴾

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

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

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

وَاتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ أَلَا إِنَّ عَادًا كَفَرُوا
رَبَّهُمْ أَلَا بُعْدًا لِعَادِ قَوْمِ هُودٍ ﴿١٠﴾

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

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

﴿وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُومَ عَبْدُوا اللَّهَ مَا لَكُمْ
مِنْ إِلَهٍ غَيْرُهُ ۖ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ
ثُمَّ تَوَبُّوا إِلَيْهِ ۖ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿١١﴾﴾

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

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

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

قَالُوا يَصْلِحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَنَّا أَنْ نَعْبُدَ مَا يَعْبُدُ
آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿١٢﴾

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

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

قَالَ يَنْفِقُونَ أَرْءَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَنِي مِنْهُ رَحْمَةً
فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۖ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿١٣﴾

63. Qala ya qawmi araaytum in kuntu AAala bayyinatini min rabbee waatanee minhu rahmatan faman yansurunee mina Allahi in AAasaytuhu fama tazeedoonanee ghayra takhseerin

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

وَيَنْفِقُونَ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا
تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿١٤﴾

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

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

فَعَقَّرُوهَا فَمَا تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ



65. FaAAaqaroooha faqala tamattaAAoo fee darikum thalathata ayyamin *thalika* waAAadun ghayru mak^{thoobin}

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

فَلَمَّا جَاءَ أَمْرُنَا دَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ

خِزْيِ يَوْمٍ إِذِ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١١﴾

66. Falamma jaa amruna najjayna *salihan* waallatheena amanoo maAAahu birahmatin minna wamin khizyi yawmi-ithin inna rabbaka huwa alqawiyyu alAAazeezu

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

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَنْثِيَيْنَ ﴿١٧﴾

67. Waakhatha allatheena *thalamoo* alssayhatu faasbahoo fee diyarihimi jathimeena

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

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

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ إِنَّا تَمُودًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾

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

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

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا قَالَ سَلَامٌ ۖ
فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾

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

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

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ
خِيفَةً ۖ قَالُوا لَا تَخَفْ ۖ إِنَّا بُرْسُلَانَا إِلَىٰ قَوْمِ لُوطٍ ۖ ﴿٧٠﴾

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

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

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وَأَمْرَ أَنَّهُ قَائِمَةٌ فَضَحِكْتُ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ
يَعْقُوبَ ﴿٧١﴾

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

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

قَالَتْ يَوِیْلَتَىٰ أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا
إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾

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

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

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

73. Qaloo ataAAjabeena min amri Allahi rahmatu Allahi wabarakatuhu AAalaykum ahla albayti innahu hameedun majeedun

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

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فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجْنِدُنَا فِي قَوْمِ لُوطٍ



74. Falamma *th*ahaba AAan ibraheema alrrawAAu wajaat-hu albushra yujadiluna fee qawmi loor**in**

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

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ

75. Inna ibraheema la*h*aleemun awwahun muneeb**un**

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

يَتَذَكَّرُ إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ لَأَتِيهِمْ عَذَابٌ

غَيْرُ مَرْدُودٍ

76. Ya ibraheemu aAAarid AAan *h*atha innahu qad jaa amru rabbika wa-inna-hum ateehim AAa*th*abun ghayru mardood**in**

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

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَةً بِهِمْ وُضِعَ الْعَذَابُ ۖ وَجَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ۖ وَقَالُوا هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُكَذِّبُونَ

عَصِيبٌ

77. Walamma jaat rusuluna looran see-a bihim wadaqa bihim *th*arAAan waqala *h*atha yawmun AAaseeb**un**

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

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ
قَالَ يَدْعُونَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي
ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾

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

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

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

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

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

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

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

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

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

قَالُوا يَنْلُوطُ إِنَّا رُسلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ
وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَ أَتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابُهُمْ إِن مَّوْعِدُهُمْ
الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

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

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

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا
حِجَابًا مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾

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

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

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾

83. Musawwamatan AAinda rabbika wama hiya mina alththalimeena bibaAAeedin

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

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

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنِقْصُوا مِيزَانَهُمْ
وَالْمِيزَانَ
إِنِّى أَرَاكُمْ بِخَيْرٍ وَإِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ



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

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

وَيَنِقْصُوا أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ
وَلَا تَعَثُوا فِى الْأَرْضِ مُفْسِدِينَ



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

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

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بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِخَفِيضٍ



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

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

قَالُوا يَنْشَعِيبُ أَصْلَوْتِكَ تَأْمُرُكَ أَنْ دُتْرِكَ مَا يَعْبُدُ ءَابَاؤُنَا أَوْ أَنْ نَفْعَلَ فِئ

أَمْوَالِنَا مَا دَشْتُوا إِلَيْكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ

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

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

قَالَ يَنْقُومَ آرَاءَيْكُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا

وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَكُمُ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ

مَا أَسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

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

88. He said, “O my people! Do you see that, if I have been on clear evidence from my Lord and He has given me a good providence from Him Himself, and I do not wish to do, behind your backs, the very thing that I forbid you from, I desire nothing but reform so far as I am

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able to? And I get inspiration from none but Allah. On Him do I place my trust and to Him do I turn.”

وَيَقُولُ لَا يَحْزِمُهُ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ
قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿٨٩﴾

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

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

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾

90. Waistaghfiroo rabbakum thumma tooboo ilayhi inna rabbee raheemun wadoodun

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

قَالُوا يَنْشُعِيبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرُّكَ فِيْنَا ضَعِيفًا وَلَوْ لَا
رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾

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

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

92. Qala ya qawmi arah'ee aAAazzu AAalaykum mina Allahi waittakhat'tumoohu waraakum *thihriyyan* inna rabbee bima taAamaloona mu'heerum

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

93. Waya qawmi iAamaloo AAala makanatikum innee AAamilun sawfa taAAlamoona man ya/teehi AAaahabun yukhzeehi waman huwa kathibun wairtaqiboo inne maAAaakum raqeebun

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

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وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ
مِّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَرِهِمْ
جَاثِيِينَ ۝٤٤

94. Wamma jaa amruna najjayna shuAAayban waallatheena amanoo maAAahu birahmatin minna waakhathati allatheena
thalamoo alssayhatu faasbahoo fee diyarihim jathimeena

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

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

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ ۝٤٥

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

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

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

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلَاطَنِ مُّبِينٍ ۝٤٦

96. Walaqad arsalna moosa bi-ayatina wasultanin mubeenin

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

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ فَاتَّبَعُوْهُ أَمْرٌ فِرْعَوْنَ وَمَا فِرْعَوْنَ بِرَشِيدٍ ﴿٩٦﴾

97. Ila firAAawna wamala-ihî faittabaAAoo amra firAAawna wama amru firAAawna birasheedin

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

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ وَيُئْسَ الْوِرْدُ الْمَوْرُودُ ﴿٩٧﴾

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

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

وَأَتَّبَعُوا فِي هَٰذِهِ لَعْنَةً وَيَوْمَ الْقِيَمَةِ يُئْسَ الرَّفْدُ الْمَرْفُودُ



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

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

ذَٰلِكَ مِنْ أَنْبَاءِ الْفُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿٩٨﴾

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

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

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ
الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ
غَيْرَ تَتَّبِعِ ﴿١٠٠﴾

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

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

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرْءَانَ وَهِيَ ظَلِيمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ
﴿١٠٢﴾

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

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

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ
وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾

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103. Inna fee *thalika laayatan liman khafa* AAa*thaba al-akhirati thalika yawmun majmoo*AAun lahu al*nnasu wathalika yawmun mashhoodun*

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

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

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٤﴾

104. Wama nu-akhkhiruhu illa li-ajalin maAAadoodin

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

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

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

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

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

106. Faamma allat/heena shaqoo fafee alnnari lahum fee*ha* zafeerun washaheequn

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

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

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

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

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

وَأَمَّا الَّذِينَ سُعِدُوا ففِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ ﴿١٠٨﴾

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

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

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فَلَا تَكُ فِى مَرِيَّةٍ مِّمَّا يَعْبُدُ هَتُولَاءِ مَا يَعْبُدُونَ إِلَّا
كَمَا يَعْبُدُ آبَاؤُهُمْ مِن قَبْلُ وَإِنَّا لَمُوفُونَ نَصِيبُهُمُ غَيْرَ مَنقُوصٍ



109. Fala taku fee miryatin mimma yaAAabudu haola-i ma yaAAabudoona illa kama yaAAabudu abaohum min qablu wa-inna lamuwaffoohum naseebahum ghayra manqoos**in**

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

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن
رَّبِّكَ لَفُضِّىَ بَيْنَهُمْ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ



110. Walaqad atayna moosa alkitaba faikhtulifa feehi walawla kalimatun sabaqat min rabbika laqud²³iya baynahum wa-innahum lafee shakkin minhu mureeb**un**

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

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

وَإِنَّ كُلًّا لِّمَّا لِيُوقِنَهُمْ رَبُّكَ أَغْمَلَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ



111. Wa-inna kullan lamma layuwaffiannahum rabbuka aAAamalalum innahu bima yaAAamaloona khabeer**un**

Manzil III: 11: Hood

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

فَأَسْتَقِيمْ كَمَا أَمَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ



112. Faistaqim kama omirta waman taba maAAaaka wala tatghaw innahu bima taAAamaloona baseerun

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

وَلَا تَرْكُؤُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ

أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

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

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

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

وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسِفَاتِ

ذَٰلِكَ ذِكْرٌ لِلَّذِينَ كَرِهُوا

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

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

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

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

115. Waisbir fa-inna Allaha la yudeeAAu ajra almu/sineena

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

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

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

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

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

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وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿١١٧﴾

117. Wama kana rabbuka liyuhlika alqura bithulmin waahluha muslihoona

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

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

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

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

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

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

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

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

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

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وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَحْنُ بِبِهِ بِفُؤَادِكَ وَجَاءَكَ فِي هَذِهِ
الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

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

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

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

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

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

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

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

122. Waintathiroo inna muntathiroona

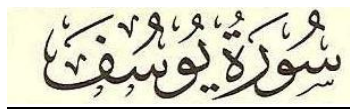
122. "And you wait. We too indeed wait."

Manzil III: 11: Hood

وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ وَإِلَيْهِ يُرْجَعُ الْاَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ
عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

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

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



Chapter 12: Yusuf (Joseph)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الرَّحْمَنُ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

1. Alif-lam-ra tilka ayatu alkitabi almubeenu

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

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

2. Inna anzalnahu qur-anan AAarabiyyan laAAallakum taAAaqiloona

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

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

Manzil III: 12: Yusuf

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ
كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾

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

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

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

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِسَىٰ رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا
وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

4. Ith qala yoosufu li-abeehi ya abati innee raaytu ahada AAashara kawkaban waalshshamsa waalqamara raaytuhum lee sajjideena

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

قَالَ يَدْبُنِيَ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ
الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

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

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

وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ
عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ
وِإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

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

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

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ ﴿٧﴾

7. Laqad kana fee yoosufa wa-ikhwatihi ayatun lilssa-ileena

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

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

8. Ith qaloo layoosufu waakhooahu ahabbu ila abeena minna wanaahnu AAausbatun inna abana lafee dalalin mubeenin

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

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

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا
مِنَ بَعْدِيهِ قَوْمًا صَالِحِينَ ﴿٩﴾

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

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

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

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

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

قَالُوا يَتَابَعَنَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَنْصِحُونَ ﴿١١﴾

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

Manzil III: 12: Yusuf

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

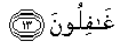
أَرْسِلْهُ مَعَنَا غَدًا يَرْتَمِعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ



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

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

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



13. Qala innee layahzununee an thahhaboo bihi waakhafu an ya/kulahu alththi/bu waantum AAanhu ghafiloona

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

قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَسِرُونَ

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

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

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَن يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا
إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

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

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

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

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

16. Wajao abahum AAishaan yabkoona

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

قَالُوا يَتَابَنَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتْنِعِنَا فَاكَلَهُ الذِّئْبُ
وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

17. Qaloo ya abana inna *thahabna* nastabiqu watarakna yosufa AAinda mataAAaina faakalahu al*thhi*/bu wama anta bimu/minin
lana walaw kunna sadiqeena

Manzil III: 12: Yusuf

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

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ
أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلًا وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿٧﴾

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

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

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَذَا غُلَامٌ
وَأَسْرُوهُ بِضَعَّةٍ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٨﴾

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

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

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

20. Washarawhu bithamanin bakhshin darahima maAAadoodatin wakanoo feehee mina alzzahideena

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

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمَرْأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ
نَتَّخِذَهُ وَلَدًا وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ
الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٠﴾

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

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

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ
﴿٢١﴾

22. Walamma balagha ashuddahu ataynahu hukman waAAilman wakathalika najzee almuhsineena

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

وَرَوَدْنَاهُ آلَٰتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ؕ وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ
قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُغْلِبُ الظَّالِمُونَ ﴿٢٢﴾

Manzil III: 12: Yusuf

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

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

وَلَقَدْ هَمَّتْ بِهِ^ط وَهَمَّ بِهَا لَوْلَا^ا اَنْ رَّءَا بُرْهَانَ رَبِّهِ^ة
كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ^ا إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ



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

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

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ^ا وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ^ا قَالَتْ مَا
جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا^ا إِلَّا اَنْ يُسْجَنَ اَوْ يُعَذَّبَ اَلَيْسَ^ا

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

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

Manzil III: 12: Yusuf

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ
مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

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

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

وَإِن كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ
﴿٢٧﴾

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

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

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِن كَيْدِكُنَّ
إِنَّ كَيْدَكُمْ عَظِيمٌ ﴿٢٨﴾

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

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

Manzil III: 12: Yusuf

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ



29. Yoosufu aAArid AAan hatha waistaghfiree lihanbiki innaki kunti mina alkhati-eena

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

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ

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

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

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا
وَأُتَتْ كُلُّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ
أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا
مَلَكٌ كَرِيمٌ

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

31. So when she heard of their malicious talk, she sent for them and arranged comfortable seats for them. And she gave everyone of them a knife, and asked Joseph to come out before

them. So when they saw him, they were so much stunned by his personality that they cut their hands, and said, “Glory to Allah! This is not a man; this is none but a noble angel.”

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ ۖ فَاسْتَعْصَمَ
وَلَئِنْ لَّمْ يَفْعَلْ مَا ءَامُرُهُ ۖ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّغِيرِينَ ﴿٣٢﴾

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

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

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

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

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

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

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

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

ثُمَّ بَدَأَ لَهُمْ مِن بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَ جُؤُنُهُهُ حَتَّىٰ جِئَ ﴿٣٥﴾

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

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

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَدْتُ أُغْصِرُ خَمْرًا وَقَالَ
الْآخَرُ إِنِّي أَرَدْتُ أُحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِئْنَا
بِتَأْوِيلِهِ ۚ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

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

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

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

37. Qala la ya/teekuma taAAamun turzaqanihi illa nabba/tukuma bita/weelihi qabla an ya/tyakuma thalikuma mimma AAallamane rabbee innee taraktu millata qawmin la yu/minoona biAllahi wahum bial-akhirati hum kafiroona

37. He said, “I shall tell you both what the dreams mean before the food you eat is brought to you. This is one of the things my Lord has taught me. I have indeed forsaken the lifestyle of people who do not believe in Allah, and who deny the Hereafter.”

وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ
بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَئِنْ أَكْثَرَ النَّاسِ
لَا يَشْكُرُونَ ﴿٣٨﴾

38. WaattabaAAtu millata aba-ee ibraheema wa-ishaqa wayaAAaqooba ma kana lana an nushrika biAllahi min shay-in *thalika* min fadli Allahi AAalayna waAAala alnnasi walakinna akthara alnnasi la yashkuroona

38. “And I follow the lifestyle of my forefathers, Abraham, Isaac and Jacob. We do not have to worship anything other than Allah. This⁵ is by Allah's grace upon us and on mankind, but most people are ungrateful.”

5. I.e., the fact that we are not to worship anything other than Allah. Monotheism is Allah's grace upon mankind, but most people spurn the divine grace and take upon themselves the abomination of polytheism.

يٰۤاَصْحٰبِ السِّجْنِ ؕ اَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ اَمْ اَللّٰهُ اَلْوٰحِدُ
الْقَهَّارُ ﴿٣٩﴾

39. *Ya sahibayi alssijni aarbabun mutafarriqoona khayrun ami Allahu alwahidu alqahharu*

39. “O my two prison mates! Are sundry lords better or Allah the One, the Almighty?”

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مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنتُمْ
وَأَبَاؤُكُمْ مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ الْحُكْمُ لِلَّهِ آمَرَ
تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٤٠﴾

40. Ma taAAabudoona min doonihī illa asmaan sammaytumooḥa antum waabaokum ma anzala Allahu biha min sultanin ini alḥukmu illa lillahi amara alla taAAabudoo illa iyyahu *thalika* alddeenu alqayyimu walakinna akthara alnnasi la yaAAlamoona

40. “What you worship besides Him are but fictitious things to which you and your fathers have given names. Allah has not sent down any authority for them. The absolute authority is with Allah alone. He has commanded that you shall not worship⁶ anything or anybody but Him. This is the established way of life, but most people know not.”

6. To worship is to obey unquestioningly all commands of the authority in question. As this Verse proclaims, this authority is none other than Allah, the one and only Creator and Sustainer of the entire universe and of everything therein. But by treating the *ahaadeeth* to be as sacrosanct as the Qur’aanic Verses, many Muslims are guilty of contravening the dictum of this Verse. Unlike for the Qur’aan, there is no divine guarantee of genuineness for the *ahaadeeth*. By following and thus obeying the *ahaadeeth* that are contradictory to Qur’aanic teachings, the Muslims are unquestioningly obeying and thus worshipping the narrators and writers of the *ahaadeeth*, besides Allah Almighty.

يَصْدَحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ
فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾

41. Ya sahibayi alssijni amma *ahadukuma* fayasqee rabbahu khamran waamma al-akharu fayuslabu fata/kulu alṭayru min ra/sihi qudiya al-amru allathee feehi tastaftiyani

41. “O my two prison mates! As for the first one of you, he shall serve wine to his lord. And as for the other, he shall be crucified, and the birds shall peck from his head. The matter you inquired about is so decreed.”

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ
ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

42. Waqala lillathee thanna annahu najin minhuma othkurnee AAinda rabbika faansahu alshshaytanu thikra rabbihi falabitha fee
alssijni bidAAa sineena

42. And he (Joseph) said to the one of the two, whom he thought was definitely going to be saved, "Mention me to your lord." But the Satan caused him to forget mentioning him to his lord, so he remained in the prison for a few years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ
سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَأْتِيهَا أَلْمَلَأُ أَفْتُونٍ فِي رُءُوسِهِ إِن
كُنْتُمْ لِلرُّءُوسَا تَعْبُرُونَ ﴿٤٣﴾

43. Waqala almaliku innee ara sabAAa baqaratin simamin ya/kuluhunna sabAAun AAijafun wasabAAa sunbulatin khudrin
waokhara yabisatin ya ayyuha almalao aftooni fee ru/yaya in kuntum lilru/ya taAAaburoona

43. And the king said, "I saw seven fat cows, but seven lean cows ate them up! And I saw seven ears of corn that were green and other ears that were withered and dry. O chieftains! Explain to me my dream, if you do know how to interpret dreams."

قَالُوا أَضْغَتْ أَحْلَامٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعِلْمٍ
﴿٤٤﴾

44. Qaloo adghathu ahlamin wama nahnu bita/weeli al-ahlami biAAalimeena

44. They said, "Dreams are jumbled, and we do not know the interpretation of dreams."

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ



45. Waqala allatheh naja minhuma waiddakara baAAada ommatin ana onabbi-okum bita/weelihi faarsilooni

45. And of the two prisoners, the one, who survived, recollected after a long time Joseph's request to him and said, "I will give you its interpretation, and let me go out now to get it."

يُوسُفُ أَيُّهَا الصَّادِقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ

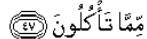
وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ



46. Yoosufu ayyuha alssiddeequ aftina fee sabAAi baqaratin simanin ya/kuluhunna sabAAun AAijafun wasabAAi sunbulatin khudrin waokhara yabisatin laAAaallee arjiAAu ila alnnasi laAAallahum yaAAlamoona

46. "Joseph! O truthful one! Explain to us the dream in which there were seven fat cows, but seven lean cows ate them up! Besides, there were seven ears of corn that were green and other ears that were withered and dry. Explain, so that I may go back to those people and let them know."

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا



47. Qala tazraAAoon sabAAa sineena daaban fama hasadtum fatharoohu fee sunbulihi illa qaleelan mimma ta/kuloona

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47. Joseph explained, “You shall sow for seven years continuously, then leave what you reap in ears, except the little that you need for immediate consumption.”

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ
مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾

48. Thumma ya/tee min baAAadi *thalika* sabAAun shidadun ya/kulna ma qaddamtum lahunna illa qaleelan mimma tuhsinoona

48. “Then there shall come thereafter seven years of hardship which shall eat away all that you would have preserved for those years, except for a little thereof.”

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ
﴿٤٩﴾

49. Thumma ya/tee min baAAadi *thalika* AAamun feehee yughathu alnnasu wafeehi yaAAsiroona

49. “Then there will come after that a year in which people shall have rain and in which they shall produce wine/oil.”

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ
فَسْأَلْهُ مَا بَالُ النَّسُوءِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ
﴿٥٠﴾

50. Waqala almaliku i/toonee bihi falamma jaahu alrrasoolu qala irjiAA ila rabbika fais-alhu ma balu alnniswati allatee qattaAAana aydiyahunna inna rabbee bikaydihinna AAaleemun

50. And the king said, “Bring him (Joseph) to me.” So when the messenger came to him, he said, “Go back to your lord and ask him about the case of the women who cut their hands. My Lord does indeed know their guile.”

قَالَ مَا خَطْبُكَ إِذْ رَأَوْتَنِ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ
لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْقَنَ حَصْحَصَ
الْحَقُّ أَنَا رَأَوْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

51. Qala ma kharbukunna ith rawadtunna yosufa AAan nafsahi qulna hashu lillahi ma AAalimna AAalayhi min soo-in qalati imraatu alAAazeezi al-ana hashasa alhaqu ana rawadtuhu AAan nafsahi wa-innahu lamina alssadiqeena

51. The king called for the women and asked them, “What have you to say on the affair when you sought to seduce Joseph?” They said, “Glory to Allah! We knew of no evil on his part.” And the chieftain's wife said, “Now that the truth has come out, it was I who tried to seduce him, and he is indeed the truthful one.”

ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخْنُهِ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ
الْخَائِبِينَ ﴿٥٢﴾

52. Thalika liyaAAlama annee lam akhunhu bialghaybi waanna Allaha la yahdee kayda alkha-ineena

52. “This is to let him (Joseph) know that I have not betrayed him behind his back and that Allah guides not the scheme of the betrayers.”

﴿ وَمَا أَبْرَأُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي
غَفُورٌ رَحِيمٌ ﴾ ﴿٥٣﴾

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53. Wama obarri-o nafsee inna alnnafsa laammaratun biallsoo-i illa ma rahima rabbee inna rabbee ghafoorun raheemun

53. The Chieftain's wife⁷ continued, "And I do not claim to be innocent. The self is indeed prone to evil, except for such as my Lord has had mercy on. Indeed! My Lord is Forgiving, Merciful."

7. Please see preceding Verses 51 and 52.

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ أَتَخْلُصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ
الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

54. Waqala almaliku i/toonee bihi astakhlishu linafsee falamma kallamahu qala innaka alyawma ladayna makeenun ameenun

54. And the king said, "Bring him to me. I will make him my personal aide." So when Joseph was brought to him, the king said, "You are indeed from today a trusted person in an honourable position with us."

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ ﴿٥٥﴾

55. Qala ijAAalnee AAala khaza-ini al-ardi innee hafeethun AAaleemun

55. Joseph said, "Place me in authority over the treasures of the land. I know how to keep them well preserved."

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وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُضِيبُ
بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

56. *Wakathalika makanna liyoosufa fee al-ardi yatabawwao minha haythu yashao nuseebu birahmatina man nashao wala nudeeAAu ajra almuhsineena*

56. And thus did We give Yusuf an honourable position in the land. He could settle therein in whatever way he liked. We bestow Our mercy upon whom We please. And We do not let good people go unrewarded.

وَلَآجِرُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

57. *Walaajru al-akhirati khayrun lillaheena amanoo wakanoo yattaqoona*

57. And certainly the reward of the Hereafter is much better for those who believe and fear Allah.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

58. *Wajaa ikhwatu yoosufa fadakhalo AAalayhi faAAarafahum wahum lahu munkiroona*

58. And Joseph's brothers came⁸ and went in to him, when he recognised them and they did not recognise him.

8. The narrative skips the gap of several years during which the granaries were filled under the wise counsel of Joseph with the produce of good years, and the drought had set in just as predicted in the king's dream [Verse 12.43 as decoded by

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Joseph ([Verses 12:47 to 12:49](#)]. It was to get grains from the State granaries that Joseph's brothers had come there during the drought years.

وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ أَلا تَرَوْنَ أَنِّي
أُوفَى الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

59. Walamma jahhazahum bijahazihim qala i/toonee bi-akhin lakum min abeekum ala tarawna annee oofee alkayla waana khayru almunzileena

59. And when he furnished them their provision, Joseph said, “Bring to me the other brother you have from your father! Do you not see that I give you your full ration and offer you hospitality at its best?”

فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُم مِّنْ عِنْدِي وَلَا تَقْرَبُونِي ﴿٦٠﴾

60. Fa-in lam ta/toonee bihi fala kayla lakum AAindee wala taqrabooni

60. “But if you do not bring him to me, you shall have no ration from me, nor shall you come near me.”

قَالُوا سَنُرَدُّ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

61. Qaloo sanurawidu AAanhu abahu wa-inna lafaAAiloona

61. They said, “We will plead for him with his father, and we will most certainly do that.”

وَقَالَ لِفَتَيْنِهِ أَجْعَلُوا بِضَعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا
أُنْقَلِبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٢﴾

62. Waqala lifityanihi ijAAaloo bidaAAatahum fee rihalihim laAAallahum yaAAarifoona *itha* inqalaboo ila ahlihim laAAallahum yarjiAAoona

62. And Joseph told his men, “Put back their payments secretly in their bags so that they come to know about it only when they go back to their family. It may induce them to come back here.”

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُبِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ
مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٣﴾

63. Falamma rajaAAoo ila abeehim qaloo ya abana muniAAa minna alkaylu faarsil maAAana akhana naktal wa-inna lahu lahafithoona

63. So when they returned to their father, they said, “O our father, our ration would be denied to us. Therefore send our brother with us. We may then get our ration, and we will most certainly take care of him.”

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ فَالَهُ خَيْرٌ
حَفِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿١٤﴾

64. Qala hal amanukum AAalayhi illa kama amintukum AAala akheehi min qablu faAllahu khayrun *hafithan* wahuwa arhamu alrahimeena

64. He said, “Shall I entrust him to you just as I entrusted to you his brother before? But Allah is the best Protector, and He is the most Merciful.”

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَتَابَنَا مَا نَبْغِي
هَذِهِ بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ
بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

65. Walamma fatahoo mataAAahum wajadoo bidaAAatahum ruddat ilayhim qaloo ya abana ma nabghee hathihi bidaAAatuna
ruddat ilayna wanameeru ahlana wana^hfathu akhana wanazdadu kayla baAAeerin ^{thalika} kaylun yaseerun

65. And when they opened their goods, they found returned to them what they had paid therefor! They said, “O our father, what more can we desire? Here is our capital returned to us! Now we can feed our family, take care of our brother, and have a surplus of a camel load of grains. This would make our problem of getting sufficient ration easy.”

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا
أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

66. Qala lan orsilahu maAAakum hatta tu/tooni mawthiqan mina Allahi lata/tunnanee bihi illa an yuhata bikum falamma atawhu
mawthiqahum qala Allahu AAala ma naqoolu wakeelun

66. He said, “I will not send him with you until you give me a pledge, in Allah's name, that you will most certainly bring him back to me unless in the circumstance that you are besieged. And when they gave him their pledge, he said, “Allah is Witness and Trustee to what we say.”

وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا
مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَكُمُ إِلَّا
لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

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67. Waqala ya baniyya la tadhuloo min babin *wahidin* waodkhuloo min abwabin mutafarriqatin wama oghnee AAankum mina Allahi min shay-in ini alhukmu illa lillahi AAalayhi tawakkaltu waAAalayhi falyatawakkali almutawakkiloonaa

67. And he said, “O my sons! Do not enter by one gate and enter by different gates. And I can avail you nothing against Allah. The absolute authority is with none but Allah. On Him I do trust. And on Him then let those who trust, put their trust.”⁹

9. The father’s advice to his numerous sons not to enter all together by one gate was just a human strategy to avoid undue attention. As he later explains, no human strategy can withstand Allah’s Will. There’s a lesson here for mankind that they may take all precautions against perceived troubles, but, ultimately, it is Allah they should rely on.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ
إِلَّا حَاجَةً فِي نَفْسٍ يَعْفُوَ قَضْنَهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

68. Walamma dakhuloo min *haythu* amarahum aboohum *ma kana* yughnee AAanhum mina Allahi min shay-in illa *hajatan* fee nafsi yaAAaqooba *qadaha* wa-innahu *lathoo* AAailmin lima AAallamnahu walakinna akthara alnnasi la yaAAalamoonaa

68. And when they entered as their father had bidden them, it availed them nothing against Allah. It was an act deemed prudent by Jacob and he expressed it. And indeed he had the knowledge We taught him, but most people know not.¹⁰

10. Jacob was a Prophet, and he knew certain things from Allah, which other people are not privy to.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا
كَانُوا يَعْمَلُونَ ﴿٦٩﴾

69. Walamma dakhuloo AAala yooosufa *awa* ilayhi akhahu qala innee ana akhooka fala tabta-is bima kanoo yaAAamaloona

69. And when they went in to Joseph, he took his brother¹¹ to stay with himself, and told him, “I am your brother, therefore grieve not at what they do.”

11. From the context of this and the preceding Verses, it is apparent that Joseph and the youngest brother brought to him now were born to one wife, while the other brothers were born to another wife of Jacob.

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ
أَتَتْهَا الْبَعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٧٠﴾

70. Falamma jahhazahum bijahazihim jaAAala alssiqayata fee rahli akheehi thumma aththana mu-aththinun ayyatuha alAAeeru innakum lasariqoona

70. So when he gave them their provisions, he placed a cup in his brother's bag. Then someone cried out, “O people of the caravan! You are most surely thieves.”

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٧١﴾

71. Qaloo waaqbaloo AAalayhim matha tafqidoona

71. Joseph’s brothers in the caravan came forward and asked, “What is it that you find missing?”

قَالُوا تَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ
﴿٧٢﴾

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72. Qaloo nafqidu suwaAAa almaliki waliman jaa bihi himlu baAAeerin waana bihi zaAAeemun

72. Joseph's men replied, "We find the king's cup missing, and he, who comes up with it, shall get a camel-load of extra grains." And Joseph added, "I am guarantor of this."

قَالُوا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْتَنَا لِتُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا

سَارِقِينَ ﴿٧٢﴾

73. Qaloo taAllahi laqad AAalimtum ma ji/na linufsida fee al-ardi wama kunna sariqeena

73. Joseph's brothers said, "By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves."

قَالُوا فَمَا جَزَاؤُهُۥٓ إِن كُنتُمْ كٰذِبِينَ ﴿٧٣﴾

74. Qaloo fama jazaohu in kuntum kathibeena

74. The men asked, "But what should be the punishment for this, if you happen to be lying?"

قَالُوا جَزَاؤُهُۥٓ مَن وُجِدَ فِي رَحْلِهِۦ فَهُوَ جَزَاؤُهُۥٓ كَذٰلِكَ نَجْزِي

الظَّٰلِمِينَ ﴿٧٤﴾

75. Qaloo jazaohu man wujida fee rahlihi fahuwa jazaohu kathalika najzee alththlimeena

75. The brothers said, “The punishment for this is that the person in whose bag it is found shall himself suffer it. Thus we do punish the wrongdoers.”

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ
كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ
دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

76. Fabadaa bi-awAAiyatihim qabla wiAAa-i akheehi thumma istakhrajaha min wiAAa-i akheehi kathalika kidna liyoosufa ma kana liya/khutha akhahu fee deeni almaliki illa an yashaa Allahu narfaAAu darajatin man nashao wafawqa kulli thee AAilmin AAaleemun

76. So he (Joseph) began the search with their (his step-brothers') packs before searching the pack of his brother, and then he brought it (the king's cup) out from his brother's pack. Thus did We plan a stratagem for the sake of Joseph. He could not legally take and keep his brother with him under the king's laws, unless Allah pleased.¹² We raise the ranks of whomsoever We please. And over every person of knowledge, there is one having better knowledge.¹³

12. Apparently, Joseph acted against the laws of the country in which he himself was in an executive position. But Joseph was a Prophet; and, what he did was under the direct direction of the highest Authority, Allah. So, Joseph's act of manipulating his younger brother's continued stay with him, against the laws of the country, should not be taken as a precedent for such acts by other human beings.

13. No human being, at any point of time, could ever claim that he was the most knowledgeable or had all the knowledge. There could always be someone with better knowledge on some or the other subject. It is Allah alone Who can possess all knowledge far above any of His created beings could or can ever possess.

﴿قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُّوسُفُ فِي نَفْسِهِ﴾
﴿وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾ ﴿٧٧﴾

77. Qaloo in yasriq faqad saraq axhun lahu min qablu faasarraha yoosufu fee nafsishi walam yubdiha lahum qala antum sharrun makanan waAllahu aAAlamu bima tasifoona

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77. They said, “If he has stolen, a brother of his did indeed steal before.” And Joseph kept his secret with himself and did not disclose it to them. He said, “You have been in a wicked state of mind and Allah knows the truth about the clarification you have given.”

قَالُوا يَتَّخِذُهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا
مَكَانَهُ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

78. Qaloo ya ayyuha alAAazeezu inna lahu aban shaykhan kabeeran fakhuthi ahadana makanahu inna naraka mina almuhsineena

78. They said, “Sir! He has a very old father; so, retain one of us in his place. We do indeed see you as a good man.”

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعَتَا عَنْدَهُ ۖ إِنَّا إِذَا
لَطَلِمُونَ ﴿٧٩﴾

79. Qala maAAatha Allahi an na/khutha illa man wajadna mataAAana AAindahuhu inna ithan lathalimoonah

79. He said, “Allah forbid that we seize a man other than him with whom we found our property. We would indeed then be doing a very wrong thing.”

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ
أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ
الْأَرْضَ حَتَّى يَأْذَنَ لِيَ أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

80. Falamma istay-asoo minhu khalasoo najiyyan qala kabeeruhum alam taAAalamoo anna abakum qad akhatha AAalaykum mawthiqan mina Allahi wamin qablu ma farraatun fee yosufa falan abraha al-arda hatta ya/thana lee abee aw yahkuma Allahu lee wahuwa khayru alhakimeena

80. Then when they got despaired of him, they conferred among themselves. The eldest of them said, “Do you not know that your father took from you a pledge in Allah's name, and that you committed excesses in respect of Joseph, before? Therefore I will not leave this place until my father permits me or Allah otherwise decrees for me. And He is the best Ruler.”

أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَتَابَعْنَا إِنَّ أَبْنَاكَ سَرَقَ وَمَا
شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

81. IrjiAAoo ila abeekum faqooloo ya abana inna ibnaka saraq wama shahidna illa bima AAalimna wama kunna lilghaybi hafitheena

81. “Go back to your father.” They went back and said, “O our father! Your son did indeed commit theft, and we do not bear witness except to what we have known. And we could not keep watch over the unseen.”

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

82. Wais-ali alqaryata allatee kunna feeha waalAAeera allatee aqbalna feeha wa-inna lasadiqoona

82. “And make enquiries at the place in which we had been to and with the caravan with which we had proceeded. And what we say is most certainly true.”

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَىٰ اللَّهُ أَن يَأْتِيَنِي
بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

83. Qala bal sawwalat lakum anfusukum amran fasabrun jameelun AAasa Allahu an ya/tiyanee bihim jameeAAan innahu huwa alAAaleemu alhakeemu

83. He (Jacob) said, “Nay, you have made up a convenient story for yourselves! So it is better for me to be patient. Maybe, Allah will bring them all together to me. He is indeed Knowledgeable, Wise.”

وَقَوْلِي عَنْهُمْ وَقَالَ يَتَّخِذُ عَلَىٰ يُوسُفَ وَأَبِيحَافَةَ عَيْنَاهُ
مِنَ الْخُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

84. Watawalla AAanhum waqala ya asafa AAala yoosufa waibyaddat AAaynahu mina alhuzni fahuwa katheemun

84. And, turning away from them, he silently cried, “Alas for Joseph!” And his eyes turned white with grief, and he did control his emotions.

قَالُوا تَاللَّهِ تَفْتَضُوا تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ
الْهَالِكِينَ ﴿٨٥﴾

85. Qaloo taAllahi taftao tathkuru yoosufa hatta takoona haradan aw takoona mina alhalikeena

85. They (Joseph’s brothers) said to him, “By Allah! You will cease not remembering Joseph until you get severely ill or get perished.”

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَخُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

86. Qala innama ashkoo baththee wahuznee ila Allahi waaAAlamu mina Allahi ma la taAAlamoona

86. He said, “I complain of my distress and grief only to Allah. And I know from Allah what you do not know.”

يٰۤبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُوسُفَ وَآخِيْهِ وَلَا تَاْيَسُوْا مِنْ رَّوْحِ
اَللّٰهِ ۚ اِنَّهٗ لَا يَاْيُسُّ مِنْ رَّوْحِ اَللّٰهِ اِلَّا الْقَوْمُ الْكَافِرُوْنَ ﴿٨٧﴾

87. Ya baniyya ithhaboo fatahassasoo min yूसुफा waakheehi wala tay-asoo min rawhi Allahi innahu la yay-asu min rawhi Allahi illa alqawmu alkafiroona

87. “O my sons! Go and make enquiries about Joseph and his brother, and despair not of getting relief from Allah. Indeed, none but the people who suppress the Truth despair of getting relief from Allah.”

فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰۤاَيُّهَا الْعَرِيْزُ مَسَّنَا وَاهْلٰنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ
مُّزْنٍ جَدِيْهٍ فَاَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۖ اِنَّ اَللّٰهَ يَجْزِي الْمُتَصَدِّقِيْنَ ﴿٨٨﴾

88. Falamma dakhloo AAalayhi qaloo ya ayyuha alAAazeezu massana waahlana alddurru waji/na bibidaAAatin muzjatin faawfi lana alkayla watasaddaq AAalayna inna Allaha yajzee almutasaddiqeena

88. So when the brothers came back to Joseph, they said, “Sir! Distress has afflicted us and our family and we have brought but little capital to pay for the rations. Give us the full ration and be charitable to us. Allah does indeed reward those that are charitable.”

قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوسُفَ وَآخِيْهِ اِذْ اَنْتُمْ جَاهِلُوْنَ ﴿٨٩﴾

89. Qala hal AAalimtum ma faAAaltum biyूसुफा waakheehi ith antum jahiloona

89. He said, “Do you know how you treated Joseph and his brother in your ignorance?”

قَالُوا أَعَزَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا
إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

90. Qaloo a-innaka laanta yoosufa qala ana yoosufu wahatha akhee qad manna Allahu AAalayna innahu man yattaqi wayasbir fa-inna Allaha la yudeeAAu ajra almuhsineena

90. They said, “Are you indeed Joseph?” He said, “I am Joseph and this is my brother. Allah has certainly been gracious to us. Indeed, such is the reward for him who fears Allah and exercises patience. And, indeed, Allah does not let the reward, of those who do good, go waste.”

قَالُوا تَاللَّهِ لَقَدْ عَازَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ ﴿٩١﴾

91. Qaloo taAllahi laqad atharaka Allahu AAalayna wa-in kunna lakhati-eena

91. They said, “By Allah! HE has certainly chosen you over us, and we were indeed the sinners.”

قَالَ لَا تَثْرِبَ عَلَيْكُمْ أَلْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ
الرَّاحِمِينَ ﴿٩٢﴾

92. Qala la tathreeba AAalaykumu alyawma yaghfiru Allahu lakum wahuwa arhamu alrrahimeena

92. He said, “No reproof against you this day. Allah may forgive you, and He is the most Merciful.”

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي
بِأَهْلِكُمْ أَجْمَعِينَ ﴿١٣﴾

93. *Itthaboo biqamees.see hatha faalqoohu AAala wajhi abee ya/ti baseeran wa/toonee bi-ahlikum ajmaAAeena*

93. “Take this shirt of mine and put it on my father's face. He will be able to see. And then come back to me with your entire family.”

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تَفْتَنُونِي
وَأَن تَكُونَ مِنَ الْفَاعِلِينَ ﴿١٤﴾

94. *Walamma fasalati alAAeeru qala aboohum innee laajidu reeha yoosufa lawla an tufannidooni*

94. And when the caravan had set out, their father said, “I do indeed get the smell of Joseph, unless you consider me delirious.”

قَالُوا تَأَلَّهَ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿١٥﴾

95. *Qaloo taAllahi innaka lafee dalalika alqadeemi*

95. Those who were there with him said, “By Allah, you are indeed in your old error.”¹⁴

14. It may well be remembered that at that stage Joseph's brothers had not yet returned to their father; they were still on their way back. It was the other people with him then saying this to him. They thought that the old man had become senile in his remembrance of the long lost Joseph.

Manzil III: 12: Yusuf

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُلْ لَّكُمْ
إِنِّي أَغْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

96. Falamma an jaa albasheeru alqahu AAala wajhihi fairtadda baseeran qala alam aqul lakum innee aAAalamu mina Allahi ma la taAAalamoonaa

96. And when the bearer of good news (Joseph's brother with Joseph's shirt) did arrive, he put the shirt on the face of Jacob, who then got back his sight. Jacob said, "Did I not tell you that I know from Allah what you know not?"

قَالُوا يَتَابَعَنَا أَسْتَغْفِرُ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

97. Qaloo ya abana istaghfir lana thunoobana inna kunna khafi-eena

97. They said, "O our father! Pray for forgiveness of our sins. We indeed did wrong."

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

98. Qala sawfa astaghfiru lakum rabbee innahu huwa alghafooru alrraheemu

98. The father said, "I will pray to my Lord to forgive you. He is indeed Forgiving, Merciful.

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ
ءَامِنِينَ ﴿٩٩﴾

99. Falamma dakhloo AAala yoosufa awa ilayhi abawayhi waqala odkhuloo misra in shaa Allahu amineena

99. When they then came to Joseph, he got his parents to stay with him and said, “Welcome to Egypt. You will, Allah willing, be safe here.”

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابَتِ هَذَا تَتَابِلُ
رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي
مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ
بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ



100. WarafaAAa abawayhi AAala alAAarshi wakharroo lahu sujjadan waqala ya abati *hatha* ta/weelu ru/yaya min qablu qad jaAAalaha rabbee haqqan waqad *ahsana* bee *ith* akhrajane min alssijni wajaa bikum mina albadwi min baAAadi an nazagha alshshaytanu baynee wabayna ikhwatee inna rabbee lareefun lima yashao innahu huwa alAAaleemu alhakeemu

100. And Joseph raised his parents upon the throne; and they fell down in prostration before him.¹⁵ And he said, “O my father! This is the interpretation of the dream I had seen before.¹⁶ My Lord has indeed made it come true. And He was indeed kind to me when He brought me out from the prison and brought you from the desert after the Satan had fomented discord between me and my brothers. My Lord is indeed benevolent to whom He pleases. He is indeed Knowledgeable, Wise.”

15. Apparently, Joseph arranged for a sort of ceremony to welcome his parents and brothers to Egypt, and in that ceremony he gave his parents the highest honour – a ceremonial throne to sit on. There the parents and the brothers fell down in prostration before Joseph in recognition of the high position he had acquired, by Allah’s grace, despite the brothers treating him very cruelly in his childhood. As regards prostration per se, refer study notes 2:27 and 2:28 on Qur’aanic Chapter 2.

16. Refer [Verse 12:4](#).

Manzil III: 12: Yusuf

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ
الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِى
الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

101. Rabbi qad ataytanee mina almulki waAAaallamtanee min ta/weeli al-ahadeethi fatira alssamawati waal-ardi anta waliyee fee alddunya waal-akhirati tawaffanee musliman waalhiqnee bialssaliheena

101. “My Lord! You have given me some political power and taught me some knowledge on interpretation of events. Originator of the heavens and the earth! You are my *wali*¹⁷ in this world and the Hereafter. Make me die as one who willingly submits to You and make me join the ranks of the righteous people.”

17. Refer study note 2:154 on Chapter 2 for the comprehensive Qur’aanic meaning of this term.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ
وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

102. Thalika min anba-i alghaybi noo/eehi ilayka wama kunta ladayhim ith ajmaAAoo amraham wahum yamkuroona

102. This is from annals of the unseen past which We reveal to you. And you were not with them¹⁸ when they got together to act, and they conspired.

18. Brothers of Joseph.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

103. Wama aktharu alnnasi walaw harasta bimu/mineena

103. And most men will not believe, though you desire eagerly that they believe.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ



104. Wama tas-aluhum AAalayhi min ajrin in huwa illa *thikrun* lilAAalameena

104. And you ask them not for any reward for this¹⁹. It is nothing but that which all human beings need to constantly refer to for rightful decisions and actions in their respective worlds²⁰.

19. The Qur'aan.

20. Refer [study note 1:5](#) on Chapter 1.

وَكَايْنٍ مِّنْ آيَاتِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا

وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

105. Wakaayyin min *ayatin* fee alssamawati waal-ardi yamurroona AAalayha wahum AAanha muAAridoona

105. And how many a sign, in the heavens and the earth, do they pass by? And yet they turn aside from it!²¹

21. The very tips of our fingers and every thing, little or big, around us in this world and in the unimaginably vast universe over us provide irrefutable signs of the existence of an Unseen, but All powerful, Being, Who can do and undo anything. And there are signs that provide proof that the Qur'aan is a Message of Guidance from that Being to the entire mankind. It is a pity that most of mankind remains blind to these signs galore.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

106. Wama yu/minu aktharuhum biAllahi illa wahum mushrikoona

106. And most of them do not believe in Allah without worshipping others besides Him.

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

107. Afaaminoo an ta/tiyahum ghashiyatun min AAathabi Allahi aw ta/tiyahumu alssaAAatu baghtatan wahum la yashAAuroona

107. Do they then feel secure that some punishment from Allah will not envelope them or that the Hour²² may not come to them suddenly and unknowingly?

22. The Last Day.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

108. Qul hathihi sabelee adAAoo ila Allahi AAala baseeratin ana wamani ittabaAAanee wasubhana Allahi wama ana mina almushrikeena

108. Say, “This is my path: I call to Allah. I and my followers are on right guidance. And glory is to Allah! I am not one of those who worship others besides Allah.”

Manzil III: 12: Yusuf

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ مِنْ اٰهْلِ الْاَقْرَبِ اَفَلَمْ يَسِيْرُوْا
فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عٰقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَدَارُ الْاٰخِرَةِ
خَيْرٌ لِّلَّذِيْنَ اٰتَقَوْا اَفَلَا تَعْقِلُوْنَ ﴿١٠٩﴾

109. Wama arsalna min qablika illa rijalan noohee ilayhim min ahli alqura afalam yaseeroo fee al-ardi fayanthuroo kayfa kana
AAaqibatu allatheena min qablihim waladaru al-akhirati khayrun lillatheena ittaqaw afala taAAqiloona

109. And We did not send before you any but men, from among the same communities, to whom We sent revelations. Have they not then travelled on land and seen for themselves what end those before them met with? And the abode of the Hereafter is certainly better for those who fear Allah. Do you not understand this?

حَتّٰى اِذَا اسْتَيْسَسَ الرُّسُلُ وَظَلُّوْا اَنْهُمْ قَدْ كٰذَبُوْا جَاءَهُمْ نَصْرُنَا فَنُجِّيْ
مِنْ نَّشَاطٍ وَّلَا يُرَدُّ بَاْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ﴿١١٠﴾

110. Hatta itha istay-asa alrrusulu wathannoo annahum qad kuthiboo jaahum nasruna fanujjiya man nashao wala yuraddu ba/suna
AAani alqawmi almujrimeena

110. The Messengers continued propagating the divine Message to the people until the Messengers despaired and reckoned that the people would not believe them. Then did Our help come to them and every person, whom We pleased, was saved. And Our punishment was not dispensed with for the sinners.

لَقَدْ كَانَ فِيْ قَصَصِهِمْ عِبْرَةٌ لِّاُولٰٓئِ الّٰلْبٰبِ ۭ مَا كَانَ حَدِيْثًا يُفْتَرٰى وَلٰكِنْ
تَصْدِيْقَ الَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيْلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ
يُّؤْمِنُوْنَ ﴿١١١﴾

111. Laqad kana fee qasasihim AAibratun li-olee al-albabi ma kana hadeethan yuftara walakin tasdeeqa allathe bayna yadayhi
watafseela kulli shay-in wahudan wara/matani liqawmin yu/minoona

111. In their annals there is certainly a lesson for those endowed with insight.²³ This is not a fabricated *hadeeth*²⁴, but a confirmation of what has preceded it and a detailed explanation of all things and a guide and a mercy to people who believe.

23. The Qur'aanic narrative in relation to Joseph ends at this point. What follows in the remaining portion of this Verse – as the context therein itself clearly indicates – refers to the Qur'aanic Message as a whole.

24. *Hadeeth* literally means a saying. And in that meaning of the term, the Verse reiterates that nothing mentioned in the Qur'aan is fabricated. But in the context of the later (after the death of the Prophet) development of *ahaadeeth* (collection of sayings attributed to the Prophet and his companions) as a parallel source of Islam along with the Qur'aan, there is a divine forecast here that some of such *ahaadeeth* could be fabricated. There is also a confirmation here that the Qur'aan itself contains all the necessary details, nipping the contention in the bud that the Qur'aan, by itself, is incomplete and therefore needs *ahaadeeth* as a complementary source of Islam.

سُورَةُ الرَّعْدِ

Chapter 13: Ar-Ruad (The Thunder)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الْقُرْآنُ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

1. Alif-lam-meem-ra tilka ayat alkitab waallahee onzila ilayka min rabbika alhaqu walakinna akthara alnnasi la yu/minoona

1. Alif Lam Meem Ra. These are Verses of **the Book**. And that which is revealed to you from your Lord is the truth, but most people believe not.

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ
يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

2. Allahu allathee rafaAAa alssamawati bighayri AAamadin tarawnaha thumma istawa AAala alAAarshi wasakhhara alshshamsa waalqamara kullun yajree li-ajalin musamman yudabbiru al-amra yufassilu al-ayati laAAallakum biliqa-i rabbikum tooqinoona

2. Allah is the One Who raised the heavens without any visible support. He then established Himself on the Throne¹. And He made the sun and the moon subservient. Each pursues its course till an appointed time. He is the Commander and the Governor. He explains the Verses/signs in details so that you may be certain of meeting your Lord.

1. Refer study note 55 under [Verse 9:129](#).

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ
جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣٥﴾

3. Wahuwa allathee madda al-arda wajaAAala feeha rawasiya waanharan wamin kulli alththamarati jaAAala feeha zawjayni ithnayni yughshee allayla alnnahara inna fee thalika laayatin liqawmin yatafakkaroon

3. And He is the One Who has stretched the earth to make mountains and rivers therein. And of every kind of fruit He made a pair mate therein.² He draws the night as a veil over the day. Indeed there are signs in this for people who reflect.

2. Every fruit-bearing tree/plant has male stamens and female pistils in the flowers that it produces before the fruits appear. Most flowers have both the reproductive organs within themselves. Bees and insects play their parts in transferring the pollen grains from the stamens to the pistils which then get pollinated to form fruits.

وَفِي الْأَرْضِ قُطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ
صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي
الْأُكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٣٦﴾

4. Wafee al-ardi qitaAAun mutajawiratun wajannatun min aAAnabin wazarAAun wanakheelun sinwanun waghayru sinwanin yusqa bima-in wahidin wanufaddilu baAAadaha AAala baAAadin fee alokuli inna fee thalika laayatin liqawmin yaAAqiloona

4. And on the earth there are tracts side by side with gardens of grapes and corn and palm trees – having one common root and others having distinct roots³ – all irrigated with same water. And yet We make some of them excel others in flavour. There are signs indeed in this for people who understand.

3. Bamboo trees grow in clusters with common root and date-palm trees have distinct roots.

وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَعِنَّا لَفِى خَلْقٍ جَدِيدٍ
أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ أَلْعَالُ فِى أَعْتَابِهِمْ وَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

5. Wa-in taAAjab faAAajabun qawluhum a-itha kunna turaban a-inna lafee khalqin jadeedin ola-ika allatheena kafaroo birabbihim waola-ika al-aghlalu fee aAAnaqihim waola-ika as-habu alnnari hum feeha khalidoona

5. And if you would consider anything as strange, then strange it is that they say, “When we turn to dust, shall we even then be there in a new creation?” These are they, who suppress the Truth in regard to their Lord. And they shall have chains round their necks, and they shall be the inmates of the Fire. In it they shall ever be.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ
الْمَثَلَاتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ
رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾

6. WayastaAAjiloonaka bialssayyi-ati qabla alhasanati waqad khalat min qablihimu almathulatu wa-inna rabbaka la/hoo maghfiratin lilnnasi AAala thulmihim wa-inna rabbaka lashadeedu alAAaiqabi

6. And they ask you to hasten what is not good rather than what is good, and there certainly have been examples of those before them⁴. And indeed your Lord is full of forgiveness for people, notwithstanding their wrongdoings. And indeed your Lord is severe in punishment.

4. I.e., examples of earlier peoples like AAad, Thamood, Lot's people etc. who had been punished in this world itself for their intransigence.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ
مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

7. Wayaqoolu allatheena kafaroo lawla onzila AAalayhi ayatun min rabbihi innama anta munthirun walikulli qawmin hadin

7. And those who suppress the Truth say, “Why has not a sign been sent down upon him from his Lord?” You are only a warner and, for every people, a guide.⁵

5. The divine guidance, in the form of the Qur’aan, that the last Prophet (peace be on him) brought, was not meant only for the Arabs, but for the entire mankind till the Last Day. The earlier peoples that lived before the Prophet’s time, had their own individual Prophets, who had been given the capacity of performing miraculous acts to convince those pre-historic peoples that they really had come with Messages from Allah Almighty. The Last Prophet with the last divine Message had come at the threshold of the modern age with its proliferation of knowledge and the means to preserve and communicate that knowledge universally. There was therefore no need for those miracles. It was Allah’s Will that the peoples of this age should believe in Him, under the guidance of His last Message, with the help of the vast knowledge that they now possess.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ
عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

8. Allahu yaAAalamu ma tahmilu kullu ontha wama tagheedu al-arhamu wama tazdadu wakulli shay-in AAindahu bimiqdarin

8. Allah knows what any female conceives, and what makes the wombs shrink and what makes them swell. And everything with Him is measured.⁶

6. The science of embryology has opened for us the secrets of the womb. A study of this science should give us enough evidence of an Unseen Hand intricately and intelligently fashioning a tiny speck into a fully grown foetus ready to come out in the open world. When the knowledge of such miracles of creation is made available to modern man, he stands in no need of the miracles brought by Prophets in the pre-historic ages. Refer preceding study note 5 in this context.

عَدِلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٩﴾

9. AAalimu alghaybi waalshshahadati alkabeeru almutaAAali

9. Allah has the knowledge of the unseen and the seen. HE is the One Who is Great, the One Who is High/Exalted.

سَوَاءٌ مِّنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ
وَسَارٍ بِالنَّهَارِ ﴿١٠﴾

10. Sawaon minkum man asarra alqawla waman jahara bihi waman huwa mustakhfin biallayli wasaribun bialnnahari

10. The one among you who speaks secretly, the one who speaks openly, the one who hides by night and the one who moves about freely by day – they are all the same for Allah; nothing can escape His notice.

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ
اللَّهَ لَا يُغَيِّرُ مَا يَقُومُ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ
شَوْءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

11. Lahu muAAaqqibatun min bayni yadayhi wamin khalfihi yahfathoonahu min amri Allahi inna Allaha la yughayyiru ma biqawmin hatta yughayyiroo ma bi-anfusihim wa-itha arada Allahu biqawmin soo-an fala maradda lahu wama lahum min doonihi min wali

11. For every human being there are angels who take turns, in front of him/her and behind, to guard him/her by Allah's command. Allah does indeed not change the condition of a people until they themselves change it.⁷ And when Allah wills adversity on a people, there is no averting it. And besides Him they have no ruling authority to defend and take care of them.

7. For centuries after the revelation of the Qur'aan, Muslims enjoyed dominance over others, both politically and culturally. They then, by and large, adhered to Qur'aanic teachings. But, now, the Muslims are down and out among the modern nations of the world. Allah did not change their condition; they changed it themselves. They stopped adhering to Qur'aanic teachings.

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ
الْثِّقَالَ ﴿١٢﴾

12. Huwa allathee yureekumu albarqa khawfan watamaaAAan wayunshi-o alssahaba alththiqala

12. He it is Who shows you the lightning that causes both fear and hope. And He it is Who brings up the heavy cloud.⁸

8. The modern world, despite all its technological advances, is still heavily dependent on this divine mercy of rainfall for its sustenance. And yet, mankind, by and large, is thanklessly indifferent to the Provider of this vital need.

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ
فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾

13. Wayusabbihu alrraAAadu bihamdihi waalmala-ikatu min kheefatihi wayursilu alssawaAAaqa fayuseebu biha man yashao wahum yujadiloona fee Allahi wahuwa shadeedu almihaali

13. And the thunder proclaims His glory with His praise, and the angels stand in awe of Him. And He sends the thunderbolts and hits with them whom He wills. And they quarrel among themselves about Allah, whereas He is extremely powerful.

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا
كَبَسِطَ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ
إِلَّا فِي ضَلَالٍ ﴿١٤﴾

14. Lahu daAAawatu alhaqqi waallatheena yadAAoona min doonihi la yastajeeboona lahum bishay-in illa kabasiri kaffayhi ila alma-
i liyablughu fahu wama huwa bibalighihi wama duAAao alkafireena illa fee dala^{lin}

14. To Him is the true prayer! And those whom they pray to besides Allah give them no response on anything. It is just like one stretching his two hands out for water to reach his mouth, but it reaches not. And the prayer of those who suppress the Truth is nothing but an illusion.

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

15. Walillahi yasjudu man fee alssamawati waal-ardi rawAAan wakarhan wathilaluhum bialghuduwwi waal-asali

15. And to Allah does prostrate everything in the heavens and the earth, willingly and unwillingly, as their shadows do morning and evening.⁹

9. All things in the entire universe, in other words, are subservient to Allah.

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا
يَمْلِكُونَ أَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ
تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ
الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

16. Qul man rabbu alssamawati waal-ardi quli Allahu qul afattakhathtum min doonihi awliya la yamlikoona li-anfusihim nafAAan wala darran qul hal yastawee al-aAAama waalbaseeru am hal tastawee alththulumatu waalInnooru am jaAAaloo lillahi shurakaa khalaqoo kakhalqihi fatashabaha alkhalku AAalayhim quli Allahu khaliqu kulli shay-in wahuwa alwahidu alqahharu

16. Ask, “Who is the Lord of the heavens and the earth?” Say, “Allah.” Ask, “Do you take then, besides Him, *awliya*¹⁰ who have no control over any profit and loss to themselves?” Ask, “Are the blind and those able to see alike? Or can the darknesses and the light be equal? Or have they set up gods besides Allah, who have made creation like He has, and, as a result, the creation creates confusion for them?” Say, “Allah is the Creator of all things. And He is the One and Only, the Almighty!”

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

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا
رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ
كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا
مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

17. Anzala mina alssama-i maan fasalat awdiyatun biqadariha faihtamala alssaylu zabadan rabiyan wamimma yooqidoona AAalayhi fee alnnari ibtighaa hilyatin aw mataAAain zabadun mithluhu kathalika yadribu Allahu alhaqqa waalbatila faamma alzzabadu fayathhabu jufaan waamma ma yanfaAAau alnnasa fayamkuthu fee al-ardi kathalika yadribu Allahu al-amthala

17. He sends down water from the sky. And valleys flow with water as per their given measure. And the stream bears the swelling froth. And from what they melt in the fire for making ornaments or apparatus arises similar froth. Thus does Allah compare truth with

untruth. Then, as for the froth, it just passes away as a worthless thing. And as for that which profits the people, it remains on the earth. Thus does Allah explain things giving examples.¹¹

11. Islam, as depicted in the Qur'aan, is the real thing that benefits mankind. All other ways of life, devised and/or manipulated by human hands, is like worthless froth. They are bound, sooner or later, to perish on the surface of this earth, and Islam to prevail.

لِّلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْخُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم
مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ
الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٨﴾

18. Lillatheena istajaboo lirabbihimu alhusna waallatheena lam yastajeeboo lahu law anna lahum ma fee al-ardi jameeAAan wamithlahu maAAahu laiftadaw bihi ola-ika lahum soo-o alhisabi wama/wahum jahannamu wabi/sa almihadu

18. The good is for those who respond to their Lord. And as for those who do not respond to Him, had they all that is in the earth and the like thereof with it, they would certainly offer it for a ransom. An evil reckoning shall await them and their abode shall be Hell – the worst place to rest in.

﴿ أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ
إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴾ ﴿١٩﴾

19. Afaman yaAAlamu annama onzila ilayka min rabbika alhaqu kaman huwa aAAama innama yatahakkaru oloo al-albabi

19. Is he who knows that what has been revealed to you from your Lord is the truth, then, like him who is blind? ¹² Only those endowed with insight will ponder on this,

12. Every Muslim of today should honestly ponder whether he himself deserves to be included in the first category of people who know. Or is he liable to be included in the second category of those who are blind? The Muslim could deserve inclusion in the first category if, and only if, he believes that everything stated in the Qur'aan is the Truth and nothing but the Truth. But, does he? Let us take one example – one among many. The Qur'aan repeatedly asserts that it explains clearly everything

Manzil III: 13: Ruad

that Allah asks man to follow or abide by. Allah has categorically prohibited *Ar-Riba*. This is an injunction that man has rigorously to follow. Otherwise, the Qur'aan asserts, he is at war with Allah! And, as per the earlier stated Qur'aanic assertion, the term *Ar-Riba* is clearly explained in the Qur'aan itself. But most Muslims, including well-known Islamic scholars, blasphemously believe that *Ar-Riba* is not explained in the Qur'aan!! The scholars are therefore busy giving their own definitions of the Qur'aanic term!!!

الَّذِينَ يُوْفُونَ بَعْدَ اللَّهِ لَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾

20. Allatheena yoofoona biAAahdi Allahi wala yanqudoona almeethaqa

20. Those that fulfill the promise to Allah and break not the covenant,¹³

13. The Muslims do, in their daily prayers, make the promise to Allah, "Thee alone we worship; and thee alone we ask for help!" But the moment most of them encounter a problem in this life, they do not hesitate in running to the *mazaar* of a dead saint or bend over backwards to do anything to please any influential human in a position to help them out, by hook or by crook. And, as Muslims, they have entered into a covenant with Allah that they would strictly abide by every Qur'aanic edict. But do they do that?

وَالَّذِينَ يَصِلُونَ مَا آمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ
سُوءَ الْحِسَابِ ﴿٢١﴾

21. Waallatheena yasiloona ma amara Allahu bihi an yoosala wayakhshawna rabbahum wayakhafoona soo-a alhisabi

21. And those who maintain all the proper relationships that Allah has commanded to be maintained and fear their Lord and dread a bad account of their own deeds.

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلاَنِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى
الدَّارِ ﴿٢٢﴾

Manzil III: 13: Ruad

22. Waallatheena sabaroo ibtighaa wajhi rabbihiim waaqamoo alssalata waanfaqoo mimma razaqnahum sirran waAalaniiyatan wayadraona bialhasanati alssayyi-ata ola-ika lahum AAuqba alddari

22. And those who exercise patience seeking the pleasure of their Lord, establish regular prayer, spend out of what We have given them secretly and openly, and repel evil with good. For them is the ultimate/best abode.

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ
وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٢﴾

23. Jannatu AAadnin yadkhuloonaha waman salaha min aba-ihim waazwajihim wathurriyyatihim waalmala-ikatu yadkhuloona AAalayhim min kulli babin

23. The gardens of perpetual abode which they will enter along with those who had done good deeds from among their parents and their spouses and their offspring. And the angels will enter in upon them from every gate, saying,

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٣﴾

24. Salamun AAalaykum bima sabartum faniAAama AAuqba alddari

24. “Peace on you because you exercised patience. How excellent, then, is the ultimate/best abode!”

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ
اللَّهُ بِهِ أَنْ يُوَصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ
سُوءُ الدَّارِ ﴿٢٤﴾

Manzil III: 13: Ruad

25. Waallatheena yanqudoona AAahda Allahi min baAAadi meethaqihi wayaqtaAAoona ma amara Allahu bihi an yoosala wayuufsidoona fee al-ardi ola-ika lahumu allaAAanatu walahum soo-o alddari

25. And those that break the pledge with Allah after affirming it, sever ties that Allah has ordered to be honoured and spread corruption in the land – for them there is the curse and the wicked abode.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ
الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿٦٦﴾

26. Allahu yabsuru alrrizqa liman yashao wayaqdiru wafarihoo bialhayati alddunya wama alhayatu alddunya fee al-akhirati illa mataAAun

26. Allah provides – in abundance or in short measure – for whom He wills. And they rejoice the life of this world, and the life of this world is nothing but a delusion in the Hereafter.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۚ قُلْ إِنَّمَا اللَّهُ يُضِلُّ مَن
يَشَاءُ وَيَهْدِي إِلَيْهِ مَن أَرَادَ ۚ ﴿٦٧﴾

27. Wayaqoolu allatheena kafaroo lawla onzila AAalayhi ayatun min rabbihi qul inna Allaha yudillu man yashao wayahdee ilayhi man anaba

27. And those who suppress the Truth say, “Why is not a sign sent down upon him from his Lord?” Say, “Allah does indeed let him go astray whom He wills. And He guides to Himself those who turn to Him.”

Manzil III: 13: Ruad

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ
الْقُلُوبُ ﴿٢٨﴾

28. *Allatheena amanoo watazma-innu quloobuhum bi/hikri Allahi ala bi/hikri Allahi tama-innu alquloobu*

28. Those who believe and whose hearts find satisfaction in the remembrance of Allah! Surely, in Allah's remembrance hearts do find satisfaction.

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ
﴿٢٩﴾

29. *Allatheena amanoo waAAamiloo alssalihati tooba lahum wahusnu maabin*

29. Those that believe and do good deeds – for them, a state of happiness and a good place to return to.

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِي
أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ مَتَابٍ ﴿٣٠﴾

30. *Kathalika arsalnaka fee ommatin qad khalat min qabliha omamun litatluwa AAalayhimu allathee awhayna ilayka wahum yakfuroona bialIra/hmani qul huwa rabbee la ilaha illa huwa AAalayhi tawakkaltu wa-ilayhi matabi*

30. Just as We had sent Messengers to their peoples before, We have sent you to these people now, so that you recite to them what We have revealed to you. And they have been suppressing their belief in the Gracious Being! Say, “He is my Lord. There is no god but Him. In Him do I trust and to Him is my return.”

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَ بِهِ الْمَوْتُ^ط
بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِئْسَ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ
جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُ قَرِيبًا
مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

31. Walaw anna qur-anan suyyirat bihi aljibalu aw qutriAAat bihi al-ardu aw kullima bihi almawta bal lillahi al-amru jameeAAan afalam yay-asi allat/heena amanoo an law yashao Allahu lahada alnnasa jameeAAan wala yazalu allat/heena kafaroo tuseebuhum bima sanaAAao qariAAatun aw tahlulu qareeban min darihim hatta ya/tiya waAAadu Allahi inna Allaha la yukhlifu almeesAAada

31. And the suppressors of the Truth like to think that they would believe if only the mountains were moved by the Qur’aan, or the earth was cut asunder thereby, or the dead were made to speak! But it is Allah Who can do anything and everything. Have the believers then become despaired of the Truth that had Allah so willed, He could have guided all mankind!? And disaster shall not cease to afflict those that suppress the Truth because of what they do, or to strike near their homes, until what Allah has promised comes to pass. And, indeed, Allah fails not to keep the appointment.

وَلَقَدْ أَسْتُهِزَّئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ^ط
فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾

32. Walaqadi istuhzi-a birusulin min qablika faamlaytu lillat/heena kafaroo thumma akhat/tuhum fakayfa kana AAiqabi

32. And Messengers that came before you did get mocked at. And I gave those that suppressed the Truth a long rope, and then seized them. And what a punishment it was!

Manzil III: 13: Ruad

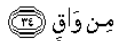
أَقَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ
أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَضَاهِيهِمْ مِنَ الْقَوْلِ بَلْ رُبَّ بَلِّ لِلَّذِينَ
كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ



33. Afaman huwa qa-imun AAala kulli nafsin bima kasabat wajaAAaloo lillahi shurakaa qul sammoohum am tunabbi-onahu bima la yaAAalamu fee al-ardi am bithahirin mina alqawli bal zuyyina lillat^heeena kafaroo makruhum wasuddoo AAani alssabeeli waman yudlili Allahu fama lahu min **hadin**

33. And they worship others besides Allah – the One Who is ever alert over what everybody does and accordingly deserves! Say, “Name them!” Or, do they tell Him something on the earth of which He is not aware? Or, is it just a show that they make with the words they utter? Nay, the intrigue indulged in by the suppressors of the Truth is made to look pleasing to them and they are held back from the Right Path. And him whom Allah has led astray, no one can guide.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ



34. Lahum AAathabun fee alhayati alddunya walaAAathabu al-akhirati ashaqqu wama lahum mina Allahi min **waqin**

34. For them a punishment in the life of this world. And the punishment of the Hereafter is certainly harder. And, there is none to defend them against Allah.

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا
دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ﴾

35. Mathalu aljannati allatee wuAAaida almuttaqoona tajree min ta^htiha al-anharu okuluha da-imun wa^hilluha tilka AAauqba alla^heeena ittaqaw waAAauqba alkafireena alⁿnaru

35. Some of the things provided in the Garden promised to those who fear Allah: rivers flowing underneath, its fruits and shade everlasting. This is what those who fear Allah shall get in the end. And those who suppress the Truth shall end up in the Fire.

وَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يُمْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ
مَنْ يُنْكِرْ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ
إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَتَابِ ﴿٣٦﴾

36. Waallatheena ataynahumu alkitaba yafrahoona bima onzila ilayka wamina al-ahzabi man yunkiru baAAadahu qul innama omirtu an aAAbuda Allaha wala oshrika bihi ilayhi adAAao wa-ilayhi maabi

36. And those to whom We have given the Book rejoice in that which has been revealed to you.¹⁴ And among groups of people there are some who deny a part of it. Say, “I am commanded that I should worship only Allah and none else. Him I pray to and to Him I return.”

14. The divine Book is given to those who believe in it – and not to those who do not believe it to be divine.

وَكَذَٰلِكَ أُنزِلَتْهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ
الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

37. Wakathalika anzalnahu hukman AAarabiyyan wala-ini ittabaAAata ahwaahum baAAda ma jaaka mina alAAilmi ma laka mina Allahi min waliyyin wala waqin

37. And thus have We revealed it as the divine code of conduct for humanity in Arabic¹⁵. And if you follow their desires after what has come to you of knowledge, you shall have neither any *wali*¹⁶ nor anyone to defend you against Allah.

15. It has been clarified in Verses 16:103 and 41:44 that since Allah had chosen an Arab to be His last Messenger for mankind, the Book revealed to this Messenger had necessarily to be in Arabic

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

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ
أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٧٨﴾

38. Walaqad arsalna rusulan min qablika wajaAAalna lahum azwajan wathurriyyatan wama kana lirasoolin an ya/tya bi-ayatin illa bi-ithni Allahi likulli ajalin kitabun

38. And We had certainly sent Messengers before you and gave them wives and children.¹⁷ And no Messenger could bring a sign save by Allah's leave.^{18, 19} For every age there is a Book decreed.

17. This divine statement does indeed give credence to the story among some people that Prphet Jesus (peace on him) did have a wife and children, although most Christians believe that he had not married.

18. There are *ahaadeeth* galore attributing miraculous acts, like those exhibited by earlier Prophets Jesus, Moses etc., to Prophet Muhammad (peace on him) as well. But as [Verse 27 above](#) and many other Verses in the Qur'aan clearly indicate, no such miraculous signs were given to the last Prophet. People in the pre-historic times, who had far less knowledge as compared to people now, needed such signs. But with the proliferation of knowledge among the people, Allah wants them to search for His signs in the natural phenomena abounding in nature all around them.

19. But in the context of what follows, in this Verse as well as in the next, the Arabic word *ayah* here could as well mean divine revelation. Most Prophets did not come with divine books individually revealed to them. There were many Prophets between Moses and Jesus, but they all followed the Torah revealed to Moses.

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٧٩﴾

39. Yamhoo Allahu ma yashao wayuthbitu waAAindah u ommu alkitab

39. Allah obliterates or preserves what He wills. And with Him is the Master Copy of the (or the Original) Book.

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ
وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

40. Wa-in ma nuriyannaka baAAada allathee naAAiduhum aw natawaffayannaka fa-innama AAalayka albalaghu waAAalayna alhisabu

40. And whether We let you see part of what We promise them or We cause you to die before that, your responsibility is only the delivery of the divine Message, and it is for Us to call them to account.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَخْكُمُ لَا مَعْصِيَةَ
لِخُكْمِيهِ ۖ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾

41. Awa lam yaraw anna na/tee al-arda nanqusuha min atرافيها waAllahu yahkumu la muAAaaqiba lihukmihi wahuwa sareeAAau alhisabi

41. Do they not see that We are closing in on them from all sides? And Allah judges; His judgment is irrevocable. And He is swift to keeping accounts.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ
وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عَقَبَى الدَّارِ ﴿٤٢﴾

42. Waqad makara allatheena min qablihim falillahi almakru jameeAAan yaAAalamu ma taksibu kullu nafsin wasayaAAalamu alkuffaru liman AAuqba alddari

Manzil III: 13: Ruad

42. And those before them did make plans, but all planning is Allah's.²⁰ He knows what every one earns, and those who suppress the Truth shall come to know for whom the Ultimate Abode is.

20. A man may make a plan for a thing to be done. But that plan will succeed if, and only if, it synchronises with Allah's. In the ultimate analysis, therefore, it is Allah's plan that makes anything happen, and not man's.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٥٧﴾

43. Wayaqoolu allatheena kafaroo lasta mursalan qul kafa biAllahi shaheedan baynee wabaynakum waman AAindahu AAilmu alkitab

43. And those who suppress the Truth say, “You are not a Messenger of Allah.” Say, “Allah – and whoever has knowledge of the Book – is a sufficient witness between me and you.”



Chapter 14: Ibrahim (Abraham)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الرَّكَتَبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

1. Alif-lam-ra kitabun anzalnahu ilayka litukhrija alnnasa mina al^hthulumati ila alnnoori bi-ⁱhni rabbihim ila sirati alAAazeezi alhameedi

1. Alif Lam Ra.¹ A Book that We have revealed to you to bring out mankind, by their Lord's permission, from darknesses towards light – towards the way of the Omnipotent, the Praised One,

1. Refer [study note 2:1](#) as regards such initials appearing at the start of some Qur'aanic Chapters.

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ
عَذَابٍ شَدِيدٍ ﴿٢﴾

2. Allahi allathee lahu ma fee alssamawati wama fee al-ardi wawaylun lilkafireena min AAathabin shadeedin

2. Allah is He to Whom belongs whatever there is in the heavens and the earth. And woe, from severe punishment, unto those who suppress the Truth.

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ
سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ
بَعِيدٍ ﴿٣﴾

3. Allatheena yastahibboona alhayata alldunya AAala al-akhirati wayasuddoona AAan sabeeli Allahi wayabghoonaha AAiwajan
ola-ika fee dalalin baAAeedin

3. Those who love the life of this world more than the Hereafter, and turn people away from Allah's Path and seek perversity² in it. They are in deep delusion.

2. One could understand non-Muslims seeking faults in the Qur'aan, the only authentic source depicting Allah's Path. But there are many of those who call themselves Muslims, and yet find faults in the divine Book. They say, despite repeated assertions therein to the contrary, that the Book does not have all the necessary explanations. [Refer [study note 12 on Verse 13:19](#).] So the Muslims are busy searching for 'what Allah has missed', in books other than the Qur'aan or are busy concocting their own explanations.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ ۚ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ
وَيَهْدِيَ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾

4. Wama arsalna min rasoolin illa bilisani qawmihi liyubayyina lahum fayudillu Allahu man yashao wayahdee man yashao wahuwa
alAAazezu alhakeemu

4. And We did not send any Messenger with Our Message but in the language of his people, so that he might narrate it to them clearly. Allah then leaves whom He wills to stray away from His Path and He guides whom He wills to His Path. And He is the Omnipotent, the Wise.

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وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

5. Walaqad arsalna moosa bi-ayatina an akhrij qawmaka mina *al*ththulumati ila alnnoori wathakkirhum bi-ayyami Allahi inna fee *thalika* laayatin likulli sabbarin shakoor**in**

5. And We did certainly send Moses with Our signs, “Bring out your people from the darknesses towards light and remind them of the annals of Allah. Therein indeed are signs for everyone who is patient and grateful.”

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَدَكُمْ مِنْ آلِ
فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَذُبُّونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ وَفِي ذَلِكَ لَكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾

6. Wa-ith qala moosa liqawmihi othkuroo niAAamata Allahi AAalaykum *ith* anjakum min *ali* firAAawna yasoomoonakum soo-a alAAaathabi wayuthabbihoona abnaakum wayastahyoona nisaakum wafee *thalikum* balaon min rabbikum AAatheem**un**

6. And when Moses said to his people, “Remember Allah's favour upon you when He delivered you from Pharaoh's people who had subjected you to severe persecution, and killed your sons and spared your women. And in this there was a great test from your Lord.”

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ
عَذَابِي لَشَدِيدٌ ﴿٧﴾

7. Wa-ith taaththana rabbukum la-in shakartum laazeedannakum wala-in kafartum inna AAaathabee lashadeed**un**

7. And when your Lord declared, “If you are grateful, I will certainly give you more. And if you are ungrateful, My punishment is indeed severe.”

وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنْتُمْ وَمَن فِى الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ

حَمِيدٌ ﴿٨﴾

8. Waqala moosa in takfuroo antum waman fee al-ardi jameeAAan fa-inna Allaha laghaniyyun hameedun

8. And Moses said, “Even if you are ungrateful – you and those on earth all together – Allah certainly indeed can do without you being grateful to Him. HE is Self-sufficient, Praiseworthy.”

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن

بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِى

أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِء وَإِنَّا لَفِى شَكٍّ مِّمَّا تَدْعُونَنَا

إِلَيْهِ مُرِيبٍ ﴿٩﴾

9. Alam ya/tikum nabao allatheena min qablikum qawmi noohin waAAadin wathamooda waallatheena min baAAadhim la yaAAalamuhum illa Allahu jaat-hum rusuluhum bialbayyinati faraddoo aydiahum fee afwahihim waqaloo inna kafarna bima orsiltum bihi wa-inna lafee shakkin mimma tadAAoonana ilayhi mureebun

9. Have you not heard of those before you – of the people of Noah and AAad and Thamood, and those after them? None knows them but Allah. Their Messengers came to them with clear signs. And they thrust their hands into their mouths in astonishment while witnessing those signs, but said, “We do not believe in the Message that you are sent with, and we are indeed utterly in doubt about what you invite us to.”³

3. Those ancient peoples were astonished to see the miraculous signs Allah’s Messengers had brought to them, and yet they did not believe in the divine Message they had brought! And today’s modern peoples are no better. They too refuse to believe in the divine Message given to them through Allah’s last Prophet, even when He has opened to them a vast reservoir of His infinite knowledge of innumerable miraculous happenings, day in and day out, throughout the universe. Glimpses of these miraculous happenings are shown, inter alia, in TV channels like Discovery Channel, National Geographic, Animal Planet etc. They dismiss these discoveries as just wonderful nature, but refuse to believe in any Intelligent Creator behind their creation.

﴿قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ
لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنتُمْ إِلَّا بَشَرٌ
مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ



10. Qalat rusuluhum afee Allahi shakkun fatiri alssamawati waal-ardi yadAAookum liyaghfira lakum min thunoobikum wayu-
akhkhirakum ila ajalin musamman qaloo in antum illa basharun mithluna tureedoona an tasuddoona AAamma kana yaABudu
abaona fa/toona bisultanin mubeenin

10. Their Messengers said, “Is there any doubt about Allah, the Maker of the heavens and the earth? He invites you to Him so that He may forgive you your sins and give you time till an appointed term to redeem yourselves.” They said, “You are but mortals like us. You wish to turn us away from what our fathers worshipped. Bring to us then some clear evidence for this.”

﴿قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ
مِّنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُم بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَعَلَى
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

11. Qalat lahum rusuluhum in na/nu illa basharun mithlukum walakinna Allaha yamunnu AAala man yashao min AAibadihi wama
kana lana an na/tyakum bisultanin illa bi-izni Allahi waAAala Allahi falyatawakkali almu/minoona

11. Their Messengers said to them, “We are but mortals like you, but Allah bestows His favours upon whom He wills of His worshippers. And we cannot bring you any evidence except by Allah's permission. And in Allah then the believers should have trust.”

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وَمَا لَنَا إِلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى
مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

12. Wama lana alla natawakkala AAala Allahi waqad hadana subulana walanasbiranna AAala ma athaytumoona waAAala Allahi falyatawakkali almutawakkiloona

12. “And what reason have we that we should have no trust in Allah, when, surely, He has guided us to our paths? And we shall certainly bear your persecution with patience. And those that trust do trust in Allah.”

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا
فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾

13. Waqala allatheena kafaroo lirusulihim lanukhrijannakum min ardina aw lataAAoodunna fee millatina faawha ilayhim rabbuhum lanuhlikanna alththalimeena

13. And those who suppressed the Truth told their Messengers, “We shall drive you out of our land, or you shall come back into our lifestyle.” Their Lord then revealed to them, “We will destroy the wicked people.”

وَلَنُصَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَٰلِكَ لِمَن خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾

14. Walanuskinannakumu al-arda min baAdihim thalika liman khafa maqamee wakhafa waAAeedi

14. “And We shall certainly settle you in the land after them. This is for him who fears standing in My presence and who fears My warnings.”

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وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

15. Waistafta/oo wakhaba kullu jabbarin AAaneedin

15. And they sought victory and every obstinate tyrant was frustrated.

مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾

16. Min wara-ihī jahannamu wayusqa min ma-in sadeedin

16. Behind him [every obstinate tyrant] is Hell waiting to quench his thirst with fetid water.

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ
مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

17. YatajarraAAuhu wala yakadu yuseeguhu waya/teehi almatwu min kulli makanin wama huwa bimayyitin wamin wara-ihī
AAathabun ghaleel/hun

17. He will sip at it and it will not be easy for him to swallow it. And death will come to him from every quarter, but he shall not die. And further severe punishment shall await just behind him.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَلُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي
يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ هُوَ الظَّلْمُ الْبَعِيدُ
﴿١٨﴾

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18. Mathalu allat^{heena} kafaroo birabbihim aA^{Amaluhum} karamadin ishtaddat bihi al^{rree}hu fee yawmin AA^{asifin} la yaqdiroona mimma kasaboo AA^{aala} shay-in *thalika* huwa al^{ddalalu} albaAA^{eedu}

18. Deeds of those who suppress the Truth about their Lord are like ashes on which the wind blows hard on a stormy day. They shall have no power over any thing they earn. This is far too grievous a loss of way.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ
وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٨﴾

19. Alam tara anna Allaha khalaqa alssamawati waal-ar^{da} bial^{haqqi} in yasha/ yu^{thhibkum} waya/ti bikhalqin jadeedin

19. Do you not see that Allah created the heavens and the earth in Truth? If He wills He will take you off and bring a new creation.⁴

4. The creation of the heavens and the earth could, by no stretch of imagination, be considered purposeless. The purpose, as clarified in [Verse 11:7](#), is to test the human race by making its members His vicegerents on earth. All His creation is, apparently and essentially, to serve that purpose. If any section of the human race proves itself to be incapable of holding on to that high office, it is liable to be replaced by the Almighty Creator with a new generation.

وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾

20. Wama *thalika* AA^{aala} Allahi biAA^{azeezin}

20. And this is not at all difficult for Allah!

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وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ
تَبَعًا فَهَلْ أَنْتُمْ مُعْتَدُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ
هَدَّيْنَا اللَّهُ لَهْدْيَتَكُمْ سَوَاءٌ عَلَيْنَا أَجْنِبْنَا آجِنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ
مَحْصِنٍ ﴿٢١﴾

21. Wabarazoo lillahi jameeAAan faqala allduAAafao lillatheena istakbaroo inna kunna lakum tabaAAan fahal antum mughnoona
AAanna min AAathabi Allahi min shay-in qaloo law hadana Allahu lahadaynakum sawaon AAalayna ajaziAAana am sabarna ma
lana min maheesin

21. And they shall all present themselves before Allah. Then the weak shall say to those who were proud, “We had indeed been your followers. Would you then withstand anything of Allah’s punishment from us?” They would say, “If Allah had guided us, we too would have guided you. It is immaterial to us now whether we bewail or be patient. There is no place for us to escape to.”

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ
لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ
بِمُصْرِخِي إِيَّيْ كَفَرْتُمْ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٢٢﴾

22. Waqala alshshaytanu lamma qudiya al-amru inna Allaha waAAadakum waAAda alhaqqi wawaAAadtukum faakhlaftukum
wama kana liya AAalaykum min sultanin illa an daAAawtukum faistajabtum lee fala taloomoonee waloomoo anfusakum ma ana
bimusrikhikum wama antum bimusrikhiyya innee kafartu bima ashraktumooni min qablu inna alththalimeena lahum AAathabun
aleemun

22. And the Satan shall say after the Judgment is pronounced, “Allah did indeed give you the true promise. And I gave you promises, but failed to keep them. And I had no authority over you except to call you to me, and you obeyed me! So blame me not, but blame yourselves. I cannot be of any help to you now, nor can you be of any help to me. I do indeed deny that you

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had worshipped me, besides Allah, before.” For the wicked people there shall indeed be a painful punishment.

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾

23. Waodkhila allatheena amanoo waAAamiloo alssalihati jannatin tajree min tahtiha al-anharu khalideena feeha bi-ithni rabbihim tahiyyatuhum feeha salamun

23. And those who believe and do good deeds shall be admitted to gardens beneath which rivers flow. They shall stay eternally therein by their Lord's leave. Their greeting therein shall be, “Peace.”

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

24. Alam tara kayfa daraba Allahu mathalan kalimatan tayyibatan kashajaratin tayyibatin asluha thabitun wafarAAuha fee alssama/-i

24. Don't you see how Allah exemplifies a good word as a good tree with firm roots and with its branches spread out in the sky.

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٢٥﴾

25. Tu/tee okulaha kulla heenin bi-ithni rabbiha wayadribu Allahu al-amthala lilnnasi laAAallahum yatathakkaroon

25. Yielding its fruits every season by its Lord's leave? ⁵ And Allah gives examples for the benefit of mankind so that they may ponder and remember.

5. Through this example, we understand that a good word is anything written or spoken that is firmly based on truth and reality. It gives solace to those who hear or read it, and benefits them repeatedly as well. A good example of a good word is the Qur'aan itself. It is firmly based on Truth. It gives solace to those who read and ponder over it. And history is witness to the fact that it has benefited nondescript communities to become the most potent forces on earth – culturally, economically and militarily. This good word has not been seen yielding fruits nowadays as most people listen to it not in order to understand and implement its teachings. They have relegated it to just ritualistic reading.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

26. Wamathalu kalimatn khabeethatin kashajaratn khabeethatin ijtuththat min fawqi al-ardi ma laha min qararin

26. And the example of a bad word is a bad tree which can easily be uprooted from the earth's surface; it has no stability.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

27. Yuthabbitu Allahu allatheena amanoo bialqawli alththabiti fee alhayati alddunya wafee al-akhirati wayudillu Allahu alththalimeena wayafAAalu Allahu ma yasha/o

27. Allah establishes, in the life of this world and in the Hereafter, those who believe in the firm Testament⁶. And Allah leads the wicked persons astray, and Allah does what He wills.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ



28. Alam tara ila alla^hheena baddaloo niAAamata Alla^hhi kufran waa^halloo qawmahum dara albawari

28. Have you not seen those who have changed Allah's favour by being ungrateful, and made their people eligible for the abode of ruin?

جَهَنَّمَ يَصْلَوْنَهَا وَيُخْسِئُ الْقَرَارُ ﴿٢٩﴾

29. Jahannama yaslawna^ha wabi/sa alqararu

29. Hell – they shall burn therein. And a very bad place it is to settle in!

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى



30. WajaAAaloo lillahi andadan liyudilloo AAan sabeeli^hi qul tamattaAAoo fa-inna maseerakum ila alnnari

30. And they set up rivals to Allah that they may lead people away from His Path. Say, “Enjoy for now! Your destination then shall indeed be to the Fire.”

Manzil III: 14: Ibrahim

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ ﴿٣١﴾

31. Qul liAAibadiya allatheena amanoo yuqemoo alssalata wayunfiqoo mimma razaqnahum sirran waAAalaniyyatan min qabli an ya/tiya yawmun la bayAAun feehi wala khilalun

31. Tell My subjects who believe that they should establish regular prayer⁷ and spend⁸ out of what We have given them, secretly and openly, before the coming of the day in which there shall be no trading nor any friendly give-and-take.

7. For the Qur'aanic explanation of the corresponding Arabic term, *aqemoo alssalata*, refer study notes [2:4](#) & [2:108](#).

8. Refer [study note 2:5](#).

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٢﴾

32. Allahu allathee khalaqa alssamawati waal-arda waanzala mina alssama-i maan faakhraja bihi mina alththamarati rizqan lakum wasakhkhara lakumu alfulka litajriya fee alba/ri bi-amrihi wasakhkhara lakumu al-anhara

32. Allah is He Who created the heavens and the earth and sent down water from the sky. Then, with it, He brought forth fruits as sustenance for you. And He made the ship subservient to you, so that it sails on the sea by His command. And He made the rivers serve your needs.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

33. Wasakhkhara lakumu alshshamsa waalqamara da-ibayni wasakhkhara lakumu allayla waalnnahara

33. And He made the sun and the moon – both pursuing their respective courses – serve your needs. And He made the night and the day serve you.

وَعَاتِدْكُمْ مِّنْ كُلِّ مَآسَاءٍ لُّثْمَةٌ وَإِن تَعُدُّوا نِعْمَتَ
ٱللَّهِ لَا تُحْصَوْهَا ۚ إِنَّ ٱلْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴿١٤﴾

34. Waatakum min kulli ma saaltumoohu wa-in taAAuddoo niAAmata Allahi la tuhsooha inna al-insana lathaloomun kaffarun

34. And He gives you of all that you ask Him. And if you would like to know the number of times Allah favours you, you will not be able to count. Man is indeed very wicked, thankless.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِي وَبَنِيَّ
أَنْ نَّعْبُدَ ٱلْأَصْنَامَ ﴿١٥﴾

35. Wa-ith qala ibraheemu rabbi ijAAal hatha albalada aminan waojnubnee wabaniyya an naAAabuda al-asnama

35. And when Abraham said, “My Lord! Make this a city⁹ of peace. And save me and my sons from worshipping idols.”

9. Makkah.

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ فَمَنْ تَبِعَنِى فَإِنَّهُ مِنِّى وَمَنْ عَصَانِى
فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿١٦﴾

Manzil III: 14: Ibrahim

36. Rabbi innahunna *adlalna* katheeran mina *alnnasi* faman tabiAAanee fa-innahu minnee waman AAasanee fa-innaka ghafoorun *raheemun*

36. “My Lord! They have indeed led many of mankind astray. The one, then, that follows me, is indeed of me. And as for the one that disobeys me, You indeed arc Forgiving, Merciful.”

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
رَبَّنَا لِتُيْتِمِئُوا الصَّلَاةَ فَاجْعَلْ أَفِيدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنْ
الْثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

37. Rabbana innee askantu min *thurriyyatee* biwadin ghayri *thee* zarAAin AAinda baytika almu rabbana liyuqemoo *alssalata* faijAAal af-idatan mina *alnnasi* tahwee ilayhim waorzuqhum mina *alththamarati* laAAallahum yashkuroona

37. “O our Lord! I have indeed inhabited some of my offspring in an uncultivable valley near Your Sacred House, our Lord, that they may establish regular prayer there. Hence make some people come and settle near them, and provide them with fruits that they may be grateful.”¹⁰

10. Allah Almighty thus informs us that some members of Abraham’s family were the first settlers of Makkah.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

38. Rabbana innaka taAAlamu ma nukhfee wama nuAAlinu wama yakhfa AAala Allahi min shay-in fee al-ardi wala fee alssama/-i

38. “O our Lord! You do indeed know what we hide and what we do not. And nothing in the earth or in the heaven above is hidden from Allah.”

Manzil III: 14: Ibrahim

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ
إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

39. Alhamdu lillahi allathee wahaba lee AAala alkibari ismaAAeela wa-ishaqa inna rabbee lasameeAAu aldduAAa/-i

39. "Praise to Allah, Who has given me, in old age, Ishmael and Isaac. My Lord does indeed hear the prayer."

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾

40. Rabbi ijAAalnee muqeema alssalati wamin thurriyyatee rabbana wtaqabbal duAAa/-i

40. "My Lord! Inspire me to establish regular prayer and inspire those from my offspring too. And, O our Lord, accept my prayer!"

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

41. Rabbana ighfir lee waliwalidayya walilmu/mineena yawma yaqoomu alhisabu

41. "O our Lord! Pardon me, my parents and the believers on the Day of Accounting!"

وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ
تَشْخُصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾

42. Wala tahsabanna Allaha ghafileen AAamma yaAAamalu alththalimoona innama yu-akhkhiruhum liyawmin tashkhasu feehee al-absaru

42. And do not think that Allah is unaware of what the wicked people do. He does but give them respite till the day when the eyes shall get transfixed,

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْعَدْتُهُمْ هَوَاءً ﴿٤٢﴾

43. MuhríAAeena muqniAAee ruosihim la yartaddu ilayhim rarfuhum waaf-idatuhum hawa/on

43. Hurrying on in fear, their heads upraised – not glancing at themselves – and their hearts vacant.

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِلَى
أَجَلٍ قَرِيبٍ نُنْجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ ۖ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ
مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٣﴾

44. Waanthiri alnasa yawma ya/teehimu alAAathabu fayaqoolu allatheena thalamoo rabbana akhkhirna ila ajalin qareebin nujib
daAAawataka wanattabiAAi alrrusula awa lam takoonoo aqsamtum min qablu ma lakum min zawalin

44. And warn people of the Day when the punishment shall come to them. Then those who were wicked will say, “O our Lord! Give us respite for a short term to enable us to respond to Your call and follow the Messengers.” Did you not swear before that you shall have no downfall?

وَسَكَنتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ
كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٤﴾

45. Wasakantum fee masakini allatheena thalamoo anfusahum watabayyana lakum kayfa faAAalna bihim wadarabna lakumu al-
amthala

45. And you had lived where those, who had transgressed against themselves, lived. And it was clear to you how We had dealt with them. And We had given you examples.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِيَتَزُولَ
مِنْهُ الْجِبَالُ ﴿٤٥﴾

46. Waqad makaroo makrahum waAAinda Allahi makruhum wa-in kana makruhum litazoola minhu aljibalu

46. And they did plan their plan. But their plan is with Allah, though their plan was such that the mountains could come down thereby.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٤٦﴾

47. Fala tahsabanna Allaha mukhlifa waAAadihi rusulahu inna Allaha AAazeezun thoo intiqamin

47. Think not then that Allah is one to fail in His promise to His Messengers. Allah is indeed Omnipotent and has the power to give a fitting retribution.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ
﴿٤٧﴾

48. Yawma tubaddalu al-ardu ghayra al-ardi waalssamawatu wabarazoo lillahi alwahidi alqahhari

48. On the Day when the earth shall be changed into a different earth – and the heavens too! And they shall present themselves before Allah, the One, the Almighty.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾

49. Watara almujrimeena yawma-ith/in muqarraneena fee al-asfadi

49. And you will see the sinners on that day bound together in chains.

سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ ﴿٥٠﴾

50. Sarabeeluhum min qatranin wataghsha wujoohahumu alnnaru

50. Their dresses made of tar and the fire covering their faces.

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾

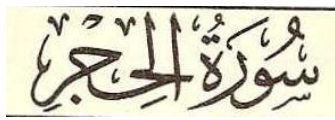
51. Liyajziya Allahu kulla nafsin ma kasabat inna Allaha sareeAAu alhisabi

51. That Allah may repay everyone for what it earned. Allah is indeed quick in keeping accounts.

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ ۖ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ
أُولُوا الْأَلْبَابِ ﴿٥٢﴾

52. Hatha balaghun lilnnasi waliyuntharoo bihi waliyaAAlamoo annama huwa ilahun wahidun waliyaththakkara oloo al-albabi

52. This (Qur'aan) is a sufficient and eloquent exposition of the divine Message for the people that they may be warned thereby, that they may know that He is the One and Only Being worthy of being worshipped, and those endowed with insight may remember it and remind other people about it.



Chapter 15: Al-Hijr (The Rock)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْءَانٍ مُبِينٍ ﴿١﴾

1. Alif-lam-ra tilka ayatu alkitabi waqur-anin mubeenin

1. Alif Lam Ra.¹ These are Verses of the Book and it is a clear Qur'aan (Reader).

1. Refer [study note 2:1](#) (Chapter 2) regarding such initial letters at the beginning of some Qur'aanic Chapters.

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾

2. Rubama yawaddu allat/heena kafaroo law kanoo muslimeena

2. Those who suppress the Truth shall frequently wish that they had been Muslims (submitters to divine Will).²

2. The suppressors of Truth shall so wish while suffering in Hell.

ذَرُّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا بِالْأَمْثَلِ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾

3. *Tharhum ya/kuloo wayatamattaAAoo wayulhihimu al-amalu fasawfa yaAAalamoon***a**

3. Leave them free to eat and enjoy, and let desire distract them. They will soon know.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ﴿٤﴾

4. *Wama ahlakna min qaryatin illa walaha kitabun maAAaloomun***un**

4. And never did We destroy any population, but only when it had reached its known destiny.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٥﴾

5. *Ma tasbiqu min ommatin ajalaha wama yasta/khiroona*

5. No people can prepone their end nor can they postpone it.

وَقَالُوا يَتَأْتِيهَا الَّذِي كُنْزَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾

6. *Waqaloo ya ayyuha allathee nuzzila AAalayhi alththikru innaka lamajnoonun***un**

Manzil III: 15: Hijr

6. And they say, “O you to whom the Reminder (Qur’aan) has been revealed! You are indeed mad.”

لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾

7. Law ma ta/teena bialmala-ikati in kunta mina alssadiqeena

7. “Why do you not bring to us the angels if what you claim is true?”

مَا نُنَزِّلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾

8. Ma nunazzilu almala-ikata illa bialhaqqi wama kanoo ithan munthareena

8. We do not send the angels but only when necessary (to destroy wicked persons, for instance), and then they would not be given any respite.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

9. Inna nahnu nazzalna alththikra wa-inna lahu lahafithoona

9. Indeed, We have sent down the Reminder (Qur’aan) and indeed We are most certainly guardians to it.

Manzil III: 15: Hijr

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾

10. Walaqad arsalna min qablika fee shiyaAAi al-awwaleena

10. And We did certainly send Messengers, before you, among the earlier generations.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

11. Wama ya/teehim min rasoolin illa kanoo bihi yastahzi-oona

11. And never did a Messenger come to them but they mocked him.

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

12. Kathalika naslukuhi fee quloobi almujrimeena

12. Thus do We make it (making a mockery of a Messenger) enter the hearts of the sinners.

لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

13. La yu/minoona bihi waqad khalat sunnatu al-awwaleena

Manzil III: 15: Hijr

13. They believe not in it (the divine Message brought by the Messenger), just as the earlier peoples, that passed away, did not believe (in the divine Messages brought to them by Messengers sent to them).

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

14. Walaw fatahna AAalayhim baban mina alssama-i fathaloo feehee yaAarujoona

14. And they won't believe, even if We open to them a gateway into the sky above, and they keep on ascending thereinto.

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾

15. Laqaloo innama sukkirat absaruna bal nahnu qawmun mashooroona

15. They would still only say, "Our sights are dazed. Nay, we are a people bewitched!"

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾

16. Walaqad jaAalna fee alssama-i buroojan wazayyannaha lilnathireena

16. And certainly We have made constellations in the skies above and We have made it look beautiful for the beholders.

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وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾

17. *Wahafithnaha min kulli shaytanin rajeemin*

17. And We have guarded it against every accursed Satan.

إِلَّا مَنْ أَسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ﴿١٨﴾

18. *Il-la mani istaraqa alssamAAa faatbaAAahu shihabun mubeenun*

18. Except that a visible flame follows the one that manages to steal a celestial secret.³

3. Verses 14 to 18 herein above seem to foretell modern man's forays into outer space and powerful telescopes like the Hubble space telescope, which is taking breathtaking pictures of star constellations and other innumerable wonders of the Universe. These Verses point out to the sad fact that despite Allah facilitating mankind to have this knowledge about the mind-boggling workmanship of His, most men still have no belief in the Creator as He is depicted in the Qur'aan. As regards a visible flame following a satanic person stealing a secret, we are aware of some ventures into space meeting fiery ends. Maybe, those were examples of astronauts persisting in their atheistic ways despite being witnesses to divine wonders.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَلْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾



19. *Waal-arda madadnaha waalqayna feeha rawasiya waanbatna feeha min kulli shay-in mawzoonin*

19. And We have spread out the earth and cast⁴ mountains into it. And We have caused every appropriate thing to grow in it.

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4. Science does not yet seem to have come to definite conclusions about the formation of mountains. And this word used here appears to suggest that mountains were thrown or bombarded on to the surface of the earth from outer space. Maybe, eons ago, during the formation of the earth, parts from an exploding star impounded the earth and the mountains were formed. Remember that mountains have deep roots inside the earth. Otherwise they should be flattened out because of the tremendous speed at which the earth rotates.

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَةً وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾

20. WajaAAalna lakum feeha maAAayisha waman lastum lahu biraziqena

20. And We have created in it means of subsistence for you, and for him whom you do not provide for.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

21. Wa-in min shay-in illa AAindana khaza-inuhu wama nunazziluhu illa biqadarin maAAaloomin

21. And there is nothing of which We do not have treasures with us. And We do not send it down but in a measured quantity.

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْشَقِّيْنَا كُنُوزَهُ
وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

22. Waarsalna alrriyaha lawaqiha faanzalna mina alssama-i maan faasqaynakumoohu wama antum lahu bikhazineena

22. And We send the winds that facilitate pollination⁵, and then send down water from the sky for you to drink. And it is not in your power to store it up.

5. The light pollen grains from a flower get carried by the wind and then get deposited on the stigma, resulting in fertilization.

وَإِنَّا لَنَحْنُ نُحْيِي- وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

23. Wa-inna lana/nu nuhyee wanumeetu wana/nu alwarithoona

23. And indeed it is We Who give life and cause death. And We are the heirs⁶.

6. Mankind is given just temporary (and only apparent) sway and material possessions on earth. Everything then gets returned to divine Dominion.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾

24. Walaqad AAalimna almustaqdimeena minkum walaqad AAalimna almusta/khireena

24. And We do certainly know those of you who have preceded and We do certainly know those who would follow.

وَإِنَّ رَبَّكَ هُوَ يَجْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

25. Wa-inna rabbaka huwa ya/shuruhum innahu hakeemun AAaleemun

25. And your Lord will indeed gather them together. He is indeed Wise, Knowledgeable.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾

26. Walaqad khalaqna al-insana min salsalin min hama-in masnoonin

26. And certainly We created man of clay, of moulded mud.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

27. Waaljanna khalaqnahu min qablu min nari alssamoomi

27. And the jinn We created before, of radiating fire.⁷

7. From Verses 26 and 27 above, we learn, in the light of modern-day knowledge:

- Human beings are made of matter.
 - Jinn are made of energy radiating from fire. They cannot therefore normally be seen by human beings.
 - Jinn were created before humans.
-

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خٰلِقٌ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُوْنٍ

﴿٢٨﴾

28. Wa-ith qala rabbuka lilmala-ikati innee khaliqun basharan min salsalin min hama-in masnoonin

28. And your Lord said to the angels, “I am going to create a man of clay, of moulded mud.”

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فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾

29. Fa-itha sawwaytuhu wanafakhtu feehee min roohee faqaAAoo lahu sajjideena

29. “So when I give him a proper form and breathe into him of My *Rooh*⁸, get down to your knees prostrating⁹.”

8. Verse 17:85 informs us that the *Rooh* is a command of the Lord. The Verse also informs that Man has been given but little knowledge.

9. Refer [study notes 2:27 and 2:28](#) (Chapter 2) in this context.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

30. Fasajada almala-ikatu kulluhum ajmaAAoona

30. So the angels prostrated – all of them together.

إِلَّا إِبْلِيسَ أَبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

31. Illa ibleesa aba an yakoona maAAa alsajjideena

31. Except Iblees¹⁰ – he refused to be with those who prostrated.

10. In verse 18:50, Iblees has been described as a Jinni.

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قَالَ يٰٓإِبْلِيسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السَّٰجِدِيْنَ ﴿٣٢﴾

32. Qala ya ibleesu ma laka alla takoon maAAa alssajideena

32. Allah asked, “O Iblees! What excuses have you that you are not with those who prostrated?”

قَالَ لَمْ اَكُنْ لِاَسْجُدْ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِّنْ حَمَإٍ
مَّسْنُونٍ ﴿٣٣﴾

33. Qala lam akun li-asjuda libasharin khalaqtahu min salsalin min hama-in masnoonin

33. Iblees said, “I am not the one to prostrate to a man whom You have created of clay, of moulded mud.”

قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَٰجِيْمٌ ﴿٣٤﴾

34. Qala faokhruj minha fa-innaka rajeemun

34. Allah said, “Then get out of here! You are indeed damned.”

وَإِنَّ عَلَيْكَ اللَّعْنَةَ اِلَى يَوْمِ الدِّينِ ﴿٣٥﴾

35. Wa-inna AAalayka allaAAanata ila yawmi alddeeni

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35. “And indeed the curse is on you till the Judgment Day.”

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

36. Qala rabbi faan irnee | ila yawmi yubAAathoona

36. He said, “My Lord! Then give me respite till the time when they are raised.”

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

37. Qala fa-innaka mina almun hareena |

37. Allah said, “You are granted the respite”

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

38. Ila yawmi alwaqti almaAAaloomi

38. “For the appointed period.”

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِى الْأَرْضِ
وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾

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39. Qala rabbi bima aghwaytanee laozayyinanna lahum fee al-ard'i walaoghwiannahum ajmaAAeena

39. He said, “My Lord! As You have made me deviate from the right way, I will certainly keep them enthralled in the earth, and I will certainly cause them all to deviate”

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٤٠﴾

40. Illa AAibadaka minhumu almukhlaseena

40. “Except for those among them who worship you devotedly and exclusively.”

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

41. Qala hatha siratun AAalayya mustaqeemun

41. Allah said, “This is the Path that leads straight to Me.”

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

42. Inna AAibadee laysa laka AAalayhim sultanun illa mani ittabaAAaka mina alghaweena

42. “Indeed, you shall have no power over My subjects, except those who follow you in deviating from the right way.”

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وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

43. Wa-inna jahannama lamawAAiduhum ajmaAAeena

43. And indeed Hell is the place promised to them all.

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

44. Laha sabAAatu abwabin likulli babin minhum juz-on maqsoomun

44. It has seven gates assigned separately to separate sections of them.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

45. Inna almuttaqeena fee jannatin waAuyoonin

45. And those who fear Allah shall indeed be in gardens and fountains.

أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ ﴿٤٦﴾

46. Odkhulooha bisalamin amineena

46. They shall enter there in peace and security.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ



47. WanzaAAa ma fee sudoorihim min ghillin ikhwanan AAala sururin mutaqabileena

47. And We will clean their hearts of any rancour. They shall be on couches face to face as brethren.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

48. La yamassuhum fee ha nasabun wama hum min ha bimukhrajeena

48 They shall not have to suffer any fatigue therein, nor shall they be ever ejected from it.

﴿٤٩﴾ نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

49. Nabbi/ AAibadee annee ana alghafooru alrraheemu

49. Inform my subjects that I am the Forgiver, the Merciful.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

50. Waanna AAathabee huwa alAAathabu al-aleemu

50 And that My punishment is the painful one.

وَدَبَّيْتُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

51. Wanabbi/hum AAan dayfi ibraheema

51. And tell them about Abraham's guests.

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾

52. Ith dakhloo AAalayhi faqaloo salaman qala inna minkum wajiloona

52. When they came to him and greeted, "Peace!" He said, "We are indeed apprehensive of you."

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾

53. Qaloo la tawjal inna nubashshiruka bighulamin AAaleemin

53. They said, "Be not afraid! We do indeed give you the good news of a learned son."

قَالَ أَبَشِّرْهُمُنِي عَلَىٰ أَن مَّسِّنِي إِلَيْكَ فَيَمْنًا يَتَّبِعُونَ ﴿٥٤﴾

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54. *Qala abashshartumoonee AAala an massaniya alkibaru fabima tubashshirooni*

54. He said, “Do you give me the good news when old age has come upon me? What kind of good news is this that you give me?”

قَالُوا بَشِّرْكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَنِيطِينَ ﴿٥٥﴾

55. *Qaloo bashsharnaka bialhaqqi fala takun mina alqanireena*

55. They said, “There is truth in the good news We give you! So be not of those who despair.

قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

﴿٥٦﴾

56. *Qala waman yaqnatu min rahmati rabbihi illa alddalloona*

56. He said, “And who would despair of the Mercy of his Lord but the wicked ones?”

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

57. *Qala fama kharbukum ayyuha almursaloona*

57. He said, “What is your mission then, O Messengers?”

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قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾

58. Qaloo inna orsilna ila qawmin mujrimeena

58. They said, “We have indeed been sent towards a sinning people.”

إِلَّا عَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾

59. Illa ala lootin inna lamunajjoohum ajmaAAeena

59. “Excepting Lot's family, all of whom We certainly will save.”

إِلَّا أَمْرَاتَهُۥ قَدَرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾

60. Illa imraatahu qaddarna innaha lamina alghabireena

60. “But not his wife. We ordained that she shall indeed be of those who remain behind.”

فَلَمَّا جَاءَ عَالَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾

61. Falamma jaa ala lootin almursaloona

61. So when the Messengers came to Lot's family,

قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ﴿١٢﴾

62. Qala innakum qawmun munkaroona

62. He said, “You indeed are strangers.”

قَالُوا بَلْ جِئْتَنكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿١٣﴾

63. Qaloo bal ji/naka bima kanoo feehi yamtaroonaa

63. They said, “But we have come to you with that about which they had doubts.”

وَأَتَيْنَكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿١٤﴾

64. Waataynaka bial/haqqi wa-inna lasadiqoonaa

64 “And we have come to you with the authority, and what we say is most certainly the truth.”

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿١٥﴾

65. Faasri bi-ahlika biqitAAin mina allayli waittabiAA adbarahum wala yaltafit minkum ahadun waimdoo haythu tu/maroona

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65. "So leave this place with members of your family in a part of the night and you yourself follow their rear. And let not any one of you turn around, and proceed whither you are commanded."

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ



66. Waqadayna ilayhi *thalika* al-amra anna dabira haola-i maqtooAAun musbiheena

66. And We declared to him this decree, that the roots of these (people left behind) shall be cut off by the morning.

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ

67. Wajaa ahlu almadeenati yastabshiroona

67. And the people of the town came to him rejoicing.

قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ

68. Qala inna haola-i dayfee fala tafdahooni

68. He said, "These are my guests! Disgrace me not."

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وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿١٤﴾

69. Waittaqoo Allaha wala tukhzooni

69. “And fear Allah and do not put me to shame.”

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿١٥﴾

70. Qaloo awa lam nanhaka AAani alAAalameena

70 They said, “Have we not prohibited you from meddling with other people’s matters?”

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٦﴾

71. Qala haola-i banatee in kuntum faAAaileena

71. He said, “Here are my daughters, if you have to do it.”¹¹

11. What Lot tried to tell his people is that Allah Almighty has designed mankind to be heterosexual in nature. Their homosexuality was a wicked perversity that Satan induced in them as a futile attempt to defeat the divine plan. Lot’s offer of his daughters here has to be read in that context. His people were so steeped in the vice of homosexuality that Lot’s offer served the purpose only of highlighting the perverse behaviour of his people. They were not inclined even to look at the daughters. This perverse tendency in some people is sought to be accepted and legalized by modern societies now! Such modern people may not get totally annihilated now as Lot’s people were for their sin as they live in mixed societies, but they may not escape the intensely more painful punishment in the Hereafter.

Manzil III: 15: Hijr

لَعْمُرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾

72. LaAAamruka innahum lafee sakratihim yaAAamaHoona

72. By your life! They were wandering blindly in their intoxication.

فَأَخَذَتْهُمْ الصَّبْحَةُ مُشْرِقِينَ ﴿٧٣﴾

73. Faakhat-hatu alssayhatu mushriqeena

73. Then, at sunrise, the terribly rumbling sound struck them.

فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾

74. FajaAAalna AAaliyaha safilaha waamtarna AAalayhim hijaratan min sijjeelin

74. We turned the place upside down, and rained stones of baked clay upon the people.

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾

75. Inna fee thalika laayatin lilmutawassimeena

75. In this indeed are signs for those with insight.

Manzil III: 15: Hija

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾

76. Wa-innaha labisabeelin muqceem

76. And indeed it is located on an established road.¹²

12. Watch the YouTube videos: The Physical remains of Sodom and Gomorrah - [Part 1](#) & [Part 2](#).

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

77. Inna fee *thalika* laayatan lilmu/mineena

77. Indeed there is a sign in this for the believers.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾

78. Wa-in kana as-habu al-aykati *lathalimeena*

78. And the dwellers of the wood¹³ too were most wicked.

13. One of the pre-historic peoples about whom some more details are given in Verses 26:176 to 26:191. Shu'aib was the Prophet sent to them.

Manzil III: 15: Hijr

فَأَنتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾

79. Faintaqamna minhum wa-innahuma labi-imamin mubeen**in**

79. So We avenged them, and they are both¹⁴, indeed, on an open road.

14. I.e., the remains of the dwellings of the people of Lot and of the people of the wood. Refer note 12 above.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

80. Walaqad kaththaba as-habu alhijri almursaleena

80. And the dwellers of the Rock¹⁵ did certainly reject the Messengers.

15. From Verse 82 below we learn that these people built their houses in the mountains. [Verse 7:74](#) (Manzil II) informs us that the people of AAad had built their houses in the mountains. It's likely therefore that the AAad and the dwellers of the Rock were the same people.

وَأَنزَلْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

81. Waataynahum ayatina fakanoo AAanha muAArideena

81. And We gave them Our Verses/signs, but they turned away from them.¹⁶

16. Just as the modern-day Muslims have turned away from the Qur'aan.

وَكَانُوا يَنْجِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِينَ ﴿٨٢﴾

82. Wakanoo yanhitoona mina aljibali buyootan amineena

82. And they were wont to hew houses in the mountains for security.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

83. Faakhathat-humu alssayhatu musbiheena

83. So the terribly rumbling sound¹⁷ seized them in the morning.

17. Refer study note 15 under [Verse 11.67](#) (Manzil II).

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

84. Fama aghna AAanhum ma kanoo yaksiboona

84. And what they earned availed them not.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ﴿٨٥﴾
فَأَصْفَحَ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

Manzil III: 15: Hijr

85. Wama khalaqna alssamawati waal-arda wama baynahuma illa bialhaqqi wa-inna alssaAAata laatiyatun faisfahi alssafha aljameela

85. And We did not create the heavens and the earth and what is between them, but by due authority. And the Hour is most surely going to come. So fogive things – those that are forgivable.¹⁸

18. Human beings are Allah’s representatives on earth. And Allah is Gracious and Merciful. They should therefoe reflect those divine attributes in their deeds here. A human being is not entitled to punish another, just because the latter would not believe in Islam. Allah will deal with such people on the Judgment Day, which is bound to come. Those who are given authority over other people on this earth ought to exercise their authority only in such cases where any inaction on their part could raise law and order problems here.

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

86. Inna rabbaka huwa alkhallaqu alAAaleemu

86. Your Lord is indeed the Knowledgeable Creator of all things.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾

87. Walaqad ataynaka sabAAan mina almathanee waalqur-ana alAAat/heema

87. And certainly We have given you seven of the repeated Verses¹⁹ and the Glorious Qur’aan.

19. The word ‘Verses’ is not specifically mentioned in the Arabic text. It is the general interpretation of what ‘seven of the repeated’ means. And the seven Verses that are often recited are obviously those of the opening chapter Al-Fatiha of the Qur’aan. The Shia sect interprets the ‘seven’ to be seven of their Imams. But their claim has no merit (refer [Interpretation of Verse 15:87](#)).

لَا تَمُدَّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ
وَأخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

88. La tamuddanna AAaynayka ila ma mattaAAana bihi azwajan minhum wala tahzan AAalayhim waikhfid janahaka lilmu/mineena

88. Pine not for that which We have given some of them to enjoy, nor grieve for them. And be kind to the believers.

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

89. Waqul innee ana alnnatheeru almubeenu

89. And say, “I am indeed the plain warner.”

كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾

90. Kama anzalna AAala almuqtasimeena

90. It is as though what We have sent down is on those who make divisions therein.

الَّذِينَ جَعَلُوا الْفُرْعَانَ عِزِينَ ﴿٩١﴾

91. Allatheena jaAAaloo alqur-ana AAaideena

91. Those that tear the Qur’aan into shreds.²⁰

20. The Qur’aan speaks here about most of mankind in today’s world. The majority of the world population today is non-Muslim. They have little regard for the Qur’aan. But the tragic fact is that most of the Muslims too treat the Qur’aan as a thing of no consequence in their lives. They have fallen into the habit of reading it just ritualistically, without trying to understand what they read. And even those who read it with some understanding allow themselves to be led astray by extraneous human-influenced sources and deviate from the plain meanings of the Qur’aanic words. These ‘learned’ people are wont to give the words meanings that suit them, and thus divisions have occurred within those who ‘understand’ the Qur’aan. Then there are those who abide by what a part of the Qur’aan says, but do not abide by another part of it. Some may offer the ritual prayers, but may consider fasting for a month too difficult for them.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

92. Fawarabbika lanas-alannahum ajmaAAeena

92. And, by your Lord, We shall certainly question them all

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

93. AAamma kanoo yaAAamaloona

93. As to what they did!

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

94. FaIsdaAA bima tu/maru waaAAarid AAani almushrikeena

Manzil III: 15: Hija

94. Declare then openly what you are commanded with, and turn away from the polytheists.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿١٥﴾

95. Inna kafaynaka almustahzi-eena

95. We shall certainly provide you sufficient protection against those who scoff.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿١٦﴾

96. Allat/heena yajAAaloona maAAa Allahi ilahan akhara fasawfa yaAAalamoona

96. Those who worship others besides Allah. They shall soon know their folly!

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿١٧﴾

97. Walaqad naAAalamu annaka yadeequ sadruka bima yaqooloona

97. And We do know that your (Prophet's) heart is distressed at what they say.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿١٨﴾

98. Fasabbih bihamdi rabbika wakun mina alssajideena

98. Hymn then the praise of your Lord, and be of those who prostrate to Him.

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

99. WaoAAbud rabbaka /hatta ya/tyaka alyaqeenu

99. And worship your Lord until there comes to you that certain composure.²¹

21. Refer in this context to the Prophet's distress mentioned in Verse 97 above.

سُورَةُ النَّحْلِ

Chapter 16: An-Nahl (The Bee)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾

1. Ata amru Allahi fala tastaAAjiloohu subhanahu wataAAala AAamma yushrikoona

1. Allah's command is already issued! So, hasten it not.¹ Glorified and highly exalted is He above what they worship besides Him.

1. Relating this Verse to our present-day circumstances, we do often apparently see that an oppressor gets away with his oppression. He does not get immediate punishment. Allah tells us here, in this circumstance, that He is very much aware of the oppression done. And, in His scheme of things, He knows that appropriate action in respect of the oppression is already taken at a fixed point of time in the future. Man viz-a-viz the Creator, time is a relative term. A future event for man is an accomplished thing for the Creator. Allah gives enough opportunities to man for reform before He strikes.

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

2. Yunazzilu almala-ikata bialrroohi min amrihi AAala man yashao min AAibadihi an anthi-roo annahu la ilaha illa ana faittaqooni

2. He sends down the angels, on whom He pleases of His subjects, with the inspiration of His command: “Give the warning that there is no god but Me, and so fear Me.”

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ ﴿٣﴾

3. Khalaqa alssamawati waal-arda bialhaqqi taAAala AAamma yushrikoona

3. He has created the heavens and the earth with the Truth and due Authority. He is far too high and exalted above what they worship besides Him.

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٤﴾

4. Khalaqa al-insana min nutfatin fa-itha huwa khaseemun mubeenun

4. He (Allah) created man from tiny fertilized ovum. And, lo, he has become an open adversary!

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾

5. Waal-anAAama khalaqaha lakum feeha dif-on wamanafiAAu waminha ta-kuloona

5. And He created the cattle. You get from them warm clothing and other benefits. And from them you get meat to eat.

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾

6. Walakum feeha jamalun heena tureehoona waheena tasrahoona

6. And you feel good when you drive them back home, and when you send them out to pasture.

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٦﴾

7. Watah/milu athqalakum ila baladin lam takoonoo baligheehi illa bishiqqi al-anfusi inna rabbakum laraoofun raheemun

7. And they carry your heavy loads to lands you could not reach but with much difficulty. Your Lord is indeed Kind, Merciful.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٧﴾

8. Waalkhayla waalbighala waalhameera litarkabooha wazeenatan wayakhluqu ma la taAAalamoon

8. And horses, mules and asses for you to ride upon and as assets, and He creates what you do not know.

وَعَلَى اللَّهِ قَضُؤُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَيْنَاكُمْ أَجْمَعِينَ ﴿٨﴾

9. WaAAala Allahi qasdu alsabeeli waminha jaairun walaw shaa lahadakum ajmaAAeena

9. And upon Allah is the determination of the Path and the deviations from it. And if He had so willed He would have certainly guided you all.²

2. Allah has given man the freedom to choose. It is in exercise of this freedom, that he chooses the right or the wrong path, despite His warnining him plainly the consequences of following the wrong path.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ
فِيهِ تُسِيمُونَ ﴿١٠﴾

10. Huwa allathee anzala mina alssama-i maan lakum minhu sharabun waminhu shajarun feehi tuseemoona

10. He it is Who sends down water from the sky. You drink thereof, and there from you get the shrubbery upon which you let your cattle graze.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ
كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

11. Yunbitu lakum bihi alzzarAAa waalzzaytoona waalInnakheela waal-aAAanaba wamin kulli alththamarati inna fee thalika laayatan liqawmin yatafakkaroona

11. He causes the green cultivated fields, the olives, the palm trees, the grapes and all kinds of fruits to grow for you thereby. There is indeed a sign in this for a people who think.

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِیْ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

12. Wasakhkhara lakumu allayla waalInnahara waalshshamsa waalqamara waalInnujoomu musakhkharatun bi-amrihi inna fee thalika laayatin liqawmin yaAAqiloona

Manzil III: 16: Nahl

12. And He has made the night, the day, the sun and the moon to work for you. And the stars are made subservient by His command. There are indeed signs in this for a people who ponder.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ



13. Wama tharaa lakum fee al-ardi mukhtalifan alwanuhu inna fee thalika laayatan liqawmin yaththakkaroonaa

13. And what He has created on the earth are of different hues and colours. There is a sign in this for a people who reflect.³

3. Allah Almighty did thus inculcate the urge to think deeply over His creations mentioned in Verses 11 to 13 here. Those Muslim thinkers laid the foundation for the scientific renaissance that brought about the proliferation of modern-day knowledge. But now the Muslims have long since ceased to be the torch-bearers. They have relegated the Qur’aan to just ritual reading, and have thus become the back-benchers in modern-day societies.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ



14. Wahuwa allat/hee sakhkhara alba/ra lita/kuloo minhu la/ha/ni tariyyan watastakhrijoo minhu hilyatan talbasoonaha watara alfulka mawakhira feehee walitabtaghoo min fadlihi walaAAaallakum tashkuroona

14. And He it is Who has made the sea subservient so that you may eat fresh flesh from it and bring out of it jewels you wear. And you see the ships cut through it so that you might seek His bounty and be thankful.

Manzil III: 16: Nahl

وَالْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ



15. Waalqa fee al-ardi rawasiya an tameeda bikum waanharan wasubulan laAAaallakum tahtadoona

15. And He has cast firm anchors [mountains] in the earth lest it should shake with you.⁴ And rivers and roads, that you may find your way.

4. The use of the word *alqa* (has cast/thrown) here is significant. It is as if the mountains were thrown into the earth from outside. Maybe, in the distant past during the formation of the earth, large meteoroids generated from a destroyed star hit the earth. The mountains have their bases dug deep down into the earth.

وَعَلَّمَآلِ الْيَزْمِ هُم يَهْتَدُونَ

16. WaAAalamatin wabialInnajmi hum yahtadoona

16. And they find their way by landmarks and the stars.

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ

17. Afaman yakhluqu kaman la yakhluqu afala tathakkaroona

17. Is He then Who creates like the one who does not? Do you not then reflect?

Manzil III: 16: Nahl

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ



18. Wa-in taAAuddoo niAAamata Allahi la tu/sooha inna Allaha laghafoorun ra/heemun

18. And if you would count Allah's favours, you won't be able to do it. Allah is certainly indeed Forgiving, Merciful.

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿١٨﴾

19. WaAllahu yaAAalamu ma tusirroona wama tuAlinoona

19. And Allah knows what you conceal and what you do openly.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩﴾

20. Waallatheena yadAAoona min dooni Allahi la yakhluqoona shay-an wahum yukhlaqoona

20. And those, whom they pray to besides Allah, have not created anything; they are themselves created!

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢٠﴾

21. Amwatun ghayru ahya-in wama yashAAuroona ayyana yubAAaathoona

Manzil III: 16: Nahl

21. They are dead – not living – and they know not when they shall be raised.

إِلَهُكُمْ إِلَهُ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ

وَهُمْ مُسْتَكْبِرُونَ ﴿٢١﴾

22. Ilahukum ilahun *wahidun fa*allatheena la yu/minoona bial-akhirati quloobuhum munkiratun wahum mustakbiroona

22. The object of your worship is Allah, the One and Only! And those, who do not believe in the Hereafter, are defiant in their hearts, and arrogant.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا

يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٢﴾

23. La jarama anna Allaha yaAAlamu ma yusirroona wama yuAAlinoona innahu la yu/ibbu almustakbiireena

23. Allah does indeed, without doubt, know what they hide and what they declare. He does not, indeed, love those who are arrogant.

وَإِذَا قِيلَ لَهُمْ مَّاذَا أُنْزِلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٣﴾

24. Wa-itha qeela lahum *matha* anzala rabbukum qaloo asateeru al-awwaleena

24. And when they are asked, “What is it that your Lord has sent down?” They say, “Stories of the ancients.”

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لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ
يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۖ لَا سَاءَ مَا يَزِرُونَ ﴿٢٥﴾

25. Liyahmiloo awzarahum kamilatan yawma alqiyamati wamin awzari allatheena yudilloonahum bighayri AAilmin ala saa ma yaziroona

25. By saying so they are going to bear not only their own entire burdens on the day of Resurrection, but also of the burdens of those whom they led astray with misinformation. Is it not too bad what they bear?

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ
عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

26. Qad makara allatheena min qablihim faata Allahu bunyanahum mina alqawaAAidi fakharra AAalayhimu alssaqufu min fawqihim waatahumu alAAaathabu min haythu la yashAAuroona

26. Those before them plotted. But Allah struck their edifice at its foundations, so that the roof fell down on them from above them. And the punishment came to them from whence they knew not.

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ
فِيهِمْ ۖ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

27. Thumma yawma alqiyamati yukhzeehim wayaqoolu ayna shuraka-iya allatheena kuntum tushaqqoona feehim qala allatheena ootoo alAAailma inna alkhizya alyawma waalssoo-a AAala alkafireena

Manzil III: 16: Nahl

27. Then on the Resurrection Day He will disgrace them and ask, “Where are they whom you worshipped besides Me, and for whose sake you caused discord?” Those who are endowed with knowledge will say, “Indeed, the disgrace and the evil, this day, shall be upon those who had suppressed the Truth.”

الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ
سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

28. Allatheena tatawaffahumu almala-ikatu thalimee anfusihim faalqawoo alssalama ma kunna naAAamalu min soo-in bala inna Allaha AAaleemun bima kuntum taAAamaloona

28. Those that the angels caused to die while they indulged in deeds, which were ultimately injurious to their own selves. Then they would submit, “We didn’t do anything bad.” Aye! Allah does indeed know what you did.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَئْسَ مَشْوًى الْمُتَكَبِّرِينَ ﴿٢٩﴾

29. Faodkhuloo abwaba jahannama khalideena feeha falabi/sa mathwa almutakabbireena

29. Enter then the gates of Hell, to be there forever! And the dwelling place of the arrogant people is certainly bad.

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي
هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

30. Waqeela lillatheena ittaqaw matha anzala rabbukum qaloo khayran lillatheena ahsanoo fee hathihi alddunya hasanatun waladaru al-akhirati khayrun walaniAAama daru almuttaqeena

Manzil III: 16: Nahl

30. And those who fear Allah are asked, “What is it that your Lord has sent down?” They say, “That which is good.” There is goodness for those who do good deeds in this world. And certainly the abode of the Hereafter is better. And excellent certainly is the abode of those who fear Allah.

جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ
كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣٠﴾

31. Jannatu AAadnin yadkhuloonaha tajree min tahtiha al-anharu lahum feeha ma yashaoona kathalika yajzee Allahu almuttaqeena

31. They shall enter gardens of perpetuity, having rivers flowing beneath them. They shall have, in them, what they please. Thus does Allah reward those who fear Him.

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣١﴾

32. Allatheena tatawaffahumu almala-ikatu tayyibeena yaqooloona salamun AAalaykumu odkhuloo aljannata bima kuntum taAamaloon

32. Those that the angels caused to die while they did good deeds, the angels saying to them, “Peace upon you! Enter the garden as a reward for what you did.”

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿٣٢﴾

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33. Hal *yanthuroona illa an ta/tyahumu almala-ikatu aw ya/tya amru rabbika kathalika* faAAala *allatheena min qablihim wama thalamahumu Allahu walakin kanoo anfusahum yathlimoona*

33. They do not wait for anything but that the angels should come to them or that the Commandment of your Lord should come to pass. This is what those before them did. And Allah oppressed them not, but they oppressed themselves.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا
بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾

34. Faasabahum sayyi-atu ma AAamiloo *wahaqa* bihim ma kanoo bihi yastahzi-oona

34. So the bad things they did shall afflict them and the things they mocked at shall besiege them.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا
آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ
عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

35. Waqala *allatheena ashrakoo law shaa Allahu ma AAabadna min doonihi min shay-in nahnu wala abaona wala harramna min doonihi min shay-in kathalika* faAAala *allatheena min qablihim fahal AAala alrrusuli illa albalaghu almubeenu*

35. And they who worship others besides Allah say, “Had Allah so willed, we would not have worshipped anything besides Him. Nor would our fathers do it. And we would not have prohibited anything without His Command.” This is what those before them did. Are the Messengers then responsible for anything but the plain and clear conveyance of the divine Message? ⁵

Manzil III: 16: Nahl

5. It is the responsibility of the Messengers to convey the divine Message honestly and faithfully to the people. The Messengers were not given the responsibility of punishing those who do not then come to believe in Allah, His Messenger and the Message. It is for Allah to punish them for their intransigence in this regard. HE has made it clear that there is no compulsion in religion [Verse 2:256]. Some people may then wonder as to why Prophet Muhammad (peace on him) did have all those armed conflicts with non-believers. It should be clearly borne in mind that the conflicts were not just because some people did not believe. The conflicts had occurred because the *kuffar* would not allow the believers to practice Islam in peace.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا
الَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ
عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ ﴿٣٦﴾

36. Walaqad baAAathnaa fee kulli ommatin rasoolan ani oAAabudoo Allaha waijtaniboo altaghoota faminhum man hada Allahu waminhum man haqqat AAalayhi alddalalatu faseeroo fee al-ardi faonthuroo kayfa kana AAaqibatu almukaththibeena

36. And certainly We raised in every community a Messenger saying, “Worship Allah and shun whatever is worshipped other than Allah.” So there were some, among them, whom Allah guided and there were others who were destined to be misguided. Travel in the land then, and see what the end of those who rejected the divine Message was.

إِنْ تَحْرِصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ وَمَا لَهُم مِّن نَّاصِرِينَ
﴿٣٧﴾

37. In ta/ris AAala hudahum fa-inna Allaha la yahdee man yudillu wama lahum min nasireena

37. Even if you are anxious for their guidance, Allah does not indeed guide him who willfully goes astray. And there shall be none to help them.

Manzil III: 16: Nahl

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَى وَعْدًا عَلَيْهِ
حَقًّا وَلَنَكُنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

38. Waaqsamoo biAllahi jahda aymanihim la yabAAathu Allahu man yamootu bala waAAdan AAalayhi haqqan walakinna akthara
alnnasi la yaAAlamoona

38. And they swear by Allah most solemnly that Allah will not raise anyone who dies. Yea! It is a promise binding on Him, but most people know it not.

لِيَبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا
كَذِبِينَ ﴿٣٩﴾

39. Liyubayyina lahumu allathee yakhtalifoona feehi waliyaAAlama allatheena kafaroo annahum kanoo kathibeena

39. Allah will raise the dead so that He might make matters, in which they differ, clear to them, and that those who suppress the Truth might know that they were liars.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

40. Innama qawluna lishay-in itha aradnahu an naqoola lahu kun fayakoonu

40. When We intend a thing, We just say “Be” and it is.

Manzil III: 16: Nahl

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً
وَلَا جُرْءَ الْآخِرَةِ أَكْبَرَ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

41. Waallatheena hajaroo fee Allahi min baAAadi ma thulimoo lanubawwi-annahum fee alddunya hasanatan walaajru al-akhirati akbaru law kanoo yaAAalamoona

41. And those who migrate for Allah's sake after they are oppressed, We will certainly resettle them in a good position in this world. And the reward of the Hereafter is certainly much greater, if they but know.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

42. Allatheena sabaroo waAAala rabbihim yatawakkaloona

42. Those that are patient and have trust in their Lord.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيَ إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ
إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

43. Wama arsalna min qablika illa rijalan noohee ilayhim fais-aloo ahla alththikri in kuntum la taAAalamoona

43. And We did not send before you any but men to whom We revealed our Verses/signs. Ask the people of the divine Reminder/Book if you do not know.⁶

6. This was the divine response to the *kuffar* wondering why a man – and not an angel – had been sent as Allah's Messenger. They were asked to get confirmation from people – like the Jews – on whom the earlier divine Books had been revealed, that Allah had sent men only as His Messengers also to them.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

44. Bialbayyinati waalzzyburi waanzalna ilayka alththikra litubayyina lilnnasi ma nuzzila ilayhim walaAAallahum yatafakkaroona

44. We had sent only men, to the earlier people, with clear signs/evidences and scriptures. And We have sent down to you the Reminder (the Qur'aan) that you may make clear to mankind what has been sent down for them, and that they may think about it.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

45. Afaamina allatheena makaroo alssayyi-ati an yakhsifa Allahu bihimu al-arda aw ya/tyahumu alAAathabu min haythu la yashAAuroona

45 Do they then who plan evil deeds feel confident that Allah will not cause the earth to swallow them, or that punishment may not overtake them from whence they know not?

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

46. Aw ya/khuz/hahum fee taqallubihim fama hum bimuuAAajizeena

46. Or that He may not seize them while they are on the move, and so they cannot escape?

Manzil III: 16: Nahl

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

47. Aw ya/khuthahum AAala takhawwufin fa-inna rabbakum laraoofun raheemun

47. Or that He may not seize them with fear and/or slow destruction? And your Lord is indeed Kind, Merciful.

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ
وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

48. Awa lam yaraw ila ma khalaqa Allahu min shay-in yatafayyao *thilaluhu* AAani alyameeni waalshhama-ili sujjadan lillahi wahum dakhirona

48. Do they not see that anything, which Allah has created, casts its shadow right and left in humble prostration to Allah?

وَاللَّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ
دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

49. Walillahi yasjudu ma fee alssamawati wama fee al-ardi min dabbatin waalmala-ikatu wahum la yastakbiroona

49. And to Allah does prostrate any creature that is in the heavens and that is in the earth, and the angels too do prostrate. And they do not show pride.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

Manzil III: 16: Nahl

50. Yakhafuona rabbahum min fawqihim wayafAAaloona ma yu/maroonaa

50. They fear their Lord over them. And they do what they are commanded.

﴿وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ﴾



51. Waqala Allahu la tattakhiithoo ilahayni ithnayni innama huwa ilahun wahidun fa-iyayya fairhabooni

51. And Allah tells human beings not to take two gods. He is Allah, the One and Only. “So Me alone should you hold in awe.”⁷

7. In [study note 2:184](#) we have seen why there is a sudden change from the singular to the plural form in some of the Qur’aanic Verses. The change here from the third to the first person is on the same grounds.

﴿وَلَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّیْنُ وَاصْبًا اَفْعِیْرَ اللّٰهُ تَتَفٰوْنِ﴾

52. Walahu ma fee alssamawati waal-ardi walahu alddeenu wasiban afaghayra Allahi tattaqoona

52. And whatever is in the heavens and the earth is His, and the way of life ought to be for Him ever.⁸ Will you then fear any being other than Allah?

8. Human beings are Allah’s representatives on earth. Their way of life here should therefore be such as to please Him, and not antagonise Him.

Manzil III: 16: Nahl

﴿٥٣﴾ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْءَرُونَ

53. Wama bikum min niAAmatin famina Allahi thumma *itha* massakumu alddurru fa-ilayhi taj-aroonaa

53. And the good things, you have, are all from Allah. Then when anything bad afflicts you, to Him do you complain loudly!

﴿٥٤﴾ ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ

54. Thumma *itha* kashafa alddurra AAankum *itha* fareequn minkum birabbihim yushrikoona

54. And yet when He removes the hardship from you, lo, some of you worship others besides their Lord!

﴿٥٥﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ

55. Liyakfuroo bima ataynahum fatamattaAAoo fasawfa taAAalamoona

55. And so they become ungrateful for what We have given them. Enjoy then for now! You shall soon come to know your real destiny.

﴿٥٦﴾ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَشَسِئَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ

56. WayajAAaloona lima la yaAAalamoona naseeban mimma razaqnahum taAllahi latus-alunna AAamma kuntum taftaroonaa

56. And they set apart a portion of what We have given them for those of whom they know nothing⁹. By Allah, you shall most certainly be questioned about that which you have been concocting!

9. It is a practice among polytheists to offer some material things for their deities, other than Allah, whom they worship. These deities are either fictitious things or statues of persons, dead or living. The worshippers have no incontrovertible evidences of any divine powers that are reportedly attributed to these deities. Their belief in them is based on just hearsays. The Muslims too have unfortunately fallen a prey to this *shirk*. They go to the graves of saints, with costly *chaddars* and hefty monetary donations, thinking that the saints exercise divine powers through their graves. Their thoughts and actions are utterly un-islamic, and yet they call themselves Muslims!

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

57. WayajAAaloona lillahi albanati subhanahu walahum ma yashtahoonaa

57. And they arbitrarily attribute daughters (angels) to Allah. HE is too glorious to have any such creaturely attribute. And, for themselves, they would have what they desire (sons)!

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

58. Wa-itha bushshira ahaduhum bialontha thalla wajhuhu muswaddan wahuwa katheemun

58. And when news of a daughter being born is given to any of them, his face becomes darkened with suppressed anger.

Manzil III: 16: Nahl

يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ
فِي التُّرَابِ ۚ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

59. Yatawara mina alqawmi min soo-i ma bushshira bihi ayumsikuhu AAala hoonin am yadussuhu fee altturabi ala saa ma yahkumoonah

59. He hides himself from the people because of the stigma of the news given to him. Shall he keep it despite the disgrace, or bury it in the dust? Verily, their judgment is vicious.¹⁰

10. It is sad that female infanticide is even now prevalent in some parts of the world.

لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٦٠﴾

60. Lillaatheena la yu/minoonah bial-akhirati mathalu alssaw-i walillahi almathalu al-aAla wahuwa alAAazeezu alhakeemu

60. An example of evil applies to those who believe not in the Hereafter. And the best/loftiest example applies to Allah. And He is the Omnipotent, the Wise.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ دَابَّةً
وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَجِيرُونَ
سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

61. Walaw yu-akhihu Allahu alnnasa bihulmihim ma taraka AAalayha min dabbatin walakin yu-akhkhiruhum ila ajalin musamman fa-itha jaa ajaluhum la yasta/khiroona saAAaatan wala yastaqdimoonah

Manzil III: 16: Nahl

61. And had Allah seized mankind for their unjust acts, He would not have left, on the earth, even a single creature. But He gives them a definite time limit. And when their time comes, they shall not be able to postpone it for a moment nor prepone it.

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ
لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿١٦﴾

62. WayajAAaloona lillahi ma yakrahoona watasifu alsinatuhumu alkathhiba anna lahumu alhusna la jarama anna lahumu alnnara waannahum mufra^roona

62 And they assign to Allah what they hate for themselves. And their tongues philosophically cover up the lie to say that for them there shall be nothing but the good. There is no doubt that for them there shall be the Fire and that they shall be hastened thereto.

ثُمَّ قَالَ اللَّهُ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧﴾

63. TaAllahi laqad arsalna ila omamin min qablika fazayyana lahumu alshshaytanu aAAamalahum fahuwa waliyyuhumu alyawma walahum AAathabun aleem^{un}

63. By Allah, We did certainly send Messengers to peoples that existed before you. Then the Satan made their deeds seem good to them. And he became their *wali*¹¹ of the day (period). And they shall have a painful punishment.

11. See [study note 2:154](#).

Manzil III: 16: Nahl

وَمَا أُنْزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٦﴾

64. Wama anzalna AAalayka alkitab illa litubayyina lahumu alla^{ra}hee ikhtalafoo feehi wahudan wara^hmatan liqawmin yu/minoona

64. And We have not sent down the Book to you but to make clear to them what they differ in, and as Guidance and Mercy for people who believe.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ
لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿١٥﴾

65. WaAllahu anzala mina alssama-i maan faa^hya bihi al-arda baAAda mawtiha inna fee *thalika* laayatan liqawmin yasmaAAoona

65. And Allah it is Who sends down water from the sky and therewith gives life to the earth after its death. There is indeed a sign¹² in this for people who listen.

12. The life-reviving rain is one of the innumerable signs of the existence of the Creator Who has made adequate provisions for continuance of life on earth. The earth's revival after rains is a sign also that the Creator can likewise resurrect mankind after it dies out entirely. Some other signs are mentioned in Verses 66 to 72 below. Such signs are mentioned elsewhere too in the Qur'aan.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِۦ مِنْ بَيْنِ فَرْثٍ وَدَمٍ
لَبَنًا خَالِصًا سَائِغًا يَلَّشَّ رَبِّينَ ﴿١١﴾

66. Wa-inna lakum fee al-anAAami laAAibratan nusqeequm mimma fee buroonihi min bayni farthin wadamin labanan khalisan sa-ighan lilshsharibeena

Manzil III: 16: Nahl

66. And, indeed, in the cattle there is a lesson for you. We give you pure, potable drink of milk out of what they consume in their bellies, and drawn from excreta and blood.^{12a}

12a. The production of milk in cattle – or in any mammal for that matter – is succinctly described here. From the food they eat, milk precursors, along with other nutrients, are drawn into the blood, leaving excreta behind in the large intestine. The mammary gland in turn sucks the precursors from the blood circulating in the network of blood capillaries around it, to convert those (precursors) into milk. These process details, particularly of the role played by blood, came to man’s knowledge centuries after the Qur’aan was revealed. Man was even unaware that blood circulates within animal bodies. Mankind – including most Muslims – however remains deeply skeptical of the divine origin of the Qur’aan!

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي
ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿١٧﴾

67. Wamin thamarati alnnakheeli waal-aAAnabi tattakhiithoona minhu sakaran warizqan hasanan inna fee *thalika laayatan liqawmin* yaAAaqiloona

67. And from the fruits of the palm-tree and the vine, you get intoxication as well as good food. There is indeed a sign in this for a people who ponder.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ
الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٨﴾

68. Waawha rabbuka ila alnnahli ani ittakhiithe min aljibali buyootan wamina alshshajari wamimma yaAAarishoona

68. And your Lord inspired the bee to “have hives in the mountains, in the trees and in the buildings.”

Manzil III: 16: Nahl

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا يَخْرُجُ مِن
بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١٦﴾

69. Thumma kulee min kulli alththamarati faoslukee subula rabbiki *thululan* yakhruju min burooniha sharabun mukhtalifun alwanuhu feehi shifaon liln nasi inna fee *thalika laayatan* liqawmin yatafakkaroon

69. “And then eat of all the fruits and tread the paths of your Lord submissively.” A beverage of various colours comes forth from within it, wherein there is curative value¹³ for mankind. There is indeed a sign in this for people who reflect.

13. Check up in google search.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا
يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

70. WaAllahu khalaqakum thumma yatawaffakum waminkum man yuraddu ila *arthali* alAAumuri likay la yaAAalama baAAda AAilmin shay-an inna Allaha AAaleemun qadeerun

70. And Allah it is Who has created you. It is He then Who causes you to die. And among you there may be someone who, after having acquired knowledge, is reduced to such a decrepit state¹⁴ of life that he knows nothing. Allah is indeed Knowledgeable, Powerful.

14. State of insanity or very old age, for example.

Manzil III: 16: Nahl

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَآدَى
رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ



71. WaAllahu faddala baAAadukum AAala baAAadin fee alrrizqi fama allatheena fuddiloo biraddee rizqihim AAala ma malakat aymanuhum fahum feehee sawaon afabiniAAamati Allahi yajhadooona

71. And it is Allah Who has given some of you more/better provisions than to others. Would then those who are thus favoured give away their provisions to their slaves so that they become equal therein? Do they then deny this privilege¹⁵ that Allah has given them?

15. The Qur'aan tells us that Allah has favoured some in rank over others so that the former can get work done from others (Verse 43:32), and so that He may try you in what He has given you ([Verse 6:165](#)).

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ
أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِغَيْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

72. WaAllahu jaAAala lakum min anfusikum azwajan wajaAAala lakum min azwajikum baneena wahafadatan warazaqakum mina alrtaayyibati afabialbatili yu/minoona wabiniAAamati Allahi hum yakfuroona

72. And it is Allah Who has made spouses for you from among yourselves, and through your spouses He has given you sons, daughters and their further families. And He has provided wholesome food for you. Do they believe then in the falsehood and suppress the fact that it is Allah Who has given them the good things they enjoy?

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا
وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾

Manzil III: 16: Nahl

73. WayaAAbudoona min dooni Allahi ma la yamliku lahum rizqan mina alssamawati waal-ardi shay-an wala yastateeAAoona

73. And they worship, besides Allah, those that possess nothing, in the heavens and the earth, wherewith to sustain their worshippers. Nor have those any power to possess anything.

فَلَا تَضْرِبُوا لِلّٰهِ الْاَمْثَالَ ۚ اِنَّ اللّٰهَ يَعْلَمُ ۚ وَانْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

74. Fala tadriboo lillahi al-amthala inna Allaha yaAAalamu waantum la taAAalamoona

74. So liken not anything to Allah! Indeed, Allah knows and you do not.

۞ ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَن رَّزَقْنَاهُ مِنَّا
رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوِيَنَّ الْحَمْدُ لِلّٰهِ بَلَّ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

75. Daraba Allahu mathalan AAabdan mamlookan la yaqdiru AAala shay-in waman razaqnahu minna rizqan hasanan fahuwa yunfiqu minhu sirran wajahran hal yastawoona alhamdu lillahi bal aktharuhum la yaAAalamoona

75. Allah gives an example: a slave – property of another person – who has no power over anything, and, on the other hand, a free man whom We have given a good provision from Ourselves and he spends from it secretly and openly. Are the two alike? To Allah is due all praise! But, most of them know not.¹⁶

16. Polytheists do not understand even the simple thing that their deities, other than Allah, who are themselves creatures (slaves) of Allah, cannot at all be equal to Allah, their Master. The obvious inequality is illustrated by another example in Verse 76 below.

Manzil III: 16: Nahl

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ
وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ
يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

76. Wadaraba Allahu mathalan rajulayni a/aduhuma abkamu la yaqdiru AAala shay-in wahuwa kallun AAala mawlahu aynama yuwajjihhu la ya/ti bikhayrin hal yastawee huwa waman ya/muru bialAAadli wahuwa AAala siratin mustaqeemin

76. And Allah gives another example, of two men, one of whom is dumb, unable to do anything, and a burden on his master. He is not good at whatever task the master gives him. Can he be held equal to him who enjoins what is just, and is himself on the right path?

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا
كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
﴿٧٧﴾

77. Walillahi ghaybu alssamawati waal-ardi wama amru alssaAAati illa kalam/hi albasari aw huwa aqrabu inna Allaha AAala kulli shay-in qadeerun

77. And with Allah is the knowledge of the unseen/secrets of the heavens and the earth. And the happening of the Hour is but as a momentary sight or consuming even less time. Allah indeed can do anything.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

78. WaAllahu akhrajakum min butooni ommahatikum la taAAalamoon shay-an wajaAAala lakumu alssamAAa waal-absara waal-af-idata laAAaallakum tashkuroona

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78. And it is Allah Who brought you out from the wombs of your mothers, knowing nothing. And He gave you hearing and sight and intellect that you may be grateful.¹⁷

17. When a woman delivers a baby normally, we tend to forget about the wonderful process that Allah sets in motion, within the body of the mother, to get the baby out into the open world. The mother just bears the process, and it is Allah Who brings out the child. As a new-born infant, it knows nothing, but while the foetus of the child was still in the mother's womb, Allah had meticulously so fashioned it that it is now able to hear and see things. And by the time the child grows into a full-fledged man/woman, he/she acquires considerable knowledge through his/her mind gradually assimilating the things heard and seen during the intervening period. But is he/she grateful to Allah for giving him/her the faculties that enabled this acquisition?

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٨﴾

79. Alam yaraw ila *al-tayri* musakhkharatin fee jawwi *al-sama-i* ma yumsikuhunna illa Allahu inna fee *thalika* laayatin liqawmin yu/minoon

79. See they not how the birds are enabled to be in mid-air above? None keeps them there but Allah! Indeed, there are signs in this for people who believe.¹⁸

18. It is in the construction of their wings that the secret of the birds' ability to fly lies. Man has built aeroplanes on the same lines. The ingenious design of the birds' wings is an unmistakable sign of the existence of the Creator of super intelligence.

وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَتَدْنَىٰ مِنْهُنَّ وَيَتَنَبَّأُ إِلَىٰ جِينٍ ﴿٨٠﴾

80. WaAllahu jaAAala lakum min buyootikum sakanan wajaAAala lakum min juloodi al-anAAami buyootan tastakhiffoonaha yawma *thaAAanikum* wayawma iqamatikum wamin aswafiha waawbariha waashAAariha athathan wamataAAan ila *heen*

Manzil III: 16: Nahl

80. And Allah has facilitated for you rest, security and solace in your houses. And He has facilitated for you tents of the skins of cattle which you find light to carry when you travel and when you stay out. And of the animal wool, fur and hair, He has given you assets and possessions for a time.

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ
الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ
تَقِيكُمْ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ



81. WaAllahu jaAAala lakum mimma khalaqa *thilalan* wajaAAala lakum mina aljibali aknanan wajaAAala lakum sarabeela taqeequmu alharra wasarabeela taqeequm ba/sakum *kathalika* yutimmu niAAamatahu AAalaykum laAAaallakum tuslimoona

81. And Allah has made for you shelters from what He has created, and places of retreat in the mountains. And He has provided for garments for you to protect you from the heat and for armour to protect you in your armed conflicts. Thus does He complete His favour upon you in order that you submit to Him.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ

82. Fa-in tawallaw fa-innama AAalayka albalaghu almubeenu

82. And if, even then, they turn away, the responsibility on you (Prophet Muhammad) is only to deliver Allah's Message clearly to the people.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

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83. YaAArifoona niAAamata Allahi thumma yunkiroonaha waaktharuhumu alkafiroona

83. They are aware of Allah's favour, yet they deny it! And most of them are those who suppress the Truth.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ
لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

84. Wayawma nabAAathu min kulli ommatin shaheedan thumma la yu/thanu lillatheena kafaroo wala hum yustaAAaboona

84. And One Day We will raise a witness out of every community. Then shall no leeway be given to those who suppress the Truth, nor shall they be allowed to solicit favours.

وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

85. Wa-itha raa allatheena thalamoo alAAathaba fala yukhaffafu AAanhum wala hum yuntharoona

85. And when those who are wicked experience the punishment, its severity on them shall not be decreased, nor shall they be given any respite.

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شَرَّكَاهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ
شَرَّكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ
إِنَّكُمْ لَكَذِبُونَ ﴿٨٦﴾

86. Wa-itha raa allatheena ashrakoo shurakaahum qaloo rabbana haola-i shurakaona allatheena kunna nadAAao min doonika faalqaw ilayhimu alqawla innakum lakathiboona

86. And when those who worship others besides Allah see those others, they shall say, “Our Lord! These are our other gods whom we prayed to besides You.” But they will retort, “Certainly indeed you are liars!”

وَالْقَوَا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامُ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

87. Waalqaw ila Allahi yawma-ithin alssalama wadalla AAanhum ma kanoo yaftaroonaa

87. And they shall tender submission to Allah on that day. And what they used to concoct shall depart from them.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ
الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

88. Allatheena kafaroo wasaddoo AAan sabeeli Allahi zidnahum AAathaban fawqa alAAathabi bima kanoo yufsidoonaa

88. For those who suppress the Truth and cause hindrance in Allah's Path, We will add punishment over punishment because they have been spreading corruption.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا
عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

89. Wayawma nabAAathu fee kulli ommatin shaheedan AAalayhim min anfusihim waji/na bika shaheedan AAala haola-i wanazzalna AAalayka alkitaba tibyanan likulli shay-in wahudan warahmatan wabushra lilmuslimeena

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89. And One Day We will raise in every people a witness against them from among themselves, and bring you as a witness against these. And We have revealed to you the Book explaining everything¹⁹ clearly, and as a guidance, mercy and good news for those who submit.²⁰

19. What does ‘everything’ mean here? It obviously does not mean, for example, any recipe for cooking a delicious food item. It means general principles for conduct of human life. As regards the recipe, in the example taken, Allah has obviously left it and such other things to be learnt through experiences of earlier people and personal innovations and inspirations. The divine Hand is inherent here too when a man innovates or invents a new thing. But the characteristics of discovery, innovation and invention are common to all human beings, whether one is a believer or not. Human beings are however given the choice of recognizing or denying the existence of One Supreme Creator of the entire Universe and everything therein. And the Kind Creator has provided innumerable and unending signs for mankind to make the right choice of recognizing His existence. Not only that, but He has sent Prophets and Messengers with divinely authored Books for their guidance for making the right choice and conducting life accordingly. ‘Everything’ in the Verse implies everything for this purpose of making the right choice and conducting life accordingly. On the exercise of this choice depends Man’s fate in the Hereafter. And the stake is extremely high! And Allah could have left mankind to its fate by just providing the tell-tale numerous signs in the Universe, but He is Kind and extremely Merciful to His human creatures. HE has given them, in addition, the divine Book of Guidance, the Qur’aan, as a token of Mercy from Him. Therein He has moreover given the enticement of Paradise to mankind to help them make the right choice.

20. The unequivocal divine statement here that the Qur’aan gives clear explanation of everything makes the Book the sole authoritative source and basis for Islam, the Allah-chosen way of life for entire mankind. The equal (and in some quarters even greater) importance given to the man-influenced and error-prone *ahaadeeth* is the cause of the downfall of Muslims. Allah Ta’ala has obviously withdrawn His Hand of Mercy from them.

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

90. Inna Allaha ya/muru bialAAadli waal-ihsani wa-eeta-i thee alqurba wayanha AAani alfa/sha-i waalmunkari waalbaghyi yaAAithukum laAAaallakum ta/hakkaroona

90. Allah does indeed enjoin justice, kindness and giving things to near and dear ones. And He forbids obscenity, abomination and rebellion. He admonishes you that you may remember and take heed.

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وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

91. Waawfoo biAAahdi Allahi itha AAahadtum wala tanqudoo al-aymana baAAda tawkeediha waqad jaAAaltumu Allaha AAalaykum kafeelan inna Allaha yaAAalamu ma tafAAaloona

91. And fulfill Allah's covenant when you make one. And break not oaths after affirming them; for, then, you have indeed made Allah stand surety for you. Allah does indeed know what you do.

وَلَا تَكُونُوا كَالَّذِينَ نَقَظَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ
أَنْكَدًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ
أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۖ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ
فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

92. Wala takoonoo kaallatee naqadat ghalzaha min baAAadi quwwatin ankathan tattakhiithoona aymanakum dakhalan baynakum an takoono ommatun hiya arba min ommatin innama yablookumu Allahu bihi walayubayyinanna lakum yawma alqiyamati ma kuntum feehi takhtalifoona

92. And be not like the woman who disintegrates her well-spun yarn into fibres.²¹ You take your oaths as means of interference in one another's affairs so that one community gets bigger than another. Allah has not but put you on trial by this; and He will certainly make clear to you, on the Resurrection Day, that, about which you differed.²²

21. The rationale for the directive in the preceding Verse not to break oaths made is explained here by use of a metaphor. A yarn spun out of a number of fibres has a greater strength and usefulness than the individual fibres. Likewise, a human being, individually, has little strength and usefulness. But the community, in which he lives with other human beings, gives him the necessary strength and security. He has written and unwritten conventions made with the other people and the society in general. He cannot afford to break these conventions. He will not be able to live there otherwise.

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22. At the micro level of individuals, as also at the macro level of nations, agreements and treaties are often misused for exercising undue influence on and/or for unduly usurping properties and territories of one another. Most international conflicts among nations are a result of such misuse.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ
يَشَاءُ وَلِتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾

93. Walaw shaa Allahu lajaAAalakum ommatan wahidatan walakin yudillu man yashao wayahdee man yashao walatus-alunna
AAamma kuntum taAAamaloona

93. And if Allah had so willed, He would certainly have made you a single community. But He causes whom He wills to go astray and guides whom He wills to go on the Right Path. And you will certainly be questioned as to what you did.²³

23. Allah would like entire mankind to become one single community. That is why He sent His last Prophet with the last Message for them all. He has given mankind access to technologies that have rendered this world as one global village. But He won't force this desired unity; for, then, the freedom of choice, which He has bestowed on mankind, would be rendered meaningless. Man, exercising that freedom, may choose to go astray even when the Merciful Allah has given him all the warnings and guidelines, and thus come in the way of mankind becoming one community. Man is given the freedom of choice, but he has to account for all that he did here despite the warnions and guidelines.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا
وَتَذُوقُوا السُّوْءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ
﴿٩٤﴾

94. Wala tattakhithoo aymanakum dakhalan baynakum fatazilla qadamun baAAada thubootiha watathooqoo alssoo-a bima sadadtum
AAan sabeeli Allahi walakum AAathabun AAatheemun

94. And take not your oaths as means of interference in one another's affairs, lest a footstep should stumble after it is firmly taken²⁴ and you should taste adversity because you hindered someone from Allah's Path. And grievous punishment should be your lot.

24. In other words, lest a man, on the verge of becoming a Muslim, should retrace his steps after observing other Muslims' deceitful conduct in the matter of the oaths they had taken.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ
لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾

95. Wala tashtaroo biAAahdi Allahi thamanan qaleelan innama AAinda Allahi huwa khayrun lakum in kuntum taAAalamoona

95. And trade not covenant with Allah, for petty gains. That which is with Allah is certainly better for you, if you but knew.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ
الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

96. Ma AAindakum yanfadu wama AAinda Allahi baqin walanajziyanna allat/heena sabaroo ajrahum bi-ahsani ma kanoo yaAAamaloona

96. What is with you gets exhausted and what is with Allah endures. And We will certainly give to those who are patient their reward for the good things they did.

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْشِئَ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

97. Man AAamila salihan min thakarín aw ontha wahuwa mu/minun falanuhyiyanahu hayatan tayyibatan walanajziyannahum ajrahum bi-ahsani ma kanoo yaAAamaloona

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97. Whoever, male or female, does good work, and he/she is a believer, We will certainly make him/her live a good and clean life, and We will certainly give them their reward for the good things they did.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

98. Fa-itha qara/ta alqur-ana faistaAAith biAllahi mina alshshaytani alrrajeemi

98. And when you recite the Qur'aan, seek refuge with Allah from the accursed Satan.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

99. Innahu laysa lahu sultanun AAala allatheena amanoo waAAala rabbihim yatawakkaloona

99. Indeed he (Satan) has no authority over those who believe and have trust in their Lord.

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

100. Innama sultanuhu AAala allatheena yatawallawnahu waallatheena hum bihi mushrikoona

100. His authority is only over those who befriend him and over those who worship him besides Allah.

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وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

101. Wa-itha baddalna *ayatan makana ayatin* waAllahu aAAlamu bima yunazzilu qaloo innama anta muftarin bal aktharuhum la yaAAlamoona

101 And when We change one Message²⁵ for another – and Allah knows best what He reveals – they say, “You are only a forger.” Nay, most of them know not.

25. The Arabic word *ayat* has been used in the Qur’aan in the meaning of a sign, a miracle or a Verse of the Qur’aan. It has also the meaning of a divine Message. Every Verse of the Qur’aan is also indeed a divine Message, but the word could connote the entire divine Message, like that of the Qur’aan or the Torah. The divine Message of the Torah or of the Injeel (Gospel) was changed to the divine Message of the Qur’aan.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾

102. Qul nazzalahu roohu alqudusi min rabbika bialhaqqi liyuthabbita allatheena amanoo wahudan wabushra lilmuslimeena

102. Say, “The Holy Spirit has authoritatively revealed it (the Qur’aan) as from your Lord, in order that it may stabilise those who believe and give guidance and good news for those who submit.”

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ
أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾

103. Walaqad naAAlamu annahum yaqooloona innama yuAAaallimuhu basharun lisanu allathee yulhidoona ilayhi aAAjamiyyun wahatha lisanun AAarabiyyun mubeenuun

Manzil III: 16: Nahl

103. And We are certainly aware that they say, “A certain man it is who teaches him.” The person they are alluding to speaks a foreign tongue, and this is clear Arabic tongue!

﴿١٠٤﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ

104. Inna allatheena la yu/minoona bi-ayati Allahi la yahdeehimu Allahu walahum AAathabun aleem**un**

104. Allah does indeed not guide those who do not believe in His Messages. And they shall have a painful punishment.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ
﴿١٠٥﴾ الْكَاذِبُونَ

105. Innama yafataree alkathiba allatheena la yu/minoona bi-ayati Allahi waola-ika humu alkathiboona

105. Those that believe not in Allah’s Messages, it is they who concoct the lie. And those are the liars.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ
بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ
﴿١٠٦﴾ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

106. Man kafara biAllahi min baAAadi eemanihi illa man okriha waqalbuhu mutma-innun bial-eemani walakin man shara/ha bialkufri sadran faAAalayhim ghadabun mina Allahi walahum AAathabun AAatheem**un**

Manzil III: 16: Nahl

106. Allah's Wrath is on people who deny Allah after having believed in Him, not on those compelled while their hearts are at rest with faith, but on those that open their minds to suppression of the Truth. And they shall have the most severe punishment.

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

الْكَافِرِينَ ﴿١٠٦﴾

107. *Thalika bi-annahumu istahabboo alhayata alddunya AAala al-akhirati waanna Allaha la yahdee alqawma alkafireena*

107. That is because they love this worldly life more than the Hereafter, and because Allah does not guide people who suppress the Truth.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَٰئِكَ هُمُ

الْغَافِلُونَ ﴿١٠٧﴾

108. *Ola-ika allatheena tabaAAa Allahu AAala quloobihim wasamAAihim waabsarihim waola-ika humu alghafiloon*

108. These are the people on whose hearts, hearing and eyes Allah has set a seal. And they take no heed!

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٨﴾

109. *La jaram annahum fee al-akhirati humu alkhasiroona*

109. No doubt, in the Hereafter, they will be the doomed ones.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا
فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ



110. Thumma inna rabbaka lillat/teena hajaroo min baAAadi ma futinoo thumma jahadoo wasabaroo inna rabbaka min baAAadiha laghafoorun raheemun

110. And then, on the other hand, your Lord is indeed Forgiving and Merciful on those who migrate after they are persecuted, then struggle hard and are patient.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ
وَهُمْ لَا يُظْلَمُونَ

111. Yawma ta/tee kullu nafsni tujadilu AAan nafsiha watuwaffa kullu nafsni ma AAamilat wahum la yuzhlamoona

111. On that Day every one shall come, pleading for one's own self. And every one shall be paid one's full dues, and they shall not be wronged.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا
رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ
الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

112. Wadaraba Allahu mathalan qaryatan kanat aminatan mumma-innatan ya/teeha rizquha raghadan min kulli makanin fakafarat bi- anAAumi Allahi faathaqaaha Allahu libasa aljooAAi waalkhawfi bima kanoo yasnaAAoona

Manzil III: 16: Nahl

112. And Allah gives an example of a village/town, safe and secure, to which its means of subsistence came in abundance from every quarter. Then it became ungrateful to Allah's favours. And Allah made it wear the garb of hunger and fear because of what they wrought.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ



113. Walaqad jaahum rasoolun minhum fakaththaboohu faakhathahumu alAAathabu wahum thalimoon

113. And, of course, a Messenger from among them had come to them, but they rejected him. So disaster struck them because of their wickedness.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ



114. Fakuloo mimma razaqakumu Allahu halalan tayyiban waashkuroo niAAamata Allahi in kuntum iyyahu taAAbudoona

114. Eat then of what Allah has given you, lawful and wholesome. And be grateful for Allah's favours, if Him it is that you worship!

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ۖ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلْيِنَّ اللَّهَ عَفْوَراً رَّحِيماً



115. Innama harrama AAalaykumu almaytata waalddama wala/ma alkhinzeeri wama ohilla lighayri Allahi bihi famani idnurra ghayra baghin wala AAadin fa-inna Allaha ghafoorun raheemun

Manzil III: 16: Nahl

115. HE has forbidden you only carrion (what dies of itself), blood, flesh of swine and that over which any name, other than that of Allah, has been invoked. But if anyone is driven by necessity – and not desire – and does not exceed limits, then Allah is indeed Forgiving, Merciful.²⁶

26. This Verse is, almost verbatim, the same as [Verse 2:173](#) [Manzil I]. Please see study notes 281 to 285 under that Verse.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا
حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا
يُفْلِحُونَ ﴿١١٦﴾

116. Wala taqooloo lima tasifu alsinatukumu alkathiba hatha halalun wahatha haramun litaftaroo AAala Allahi alkathiba inna allatheena yaftaroon AAala Allahi alkathiba la yuflihoona

116. And describe not anything falsely, with your tongues, as being lawful or unlawful so as to concoct a lie and ascribe it to Allah. Indeed, those who concoct a lie and ascribe it to Allah shall not prosper.

مَتَّبِعْ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

117. MataAAun qaleelun walahum AAathabun aleemun

117. They will enjoy a little and then have a painful punishment.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

Manzil III: 16: Nahl

118. WaAAala allatheena hadoo harramna ma qasasna AAalayka min qablu wama thalamnahum walakin kanoo anfusahum yathlimoona

118. And for those who were Jews, We prohibited what We have related to you already.²⁷ And We did them no wrong, but they wronged themselves.

27. Refer [Verse 6:146](#).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ
ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ ﴿١١٨﴾

119. Thumma inna rabbaka lillatheena AAamiloo alssoo-a bijahalatin thumma taboo min baAAadi thalika waaslahoo inna rabbaka min baAAadiha laghafoorun raheemun

119. And your Lord is indeed Forgiving and Merciful to those who do an evil act in ignorance, then turn in repentance after that and make amends.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

120. Inna ibraheema kana ommatan qanitan lillahi haneefan walam yaku mina almushrikeena

120. Abraham was indeed an institution by himself, firmly committed to Allah. And he was never a polytheist.

شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

121. Shakiran li-anAAumihi ijtabahu wahadahu ila siratin mustaqeemin

121. He was ever grateful for Allah's favours. HE chose him and guided him to the Straight Path.

وَعَاثَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ



122. Waataynahu fee alddunya hasanatan wa-innahu fee al-akhirati lamina alssaliheena

122. And We gave him a good life in this world, and, in the next, he will indeed be among the good, righteous people.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ



123. Thumma awhayna ilayka ani ittabiAA millata ibraheema haneefan wama kana mina almushrikeena

123. We then instructed you to follow Abraham's lifestyle steadfastly. And he was not of the polytheists.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ



124. Innama juAAila alssabtu AAala allatheena ikhtalafoo feehi wa-inna rabbaka laya/hkumu baynahum yawma alqiyamati feema kanoo feehi yakhtalifoona

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124. The Sabbath²⁸ was ordained only for those who differed about it, and your Lord indeed will judge between them on the Resurrection Day concerning that about which they differed.

28. See [study note 2:73](#) (Chapter 2). The Jews and the Christians differ about the day of the week on which the rest day is to be observed.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



125. O dAAu ila sabeeli rabbika bial/hikmati waalmawAAithati al/hasanati wajadilhum biallatee hiya ahsanu inna rabbaka huwa aAAlamu biman dalla AAan sabeelihi wahuwa aAAlamu bialmuhtadeena

125. Call people to the Path of your Lord with wisdom and good counsel, and argue with them in the best possible manner. Your Lord does indeed know who go astray from His path, and who follow it.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ
لِّلصَّابِرِينَ



126. Wa-in AAaqabtum faAAaqiboo bimitthli ma AAooqibtum bihi wala-in sabartum lahuwa khayrun lilssabireena

126. And if you retaliate, then retaliate with the like of that with which you were afflicted. But if you are patient, it will certainly be better for those who are patient.²⁹

29. Some time back, there was that case about Danish cartoons. Some Danish newspaper had published derogatory cartoons about our Prophet (peace upon him). In pursuance of the divine directive in this Verse, the only thing the Muslims could do in retaliation was to publish an equally derogatory cartoon about Prophet Jesus (peace upon him) in one of the newspapers

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controlled by them. But could the Muslims do it? No, never! Because, for the Muslims Prophet Jesus is as honourable as Prophet Muhammad. The best response for the Muslims then would have been to be patient, in accordance with the divine directive in this Verse, and try and publish an article in the same Danish paper eulogizing Prophet Jesus. But the Muslims did not then follow divine directive. They called for death to the persons concerned in the publication of the said Danish cartoons and for boycott of all Danish goods. How would Allah help the Muslims if they won't follow His advice?

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٣٧﴾

127. Waisbir wama sabruka illa biAllahi wala tahzan AAalayhim wala taku fee dayqin mimma yamkuroona

127. And be patient and your patience is not but by Allah's Grace. And grieve not for them, and do not distress yourself at what they plot.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿٣٨﴾

128. Inna Allaha maAAa allatheena ittaqaw waallatheena hum muhsinoona

128. Allah is indeed with those who fear Him and with those who do good deeds.



Chapter 17: Al-Isra (The Night Journey)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَّا حَوْلَهُ لِنُرِيَهُ
مِنْ عَائِدَتِنَا 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.

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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.

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا
مِنْ دُونِي وَكِيلًا ﴿١٧﴾

2. Waatayna moosa alkitabaa waAalnahu hudan libanee isra-eela alla tattakhi/hoo 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 ﴿٢٣﴾

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.

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وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ
مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾

4. Waqadayna ila banee isra-eela fee alkitabī latufsidunna fee al-ardi marratayni walataAAalunna AAuluwwan kabeera

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 waAadu oolahuma baAAathna AAalaykum AAibadan lana olee ba/sin shadeedin fajasoo khilala alddiyari wakana waAadan 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 nafeeran

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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
لِيَسْئَلُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا
مَا عَلَوْا تَتَّبِعُوا ﴿٧﴾

7. In *ahsantum ahsantum li-anfusikum wa-in asa/tum falaha fa-itha jaa waAadu 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 يَرْحَمَكُمۥٓ وَإِنْ عُذْتُمْ عُدَّنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ
حَصِيرًا ﴿٨﴾

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

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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 kabeer**an**

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 aleem**an**

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

وَيَذُوعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

11. WayadAAu al-insanu bialshsharri duAAaahu bialkhayri wakana al-insanu AAajool**an**

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

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وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ
مُبْصِرَةً لِّيَتَّبِعُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَّةَ الْسِّنِينَ وَالْجِسَابَ
وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٧﴾

12. WajaAAalna allayla waalInnahara ayatayni fama/hawna ayata allayli wajaAAalna ayata alInnahari mubsiratan litabtaghoo fadlan min rabbikum walitaAAlamoo 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 إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ
كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٨﴾

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 ﴿١٩﴾

14. Iqra/ kitabaka kafa binafsika alyawma AAalayka haseeban

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

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مَّنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا
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 أَن نُّهْلِكَ قَرْيَةً ۖ أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ
فدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

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

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 مِن بَعْدِ نُوحٍ ۖ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ
عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾

17. Wakam ahlakna mina alqurooni min baAAdi noohin wakafa birabbika biyhunoobi AAibadihi khabeeran baseeran

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 مَذْخُورًا ﴿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 mashkooan

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.

كُلًّا نُّبَدِّلُهُ خَالًا وَهَاتُوا مِنَّا مِثْلَ مَا كَانَ عَطَاءُ رَبِّكَ مَظْهُورًا
﴿٢٠﴾

20. Kullan numiddu haola-i wahaola-i min AAata-i rabbika wama kana AAatao rabbika mahthoora

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.

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أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ الْكِبَرُ دَرَجَاتٍ وَأَكْبَرُ
تَفْضِيلًا ﴿٢١﴾

21. *Onth*ur kayfa faddalna baAAadahum AAala baAAadīn walal-akhiratu akbaru darajatin waakbaru tafdeelan

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 makhtchoolan

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

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ
الْكِبَرُ 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.

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

24. Waikhfid lahuma janaha aldhthulli mina alrrahmati waqul rabbi irhamhuma kama rabbayanee sagheera

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 إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ
غَفُورًا ﴿٢٥﴾

25. Rabbukum aAAlamu bima fee nufuosikum in takoonoo saliheena fa-innahu kana lil-awwabeena ghafooran

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 تَبَذِيرًا ﴿٢٦﴾

26. Waati tha alqurba haqqahu waalmiskeena waibna alssabeeli wala tubaththir tabtheeran

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﴾

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27. Inna almubaththireena kanoo ikhwana alshshayateeni wakana alshshaytanu lirabbihi kafooran

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 tuAridanna AAanhumu ibtighaa rahmatin min rabbika tarjooaha 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 tabsurha kulla albasni 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﴾

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30. Inna rabbaka yabsutu alrrizqa 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 خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ
إِنْ قَتَلْتُمْ كَانَتْ خِطْئًا كَبِيرًا ﴿٣٠﴾

31. Wala taqtuloo awladakum khashyata imlaqin nahnu narzuqum wa-yyakum inna qatlahum kana khir-an kabeeran

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 ﴿٣١﴾

32. Wala taqraboo alzzina innahu kana fahishatan wasaa sabeelan

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 ﴿٣٢﴾

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

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 ﴿٧٤﴾

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 وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا ﴿٧٥﴾

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 ذَٰلِكَ 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.

Manzil IV: 17: Isra

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا
آخَرَ 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.

أَفَأَصْفَنكُمْ رَبُّكُم بِالْبَيِّنَاتِ وَأَتَّخِذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَتَقُولُونَ
قَوْلًا عَظِيمًا ﴿٤٠﴾

40. *Afaasfakum rabbukum bialbaneena waittakhattha 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 هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

41. *Walaqad sarrafnaa 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!

Manzil IV: 17: Isra

قُلْ لَوْ كَانَ مَعَهُ ۚ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَآتَوَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا



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 ۖ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

43. Subhanahu wataAAala AAamma yaqooloona AAuluwwan kabeeran

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

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ

بِحَمْدِهِ ۚ وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

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

Manzil IV: 17: Isra

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 وَلَوُاْ عَلَى أَدْبَارِهِمْ نُفُورًا ﴿٤٦﴾

46. WajaAAalna AAala quloobihim akinnatan an yafqahoohu wafee athanihim waqran wa-itha thakarta rabbaka fee alqur-ani wahdah 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.

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تَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا



47. *Na/nu 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.”

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.

وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَاتًا أَوْنَا لَمُبْعُوثُونَ 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.

﴿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
عَسَىٰ أَن يَكُونَ قَرِيبًا ﴿٥١﴾

51. Aw khalqan mimma yakburu fee sudoorikum fasayaqooloona man yuAAeeduna quli allathee fararakum 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 bi/hamdihi watazhunnoona in labitthum illa qaleelan

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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 يَنْزِعُ بَيْنَهُمْ
إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٢﴾

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.

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُمْ أَوْ إِنْ يَشَاءُ يُعَذِّبِكُمْ وَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ وَكَيْلًا ﴿٥٣﴾

54. Rabbukum aAAalamu bikum in yasha/ yarhamkum aw in yasha/ yuAAaththibkum 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 وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿٥٤﴾

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

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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.

قُلْ أَدْعُوا الَّذِينَ رَعَيْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ
وَلَا تَحْوِيلًا ﴿٥٦﴾

56. Quli odAAu 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.”

أُولَٰئِكَ 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 الْفِتْنَةِ أَوْ مُعَذِّبُوهَا عَذَابًا
شَدِيدًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

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

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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 وَآتَيْنَا
ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٨﴾

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 الرَّءْيَا الْبَاطِنَ أَرَيْتَكَ إِلَّا
فُتْنَةً لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا
طُغْيَانًا كَبِيرًا ﴿٦٠﴾

60. Wa-ith qulna laka inna rabbaka ahata bialnnasi wama jaAAalna alrru/ya allatee araynaka illa fitnatan lilnnasi waalshshajarata almaalAAoonata 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 لِلْمَلَكِۦٓةِ اسْجُدُو۟ا۟ لِآدَمَ فَسَجَدُو۟ا۟ اِلَّاۤ اِبْلِیۡسَ قَالَ ؕ اَسْجُدْ لِمَنْ
خَلَقْتُ طٰیًۡٔا ﴿٦١﴾

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 اَرَاۤءَیۡتَکَ هٰذَا الَّذِیۡ کَرَّمْتُ عَلٰی لَیۡنٍ اَخۡرَجۡتَنِۢ اِلَیَّ
یَوۡمَ الْقِیَمَةِ لَاۤ اَحۡتٰیۡکَۢنَّ ذُرِّیَّتُهُۥٓ اِلَّا قَلِیۡلًا ﴿٦٢﴾

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.”

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قَالَ أَذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾

63. Qala *ith*hab 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.”

وَأَسْتَفْزِرُّ مِنْ أَصْطَفَعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ
وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا



64. Waistafziz mani istaraAAata minhum bisawtika waajlib AAalayhim bikhaylika warajlika washarik-hum fee al-amwali waal-awladu 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.

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إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ
وَكَيلًا ﴿١٥﴾

65. Inna AAibadee laysa laka AAalayhim sulṭanun 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.”

رَبُّكُمُ الَّذِي يُزَيِّجُ لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ
إِنَّهٗ كَانَ بِكُمْ رَحِيمًا ﴿١٦﴾

66. Rabbukumu allathe 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 إِلَهُهُ فَلَمَّا نَجَّيْكُمْ إِلَى
الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٧﴾

67. Wa-itha massakumu alddurru fee albahri dalla man tadAAoona illa iyyahu falamma najjakum ila albarri aAAadatum 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.

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أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا
ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿١٨﴾

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 aminum 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 ﴿٢٠﴾

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.

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يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئَانِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِنَا فَأُولَٰئِكَ
يَتَرَوْنَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

71. Yawma nadAAoo kulla onasin bi-imamihim faman ootiya kitabahu biyameenihi faola-ika yaqraoona kitabahum wala yuthlamoona 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 هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

72. Waman kana fee hathihi aAAama fahuwa fee al-akhirati aAAama 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 لَيَفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِيُفْتَرِيَ عَلَيْنَا غَيْرَةٌ
وَإِذَا لَاتَخْذُوكَ 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

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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 تَرْكُنْ 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 yalbathoona 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.

سُنَّةٌ مِّن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا



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 لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ

الْفَجْرِ كَانَ مَشْهُودًا



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



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

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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 أَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَأَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَاجْعَلْ لِّىْ مِنْ
لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

80. Waqul rabbi adkhillnee mudkhala sidqin waakhrijnee mukhraja sidqin wajjAAal lee min ladunka sulṭanan naseeran

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 جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ﴿٨١﴾

81. Waqul jaa alhaqu wazahaga albatilu inna albatila kana zahooqan

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

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وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ الظَّالِمِينَ
إِلَّا خَسَارًا ﴿٨٢﴾

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

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 وَنَسَا 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 ۖ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾

84. Qul kullun yaAAmalu AAala shakilatihi farabbukum aAAlamu 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﴾

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85. Wayas-aloonaka AAani alrroo/hi quli alrroo/lu min amri rabbee wama ooteetum mina alAAailmi 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.

وَلَيْنَ شَيْئًا لَتَذَهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عِلْمًا وَكِيلًا



86. Wala-in shi/na lanathhabanna bi^{all}athee 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 مِّن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

87. Illa ra/matan min rabbika inna fad/lahu kana AAalayka kabeeran

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

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنَّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا

يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

88. Qul la-ini ijtamaAAati al-insu waaljinnu AAala an ya/too bimitthli hatha alqur-ani la ya/toona bimitthlihi walaw kana baAAduhum libaAAdin 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 ﴿٨٨﴾

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 تَّخِيلٍ وَعَنْبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا
تَفْجِيرًا ﴿٩١﴾

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91. Aw takoon 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 كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قِيبًا



92. Aw tusqira 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 نُّؤْمِنَ لِرُقِيِّكَ
حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا مِّنْ ذُرِّيَّتِهِ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا

رَسُولًا ﴿١٧﴾

93. Aw yakoon 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 ﴿١٨﴾

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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 عَلَيْهِمْ مِّنَ
السَّمَاوَاتِ مَلَكًَا رَسُولًا ﴿٩٥﴾

95. Qul law kana fee al-ardi mala-ikatun yamshoona 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 كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ
بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

96. Qul kafa biAllahi shaheedan baynee wabaynakum innahu kana biAAaibadihi 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.”

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وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ
تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ
الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمَيَّا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا
خَبَّتْ ذُنُوبُهُمْ سَعِيرًا ﴿٤٧﴾

97. Waman yahdi Allahu fahuwa almuhtadi waman yudlil falan tajida lahum awliya min doonihi wana/shuruhum yawma alqiyamati AAala wujoohihim AAumyan wabukman wasumman ma/wahum jahannamu kullama khabat zidnathum 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
وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٨﴾

98. Thalika jazaohum bi-annahum kafaroo bi-ayatina waqaloo a-iha 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?”

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

99. Awa lam yaraw anna Allaha allathee khalafa 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 in 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 إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ
وَكَانَ الْإِنْسَانُ قَتُورًا ۝١٠٠﴾

100. Qul law antum tamlikoona khaza-ina rah/mati 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 مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَمَسَّاهُ فَسَقَطَ فِي يَدِ إِسْرَءِيلَ إِذْ جَاءَهُمْ
فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ۝١٠١﴾

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

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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 هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِضَائِرٍ وَإِنِّي
لَأَظُنُّكَ يَدْفِرُ 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. Wabial/haqqi anzalnahu wabial/haqqi nazala wama arsalnaka illa mubashshiran wanathheeran

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.

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

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 alAAailma min qablihi itha yutla AAalayhim yakhiroona 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.

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَان وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

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 تُخَافُتْ 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

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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 يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ
يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِيرُهُ تَكْبِيرًا ﴿١١١﴾

111. Waquli *alhamdu lillahi allathee lam yattakhith waladan walam yakun lahu shareekun fee almulki walam yakun lahu waliyyun mina aldhulli 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 الْكَافِرَاتِ

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
عِوَجًا ۝١

1. Alhamdu lillahi allathe anzala AAala AAabdihi alkitaba 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 hasanan

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.

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مَكِّيِّثِينَ 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 إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

5. Ma lahum bihi min AAilmin wala li-aba-ihim kaburat kalimatan takhruju min afwazihim 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 بَنِيعٌ نَفْسَكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ
أَسَفًا ﴿٦﴾

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

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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 ﴿٦﴾

7. Inna jaAAalna ma AAala al-ardi zeenatan laha linabluwahum 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 ﴿٧﴾

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 ﴿٨﴾

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
وَزِدْنَاهُمْ هُدًى ﴿١٣﴾

13. *Nahnu naqussu AAalayka nabaahum bialhaqqi innahum fityatun amanoo birabbihim wazidnahun 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 عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ
السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُو مِن دُونِهِ ۚ إِنَّهَا لَظُلْمٌ
إِذَا شَطَطًا ﴿١٤﴾

14. *Warabama AAala quloobihim ith qamoo faqaloo rabbuna rabbu alssamawati waal-ardi lan nadAAuwa min doonihi ilzhan laqad qulna ithan sharatan*

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.”

هَٰؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ ۚ آلِهَةً لَّا يَأْتُونَ عَلَيْهِم بِسُلْطٰنٍ
بَيِّنٍ ۖ فَمَن أَظْلَمُ مِمَّنِ افْتَرَىٰ 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*

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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!?”

وَإِذْ أَعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْدَا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ
رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ﴿١٦﴾

16. Wa-*ithi* iAAatazaltumoohum wama yaABudoona illa Allaha fa/woo ila alkahfi yanshur lakum rabbukum min ra^hmatihi wayuhayyi/ lakum min amrikum mirfaqaⁿ

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 تَزْوُرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ
تَقَرِّبُهُمْ 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

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not know. This sign is besides the sign of the overall story signifying the Truth of Resurrection. As regards *wali*, please refer [study note 2:154](#) (Manzil I).

وَنَحْسَبُهُمْ آيِقَاطًا وَهُمْ رُقُودٌ وَنُقَبِّهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ
وَكَلْبُهُمْ بَنَسِيطٌ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمَّيْتُ مِنْهُمْ رُعْبًا ﴿١٨﴾

18. Watahsabuhum ayqathan wahum ruqoodun wanuqallibuhum *thata* alyameeni wathata alshshimali wakalbuhum basirun *thira*AAayhi bialwaseedi lawi ittalaAAata AAalayhim lawallayta minhum firaran walamuli/ta minhum ruAAban

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
بَوْرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ
بِرَزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

19. Wakathalika baAAathnahum liyatasaaloo baynahum qala qa-ilun minhum kam labithtum qaloo labithna yawman aw baAAada yawmin qaloo rabbukum aAAalamu bima labithtum 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.”

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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 أَغَثَرْنَا عَلَيْهِمْ لِيَْعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ
وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ مِنْهُمْ أَمْرَهُمْ فَقَالُوا
أَبْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ ۚ قَالَ الَّذِينَ غَلَبُوا عَلَى
أَمْرِهِمْ لَتَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

21. Wakathalika aAAatharna AAalayhim liyaAAlamoo anna waAAda Allahi haqqun waanna alsaAAata la rayba feeha ith yatanazaAAaona 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 ﴿٢٢﴾

22. Sayaqooloona thalathatun rabiAAuhum kalbuhum wayaqooloona khamsatun sadisuhum kalbuhum rajman bialghaybi wayaqooloona sabAAatun wathaminuhum kalbuhum qul rabbee aAAlamu biAAiddatihim ma yaAAalamuhum illa qaleelun fala tumari feehim illa miraan *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 ﴿٢٣﴾

23. Wala taqoolanna lishay-in innee faAAailun *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.

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إِلَّا أَنْ يَشَاءَ اللَّهُ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ
أَنْ يَهْدِيَنِّي رَبِّي لَأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾

24. Illa an yashaa Allahu waathkur 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 ﴿٣٠﴾

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 أَبْصِرُ بِهِ وَأَسْمِعُ
مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٣١﴾

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 wali¹⁰ for them besides Him, and He does not share His Sovereignty with any one.”

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

وَأَنذِرْ مَا أَوْحَىٰ إِلَيْكَ مِن كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَن تَجِدَ
مِن دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

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

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 عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ
فُرُطًا ﴿٢٨﴾

28. Waisbir nafsaka maAAa allatḥeena yadAAoona rabbahum bialghadati waalAAashiyyi yureedoona wajhahu wala taAAadu
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.

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وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا
لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ
يَشْوِي آلُؤُجُوهَ وَيُسَّ الْقُرْأَبُ وَسَاءَ مَرْتَفَقًا ﴿٢٨﴾

29. Waquli alhaqqu min rabbikum faman shaa falyu/min waman shaa falyakfur inna aAAatadna lilththalimeena naran ahata bihim
suradiquha wa-in yastagheethoo yughathoo bima-in kaalmuhli yashwee alwujooha bi/sa alshsharabu wasaat murtafaqa**n**

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**n**

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

أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ يُخَلَّوْنَ فِيهَا
مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِن سُنْدُسٍ وَإِسْتَبْرَقٍ
مُّتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مَرْتَفَقًا ﴿٣١﴾

31. Ola-ika lahum jannatu AAadin tajree min ta^ttihimu al-anharu yu^hallawna fee^ha min asawira min thahabin waya**l**basoona
thiyaban khudran min sundusin wa-istabaqin muttaki-eena fee^ha AAala al-ara-iki niAAama alththawabu wa^hasunat murtafaqa**n**

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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 مِّنْ أَشْجَارٍ جَّوَارِيَةٍ جَعَلْنَا لِحُدُودِهِمَا جَنَّتَيْنِ مِّنْ أَغْنَابٍ
وَحَفَافْنُهُمَا يَنْتَحِلْنَ فِيهَا وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٢﴾

32. *Waidrib lahum mathalan rajulayni jaAalna li-ahadihima jannatayni min aAAnabin wafafafnahuma binakhlin wajaAalna 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.

كُلَّتَا الْجَنَّتَيْنِ ءَاتَتْ أَكْثُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا
﴿٣٣﴾

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 ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ
مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

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

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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 أَنْ تَبِيدَ

هَذِهِ أَبَدًا ﴿٢٥﴾

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 وَلَئِنْ رُودِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا

﴿٢٦﴾

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

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 مِنْ تُرَابٍ

ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٢٧﴾

37. *Qala lahu sahibuhu wahuwa yuhawiruhu akafarta biallathee* khalaqaka min turabin thumma min nurfatin 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?”

لَا إِلَهَ إِلَّا 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 ih 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 أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ
فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

40. *FaAAasa rabbee an yu/tyani 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 فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

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41. Aw yusbiha maoha ghawran falan tastafeeAAa lahu talaban

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

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا وَيَقُولُ يَتْلِيَتَنِي لِمَ أَشْرِكُ بِرَبِّي أَحَدًا ﴿٤١﴾

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 مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٢﴾

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 ﴿٤٣﴾

44. Hunalika alwalayatu lillahi alhaqqi huwa khayrun thawaban wakhayrun AAuqbana

44. There! Allah is the only True *Wali*¹¹. 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 مِّثْلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ
بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ وَكَانَ اللَّهُ عَلَى كُلِّ
شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

45. Wa'idrib lahum mathala alhayati alddunya kama-in anzalnahu mina alssama-i faikhtalara bihi nabatu al-ardi faasba/ha hasheeman
tahroohu alriyahu 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 عِنْدَ
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 نُصَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ
نُعَادِرْ 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.

وَعَرِضْهُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ
أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٧﴾

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 يَوَيْلَتَنَا
مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا
عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٨﴾

49. WawuzdiAAa alkitab fatar almujrimeena mushfiqeena mimma feehee 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.

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

50. Wa-ith qulna lilmalaki-ikati osjudoo li-adama fasajadoo illa ibleesa kana mina aljinni fafasaqa AAan amri rabbihi afatattakhithoonahu wathurriyyatahu awliyyaa min doonee wahum lakum AAaduwwun bi/sa lilthalimeena 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 كُنْتَ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥١﴾

51. Ma ashhadtuhum khalqa alssamawati waal-ardi wala khalqa anfusihim wama kuntu muttakhitha almudilleena 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 بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾

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52. Wayawma yaqoolu *nadoo shuraka-iya allat/heena zaAAamtum fadaAAawhum falam yastajeeboo lahum wajaAAalna baynahum mawbiqaan*

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.

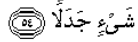
وَرَاءَ الْمُجَرِّمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا



53. Waraa almujrmoona 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



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

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!

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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 liyudhido 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 أَسَدًا ﴿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

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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 يُؤْخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ
بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْيِلًا ﴿٥٧﴾

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 لِفَتَاهُ 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 ﴿٦٠﴾

61. Falamma balagha majmaAAa baynihima nasiya hootahuma faittakhatha sabeelahu fee alba/ri saraban

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

فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦١﴾

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 ارْءَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَتُسْنِيهِ إِلَّا
الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٢﴾

63. Qala araahta ith awayna ila alssakhrati fa-innee naseetu alhoota wama ansaneehu illa alshshaytanu an athkurahu waittakhattha sabeelahu fee alba/ri AAajaban

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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 نَبْغِي 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 لَدُنَّا
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 عُلِّمْتَ 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?”

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قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٧﴾

67. Qala innaka lan tastareeAAa 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 tuhiit 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 ittabaAAatanees fala tas-alnee AAan shay-in hatta ohditha laka minhu thikran

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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. Fainralaqa 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 tastateerAAa 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.”

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

74. Fainralaqa hatta itha laqiya ghulaman faqatalahu qala aqatalta nafsan zakiyyatan bighayri nafsini 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/eeAAa 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 اللَّذَىٰ عَذْرًا ﴿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."

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

77. Fainralaqa hatta itha ataya ahla qaryatin istarAAama ahlaha faabaw an yudayyifoohuma fawajada feeha jidaran yureedu an yanqadda faaqamahu qala law shi/ta laittakhar/hta 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 tastariAA 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 alba/ri faaradtu an aAAeebaha 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 رَحْمًا

81. Faaradna an yubdilahuma rabbuhuma khayran minhu zakatan waaqraba ru/man

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 ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

82. Waamma aljidadu fakana lighulamayni yateemayni fee almadeenati wakana ta/tahu kanzun lahumu wakana aboohuma salihan faarada rabbuka an yablughu ashuddahuma wayastakhrija kanzahuma rahmatan min rabbika wama faAAaltuhu AAan amree thalika ta/weelu ma lam tasriAA 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

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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 ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا

83. Wayas-aloonaka AAan *three* 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-ardī waataynahu min kulli shay-in sababan

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

فَاتَّبَعَ 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 الْفَرْدَيْنِ إِنَّمَا أَنْ تُعَذِّبَ وَإِنَّمَا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

86. *Hatta itha balagha maghriba alshshamsi wajadaha taghrubu fee AAaynin hami-atin wawajada AAindaha qawman qulna ya tha alqarnayni immma an tuAAaththiba wa-imma an tattakhitha 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 نُكْرًا ﴿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.”

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وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ وَسَنَقُولُ لَهُ

مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾

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

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 أَتْبَعَ سَبَبًا ﴿٨٩﴾

89. Thumma atbaAAa sababan

89. Then he followed another means.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ مِّنْ

دُونِهَا سِتْرًا ﴿٩٠﴾

90. Hatta itha balagha marliAAa alshshamsi wajadaha tarluAAu AAala qawmin lam najAAal lahum min dooniha sitran

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.

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كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

91. *Kathalika waqad ahama 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.

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قَالُوا يَذَّالِقَرْنَيْنِ 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 mufsidoota 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.”

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

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96. Atoonee zubara alhadeedi *hatta itha sawa* bayna alsadafayni *qala onfukhoo hatta itha ja*AAalahu naran *qala atoonee ofrigh* AAalayhi *qiran*

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.”

﴿٩٦﴾ فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا

97. Fama *ista*AAoo an *yathharoohu wama istata*AAoo lahu *naqban*

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

﴿٩٧﴾ قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ
وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

98. *Qala hatha rahmatun min rabbee fa-itha jaa wa*AAadu rabbee *ja*AAalahu *dakkaa wakana wa*AAadu rabbee *haqqan*

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 ﴿١٠٠﴾

99. Watarakna *ba*AAadahum *yawma-ithin yamooju fee ba*AAadin *wanufikha fee alssoori fajama*AAanahum *jam*AAan

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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 لِّلْكَافِرِينَ 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 aAAayunuhum 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 لِّلْكَافِرِينَ نَزُلًا ﴿١٠٢﴾

102. Afahasiba allatheena kafaroo an yattakhithoo AAaibadee min doonee awliyyaa inna aAAatadna jahannama lilkafireena nuzulan

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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 yahsaboona 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 وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا
نُفْعَ لَهُمْ يَوْمَ الْقِيَمَةِ وَرَنَّا ﴿١٠٥﴾

105. Ola-ika allatheena kafaroo bi-ayati rabbihim waliqa-ihi fa/ahabat aAAmaluhum fala nuqeemu lahum yawma alqiyamati waznan

Manzil IV: 18: Kahf

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 alfirmawsi 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.

Manzil IV: 18: Kahf

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

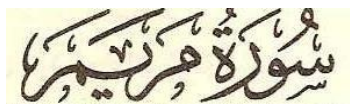
109. Qul law kana alba^hru midadan likalimati rabbee lanafida alba^hru qabla an tanfada kalimatu rabbee walaw ji/na bimitihlihi madadaⁿ

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 اللَّهُ وَاحِدٌ فَمَنْ كَانَ
يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ﴿١١٠﴾

110. Qul innama ana basharun mithlukum yoo^ha ilayya annama ilahukum ilahun wa^hidun faman kana yarjoo liqaa rabbihi falya^{AA}mal ^{AA}amalan sali^han wala yushrik bi^{AA}Aibadati rabbihi a^hadaⁿ

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 رَبَّهُ نِدَاءً خَفِيًّا ٣

3. Ithi nada rabbahu nidaan khafiyyan

3. When he prayed to his Lord silently.

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ
أَكُنْ بِدُعَايِكَ رَبِّ شَقِيًّا ﴿٤﴾

4. Qala rabbi innee wahana alAAa/!mu minnee waishtaAAala 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
لَّدُنكَ 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 غَالِي يَعْقُبُ^ط وَأَجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾

6. Yarithunee wayarithu min ali yaAAaqoba wajjAAalhu 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!”

Manzil IV: 19: Maryam

يَذَرُكَرِيًّا 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 عَلَى هَيْئٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكْ 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 لِّي ءَايَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا



Manzil IV: 19: Maryam

10. *Qala rabbi ijAAal lee ayatan qala ayatuka alla tukallima alnnasa thalatha layalin sawiyyan*

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 أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا



11. *Fakharaja AAala qawmihi mina almihrabi faawha ilayhim an sabbi/hoo 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.

يَتَّخِذِ 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.

Manzil IV: 19: Maryam

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 انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

﴿١٦﴾

16. Waothkur fee alkitab 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.

Manzil IV: 19: Maryam

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

17. Faittakhathat 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 لَكَ 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.”

قَالَ أَنَّى يُكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

Manzil IV: 19: Maryam

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 عَلَىٰ هَیِّنٍ ۖ وَلَنَجْعَلَنَّ
ءَايَةً لِلنَّاسِ ۚ وَرَحْمَةٌ مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢٠﴾

21. Qala kthaliki qala rabbuki huwa AAalayya hayyinun walinajAAalahu ayatan lilnnasi 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 ﴿٢١﴾

22. Fahamat-hu faintabathat bihi makanan qasiyyan

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

فَآجَأَهَا الَمْخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ
قَبْلَ هَذَا ۖ وَكُنْتُ نَسِيًّا مِّنْسِيًّا ﴿٢٢﴾

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

Manzil IV: 19: Maryam

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!”

فَتَنَادَتْهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِينَ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ

سَرِيًّا

24. *Fanadaha min ta/tiha alla tahzanee qad jaAAala rabbuki ta/taki 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 رَطْبًا جَنِيًّا

يٰۤسَٔ

25. *Wahuzzee ilayki bijitAAai alnnakhlati tusaqit AAalayki ruraban janiyyan*

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

فَكُلِي وَأَشْرَبِي وَفَرِّجِي عَيْنًا فَإِمَّا تَرَيْنَ مِنَ الْبَشَرِ
أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ

إِنْسِيًّا

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

Manzil IV: 19: Maryam

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 تَحْمِلُهُ ۖ قَالُوا يَمْرُؤٌ لَّكَدْ جِئْتَ
شَيْئًا فَرِيًّا ﴿٢٧﴾

27. Faatat bihi qawmaha ta/miluhu 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.”

يَتَأَخَّتْ 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 الْأَمْهِدِ صَبِيًّا ﴿٢٩﴾

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

Manzil IV: 19: Maryam

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 wajaAAalane 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. WajaAAalane 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﴾

Manzil IV: 19: Maryam

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 ﴿١٩﴾

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 سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ
فَيَكُونُ ﴿٢٠﴾

35. Ma kana lillahi an yattakhiitha 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



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 لَكَ إِنَّا لَنَاطِلِيْمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ



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

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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.

وَأَنذِرْهُمْ 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 ﴿٤٠﴾

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 نَّبِيًّا ﴿٤١﴾

41. Waathkur fee alkitabi ibraheema innahu kana siddeeqan nabiyyan

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

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إِذْ قَالَ لِأَبِيهِ يَتَّبِعْ 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?”

يَتْلَبْتُ إِذِي 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.”

يَتْلَبْتُ لَا تَعْبُدِ اللَّهَ يُطَنِّطُ إِنَّ اللَّهَ يُطَنِّطُ كَانَ لِلرَّحْمَنِ

عَصِيًّا ﴿٤٤﴾

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

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

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يَتَّابِتْ إِذِّىْ أَحَافُ أَنْ يَمْسَكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا



45. *Ya abati innee akhafu an yamassaka AAaahabun 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 أَرَأَيْبُ أَنْتَ عَنْ ءَالِهَتِي يَتَابِرْ هَيْمُ لِّىْنَ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِيْ



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

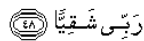
46. He (Abraham’s father) said, “Are you averse to my gods, O Abraham? If you do not desist I will certainly pelt you with stones. And leave me alone for now.”

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّىْ إِنَّهُ كَانَ بىْ حَفِيًّا

47. *Qala salamun AAalayka saastaghfiru laka rabbee innahu kana bee hafiiyyan*

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

وَأَعْتَزِ لَكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّىْ عَسَىٰ أَن أَكُونَ بِدُعَائِ



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48. WaaAAatazilukum wama tadAAaona min dooni Allahi waadAAoo rabbee AAasa alla akoona biduAAa-i rabbee shaqiyyan

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 يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ
وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٨﴾

49. Falamma iAAatazalahum wama yaAAabudoona 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 ra/matina 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. Waathkur fee alkitab 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.

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وَنَدَدَيْنَهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

52. Wanadaynahu min janibi al^toori 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. Wao^thkur fee alkitabi isma^AAeela innahu kana sadiqa alwa^AAdi 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^lssalati waalzzakati wakana AAinda rabbihi mardⁱyyan

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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. Wa^othkur fee alkitabⁱ idreesa innahu kana siddeeqan nabiyyan

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

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

57. WarafaAA^anahu makanan AA^aaliyyan

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 حَرُّوا سُجَّدًا وَبُكِيًّا



58. Ola-ika allat^heeena anAA^ama Allahu AA^aalayhim mina alnnabiyyeena min *thurriyyati adama* wamimman *hamalna* maAA^aa
noohin wamin *thurriyyati ibraheema wa-isra-eela* wamimman hadayna wajtabayna *itha* tutla AA^aalayhim *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

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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 بَعدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴾^ط

59. Fakhalafa min baAAadihim khalfun *adaAAoo alssalata waittaaAAoo 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 فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ
وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

60. Illa man taba waamana waAAamila salihan faola-ika yadkhuloona aljannata wala yuthlamoona 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 عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۚ إِنَّهُ كَانَ
وَعدُهُ مَأْتِيًا ﴿٦١﴾

61. Jannati AAadnin allatee waAAada alrra/manu AAaibadahu bialghaybi innahu kana waAAaduhu ma/tiyyan

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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 ﴿١٧﴾

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 ﴿١٨﴾

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
ذَٰلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿١٩﴾

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,

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رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ
لَهُ سَمِيًّا ﴿١٥﴾

65. Rabbu alssamawati waal-ardi wama baynahuma faoAAabudhu waistabir liAAaibadatihi 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 أُخْرَجَ حَيًّا ﴿١٦﴾

66. Wayaqoolu al-insanu a-itha ma mittu lasawfa okhraju 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 lanashshurannahum 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 ﴿٦٨﴾

69. Thumma lananziAAanna min kulli sheeAAatin ayyuhum ashaddu AAala alrra/hmani AAitiyyan

69. Then We will most certainly pull out from every group one who had transgressed most against Allah, the Gracious.

ثُمَّ لَنَنْخُنْ أَعْلَمُ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صِلِيًّا ﴿٦٩﴾

70. Thumma lana/hnu aAAlamu bi/latheena 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 ﴿٧٠﴾

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.

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ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًا ﴿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 waa/sanu 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 وَرِءْيَا ﴿٧٤﴾

74. Wakam ahlakna qablahum min qarnin hum a/sanu athathan wari/yan

74. And how many of the generations have We destroyed before them who were apparently well established!

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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 alddalati falyamdud lahu alrrahmanu maddan hatta itha raaw ma yooAAadoona imma alAAathaba wa-
imma alssaAAata fasayaAAlamoona 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 وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

76. Wayazeedu Allahu allatheena ihtadaw hudan waalbaqiyyatu 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?”

Manzil IV: 19: Maryam

أَطْلَعَ الْغَيْبِ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾

78. *AttralaAAa alghayba ami ittakhatha AAinda alrahmani AAahdan*

78. Has he gained knowledge of the unseen, or made a pact with the Gracious Allah?

كَأَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾

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.

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

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.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾

81. *Wattakhathoo min dooni Allahi alihatan liyakoonoo lahum AAizzan*

81. And they have taken gods, besides Allah, as sources of power for them!

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

82. Kalla sayakfuroona biAAaibadatihim wayakoonoona AAalayhim *diddan*

82. By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾

83. Alam tara anna arsalna alshshayaareena 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?

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

84. Fala taAAjal AAalayhim innama naAAuddu lahum AAaddan

84. So be not hasty about them. Their days are numbered.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾

85. Yawma na/ishuru almuttaqeena ila alrahmani wafdan

Manzil IV: 19: Maryam

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.

لَّا 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.”

Manzil IV: 19: Maryam

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾

89. Laqad ji/tum shay-an iddan

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 watanshaqqu 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 lilrahhmani waladan

91. At that they ascribed a son to the Gracious One!

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾

92. Wama yanbaghee lilrahhmani an yattakhiha waladan

92. And it is inconceivable that the Gracious One could have a son.

Manzil IV: 19: Maryam

﴿١٣﴾ إِنَّ 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.

﴿١٤﴾ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

94. Laqad ahsahum waAAaddahum AAaddan

94. Certainly He has counted them and He has given everyone a number.

﴿١٥﴾ 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.

﴿١٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

96. Inna allatheena amanoo waAAamiloo alsalihati sayajAAalu lahumu alrrahmanu wuddan

96. The Gracious One (Allah) will certainly create affection for those who believe and do good deeds.

Manzil IV: 19: Maryam

﴿١٩﴾ فَأَنشَأْنَا سِرَّانَهُ بِلسَانِكَ لِشَيْخَرٍ بِهِ الْمُتَّقِينَ وَنَذِيرٍ بِهِ قَوْمًا لُدًّا

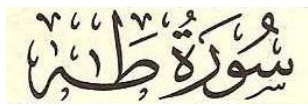
97. Fa-innama yassarnahu bilisanika litubashshira bihi almuttaqeena watun hira | bihi qawman luddan

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 مِّن قَرْنٍ هَلْ تُحِيسُ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٢٠﴾

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 لِتَشْقَىٰ ﴿٢﴾

2. *Ma anzalna AAalayka alqur-ana litashqa*

2. We have not sent down the Qur'aan upon you to cause you distress.

إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ﴿٣﴾

3. *Illa tazhkiratan 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. Alrrahmanu 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
الْأَرْضِ ﴿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 وَأَخْفَى ﴿٧﴾

7. Wa-in tajhar bialqawli fa-innahu yaAAalamu alssirra waakhfa

Manzil IV: 20: Ta-Ha

7. And if you say anything aloud, mind you, He knows the secret, and the hidden!

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ



8. Allahu la ilaha illa huwa lahu al-asmaa 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 أَتَاكَ حَدِيثُ مُوسَىٰ ﴿٩﴾

9. Wahal ataka hadeethu moosa

9. And has Moses' story come down to you?

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا

بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى ﴿١٠﴾

10. Ith raa naran faqala li-ahlihi omkuthoo innee anastu naran laAAalee 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 يَنْمُوسَىٰ ﴿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 الْخَيْرُ ۖ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾

13. Waana ikhtartuka faistamiAA lima yooha

13. “And I have chosen you, so then listen to what is revealed.”

Manzil IV: 20: Ta-Ha

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 أَتَوَكَّؤُا عَلَيْهَا وَأَهْشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَنَازِبُ
أُخْرَى ﴿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 يَنْمُوسَىٰ ﴿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 سَتُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢١﴾

21. Qala khuthha wala takhaf sanuAAeeduha seerataha al-oola

Manzil IV: 20: Ta-Ha

21. Allah said, “Hold it and be not afraid! We will restore it to its original state.”

وَأَضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِن غَيْرِ سُوءٍ ؕ آيَةٌ أُخْرَىٰ ﴿٢٢﴾

22. Waozmum 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!”

لِيُرِيَكَ مِن آيَاتِنَا الْكُبْرَىٰ ﴿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 إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾

24. Ithhab ila firAAawna innahu ragha

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 ﴿٢٥﴾

26. Wayassir lee amree

26. “And make my task easy for me.”

وَأَحْلِلْ غُمَّةً مِّنْ لِّسَانِي ﴿٢٦﴾

27. Wao/hlul AAuqdatan min lisanee

27. “And correct the stammer in my speech.”

يَفْقَهُوا قَوْلِي ﴿٢٧﴾

28. Yafqahoo qawlee

28. “Make them understand what I say.”

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٨﴾

Manzil IV: 20: Ta-Ha

29. WajjAAal lee wazeeran min ahlee

29. “And appoint, from my family, an assistant for me.”

هَارُونَ أَخِي

30. Haroona akhee

30. “My brother, Aaron.”

أَشْدُدْ بِهِ أَزْرِي

31. Oshdud bihi azree

31. “Strengthen me with his support.”

وَأَشْرِكْهُ فِي أَمْرِي

32. Waashrik-hu fee amree

32. “And make him my associate in my work.”

كَيْ تُسَبِّحَكَ كَثِيرًا

33. “So that we should glorify You much.”

وَنَذْكُرَكَ كَثِيرًا ﴿٣٣﴾

34. Wanathkuraka katheeran

34. “And remember You often.”

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٤﴾

35. Innaka kunta bina baseeran

35. “You do indeed see us.”

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ﴿٣٥﴾

36. Qala qad ooteeta su/laka ya moosa

36. Allah said, “Your petition stands granted, O Moses!”

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٦﴾

37. "And We did confer a favour on thee another time."

إِذْ أَوْحَيْنَا إِلَيْكَ أَمْرَكَ مَا يُوْحَىٰ ﴿٣٧﴾

38. Ith awhayna ila ommika ma yooha

38. "When We revealed to your mother that which was revealed."

أَنِ افْذِفِيهِ فِي التَّابُوتِ فَافْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ
يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۚ وَالْقَيْتُ عَلَيْكَ مَحَبَّةٌ مِّمِّي وَلِتُصْنَعَ
عَلَىٰ عَيْنِي ﴿٣٨﴾

39. Ani iqthifeehi fee alttabooti faiqthifeehi fee alyammi falyulqihi alyammu bialssahili ya/khuththu 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 ۚ وَفَقُلْتَ نَقُصُّ
فَتَجِدُنَا مِن الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِتِينَ لَّيْلًا مَدِينًا ثُمَّ
جِئْتَ عَلَىٰ قَدَرٍ يٰمُوسَىٰ ﴿٣٩﴾

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40. *Ith* tamshee okhtuka fataqoolu hal adullukum AAala man yakfuluhu farajaAAanka ila ommika kay taqarra AAaynuha wala tahzana waqatala nafsana fanajjaynaka mina alghammi wafatannaka futoonan falabitha 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!”

وَأَصْطَلَعْتَكَ لِتَنْفِسَ ﴿٤١﴾

41. *Waisrana*AAatuka 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.”

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فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٤﴾

44. Faqoola lahu qawlan layyinan laAAallahu yata h |akkaru aw yakhsha

44. “And speak to him gently. Maybe he takes heed or refrains from further evil.”

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾

45. Qala rabbana innana nakhafu an yafura 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 إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿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.”

فَأَنبِئَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي
إِسْرَءِيلَ وَلَا تَحْبِثْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ
مَنْ أَتْبَعَ الْهُدَىٰ ﴿٤٧﴾

47. Fa/tyahu faqoola inna rasoola rabbika faarsil maAAana banee isra-eela wala tuAAa h |hibhum qad ji/*naka* bi-ayatin min rabbika waalssalamu AAala mani ittabaAAa alhuda

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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 ﴿٤٧﴾

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 ﴿٤٨﴾

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 ﴿٤٩﴾

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 عَلَّمَهَا 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 مِّنْ 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 أَنْعَمَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى



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 أُخْرَى



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 وَأَبَى



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.

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قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَهُوسُفُ ﴿٥٧﴾

57. Qala aji/tana litukhrijana min ardina bishirika ya moosa

57. Pharaoh said, “Have you come to drive us out of our land by your magic, O Moses?”

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ ۚ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا تُخْلِفُهُ
نَحْنُ وَلَا أَنْتَ مَكَانًا سَوِيًّا ﴿٥٨﴾

58. Falana/tiyannaka bishir in 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 الزَّيْتَةِ وَأَنْ تُحْشَرَ النَّاسُ ضُحًى ﴿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.”

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٠﴾

60. Fatawalla firAAawnu fajamaAAa kaydahu thumma ata

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60. So Pharaoh withdrew, devised his plan of action, and then came.

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْجِتْكُمْ بِعَذَابٍ
وَقَدْ خَابَ مَنِ 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 إِن هَذَانِ لَسَاحِرُونَ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَىٰ ﴿١٣﴾

63. *Qaloo in hathani lasahirani yureedani an yukhrijakum min ardikum bisihrihima wayathhaba birareeqatikumu 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.”

فَأَجْبِعُوا كَيْدَكُمْ ثُمَّ أَنتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ
مَنِ اسْتَعْلَى ﴿١٤﴾

64. FaajmiAAoo kaydakum thumma i/too saffan waqad afla/ha 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 يَنْمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿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 أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ
سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿١٦﴾

66. Qala bal alqoo fa-i/ha hibalahum waAAisiyyuhum yukhayyalu ilayhi min si/rihim 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.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ﴿١٧﴾

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67. Faawjasa fee nafsihi kheefatan moosa

67. So Moses felt a fear rising within him.

قُلْنَا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٧﴾

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 كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ
السَّاحِرُ حَيْثُ أَتَى ﴿٦٨﴾

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 ﴿٦٩﴾

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 ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرٌ كُفُّوا أَلْدِي
عَلَمَكُمْ السِّحْرَ فَلَا تُقَاطِعْ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا صِيبَكُمْ
فِي جُذُوعِ النَّخْلِ وَلِتَعْلَمَنَّ أَيْتَانَا 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 fararana 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 ءَامَنَّا بِرَبِّنَا لِيُغْفِرَ لَنَا خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ
وَاللَّهُ خَيْرٌ 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 ﴿٧٥﴾

75. Waman ya/tihi mu/minan qad AAamila alssalihati faola-ika lahumu alddarajatul 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.

جَنَّاتٍ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَن

تَزَكَّىٰ ﴿٧٦﴾

76. Jannatu AAadnin tajree min tahtiha al-anharu khalideena feeha wathalika jazao man tazakka

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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 تَخَفْ دَرَكًا وَلَا تَخْشَ ۖ

77. Walaqad awhayna ila moosa an asri biAAibadee faidrib lahum tareeqan fee alba/hri 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.”

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِّنَ اللَّيْلِ مَا عَاشَيْهِمْ

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

79. Waadalla firAAawnu qawmahu wama hada

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79. And Pharaoh led his people astray and guided them not.

يَذَّبِىْٓ اِسْرَءٰٓءِيْلَ قَدْ اَنْجَيْنٰكُمْ مِّنْ عَدُوِّكُمْ وَاَعَدْنٰكُمْ جَانِبَ
الطُّورِ الْاَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّٰنَ وَالسَّلٰوٰى ﴿٨٠﴾

80. *Ya banee isra-eela qad anjaynakum min AAaduwwikum wawaAAadnakum janiba altoori 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.

كُلُوْا مِّنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَلَا تَطْغَوْا فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِىْ
وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِىْ فَقَدْ هَوٰى ﴿٨١﴾

81. *Kuloo min tayyibati ma razaqnakum wala targhaw 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.

وَإِىٓى لَغَفٰرٍ لِّمَنْ تَابَ وَءَامَنَ وَعَمِلَ صٰلِحًا ثُمَّ اٰهْتَدٰى ﴿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.

﴿ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَدْمُوسَىٰ ﴾

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.

﴿ 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.”

﴿ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴾

85. Qala fa-inna qad fatanna qawmaka min baAdika 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 يَبْعُدُكُمْ رَبُّكُمْ وَعَصَا 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 waAAdan hasanan afatala AAalaykumu alAAahdu am aradtum an ya/illa AAalaykum ghadabun min rabbikum faakhlaftum mawAAidee

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 وَلَدِكِنَا حُيِّلْنَا أَوْ زَارًا
مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

87. Qaloo ma akhlafta mawAAidaka 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.”

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فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى
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 أَنَّ لَا يَرْجِعُ 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 يَتَقَوِّمُ إِنَّمَا تُفْتَنُ بِهِ
وَإِنَّ رَبَّكُمْ أَلَرَّحْمَنٌ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

90. Walaqad qala lahum haroonu min qablu *ya* qawmi innama futintum bihi wa-inna rabbakumu alrrahmanu faittabiAAoonee waareeAAao 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 عَنكِفِينَ 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 يَهْرُونُ 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,

أَلَّا تَتَّبِعَنِ 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
بَيْنِ 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

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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 يَسْمِيرِيُّ ﴿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 fanabazhtuha 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 faizhhab fa-inna laka fee alhayati an taqoola la misasa wa-inna laka mawAAidan lan tukhlafahu waont/hur 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

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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.

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقُ 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 aAArada AAanhu fa-innahu yahmilu yawma alqiyamati wizran

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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. Yatakhafatoona baynahum in labithtum illa AAashran

103. Whispering among them, “You stayed but ten days.”

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تَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لِّبِئْسَ ثَمًّا 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.

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.”

فَيَذَرُهَا قَاعًا صَفْصَفًا

106. Fayatharuha qaAAan safsafan

106. And reduce it to a smooth, levelled plain.

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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-izhin 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 الشَّفِيعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

109. *Yawma-izhin 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.

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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

أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ۚ

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113. Wakathalika anzalnahu qur-anan AAarabiyyan wasarrafaa feehee mina alwaAAeedi laAAallahum yattaqoona aw yuhdithu lahum *thikran*

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 يَنْفَسَ وَلَمْ
نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

115. Walaqad AAahidna ila adama min qablu fanasiya walam najid lahu AAazman

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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 اِبٰلٰٓسَ اَبٰى ۝۱۱۵

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 يٰۤاٰدَمُ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقٰۙ ۝۱۱۷

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 تَجُوْعُ فِيْهَا وَلَا تَعْرِىٰ ۝۱۱۸

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.”

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَذَكَّرُ هَلْ أَذُكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا
يَبْلَىٰ ﴿١١٩﴾

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 ﴿١٢٠﴾

121. Faakala minha fabadat lahuma saw-atuhuma warafiqa 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/tiyannakum 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 aAArada AAan thikree fa-inna lahu maAAeeshatan dankan wana/shuruhu yawma alqiyamati aAAMAN

Manzil IV: 20: Ta-Ha

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 aAAma 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 فَنَسِيَتْهَا 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



Manzil IV: 20: Ta-Ha

127. Wakathalika najzee man asrafa walam yu/min bi-ayati rabbihi walaAAathabu al-akhirati ashaddu waabqa

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 مَسْكِهِمْ 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 alnuha

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 الْبَيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ
تَرْضَىٰ ﴿١٣٠﴾

Manzil IV: 20: Ta-Ha

130. Faisbir AAala ma yaqooloona wasabbih/ bihamdi rabbika qabla tulooAAi alshshamsi waqabla ghuroobiha wamin ana-i allayli fasabbih/ waatrafah alnnahari laAAaallaka tarda

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 مَتَّعْتَنَا بِهِ ۖ زُرَّجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا
لِنَتَّقِيَنَّهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣٠﴾

131. Wala tamuddanna AAaynayka ila ma mattaAAana bihi azwajan minhum zahrata alhayati alddunya linaftinahunm feehee warizqu rabbika khayrun waabqqa

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 تَسْأَلْكَ رِزْقًا نَّحْنُ نَرِزُقُكَ
وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣١﴾

132. Wa/mur ahlaka bialssalati waistabir AAalayha la nas-aluka rizqan nahmu narzuquka waalAAaqibatu lilttaqwa

Manzil IV: 20: Ta-Ha

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 مِنْ رَبِّنَا أَوْ لَمْ تَأْتِهِمْ بَيِّنَةٌ مَا 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 مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا

فَتَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نُنْزِلَ وَنَحْزِيَّ ﴿١٣٤﴾

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.”

Manzil IV: 20: Ta-Ha

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرٍ يَتَّبِعُونَ مَا أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ
أَهْتَدَى ﴿١٣٥﴾

135. Qul kullun mutarabbisun fatarabbasoo fasataAAlamoona 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

أَفْتَرَبَ 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 مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ
يَلْعَبُونَ ﴿٢﴾

2. Ma ya/teehim min thikrin min rabbihi muhdathin illa istamaAAoohu wahum yalAAaboona

Manzil IV: 21: Anbiya

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

لَا هِيَّةَ قُلُوبُهُمْ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ
أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٢١﴾

3. Lahiyan 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 أَضْغَنْتُ 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

Manzil IV: 21: Anbiya

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 نُوْحِيْٓ اِلَيْهِمْ فَسَلُّوْا اَهْلَ الذِّكْرِ
اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٧﴾

7. *Wama arsalna qablaka illa rijalan noohee ilayhim fais-aloo ahla alththikri in kuntum la taAlamoona*

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 يَأْكُلُوْنَ الطَّعَامَ وَمَا كَانُوْا خَالِدِيْنَ ﴿٨﴾

8. *Wama jaAalnahum jasadn la ya/kuloona altaAAama wama kanoo khalideena*

8. And We had not made them bodies that did not eat food, and they were not immortal.

Manzil IV: 21: Anbiya

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 feehi thikrukum afala taAqiloona

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 وَمَسَكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ



13. La tarkudoo wairjiAAoo ila ma otriftum feehee wamasakinikum laAAaallakum tus-aloonaa

13. Flee not, and come back to the affluence you were accustomed to live in and to your homes for being questioned!

قَالُوا يَنْوِيْلُنَا ۖ إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾

14. Qaloo ya waylana inna kunna thalimeena

14. They said, “O woe to us! We were wicked.”

فَمَا زَالَت تِّلْكَ دَعْوَانَهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿١٥﴾

15. Fama zalat tilka daAAawahum hatta jaAAaalahum haseedan khamideena

15. And this cry of theirs continued till We made them like smouldering harvested field.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِنُعِيبَ ﴿١٦﴾

16. Wama khalaqna alssamaa waal-arda wama baynahuma laAAaibeena

16. And We did not create the heavens and the earth, and what is between them, for fun.

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ أَتَّخِذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَعِيلِينَ ﴿١٧﴾

17. Law aradna an nattakhithha lahwana laittakhathnahu min ladunna in kunna faAAaileena

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 الْأُيُيْلُ مِمَّا
تَصِفُونَ ﴿١٨﴾

18. Bal naqthifu bialthhaqqi AAala albatili fayadmaghuhu fa-th 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.

Manzil IV: 21: Anbiya

وَلَهُدَّ 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 yafuroona

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 اللَّهُ 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 ﴿٢٢﴾

23. La yus-alu AAamma yafAAalu wahum yus-aloona

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 مَعِيَ
وَذِكْرٌ مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

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 نُوحِيْٓ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا
أَنَا فَاعْبُدُونِ ﴿٢٤﴾

25. Wama arsalna min qablika min rasoolin illa noohee ilayhi annahu la ilaha illa ana faoAAabudooni

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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 سُبْحَنَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

26. Waqaloo ittakhatha alrrahmanu waladan subhanahu bal AAaibadun 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 yaAAmaloona

27. They do not speak ahead of Him and they act at His Command.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ أَرْتَضَىٰ 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.

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وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ
نَجْزِي الظَّالِمِينَ ﴿٢١﴾

29. Waman yaqul minhum innee ilahun min doonihi fathalika najzechi 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 يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٢٠﴾

30. Awa lam yara allatheena kafaroo anna alssamawati waal-arda kanata ratqan fafataqnahuma wajaAAalna mina alma-i kulla shay-in hayyin afala yu/minoona

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 ﴿٢١﴾

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 مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣١﴾

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/roona

33. And He it is Who created the night and the day, the sun and the moon. All in orbit float.

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وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِنَّ مِثَّ فَهْمٍ الْخَالِدُونَ ﴿٣٤﴾

34. Wama jaAAalna libasharin min qablika alkhulda afa-in mitta fahumu alkhaldooona

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 nafs in *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 بِآيَاتِنَا إِذَا هُمْ يَنْجُذُونَ إِلَّا هُزُوا أَمْحَدًا الَّذِي يَذْكُرُ
ءَالِهَتَكُمْ وَهُمْ يَذْكُرُونَ أَلَّا رَحْمَنٌ هُمْ كَافِرُونَ ﴿٣٦﴾

36. Wa-*itha* raaka allatheena kafaroo in yattakhithoonaka illa huzuwan ahatha allathee yathkuru alihatakum wahum bithikri alrahmani hum kafirooma

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.

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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 كُنتُمْ صَادِقِينَ ﴿٣٨﴾

38. Wayaq in ooloona mata *hatha* alwaAAdu 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 يَكْفُونَهُمْ أَعْنَ النَّارِ

وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾

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.

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بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿٤٠﴾

40. Bal ta/teehim baghtatan fatabhatuhum faluta yastareeAAoona raddaha wala hum yun/haroona

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 أَهْلَكْنَا بَرْسُلًا مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤١﴾

41. Walaqadi istuhzi-a birusulin min qablika fahaqa bialla/theena 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 وَاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ ﴿٤٢﴾

42. Qul man yaklaokum biallayli waaInnahari mina alrrahmani bal hum AAan thikri rabbihim muAAridoona

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.

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أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّْا
يُصْحَبُونَ ﴿٤٣﴾

43. Am lahum alihatun tamnaAAuhum min doonina la yastateeAAoona nasra anfansihim 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 وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ
أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

44. Bal mattaAAana haola-i waabaahum hatta tala AAalayhimu alAAaumuru afala yarawna anna na/tee al-arda nanqusuha min atرافيha 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.

Manzil IV: 21: Anbiya

وَلَيْنَ مَسَّتْهُمُ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَدُّلَنَا 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 الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿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 ءَاتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾

48. Walaqad atayna moosa waharoona 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 رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ



49. Alla*h*heena yakshawna 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 مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾

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

Manzil IV: 21: Anbiya

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 wajadna abaana laha AAabideena*

53. They said, “We found our fathers worshipping them.”

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ﴿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 allaAAaibeena*

55. They said, “Are you telling us the truth, or just making fun of us?”

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قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُم 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.”

وَقَالَلَّهِ لَا كِبْدَنَ أَصْنَمَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

57. WataAllahi laakeedanna asnamakum baAAAda 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 جُودًا 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 إِِبْرَاهِيمُ ﴿١٠﴾

60. Qaloo samiAAana fatan yathkuruhum yuq^{al}u lahu ibraheemu

60. Some said, “We had heard a youth called Abraham speaking about them.”

قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿١١﴾

61. Qaloo fa/too bihi AAala aAYuni alnnasi laAAallahum yashhadoona

61. The others said, “Then bring him before the eyes of the people. Let all witness.”

قَالُوا ءَأَنْتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَتَابَرَاهِيمُ ﴿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 فَسْتَوْهُمْ إِن كَانُوا يَنْطِقُونَ ﴿١٣﴾

63. Qala bal faAAalahu kabeeruhum hatha fais-aloohum in kanoo yanriqoona

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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 يَنْطِقُونَ ﴿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 يَنْفَعُكُمْ 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

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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 كُنْتُمْ فَاعِلِينَ ﴿١٦﴾

68. Qaloo harriqoohu waonsuroo alihatakum in kuntum faAAaileena

68. They said, “Put him in the fire and help your gods, if you are going to do anything.”

قُلْنَا يَنْتَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿١٧﴾

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.”

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿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.

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وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

71. Wanajjaynahu walooran 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 يَهْتَدُونَ 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.

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وَلَوْطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ
الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ ﴿٧٤﴾

74. Walooran ataynahu hukman waAailman 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).

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وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا
قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾

77. Wanasarnahu mina alqawmi allatheena kaththaboo bi-ayatina innahum kanoo qawma saw-in faaghraqnathum 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 feehi 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 آتَيْنَاهُ حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ
الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

79. Fafahhamnaha sulaymana wakullan atayna hukman waAAailman wasakhkharna maAAa dawooda aljibala yusabbihna waalttayra wakunna faAAileena

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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 لِيُخَصِّنْكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ



80. WaAAallamnahu sanAAata laboosin lakum litu/sinakum 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.

وَلَسَلَيَمَنَّ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِ رَبِّ 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.

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وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ
وَكُنَّا لَهُمْ 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.

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ ۖ أَيُّسَ مَسِّينَ الضُّرُّ وَأَنْتَ أَرْحَمُ
الرَّحِيمِينَ ﴿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 فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ
رَحْمَةً مِّنْ عِنْدِنَا وَذُكِّرُوا لِلْعَبِيدِينَ ﴿٨٤﴾

84. Faistajabna lahu fakashafna ma bihi min *durri*n waataynahu ahlahu wamithlahum maAAahum *rahmatan* min AAa**indina** *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 مِنَ الصَّابِرِينَ ﴿٨٥﴾

85. Wa-ismaAAeela 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 مِنَ 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 أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ
أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

87. *Watha* alnooni *ith* thahaba mughadiban fathanna an lan naqdira AAalayhi fanada fee alththulumati an la ilaha illa anta subhanaka innee kuntu mina alththaliimeena

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.

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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 ﴿٢٦﴾

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 زَوْجَهُ ۚ إِنَّهُمْ كَانُوا
فِي الْخَيْرَاتِ يُدْعُونََنَا 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 wajaAalnahai waibnahai 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 faoAbudooni

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 II]). 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.

وَنَقُطِعْ أَمْرَهُمْ بِبَيْنِهِمْ كُلَّ 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 مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

96. Hatta itha futihat ya/jooju wama/jooju wahum min kulli hadabin yansiloona

Manzil IV: 21: Anbiya

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 alhaqqu 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 حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ ﴿٩٨﴾

98. Innakum wama taAbudoona 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 هَٰؤُلَاءِ ۤإِلَٰهَةً مَّا 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 الْفَرَجُ الْأَكْبَرُ وَتَتَلَقَّيْنَهُمُ الْمَلَائِكَةُ هَذَا 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 narwee alssamaa karayyi alssijli 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 AAabadiya 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 يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ ۖ فَهَلْ أَنتُمْ 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 ءَاذَنُكُمُ عَلَىٰ سَوَاءٍ ۚ وَإِنِ أَذْرِي أَقْرَبُ أَمْ بَعِيدٌ مَّا 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.”

Manzil IV: 21: Anbiya

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﴾

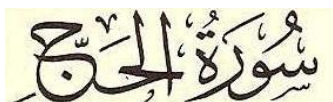
111. Wa-in adree laAAallahu fitnatun lakum wamataAAun ila heenin

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.”

قُلْ رَبِّ أَحْكُم 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.”



Chapter 22: Al-Hajj (The Pilgrimage)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَتَأْتِيهَا النَّاسُ أَتَقُوءَ رَبَّكُمْ إِن زُلْزَلَتِ السَّاعَةُ 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 تَرُؤْنَهَا 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).

Manzil IV: 22: Hajj

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي آلِهَةٍ بَغْيٍ 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 فَآثَهُ 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 خَلَقْنٰكُمْ مِّن تَرَابٍ ثُمَّ
مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ
وَنُقَرِّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا
ثُمَّ لِنَبْلُغْهُنَّ أَشَدَّكُمْ وَمِنْكُمْ مَّن يُتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْدَلِ
الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا
أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأُنتَبَتْ مِن كُلِّ رَوْحٍ يَهْبِجُ ۝٥

5. Ya ayyuha alnnasu in kuntum fee raybin mina albaAAathi fa-inna khalaqnakum min turabin thumma min nufatin thumma min
AAalaqatin thumma min mudghatin mukhallaqatin waghayri mukhallaqatin linubayyina lakum wanuqirru fee al-arhami ma nashao
ila ajalin musamman thumma nukhrijukum riflan thumma litablughoo ashuddakum waminkum man yutawaffa waminkum man
yuraddu ila arthali alAAumuri likayla yaAAlama 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 مُّبِينٍ



8. Wamina alnnasi man yujadilu fee Allahi bighayri AAilmin wala hudan wala kitabin muneer**in**

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.

ثَانِيًا عَظُمَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ

يَوْمَ الْقِيَامَةِ عَذَابُ الْحَرِيقِ ﴿٩﴾

9. Thaniya AAirfihi 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 بِظَالِمٍ

لِّلْعَبِيدِ ﴿١٠﴾

Manzil IV: 22: Hajj

10. *Thalika bima qaddamat yadaka waanna Allaha laysa bi/hallamin 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 عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ^ط
وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ
هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

11. Wamina alnnasi man yaAAbudu Allaha AAala *harfin* fa-in *asabahu* khayrun imaanna 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 نَنْفَعُهُ ذَلِكَ 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!

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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 أَنَّ لَنْ 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 alldunya 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

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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 أَنْزَلْنَاهُ 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

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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 مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ
حَقٌّ عَلَيْهِ الْعَذَابُ وَمَن 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.

هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ
مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

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 buroonihim waaljuloodu

20. What there is in their bellies, and skins, shall be melted therewith.

وَلَهُمْ مَّقْنِعٌ 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 oAAeedoo 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
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ يُخَلَّوْنَ 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.

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ 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
يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٥﴾

25. Inna allatheena kafaroo wayasuddoona AAan sabeeli Allahi waalmasjidi alharami allathee jaAAalnahu lilnnasi sawaan alAAakifu feehi waalbadi waman yurid feehi bi-ilhadin bithulmin nuthiqhu min AAathabin aleemin

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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 أَنْ لَا 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 warahhir baytiya liltta-ifeena waalqa-imeena waalrrukkaAAi 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.

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لَيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ
عَلَىٰ مَا رَزَقَهُمْ مِن 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 waatAAimoo 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 يُعْظِمْ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُۥ عِنْدَ رَبِّهِۦ وَأُحِلَّتْ لَكُمُ
الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ
الزُّورِ ﴿٣٠﴾

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30. *Thalika waman yuAAaththim hurumati Allahi fahuwa khayrun lahu AAinda rabbihi waohillat lakumu al-anAAamu illa ma yutla AAalaykum fajtaniboo alrrijsa mina al-awthani wajtaniboo 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 fatakhrafuhu alrayru aw tahwee bihi alreehu 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 ﴿٣٢﴾

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 ﴿٢٢﴾

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 مِنْ
بَهِيمَةٍ ۖ فَالْهَكُمُ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْسِتِينَ ﴿٢٣﴾

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 وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ
وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢٤﴾

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35. *Allatheena itha thukira Allahu wajilat quloobuhum waalssabireena AAala ma asabahum waalmuqeemee alssalati wamimma razaqnahum yunfiqoona*

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 لَكُم مِّنْ شَعْتِيرٍ ۚ آلَٰهُ لَكُم فِيهَا حَيْرٌۭ ۚ فَادْكُرُوا أَسْمَ
آلَٰهِ عَلَيْهَا صَوَافَّ ۚ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَاصِعَ
وَالْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَاهَا لَكُم لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٢﴾

36. *Waalbudna jaAAalnaha lakum min shaAAa-iri Allahi lakum feeha khayrun faothkuroo isma Allahi AAalayha sawaffa fa-itha wajabat junoobuha fakuloo minha waarAAimoo alqaniAAa waalmuAAtarra kathalika sakhharnaha lakum laAAaallakum 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.

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لَنْ يَتَنَاَلَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَكِنْ يَتَنَاَلَّهُ التَّقْوَىٰ مِنْكُمْ كَذَٰلِكَ
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدٰكُمْ وَيُبَشِّرَ الْمُحْسِنِينَ ﴿٢٧﴾

37. Lan yanala Allaha luhooduha 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
كَفُورٍ ﴿٢٨﴾

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 يُقَتِّلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٢٩﴾

39. Othina lillatheena yuqataloona bi-annahum thulimoo wa-inna Allaha AAala nasrihim laqadeerun

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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 لِلنَّاسِ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ
وَمَسَاجِدُ يُذْكَرُ 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 bibaAAadin lahuddimat sawamiAAu wabiyaAAun wasalawatun wamasajidu yuthkaru feeha ismu Allahi katheeran
walayansuranna Allahu man yansuruhu inna Allaha laqawiyyun AAazeezun

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 masajid, 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 ۗ لِلَّهِ عَنِقَةُ 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.

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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 loorin

43. And the people of Abraham and the people of Lot.

وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ 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 وَيَبْرُ
مُعْطَلَةٌ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾

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45. Fakaayyin min qaryatin ahlaknaha wahiya *thalimatun* fahiya khawiyatun AAala AAurooshiha wabi/rin muAAattalatin waqasrin masheedin

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 taAAama al-absaru walakin taAAama alquloobu allatee fee alssudoori

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. WayastaAAajiloonaka bialAAathabi walan yukhlifa Allahu waAdahu wa-inna yawman AAinda rabbika kaalfi sanatin mimma taAAauddoona

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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 أَمْلَيْتُ 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 يَتَأْتِيهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾

49. Qul ya ayyuha alnnasu innama ana lakum *natheerun* mubeenu

49. Say, “O people! I am here only to give you a plain warning.”

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

50. Faallatheena amanoo waAAamiloo alssalihati lahum maghfiratun warizqun kareemu

50. Those then that believe and do good deeds – they shall have forgiveness and a liberal provision.

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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 alqa alshshaytanu 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 لِّلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ 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

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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.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ
فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ



54. WaliyaAAlama allatheena ootoo alAAailma annahu alhaqu min rabbika fayu/minoo bihi fatukhbitha 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 حَتَّىٰ 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.

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الْمُلْكُ يَوْمَئِذٍ لِلّٰهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي
جَنَّاتٍ النَّعِيمِ ﴿٥٦﴾

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 فُلْهُمْ 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 اللّٰهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا
حَسَنًا وَإِنَّ اللّٰهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

58. Waallatheena hajaroo fee sabeeli Allahi thumma qutiloo aw matoo layarzuqannahumu Allahu rizqan hasanan wa-inna Allaha lahuwa khayru alrraziqueena

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 اللّٰهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

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59. Layudkhillannahum mudkhalan yaddawnahu wa-inna Allaha laAAaleemun *haleem***un**

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 laAAafuwun ghafoor***un**

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 baseer***un**

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.

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ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿١٢﴾

62. *Thalika* bi-anna Allaha huwa al^{ha}qqu 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 lazeefun 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.

Manzil IV: 22: Hajj

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلُكَ 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 alba/ri bi-amrihi wayumsiku alssamaa an taqaAAa
AAala al-ardi illa bi-ithmihi 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 ﴿١٦﴾

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 مَنَسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَادُّعِ إِلَى
رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿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 جَدَلْتُمْ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾

68. Wa-in jadalooka faquli Allahu aAAlamu 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/hkumu baynakum yawma alqiyamati feema kuntum feehi takhtalifoona

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.

Manzil IV: 22: Hajj

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ
عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٧١﴾

71. WayaAAabudoona min dooni Allahi ma lam yunazzil bihi sultanana wama laysa lahum bihi AAilmun wama lilththalimeena min naseerin

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 تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ
يَكَادُونَ يَسْطُونِ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ كُمُّ بِشَرٍ مِّن
ذَلِكَمُ النَّارِ وَعَذَابُ اللَّهِ الَّذِينَ كَفَرُوا وَيُسِ الْمَصِيرُ ﴿٧٢﴾

72. Wa-itha tutla AAalayhim ayatuna bayyinatina taAAarifu fee wujoohi allatheena kafaroo almunkara yakadoona yastoona biallathheena 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!”

يَتَأَيَّهَا النَّاسُ ضَرْبٌ مِّثْلُ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ
تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِن
يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ
﴿٧٣﴾

73. Ya ayyuha alnnasu duriba mathalun faistamiAAoo lahu inna allatheena tadAAoona min dooni Allahi lan yakhluoqoo thubaban walawi ijtaamaAAoo lahu wa-in yaslubuhumu alththubabu shay-an la yastanqithoohu minhu daAAaafa alttalibu waalmarloobu

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

﴿٧٥﴾

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 ﴿٧٦﴾

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.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

77. Ya ayyuha allatheena amanoo irkaAAoo waosjudoo waAAabudoo 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 ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا
لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا
الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ
النَّصِيرُ ﴿٧٨﴾

78. Wajahidoo fee Allahi haqqa jihadihi huwa ijtabakum wama jaAAala AAalaykum fee alddeeni min harajin millata abeekum ibraheema huwa sammakumu almuslimeena min qablu wafee hatha liyakoono alrrasoolu shaheedan AAalaykum watakoonoo 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.

Manzil IV: 22: Hajj

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,

Manzil IV: 23: Mu'minoon

وَالَّذِينَ هُمْ لِلرَّكَّوَةِ فَعِلُونَ ﴿٤﴾

4. Waallatheena hum lilzzakati faAailoona

4. And those that practise charity,

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾

5. Waallatheena hum lifuroojihim hafithoona

5. And those that guard their chastity,

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ
غَيْرُ مَلُومِينَ ﴿٦﴾

6. Illa AAala azwajihim aw ma malakat aymānuhum 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 aymānuhum' 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.

Manzil IV: 23: Mu'minoon

﴿٧﴾ فَمَنْ أَبْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

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 raAAaona

8. And those who are true to their trusts and who keep their word,

﴿٩﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ 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. Alla^heeena yarithoona alfirmawsa hum fee^ha khalidoona

11. They shall inherit the Paradise. And they shall be therein forever.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلالَةٍ مِنْ 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. Czustak 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 مَكِينٍ ﴿١٣﴾

13. Thumma jaAalnahu nufatan fee qararin makeenin

13. Then We made him/her a small seed (fertilized ovum) dropped into a resting-place, secure and compact.

Manzil IV: 23: Mu'minoon

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

14. Thumma khalaqna alnnurfata AAalaqatan fakhalaqna alAAalaqata mudghatan fakhalaqna almudghata AAithaman fakasawna
alAAithama lahman thumma ansha/nahu khalqan akhara fatabaraka Allahu ahsanu alkhaliqueena

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 baAAAda thalika lamayyitoona

15. Then, after that, you will indeed certainly die.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

16. Thumma innakum yawma alqiyamati tubAAathoona

16. Then, on the day of Resurrection, you shall indeed be raised from the dead.

Manzil IV: 23: Mu'minoon

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَفِيلِينَ ﴿١٧﴾

17. Walaqad khalaqna fawqakum sabAAa tara-iqa wama kunna AAani alkhalki ghafileena

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.

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ 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.

فَأَنشَأْنَا لَكُمْ بِهِ جَنَّتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاحٍ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

19. Faansha/na lakum bihi jannatin min nakheelin waaAAnabin lakum feeha fawakihu katheeratun waminha ta/kuloona

Manzil IV: 23: Mu'minoon

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 بِالذَّهْنِ 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 لِّتُنْقِضُوا مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

21. Wa-inna lakum fee al-anAAami laAAibratan nusqeequm mimma fee butooniha walakum feeha manafiAAu katheeraturun 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

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22. And on them and on the ships you are carried.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْقُومُوا عِبَادُوا اللَّهَ مَا لَكُمْ
مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

23. Walaqad arsalna noohan ila qawmihi faqala ya qawmi oAAabudoo Allaha ma lakum min ilahin ghayruhu afala tattaqoona

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 الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ
يُرِيدُ أَنْ يَنْفَضِّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ 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-awwaleena24. 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

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.”

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فْتَرَبُّصُوا بِهِ حَتَّىٰ حِينٍ ﴿٢٥﴾

25. In huwa illa rajulun bihi jinnatun fatarabbasoo bihi hatta heenin

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25. “He is just a mad man. So keep a watch over him for some time.”

قَالَ رَبِّ أَنْصُرْنِي بِمَا كَذَّبُونِ ﴿٢٥﴾

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
الطُّورُ ۖ فَأَسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ ۚ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ
الْقَوْلُ مِنْهُمْ ۖ وَلَا تَحْطِئْ فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ ﴿٢٧﴾

27. *Faawhayna ilayhi ani isnaAAi alfulka bi-aAAayunina wawayhina fa-itha jaa amruna wafara alttannooru faosluk feeha min kullin zawjayni ithnayni waahlaka illa man sabaqa AAalayhi alqawlu minhum wala tukhatibnee fee allatheena thalamoo innaahum 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 أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ
الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

28. *Fa-itha istawayta anta waman maAAaka AAala alfulki faquli alhamdu lillahi allathee najjana mina alqawmi alththalimeena*

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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 ﴿٢٨﴾

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 ﴿٢٩﴾

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 ﴿٣٠﴾

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 لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ
أَفَلَا تَتَّقُونَ ﴿٣١﴾

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32. Faarsalna feehim rasoolan minhum ani oAAabudoo Allaha ma lakum min ilahin ghayruhu afala tattaqoona

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 بِآيَاتِنَا الْآخِرَةِ وَأَنزَلْنَاهُمْ
فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ
مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٢٣﴾

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.”

وَلَيْنِ أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٢٤﴾

34. Wala-in araAAatum basharan mithlakum innakum ithan lakhasiroona

34. “And if you obey but a man like you, then surely you are doomed.”

أَيَعِدُّكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنَّكُمْ مُخْرَجُونَ ﴿٢٥﴾

35. AyaAAaidukum annakum itha mittum wakuntum turaban waAAaiathan annakum mukhrajooona

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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 تُوْعَدُونَ ﴿٣٦﴾

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 ﴿٣٧﴾

37. In hiya illa hayatuna alddunya namootu wana/ya 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﴾ إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ﴿٣٨﴾

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 كَذَّبْتَنِي ﴿٣٩﴾

39. He (the Messenger) said, “O my Lord, help me! For, they have rejected me.”

قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَادِمِينَ ﴿٣٩﴾

40. Qala AAamma qaleelin layusbihunna nadimeena

40. Allah said, “Soon they shall be regretful.”

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُرَّتًا فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٠﴾

41. Faakhathat-humu alssayhatu bialhaqqi fajaAAalnahum ghuthaan fabuAAadan 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 ﴿٤١﴾

42. Thumma ansha/na min baAAadihim quroonan akhareena

42. Then We raised, after them, other generations.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَجِرُّونَ ﴿٤٢﴾

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43. *Ma tasbiq 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 baAAadan wajaAAalnahum ahadeetha fabuAAadan 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 i faistakbaroo wakanoo qawman AAaleena

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46. We sent them to Pharaoh and his chieftains, but they behaved haughtily and they were an egoist people.

فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَبِيدُونَ ﴿٤٦﴾

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 ﴿٤٧﴾

48. Fakaththaboohuma fakanoo mina almuhlakeena

48. So they rejected the two and became of those who were destroyed.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٨﴾

49. Walaqad atayna moosa alkitaba laAAallahum yahtadoona

49. And We did give Moses the Book to guide them.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ ءَايَةً وَأَوَيْنَهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ



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50. WajaAAalna ibna maryama waommahu *ayatan waawaynahuma ila rabwatin thati qararin wamaAAeenin*

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.

يَتَأْتِيهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ



51. Ya ayyuha alrrusulu kuloo mina alrrayyibati 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

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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 بَلْ 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).

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

57. Inna allatheena hum min khashyati rabbihim mushfiqoona

57. Indeed those that are, out of fear of their Lord, on their guard against evil,

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

58. Waallatheena hum bi-ayati rabbihim yu/minoona

58. And those that believe in the Verses/signs of their Lord,

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

59. Waallatheena hum birabbihim la yushrikoona

59. And those that do not worship anything or anyone other than their Lord,

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ
رَاجِعُونَ ﴿٦٠﴾

60. Waallatheena yu/toona ma ataw waquloobuhum wajilatun annahum ila rabbihim rajiAAoona

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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 ﴿٦٠﴾

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 تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦١﴾

62. Wala nukallifu nafsan illa wusAAaha waladayna kitabun yanriqu 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 غَمَرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَمِلُونَ ﴿٦٢﴾

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

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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-aroonaa

64. Until, when We punish the affluent among them, they cry foul.

لَا تَجْعَرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تَنْصُرُونَ ﴿٦٥﴾

65. La taj-aroo alyawma innakum minna la tunsaroonaa

65. Cry not this day! You shall indeed not be given any help from Us.

قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَبِكُمْ 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

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67. To ridicule the Verses in nocturnal confabulations.

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾

68. Afalam yaddabbaroo alqawla am jaahum ma lam ya/ti abaaumu 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 ﴿٦٩﴾

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 جَاءَهُم بِالْحَقِّ وَكَثَرُهُمْ
لِلْحَقِّ كَذِرْهُونَ ﴿٧٠﴾

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 الْخَلْقُ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ
فِيهِنَّ بَلْ أَتَيْنَهُمْ 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 فَقَرَاجُ 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 إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾

73. Wa-innaka latadAAoohum ila siratin mustaqeemin

73. And you do indeed invite them to the Straight Path.

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وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ ﴿٧٤﴾

74. Wa-inna alla*theena* 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 لَلْجُؤُاْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٦﴾



75. Walaw ra*himnahum* wakashafna ma bihim min durrin lalajjoo fee tughya*nihim* yaAAamahoona

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 ﴿٧٧﴾

76. Walaqad akhat*nahum* bialAAathabi fama istakanoo lirabbihim wama yata*darra*AAoona

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 feehi 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 tu/sharoona

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 waalInnahari afala taAAqiloona

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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 ﴿٨٠﴾

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 وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨١﴾

82. Qaloo a-itha mitna wakunna turaban waAAithaman 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 وَءَابَاؤُنَا هَٰذَا مِنْ قَبْلُ إِن هَٰذَا إِلَّا أَسَٰطِيرُ الْأَوَّلِينَ ﴿٨٢﴾

﴿٨٢﴾

83. Laqad wuAAidna nahmu 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.”

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قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

84. Qul limani al-ardu waman feeha in kuntum taAlamoona

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 tathakkaroon

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﴾



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.

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مَا آتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ
وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾

91. Ma ittakhatha Allahu min waladin wama kana maAAahu min ilahin ithan lathahaba kullu ilahin bima khalaqa walaAAala
baAAaduhum 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!

عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ 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 تُرِيئِي 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 نَعِدُهُمْ 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 aAAlamu 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 لِّرَبِّ 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.”

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وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

98. WaaAAoorhu 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 يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

100. LaAAallee aAAmalu 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﴾

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101. Fa-itha nufikha fee alssoori fala ansaba baynahum yawma-ithin wala yatasaloona

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.

﴿١٠١﴾ قَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

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
﴿١٠٢﴾ خَالِدُونَ

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.

﴿١٠٣﴾ تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ

104. Talfaahu wujoohahumu alnnaru wahum feeha kalihoona

104. The fire shall scorch their faces, and their lips therein shall be distorted in pain.

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أَلَمْ تَكُنْ عَآدِي تُلَىٰ عَلَيَّكُمْ فَاكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٥﴾

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?

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٦﴾

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.”

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٧﴾

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.”

قَالَ أَخْسَوْا فِيهَا وَلَا تُكَلِّمُونَ ﴿١٨﴾

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 وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٨﴾

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 حَتَّىٰ أَنْسَوْكُم ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ
﴿١٠٩﴾

110. Faittakhahtumoohum 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 ﴿١١٠﴾

111. Innee jazaytuhumu alyawma bima sabaroo annahum humu alfa-izoonaa

111. “Because they were patient, I have indeed rewarded them by making them (– and not you –) the winners this Day.”

Manzil IV: 23: Mu'minoon

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 فَسْئَلِ الْعَادِيْنَ ﴿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 لَّوْ 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 عَبَثًا وَأَنْتُمْ إِلَيْنَا لَا تَرْجِعُونَ ﴿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 ﴿١٦﴾

116. FataAAala Allahu almaliku alhaquq 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 ﴿١٧﴾

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 ﴿١٨﴾

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

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ



1. Sooratun anzalnaha wafaradnaha waanzalna feeha ayatin bayyinat in laAAaallakum 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.

الرَّائِيَةُ وَالرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

2. Alzzaniyatu waalzzanee fajlidoo kulla wahidin minhuma mi-ata jaldatin wala ta/khuthkum bihima ra/fatun fee deeni Allahi in kuntum tu/minoona 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}

Manzil IV: 24: Noor

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?

الرَّائِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا
يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣٨﴾

3. Alzzanee la yanki/hu illa zaniyatan aw mushrikatan waalzzaniyatun la yanki/hu 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
ثَمَنَيْنِ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٣٩﴾

4. Waallatheena yarmoona almuhsanati thumma lam ya/too bi-arbaAAati shuhadaa faijlidoohum thamaneena jaldatan wala taqbaloo lahum shahadatan abadan waola-ika humu alfasiqoona

Manzil IV: 24: Noor

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 لَعَنْتُ اللَّهَ 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 الْكَذِبِينَ ﴿٨﴾

8. Wayadrao AAanha alAAarhaba an tashhada arbaAAa shahadatīn biAllahi innahu lamina alkathibeena

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 أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

9. Waalkhamisata anna ghadaba Allahi AAalayha in kana mina alssadiqeena

9. And, fifth, that the wrath of Allah be on her if he is of those that are truthful.

وَلَوْ لَا 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

Manzil IV: 24: Noor

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 jaoo bial-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-anfusihim 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 فَقَوَّلْتَ بِكَ 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 wara/matuhu 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 بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
وَتَحْسِبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

15. Ith talaqqawnahu bi-alsinatikum wataqooloona bi-afwazhikum 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.

Manzil IV: 24: Noor

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ
هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾

16. Walawla ith samiAAatuumoohu qultum ma yakoonu lana an nata kallama 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 alfaahishatu fee allatheena amanoo lahum AAathabun aleemun fee alddunya waal-akhirati waAllahu yaAAalamu waantum la taAAalamoona

Manzil IV: 24: Noor

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 رَءُوفٌ رَحِيمٌ ﴿٢٠﴾

20. Walawla fadlu Allahi AAalaykum wara/matuhu waanna Allaha raofun 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 ...!

يَتَّبِعُهَا 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 khuuwati alshshaytani waman yattabiAAa khuuwati alshshaytani fa-innahu ya/muru bialfahsha-i waalmunkari walawla fadlu Allahi AAalaykum wara/matuhu 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 ﴿٢٢﴾

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 ﴿٢٣﴾

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.

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يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

25. Yawma-ithin yuwafeeheimu Allahu deenahumu alhaqqa wayaAAlamoona anna Allaha huwa alhaqu 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 maghfiratun 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 آمَنُوا 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 laAAaallakum tathakkaroonaa

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 حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ
ارْجِعُوا فَلَارْجِعُوا هُوَ أَزْكَىٰ 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
مَتَنَعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

29. Laysa AAalaykum *junahun* an tadhkuloa buyootan ghayra maskoonatin feeha mataAAun lakum waAllahu yaAAalamu *ma* tubdoona wama taktumoonaa

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 يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ
أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

30. Qul lilmu/mineena yaghuddoo min absarihum wayahfathoo furoojahum *thalika* azka lahum inna Allaha khabeerun bima yasnaAAoonaa

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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
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ بَنَاتِ
أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَى
الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ
جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٠﴾

31. Waqul lilmu/minati yaghdudna min absarihinna wayahfathna furojahunna wala yubdeena zeenatahunna illa ma thahara minha walyadribna bikhumurihinna AAala juyoobihinna 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 olee al-irbati mina alrrijali awi altrifli 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 الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ 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.

وَلْيَسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَآتُوهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تُكْرِهُوا فَتِيَّتَكُمْ ۚ عَلَى الْبِغَاءِ ۚ إِنِ ارَدْتُمْ تَحْصِنَا لَيَبْتَغُوا عَرَصَ الْحَيَوةِ الدُّنْيَا ۚ وَمَن يُكْرِهِنَّ فَلِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾

33. WalyastaAAafi 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 albigah-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).

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وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٢٤﴾

34. Walaqad anzalna ilaykum *ayatin* mubayyinatina wamathalan mina allatheena khalaw min qablikum wamawAAithatan lilmuttaqeena

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
مُّبَرَكَةٍ 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 ﴿٢٥﴾

35. Allahu nooru alssamawati waal-ardi mathalu noorihi kamishkatin feeha misbahun almisbahu fee zujajatin alzzujajatu kaannaha kawkabun durriyyun yooqadu min shajaratina mubarakatin zaytoonatin la sharqiyyatin wala gharbiyyatin yakadu zaytuha yudee-o walaw lam tamsas-hu narun noorun AAala noorin yahdee Allahu linoorihi man yashao wayadribu Allahu al-amthala lilnnasi 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

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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 guesssing 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 يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآَصَالِ ﴿٣٦﴾

36. Fee buyootin ahu 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.

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

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

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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 ﴿٢٨﴾

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 بِقِيَعٍ يَحْسَبُهُ الظَّمْثَانُ مَاءً حَتَّىٰ إِذَا

جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ

الْحِسَابِ ﴿٢٩﴾

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!

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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 darkneses in deep sea covered by wave over wave, above which is a cloud – darkneses 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 وَالطَّيْرِ صَفَّاتٍ
كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

41. Alam tara anna Allaha yusabbiHu lahu man fee alssamawati waal-ardi waal~~t~~ayru 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 يَرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى
الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ 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 لَأُولِي الْأَبْصَارِ ﴿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

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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 بَطْنِيهِ ۖ وَمِنْهُمْ مَّن
يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

45. WaAllahu khalaqa kulla dabbatin min ma-in faminhu man yamshee AAala bamihi waminhu man yamshee AAala rijlayni waminhu man yamshee AAala arbaAAin yakhluqu 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 ءَايَاتٍ مُّبَيِّنَاتٍ ۖ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿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 ءَأَمَّا بِاللَّهِ وَبِالرَّسُولِ ۖ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ مِّنۢ بَعْدِ
ذَٰلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

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47. Wayaqooloona amanna biAllahi wabiallrasooli waafaAAana thumma yatawalla fareequn minhum min baAAadi *thalika* wama ola-ika bialmu/mineena

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 مِنْهُمْ مُّعْرِضُونَ



48. Wa-*itha* duAAao ila Allahi warasoolihi liyahkuma baynahum *itha* fareequn minhum muAAridoona

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 ﴿٤٩﴾

49. Wa-in yakun lahumu *alhaqqu* ya/too ilayhi muthAAineena

49. And if the truth lies on their side, they come to him obediently.

أَفَبَىٰ قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ
بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

50. Afee quloobihim maraḍun ami irtaboo am yakhafoona an yaheefa Allahu AAalayhim warasooluhu bal ola-ika humu *althalimoona*

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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 liyah/kuma baynahum an yaqooloo samiAAana waaraAAana 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 وَيَتَّقْهُ 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﴾

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53. Waaqsamoo biAllahi jahda aymanihim la-in amartahum layakhrujunna qul la tuqsimoo taAAatun maAAaroofatun inna Allaha khabeerun bima taAAamaloona

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 areeAAoo Allaha waareeAAoo alrrasoola fa-in tawallaw fa-innama AAalayhi ma hummila waAAalaykum ma hummiltum wa-in tureeAAoohu 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 آمَنُوا مِنْكُمْ 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 istakhlafe 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

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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. Waaqemoo alssalata waatoo alzzakata waateeAAoo alrrasoola laAAaallakum tur/hamoona

56. And establish the prescribed¹⁹ prayer and give the Zakaat²⁰ 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. Zakaat 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 وَلَيْئَسَ
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!

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يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَنُكُمْ 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 طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

58. Ya ayyuha allatheena amanoo liyasta/thinkumu allatheena malakat aymanukum waallatheena lam yabluhoo alhuluma minkum thalatha marratin min qabli salati alfajri waheena tadaAAoona thiyabakum mina alththaheerati 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-attalu 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 الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ
يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

60. WaalqawaAAidu mina alnnisa-i allatee la yarjoona nikahan falaysa AAalayhinna junahun an yadaAAana
thiyabahunna ghayramutabarrijatin bizeenatin waan yastaAAafifna 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 مَلَكَتْ
مَقَاتِلُهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا
فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ
اللَّهِ مُبَرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

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 laAAaallakum
taAAaqqiloon

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'

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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 فَأُذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

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 minhun 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 ﴿٦٣﴾

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

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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 فَيَنْبِتُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٤﴾

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 liyakoon 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 ﴿٢﴾

2. Allathee lahu mulku alssamawati waal-ardi walam yattakhith waladan walam yakun lahu shareekun fee almulki wakhalaqa 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.

وَأَتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ
وَلَا يَمْلِكُونَ أَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا
نُشُورًا ﴿٢٥﴾

3. Wa^{it}takhathoo min doonihi alihatan la yakhluqoona shay-an wahum yukhlaqoona wala yamlikoona li-anfusihi^m 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 إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ
 فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٢٦﴾

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 أَأَسْطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٢٧﴾

5. Waqaloo asateeru al-awwaleena iktatabaha fahiya tumla AAalayhi bukratan waaseelan

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5. And they say, “Fables of the ancients! He has had written these down which then are rehearsed to him morning and evening.”

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ
إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٥١﴾

6. Qul anzalahu allathee yaAAalamu alssirra fee alssamawati waal-ardi innahu kana ghafooran raheema

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 هَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ
إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٥٢﴾

7. Waqaloo mali hatha alrrasooli ya/kulu altraAAama wayamshee fee al-aswaqi lawla onzila ilayhi malakun fayakoona maAAahu natheera

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 ﴿٥٣﴾

8. Aw yulqa ilayhi kanzun aw takoonu lahu jannatun ya/kulu minha waqala alththalimoona in tattabiAAoona illa rajulan mashooran

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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 الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

9. *Onthur kayfa daraboo laka al-amthala fadalloo fala yastareeAAoona 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 وَيَجْعَلُ لَكَ 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 waaAAtadna 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 رَأَوْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

12. *Itha raat-hum min makanin baAAeedin samiAAoo laha taghayyuthan wazafeeraan*

12. When it (the Fire) sees them from afar, they will hear it raging and roaring.

وَإِذَا أُلْقُوا مِنْهَا مَكَادًا 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).

لَا 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!”

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قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ كَانَتْ لَهُمْ
جَزَاءً 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 عَلَى رَبِّكَ وَعْدًا مَسْئُولًا ﴿١٦﴾

16. Lahum *feeha ma yashaoona khalideena kana AAala rabbika waAAdan 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 مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي
هَؤُلَاءِ 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?”

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قَالُوا سُبحَـنَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ
مِنْ أَوْلِيَآءَ وَلَكِنْ مَتَّعْتَهُمْ وَعَآبَاءَهُمْ حَتَّى نَسْأَلَ الذِّكْرَ وَكَانُوا
قَوْمًا بُورًا ﴿٢٥﴾

18. Qaloo subhanaka ma kana yanbaghee lana an nattakhitha min doonika min awliya walakin mattaAAtahum 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 نُدْفَعُهُ عَذَابًا كَبِيرًا ﴿٢٦﴾

19. Faqad kaththabookum bima taqooloon 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
﴿٢٧﴾

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20. Wama arsalna qablaka mina almursaleena illa innahum laya/kuloona *alraAAama* wayamshoona fee al-aswaaqi wajaAAalna baAAadukum 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 أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ اَوْ نَرٰ رَبَّنَا
لَقَدْ اَسْتَكْبَرُوْا فِىْ اَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيْرًا ﴿٢٠﴾

21. Waqala allatheena la yarjoona liqaana lawla onzila AAalayna almala-ikatu aw nara rabbana laqadi istakbaroo fee anfusihim 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 جِجْرًا
مَّحْجُوْرًا ﴿٢١﴾

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 هَبٰٓءًا مِّنْثُوْرًا ﴿٢٢﴾

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23. Waqadimna ila ma AAamiloo min AAamalin fajaAAalnahu habaan manthooran

23. And We shall proceed to turn all that they did into scattered dust.

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٣﴾

24. As-habu aljannati yawma-ithin khayrun mustaqarran waaahsanu 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 ﴿٢٤﴾

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 ﴿٢٥﴾

26. Almulku yawma-ithin alhaqqu lilrahmani 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 يَدَايِنِي أَتَّخَذْتُ 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!”

يَسْوِئَلَنِي لَيْتَنِي 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 يَا رَبِّ 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.

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ

هَادِيًا وَنَصِيرًا ﴿٣١﴾

31. Wakathalika jaAalna 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.

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وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً
كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٢٣﴾

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
﴿٢٤﴾

33. Wala ya/toonaka bimathalin illa ji/naka bialhaqqi waa/sana 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 ﴿٢٥﴾

34. Allatheena yu/sharoona AAala wujoohihim ila jahannama ola-ika sharrun makanan waadallu sabeelan

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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 alkitaba wajaAAalna maAAahu akhahu haroona wazeeran

35. And We did give Moses the Book, and made his brother Aaron his assistant.

فَقُلْنَا أَهْبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا



36. Faqulna ithhaba ila alqawmi allatheena kaththaboo bi-ayatina fadammanahum tadmeeran

36. We then told them both to go to the people who had denied Our signs. We then put those people to ruin!

وَقَوْمٌ نُّوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ

ءَايَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

37. Waqawma noohin lamma kaththaboo alrrusula aghraqnahum wajaAAalnahum lilnnasi ayatan waaAAatadna lilththalimeena 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 مَطَرًا سَوِيًّا أَفَلَمْ يَكُونُوا
يَرَوْنَهَا بَلْ كَانُوا لَا يَتَذَكَّرُونَ ﴿٤٠﴾

40. Walaqad ataw AAala alqaryati allatee om/irat marara alssaw-i afalam yakoonoo yarawnaha bal kanoo la yarjoona nushoora

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=lgQH92Wnw&feature=related> and <http://www.youtube.com/watch?feature=endscreen&NR=1&v=IdkoSJt6xfY> 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 هُزُوًا 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 إِلَهِتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ
حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾

42. In kada layudilluna AAan alihatina lawla an sabarna AAalayha wasawfa yaAAalamoon 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.

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

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43. Araayta mani ittakhath^{ha} ilahahu hawahu afaanta takoonu AAalayhi wakeelan

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 althhilla 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 ﴿٤٦﴾

47. Wahuwa allathee jaAAala lakumu allayla libasan waalnnawma subatan wajaAAala alnnahara 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.

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لِنُنْخِصَ بِهِ بَلَدَةً مَّيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسٍ كَثِيرًا ﴿٤٩﴾

49. Linuhyiya bihi baldatan maytan wanusqiyahu mimma khalaqna anAAaman waanasiyya katheeran

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 لَآتَيْنَا 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 turiAAi 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 وَجِجْرًا مَحْجُورًا ﴿٥٢﴾

53. Wahuwa allathee maraja albahrayni hatha AAathibun furatun wahatha milhun ojaJun wajaAAala baynahuma barzakhan 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

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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. WayaAAbudoona 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 wanat^{theeran}

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

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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 يَذُنُوبَ عِبَادِهِ خَبِيرًا ﴿٥٧﴾

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 فَسَلِّ بِهِ خَبِيرًا
﴿٥٨﴾

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.

Manzil IV: 25: Furqan

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿١٣﴾

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 إِنَّ
عَذَابَهَا كَانَ 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."

Manzil IV: 25: Furqan

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

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 ﴿٦٧﴾

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 أَثَامًا ﴿٦٨﴾

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 ﴿٦٩﴾

Manzil IV: 25: Furqan

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

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 mataban

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 kiram

Manzil IV: 25: Furqan

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 ﴿٧٢﴾

73. Waallatheena itha thukkiroo bi-ayati rabbihi lam yakhiroo AAalayha summan waAAumyanan

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 ﴿٧٣﴾

74. Waallatheena yaqooloona rabbana hab lana min azwajina wathurriyyatina qurrata aAAayunin wajAAalna 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 ﴿٧٤﴾

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 حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

76. Khalideena fee*ha* hasun*at* mustaqarran wamuqaman

76. They shall live there forever – the best place to reside in and the best position to be in.

قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا



77. Qul ma yaA*ba*o 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!”

سُورَةُ الشُّعَرَاءِ

Chapter 26: Ash-Shuara (The Poets)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

ط س م

1. Ta-seen-meem¹

1. These are the letters of the Arabic language that appear at the beginning of some Qur'aanic chapters. Significance of these letters is a mystery. Omniscient Allah has perhaps purposely kept it mysterious to remind mankind of the limitation of knowledge it is bestowed with.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

2. Tilka ayatu alkitab almubeeni

2. These are Verses of the Book that gives clear guidance.²

2. But most of those who now (early part of 21st century A.D.) call themselves Muslims insist that the Book (Qur'aan) is not clear on many things. They seek the help of the man-influenced and error-prone *ahaadeeth* to make the Verses – which Allah Himself has guaranteed to be clear – more clear!

لَعَلَّكَ بَخِيعَ نَفْسِكَ إِلَّا يَكُونُوا مُؤْمِنِينَ

Manzil V: 26: Shuara

3. LaAAallaka bakhiAAun nafsaka alla yakoonoo mu/mineena

3. Would you (Prophet Muhammad) kill yourself because they do not believe?

إِنْ نَّشَأْ نُنْزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾

4. In nasha/ nunazzil AAalayhim mina alssama-i ayatan fathallat aAAnaquhum laha khadiAAeena

4. Had We so willed, We could have sent down to them a Message from on high, and then their necks would submissively bow to it.

وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ
مُعْرِضِينَ ﴿٥﴾

5. Wama ya/teehim min thikrin mina alrrahmani muhdathin illa kanoo AAanhu muAAarideena

5. And no new aspect of divinity comes to them from the Gracious One, but they turn away from it.

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦﴾

6. Faqad kaththaboo fasaya/teehim anbaa ma kanoo bihi yastahzi-oona

Manzil V: 26: Shuara

6. Then they did deny it (the Zikr) as false. But soon there will come to them the true information as to what it was that they used to scoff at!

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾

7. Awa lam yaraw ilā al-ardī kam anbatnā feehā min kulli zawjin kareemīn

7. Do they not have a look at the earth to see how We grow therein produce of every noble kind?

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾

8. Inna fee thalika laayatan wama kana aktharuhum mu/mineena

8. Therein indeed is a sign. And most of them will not believe.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

9. Wa-inna rabbaka lahuwa alAAazeezu alrraheemu

9. And, indeed, your Lord is certainly the One Who is Omnipotent, Merciful!

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ أَلْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

10. Wa-ith nada rabbuka moosa ani i/ti alqawma al~~th~~halimeena

10. And when your Lord called out to Moses: “Go to those wicked people.”

قَوْمَ فِرْعَوْنَ لَا يَتَّقُونَ ﴿١١﴾

11. Qawma firAAawna ala yattaqoona

11. “Go to the people of Pharaoh! They fear not (the inevitable consequence of being wicked)!”

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾

12. Qala rabbi innee akhafu an yuka~~th~~thibooni

12. Moses said, “My Lord! I do indeed fear they may not believe me,”

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾

13. Wayadeequ sadree wala yantaliq lisanee faarsil ila haroona

13. “And my heart is straitened and my tongue not fluent. So then send this command to (my brother) Aaron.”

وَلَهُمْ عَلَى ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾

14. Walahum AAalayya thanbun faakhafu an yaqtulooni

14. “And, they have a criminal charge against me, so I fear they will kill me.”

قَالَ كَلَّا فَادْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾

15. Qala kalla faithhaba bi-ayatina inna maAAakum mustamiAAoona

15. Allah said, “Worry not about it! Go then to them, both of you, with Our signs/messages. We shall indeed be with you, ever listening!

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾

16. Fa/tiya firAAawna faqoola inna rasoolu rabbi alAAalameena

16. And when, both of you, come before Pharaoh, tell him, ‘We are indeed sent by the Lord of the worlds³’

3. For the Qur'aanic perspective on this term 'worlds', see Moses' reply to Pharaoh below in Verses 24, 26 and 28. Refer also [study note 5 on Chapter 1](#) (Manzil I) wherein it has been explained how within the term 'worlds' every individual life, human or otherwise, gets included. Lord of the worlds is ipso facto the Lord of every individual life as well.

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١٧﴾

17. An arsil maAAana banee isra-eela

17. "So you let the children of Israel go with us!"

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾

18. Qala alam nurabbika feena waleedan walabithta feena min AAumurika sineena

18. Pharaoh said, "Did we not bring you up amongst us as a child? And did you not spend among us years of your life?"

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾

19. WafaAAalta faAAlataka allatee faAAalta waanta mina alkafireena

19. And you did what you did, and you remain ungrateful (that we have not punished you)!"

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾

20. Qala faAAaltuha ithan waana mina alddalleena

20. Moses said, “I did it while I was among those who go astray.”⁴

4. Moses’ reference here was to the incident wherein he was instrumental in killing a member of Pharaoh’s people [refer Verse 28:15]. On this charge of manslaughter, Pharaoh could punish Moses with the death penalty; but he did not! Allah Almighty did work on the mind of the Pharaoh to save Moses. HE does so control every human mind, and everything else besides! Anyone who does not really believe in this Divine Control is not a believer at all, even though one may exhibit a show of belief by offering *salat* and observing fasts etc.

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي
مِنَ الْمُرْسَلِينَ ﴿٢١﴾

21. Fafarartu minkum lamma khiftukum fawahaba lee rabbee hukman wajaAAalanee mina almursaleena

21. “And I fled from you because I feared you. And then my Lord bestowed me with a command and made me one of the Messengers.”

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَءِيلَ ﴿٢٢﴾

22. Watilka niAamatun tamunnuha AAalayya an AAabbadta banee isra-eela

22. “And is this a favour you did me – that you had enslaved the children of Israel?”

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾

23. Qala firAAawnu wama rabbu alAAalameena

23. Pharaoh said: “And who is ‘Lord of the worlds’?”

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾

24. Qala rabbu alssamawati waal-ardi wama baynahuma in kuntum mooqineena

24. Moses replied, “Lord of the heavens and the earth and of all that is between them, if you would but be convinced!”

قَالَ لِمَنْ حَوْلَهُ أَلا تَسْتَمِعُونَ ﴿٢٥﴾

25. Qala liman hawlahu ala tastamiAAoona

25. Pharaoh said to those around him: “Do you hear?”

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾

26. Qala rabbukum warabbu aba-ikumu al-awwaleena

26. Moses continued, “Your Lord, and Lord of your forefathers!”

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾

27. Qala inna rasoolakumu allathe^{hu}e orsila ilaykum lamajnoonun

27. Pharaoh interjected, “Indeed, your ‘Messenger’ who has been sent to you is certainly mad!”

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾

28. Qala rabbu almashriqi waalmaghribi wama baynahuma in kuntum taAAaqiloona

28. Moses went on, “Lord of the east and the west and of all that is between the two if you would but understand!”

قَالَ لَئِنِ اتَّخَذَتِ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾

29. Qala la-ini ittakhath^{ta} ilahan ghayree laajAAalannaka mina almasjooneena

29. Pharaoh Said, “Verily, if you have any deity other than me, I shall certainly put you into prison!”

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾

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30. Qala awa law ji/tuka bishay-in mubeen**in**

30. Moses said, “Even if I bring to you clear evidence?”

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٣١﴾

31. Qala fa/ti bihi in kunta mina al**ss**adiqeena

31. Pharaoh said, “Produce it, then, if you are a man of truth!”

فَٱلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾

32. Faalqa AAasahu fa-**i**tha hiya thuAAbanun mubeen**un**

32. Moses then threw down his staff, and it became a veritable serpent!

وَنَزَعَ يَدَهُ فَٱذَا هِيَ بَيْضٌ ٱللّٰظْهِرِيْنَ ﴿٣٣﴾

33. WanazaAAa yadahu fa-**i**tha hiya baydao li**ln**nath**i**reena

33. And he drew out his hand, and it appeared white to the beholders.

قَالَ لِّلْمَلَأِ حَوْلَهُ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾

34. Qala lilmala-i hawlahu inna hatha lasahirun AAaleemun

34. Pharaoh said to the chieftains around him: “Indeed, this one is certainly an expert magician.”

يُرِيدُ أَنْ يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ

﴿٣٥﴾

35. Yureedu an yukhrijakum min ardikum bisihrihi famatha ta/muroona

35. “He wants to drive you out of your land by his black magic. What, then, do you advise?”

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾

36. Qaloo arjih waakhahu waibAAath fee almada-ini hashireena

36. They said, “Defer the decision on him and his brother, and send callers to cities and towns.”

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾

37. Ya/tooka bikulli sahharin AAaleemin

37. “They will bring to you all expert magicians.”

﴿٣٨﴾ فَجَمَعَ السَّحَرَةَ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ

38. FajumiAAa alssaharatu limeeqati yawmin maAAaloomin

38. And so the magicians were assembled for public show at a set time on a certain day.

﴿٣٩﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ

39. Waqeela linnasi hal antum mujtamiAAoona

39. And the people were asked, “Are you all gathered here,”

﴿٤٠﴾ لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ

40. LaAAallana nattabiAAu alssaharata in kanoo humu alghalibeena

40. “So that we might cheer the magicians if it is they who prevail?”

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا لَنَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ



41. Falamma jaa alssaharatu qaloo lifirAAawna a-inna lana laajran in kunna nahnu alghalibeen

41. So when the magicians came, they said to Pharaoh, “Are we not indeed entitled certainly to a reward if it is we who prevail?”

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ

42. Qala naAAam wa-innakum ithan lamina almuqarrabeena

42. Pharaoh said, “Of course! And, indeed, in that case you shall be among those who are near to me.”

قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنْتُمْ مُّلْقُونَ

43. Qala lahum moosa alqoo ma antum mulqoona

43. Moses said to them: “Cast down whatever you were to cast!”

فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

44. Faalqaw hibalahum waAAisiyyahum waqaloo biAAizzati firAAawna inna lanahnu alghaliboona

44. Then they did cast down their ropes and their staffs, and said, “By Pharaoh’s honour, behold, it is we certainly who shall prevail!”

﴿٤٤﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

45. Faalqa moosa AAasahu fa-itha hiya talqafu ma ya/fikoona

45. And then Moses threw his staff. And lo! It swallowed up all their deceptions.

﴿٤٥﴾ فَأَلْقَى السَّحَرَةُ سَجْدِينَ

46. Faolqiya alssaharatu sajideena

46. And the magicians fell down in prostration!

﴿٤٦﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ

47. Qaloo amanna birabbi alAAalameena

47. They said: “We believe in the Lord of the worlds!”

﴿٤٧﴾ رَبِّ مُوسَىٰ وَهَارُونَ

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48. Rabbi moosa waharoona

48. “The Lord of Moses and Aaron!”

قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ
فَلَسَوْفَ تَعْلَمُونَ لَا فَطَمَنَ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ وَلَا صَلَبَتَكُمْ
أَجْمَعِينَ ﴿٤٩﴾

49. Qala amantum lahu qabla an athana lakum innahu lakabeerukumu allathee AAallamakumu alssihra falasawfa taAlamoona laoqattiAAanna aydiyakum waarjulakum min khilafin walaosallibannakum ajmaAAeena

49. Pharaoh said, “You believe him before I permit you? Indeed, he must be your master who has taught you magic! But you shall certainly come to know who the master is. I shall certainly cut off your hands and your feet on opposite sides, and shall certainly crucify you, all together!”

قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾

50. Qaloo la dayra inna ila rabbina munqaliboona

50. The magicians said, “No matter! We shall indeed return to our Lord.”

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

51. Inna natmaAAu an yaghfira lana rabbuna khatayana an kunna awwala almu/mineena

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51. “We do indeed ardently desire that our Lord forgive us our faults now that we have been among the foremost to believe!”

﴿٥٢﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِلَيْكُمْ مُتَّبِعُونَ

52. Waawḥayna ilā moosa an asri biAAibadee innakum muttabaAAoona

52. And We conveyed to Moses Allah’s instructions, “Leave with My devotees (Children of Israel) by night. You will be pursued (by Pharaoh’s army)! ”

﴿٥٣﴾ فَأَرْسَلْ فِرْعَوْنَ فِي الْمَدَائِنِ حَاشِرِينَ

53. Faarsala firAAawnu fee almadā-ini ḥashireena

53. And then Pharaoh sent heralds to all cities/towns.

﴿٥٤﴾ إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ

54. Inna ḥaola-i lashirthimatun qaleeloona

54. “These [Children of Israel] are but a small gang.”

﴿٥٥﴾ وَإِنَّهُمْ لَنَا لَغَائِظُونَ

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55. Wa-innahum lanā lagha-izhoona

55. “And they have surely enraged us.”

وَإِنَّا لَجَمِيعٌ حٰذِرُونَ ﴿٥٦﴾

56. Wa-inna lajameeAAun hathiroona

56. “And we are indeed a vigilant multitude.”

فَاَخْرَجْنٰهُمْ مِّنْ جَنَّتٍ وَعَيُْونٍ ﴿٥٧﴾

57. Faakhrainahum min jannatin waAuyoonin

57. And so We made them (Pharaoh’s people) come out of gardens and springs.

وَكُنُوْزٍ وَمَقَامٍ كَرِيْمٍ ﴿٥٨﴾

58. Wakunoozin wamaqamin kareemin

58. And We made them (Pharaoh’s people) leave their treasures and places of honour.

كَذَٰلِكَ وَأَوْرَثْنَاهَا بِنِيِّ إِسْرَءِيلَ ﴿٥٩﴾

59. Kathalika waawrathnaha banee isra-eela

59. And [in course of time] ⁵ We made the Children of Israel inheritors of such things.

5. The Children of Israel got these things – gardens and springs, treasures and places of honour – later, during the times of David and Solomon.

فَاتَّبَعُوهُمْ مُّشْرِقِينَ ﴿٦٠﴾

60. FaatbaAAoohum mushriqeena

60. Then they [Pharaoh's men] went in pursuit of them (Children of Israel) eastwards.

فَلَمَّا تَرَآءَ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾

61. Falamma taraa aljamAAani qala as-habu moosa inna lamudrakoona

61. Then as the two groups of people (Moses' and Pharaoh's) came in sight of each other, Moses' people exclaimed: "We are indeed certainly overtaken!"

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾

62. Qala kalla inna maAAiya rabbee sayahdeeni

62. Moses said, “No! My Lord is with me. HE will guide me!”

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ
كَالطُّودِ الْعَظِيمِ ﴿١٣﴾

63. Faawhayna ila moosa ani idrib biAAsaka albahra fainfalaqa fakana kullu firqin kaaltawdi alAAathheemi

63. We then inspired Moses to strike the sea with his staff. The sea thereupon parted, and each part appeared like a vast mountain.

وَأَرْفَعْنَا شَمْلَ الْأَخْرَيْنَ ﴿١٤﴾

64. Waazlafna thamma al-akhareena

64. And We drew the other party (Pharaoh’s people) near thereto.

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَّعَهُ ۖ أَجْمَعِينَ ﴿١٥﴾

65. Waanjayna moosa waman maAAahu ajmaAeena

65. And We saved Moses and all who were with him.

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ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿١٦﴾

66. Thumma aghraqna al-akhareena

66. And then We drowned the others.

إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٧﴾

67. Inna fee thalika laayatan wama kana aktharuhum mu/mineena

67. Therein indeed was a sign. And yet most of them would not believe!

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٨﴾

68. Wa-inna rabbaka lahuwa alAAazeezu alrraheemu

68. And, indeed, your Lord is certainly the One Omnipotent, Merciful!

وَأَنْتَ عَلَيْهِمْ نَبَأُ إِبْرَاهِيمَ ﴿١٩﴾

69. Waotlu AAalayhim nabaa ibraheema

69. And recite to them the story of Abraham.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾

70. Ith qala li-abeehi waqawmihi ma taAAabudoona

70. When he asked his father and his people, “What is it this that you worship?”

قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَافِيَةً ﴿٧١﴾

71. Qaloo naAAabudu asnaman fanathallu laha AAakifeena

71. They said, “We worship idols, and we bow down to them in devotion.”

قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُوهُمْ ﴿٧٢﴾

72. Qala hal yasmaAAoonakum ith tadAAoona

72. Abraham asked, “Do these hear you when you invoke them?”

أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ﴿٧٣﴾

73. Aw yanfaAAoonakum aw yadurroona

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73. “Or do they give you any benefit or any harm?”

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾

74. Qaloo bal wajadna abaana kathalika yafAAaloona

74. Abraham’s people said, “But we found our forefathers doing the same!”

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾

75. Qala afaraaytum ma kuntum taAAabudoona

75. Abraham asked, “Have you, then, ever considered what it is that you have been worshipping?”

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾

76. Antum wa**ab**aokumu al-aqdamoona

76. “You and those ancient forebears of yours?”

فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾

77. Fa-innahum AAaduwwun lee illa rabba alAAa**alameena**

77. “And, indeed, these are enemies to me, but not the Lord of the worlds.”

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾

78. Allathee khalaqanee fahuwa yahdeeni

78. “The Lord Who created me and Who then has guided me.”

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾

79. Waallathee huwa yuṭAimune wayasqeeni

79. “And Who gives me food and drink.”

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

80. Wa-itha maridtu fahuwa yashfeeni

80. “And, when I fall ill, Who cures me.”

وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾

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81. Waallathee yumeetunee thumma yuhyeeni

81. “And Who will cause me to die and then will bring me back to life.”

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨١﴾

82. Waallathee atmaAAu an yaghfira lee khaatee-atee yawma alddeeni

82. “And Who, I hope, will forgive me my faults on the Day of Judgment!”

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٢﴾

83. Rabbi hab lee hukman waalhiqnee bialssaliheena

83. “My Lord! grant me wisdom, and put me with the righteous.”

وَأَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٣﴾

84. WaijAAal lee lisgna sidqin fee al-akhireena

84. “And create a good name for me among the later generations.”

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

85. WaijAAalnee min warathati jannati alnnaAAeemi

85. “And place me among those who shall inherit the garden of bliss!”

وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾

86. Waighfir li-abee innahu kana mina alddalleena

86. “And forgive my father! He is indeed among those who have gone astray.”

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾

87. Walā tukhzinee yawma yubAAathoona

87. “And put me not to shame on the Day of Resurrection.”

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

88. Yawma la yanfaAAu malun wala banoona

88. The Day on which neither wealth will be of any use, nor children.

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

89. Illa man atq Allaha biqalbin saleem

89. Except for a mind free of evil with which one comes before Allah!

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

90. Waozlifati aljannatu lilmuttaqeena

90. And the Garden (Paradise) will be brought near for those who had spent their worldly lives within the parameters laid down by Allah.

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾

91. Waburrizati aljaheemu lilghaweena

91. And the Hell will be laid open before those who had allowed themselves to be seduced.

وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾

92. Waqeela lahum ayna ma kuntum taAAabudoona

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92. And they will be asked: “Where are those you worshipped?”

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمۡ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾

93. Min dooni Allāhi hal yansuroonakum aw yantasiroona

93. “Those, other than Allah, you worshipped? Can those be of any help to you or to themselves?”

فَكُبِّبُوا۟ فِيهَا هُمْ وَالْغَاۗؤُنَ ﴿٩٤﴾

94. Fakubkiboo feeha hum waalghawoona

94. They will then be hurled into hell – they, as well as those who had seduced them.

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾

95. Wajunoodu ibleesa ajmaAaona

95. And the army of Iblees (the Satan) - all together.

قَالُوا۟ وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾

96. Qaloo wahum feeha yakhtasimoona

96. They will, blaming one another, say,

قَالَ لَهُ إِنَّ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٦﴾

97. TaAllahi in kunna lafee dalalin mubeenin

97. “By Allah, we were indeed certainly in clear delusion.”

إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾

98. Ith nusawweekum birabbi alAAalameena

98. “When we deemed you equal to the Lord of all the worlds!”

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

99. Wama adallana illa almujrimoona

99. “And they who led us astray are none but the culprits!”

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾

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100. Fama lang min shafiAAeena

100. “And now we have none to intercede for us.”

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

101. Wala sadeeqin hameemin

101. “We have no anxious friend either.”

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

102. Falaw anna lang karratan fanakoona mina almu/mineena

102. If only we had a return [to worldly life], so we could be among the believers!”

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾

103. Inna fee thalika laayatan wama kana aktharuhum mu/mineena

103. There is indeed a sign in this, and most of them believe not!

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

104. Wa-inna rabbaka lahuwa alAAazeezu alrraheemu

104. And, indeed, your Lord – He alone – is the Omnipotent, the Merciful!

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

105. Kaththabat qawmu noohin almursaleena

105. The people of Noah did not believe the Messengers.

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

106. Ith qala lahum akhoohum noohun ala tattaqoona

106. When their brother Noah said to them, “Are you not scared of wrongful living?”

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

107. Innee lakum rasoolun ameenun

107. “I am indeed a trustworthy Messenger of Allah sent to you!”

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

108. Faittaaqoo Allaha waateeAAooni

108. “Be, then, afraid of Allah, and obey me!”

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ

109. Wama as-alukum AAalayhi min ajrin in ajriya illa AAala rabbi alAAalameena

109. “And no reward whatever do I ask of you for it: my reward rests with none but the Lord of the worlds.”

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

110. Faittaaqoo Allaha waateeAAooni

110. “Be afraid of Allah then, and obey me!”

قَالُوا أَنْزِلْ لَنَا آيَةً

111. Qaloo anu/minu laka waittabaAAaka al-arthaloona

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111. They said, “Are we to believe you, when those who follow you are the most abject of people?”

قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾

112. Qala wama AAilme bima kanoo yaAAamaloona

112. He said, “And what do I know what work they do?”

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَو تَشْعُرُونَ ﴿١١٣﴾

113. In hisabuhum illa AAala rabbee law tashAAuroona

113. “It is for none but Allah to make them account for what they do, if you could but understand this!”

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

114. Wama ana bitaridi almu/mineena

114. “And I am not one to drive away the believers.”

إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾

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115. In ang illa natheerun mubeenun

115. "I am but a plain warner."

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَنُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٥﴾

116. Qaloo la-in lam tantahi ya nohu latakoonanna mina almarjoomeena

116. They said, "If you desist not, O Noah, you will certainly be stoned to death!"

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٦﴾

117. Qala rabbi inna qawmee kaththabooni

117. Noah said, "My Lord! Indeed, my people do not believe in me."

فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾

118. Faftah baynee wabaynahum fathan wanajjinee waman maAAiya mina almu/mineena

118. "Do settle then the matter between me and them, and save me and those of the believers who are with me!"

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فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾

119. Faanjaynahu waman maAAahu fee alfulki almashhooni

119. We then saved him and those with him in the fully-laden Ark,

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾

120. Thumma aghraqna baAAadu albaqeena

120. And We caused the rest thereafter to drown.

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾

121. Inna fee thalika laayatan wama kana aktharuhum mu/mineena

121. There is indeed in this a sign, and most of them believe not.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

122. Wa-inna rabbaka lahuwa alAAazeezu alrra^hceemu

122. And, indeed, your Lord – He alone – is the Omnipotent, the Merciful!

كَذَّبَتْ عَادُ الْمُرْسَلِينَ ﴿١٢٣﴾

123. Kaththabat AAadun almursaleena

123. [The ancient tribe of] AAad did not believe the Messengers.

إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾

124. Ith qala lahum akhoohum hoodun ala tattaqoona

124. When their brother Hood said to them, “Are you not scared of wrongful living?”

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾

125. Innee lakum rasoolun ameenun

125. “I am indeed a trustworthy Messenger of Allah sent to you!”

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٢٦﴾

126. Faittaaqoo Allaha waateeAAooni

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126. “Be afraid of Allah then, and obey me!”

﴿١٢٧﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ

127. Wama as-alukum AAalayhi min ajrin in ajriya illa AAala rabbi alAAalameena

127. “And no reward whatever do I ask of you for it: my reward rests with none but the Lord of the worlds.”

﴿١٢٨﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ

128. Atabnoona bikulli reeAAin ayatan taABathoona

128. “Would you wantonly build something on every elevated place?”

﴿١٢٩﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

129. Watattakhithoona masaniAAa laAAaallakum takhludoona

129. “And have strongly built structures to live therein forever!?”

﴿١٣٠﴾ وَإِذَا بَطَشْتُمْ بَطَاشَتُمْ جُبَّارِينَ

130. Wa-itha batashtum batashtum jabbareena

130. “And when you control, you control cruelly?”

﴿١٣١﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

131. Fa^{tt}aqoo All^{ah}a wa^{at}eeAA^{oo}ni

131. “Be afraid of Allah then, and obey me!”

﴿١٣٢﴾ وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ

132. Wa^{it}taqoo all^{at}hee am^{ad}dakum bi^ma ta^{AA}alamoona

132. “And be afraid of Him who helped you with what you know.”

﴿١٣٣﴾ أَمَدَّكُمْ بِأَنْعَمٍ وَبَنِينَ

133. Am^{ad}dakum bi-anAA^{amin} wabaneena

133. “Helped you with cattle and children.”

﴿١٣٤﴾ وَجَنَّتِ وَعُيُونٍ

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134. Wajannatin waAAu^uyooin

134. “And gardens and springs.”

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

135. Innee akhafu AAalaykum AAathaba yawmin AAath^heemin

135. “I do indeed fear that punishment of a dreadful Day may befall you!”

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾

136. Qaloo sawaon AAalayna awaAAa^hta am lam takun mina alwaAAa^hteena

136. They said. “It is all the same to us whether you preach or not.”

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾

137. In ha^htha illa khuluqu al-awwaleena

137. “This is nothing but practice/custom of the earlier peoples.”

وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٨﴾

138. Wama nahnu bimuaaththabeena

138. “And we are not going to be punished!”

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

﴿١٣٩﴾

139. Fakaththaboohu faahlaknahum inna fee thalika laayatan wama kana aktharuhum mu/mineena

139. And so they disbelieved him, and We destroyed them. There is indeed in this a sign, and most of them believe not.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

140. Wa-inna rabbaka lahuwa alAAazeezu alrraheemu

140. And, indeed, your Lord – He alone – is the Omnipotent, the Merciful!

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾

141. Kaththabat thamoodu almursaleena

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141. [The ancient tribe of] Thamood did not believe the Messengers.

إِذْ قَالَ لَهُمُ أَخُوهُمْ صَالِحٌ أَلا تَتَّقُونَ ﴿١٤٢﴾

142. Ith qala lahum akhoohum salihun ala tattaqoona

142. When their brother Salih said to them: “Are you not scared of wrongful living?”

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

143. Innee lakum rasoolun ameenun

143. “I am indeed a trustworthy Messenger of Allah sent to you!”

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٤٤﴾

144. Faittaaqoo Allaha waateeAAooni

144. “Be afraid of Allah then, and obey me!”

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

145. Wama as-alukum AAalayhi min ajrin in ajriya illa AAala rabbi alAAalameena

145. “And no reward whatever do I ask of you for it: my reward rests with none but the Lord of the worlds.”

أَتُتْرَكُونَ فِي مَا هَدَيْنَا ءَامِينَ ﴿١٤٦﴾

146. Atutrakoona fee ma hahuna amineena

146. “Will you be left secure among things here?”

فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾

147. Fee jannatin waAuyoonin

147. “Amidst gardens and springs?”

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾

148. WazurooAAin wanakhlin talAAuha hadeemun

148. “And fields, and palm-trees with slender stalks?”

وَتَنْجِثُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٩﴾

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149. Watanhitoona mina aljibgali buyootan fariheena

149. “And do you skillfully hew dwellings out of the mountains?”

﴿١٤٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

150. Fattaqoo Allaha waateeAAooni

150. “Be afraid of Allah then, and obey me!”

﴿١٤١﴾ وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ

151. Wala tuteeAAoo amra almusrifeena

151. “And obey not the command of those given to excesses.”

﴿١٤٢﴾ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

152. Allatheena yufsidoona fee al-ardi wala yuslihoona

152. “Those who spread corruption on earth and strive not to set things right.”

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾

153. Qaloo innama anta mina almusahhareena

153. They said: “Thou are but one of those bewitched!”

مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بَيَّةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

154. Ma anta illa basharun mithlung fa/ti bi-ayatin in kunta mina alssadiqeena

154. “You are nothing but a man like us! Bring a sign if what you say is true.”

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾

155. Qala hathihi naqatun laha shirbun walakum shirbu yawmin maAAaloomin

155. He said, “This she-camel shall have a share of the source of water, and you a share, at fixed period of time.”

وَلَا تَمْسُوْهَا بِسَوْءٍ فَيَأْخُذْكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾

156. Wala tamassooha bisoo-in faya/khuthakum AAathahu yawmin AAatheemin

156. “And do her no harm, lest punishment of a dreadful day befall you!”

فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾

157. FaAAaqarooḥa faasbaḥoo nadimeena

157. And then they hamstrung her. And then they regretted!

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾

158. Faakhathahumu alAAathabu inna fee thalika laayatan wama kana aktharuhum mu/mineena

158. And then the punishment befell them. There is indeed in this a sign, and most of them believed not.⁶

6. The ancient tribe of Thamood was given the sign of the she-camel. And yet most of the tribe did not believe. Other pre-historic tribes too were given such signs, and most of them, likewise, believed not. They were deficient in knowledge as compared to the peoples of this historic age. Allah Almighty had therefore given signs to His Messengers sent to those peoples so that they could thereby recognize the Messengers as authentically from Allah. But no such extraordinary or miraculous sign was given to Muhammad (peace on him), His Messenger sent for this historic age, claims to the contrary prevalent among some misguided sections of Muslims notwithstanding. Nothing in the Qur'aan supports such claims. The Qur'aan, on the contrary, urges the believers to look around them and to ponder over the innumerable natural phenomena contrived specifically for sustenance of human and other lives on this planet. The provision of absolutely essential things like free air and almost-free water, the occurrence of day and night continually succeeding each other, the deliberate tilt of earth's axis at a particular angle to cause seasonal changes, the mind-boggling orbital movements of trillions and trillions of the heavenly bodies in a perfect mathematically correct balance of centripetal and centrifugal forces without bumping into one another, and innumerable such phenomena in nature provide signs galore, for those who reflect, of a super-intellectual Being in perfect control. The miraculous signs of old are now redundant and superfluous.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

159. Wa-inna rabbaka lahuwa alAAazeezu alrraḥeemu

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159. And, indeed, your Lord – He alone – is the Omnipotent, the Merciful!

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾

160. Kaththabat qawmu lootin almursaleena

160. The [ancient] tribe of Lot did not believe the Messengers.

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾

161. Ith qala lahum akhoohum lootun ala tattaqoona

161. When their brother Lot said to them, “Are you not scared of wrongful living?”

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾

162. Innee lakum rasoolun ameenun

162. “I am indeed a trustworthy Messenger of Allah sent to you!”

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٦٣﴾

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163. Faittaaqoo Allaha waateeAAooni

163. “Be afraid of Allah then, and obey me!”

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

164. Wama as-alukum AAalayhi min ajrin in ajriya illa AAala rabbi alAAalameena

164. “And no reward whatever do I ask of you for it: my reward rests with none but the Lord of the worlds.”

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾

165. Ata/toona alththukrana mina alAAalameena

165. “Do you, of all the creatures, indulge in homosexuality?”⁷

7. No species of living creatures, other than human, commits this aberration in sexual behaviour. And among the humans, Lot's people were the first to succumb to it obviously under satanic influence. Heterosexuality, as the next Verse clearly indicates, is the natural behaviour of all created living beings. But modern man haughtily dismisses all divine stipulations and assertions and says that homosexuality is also a natural thing! He thinks he is better informed than the Creator Himself!!

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاحِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

166. Watatharoona ma khalaqa lakum rabbukum min azwajikum bal antum qawmun AAadoona

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166. And you shun the spouses whom your Lord has created for you? Nay, you are a transgressing people!”

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَ مِنَ الْمُخْرَجِينَ ﴿١١٧﴾

167. Qaloo la-in lam tantahi ya lootu latakoonanna mina almukhrajeena

167. They said, “Verily, O Lot, you will certainly be expelled if you desist not!”

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١١٨﴾

168. Qala innee liAAamalikum mina alqaleena

168. Lot said, “I am indeed one of those who deplore your actions!”

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١١٩﴾

169. Rabbi najjinee waahlee mimma yaAAamaloona

169. “My Lord! Save me and my family from all that they are doing!”

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٢٠﴾

170. Fanajjaynahu waahlahu ajmaAAeena

170. Thereupon We saved him and all his entire family.

إِلَّا عَجُوزًا فِي الْغَيْرِينَ ﴿١٧١﴾

171. Illā AAajoozan fee algh**h**aireena

171. Except for an old woman, who was among those left behind.

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٧٢﴾

172. Thumma dammar**n**a al-**akh**areena

172. And then We annihilated the others.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾

173. Waamt**ar**na AAalayhim mat**ar**an fas**aa** mat**ar**u almun**th**areena

173. And We rained down upon them a rain.⁸ Dire then is such rain upon those warned!

8. [Verse 11:82](#) [Manzil III] tells us ‘We turned them upside down and rained down upon them layer over layer of stones of dry and hardened mud.’

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إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٧٤﴾

174. Inna fee thalika laayatan wama kana aktharuhum mu/mineena

174. There is indeed in this a sign, and most of them believed not.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾

175. Wa-inna rabbaka lahuwa alAAazeezu alraheemu

175. And, indeed, your Lord – He alone – is the Omnipotent, the Merciful!

كَذَّبَ أَصْحَابُ لُؤْيُكَةَ الْمُرْسَلِينَ ﴿١٧٦﴾

176. Kathhaba as-^habu al-aykati almursaleena

176. [The ancient] dwellers of the wood (Midian) did not believe the Messengers.

إِذْ قَالَ لَهُمُّ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾

177. I^h qala lahum shuAAaybun ala tattaqoona

177. When Shu'aib said to them: "Are you not scared of wrongful living?"

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

178. Innee lakum rasoolun ameenun

178. “I am indeed a trustworthy Messenger of Allah sent to you!”

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١٧٩﴾

179. Faittaaqoo Allaha waateeAAooni

179. “Be afraid of Allah then, and obey me!”

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنِ أَجْرِي إِلَّا عَلَىٰ
رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

180. Wama as-alukum AAalayhi min ajrin in ajriya illa AAala rabbi alAAalameena

180. “And no reward whatever do I ask of you for it: my reward rests with none but the Lord of the worlds.”

﴿١٨١﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ

181. Awfoo alkayla wala takoonoo mina almukhsireena

181. “Give full measure, and be not among those who cause loss to others.”

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾

182. Wazino**o** bialqistasi almustaqeemi

182. “And weigh with a true balance.”

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾

183. Wal**a** tabkhasoo alnnasa ashyaahum wal**a** taAAathaw fee al-ardi mufsideena

183. “And defraud not people of their things. And make no mischief on earth, spreading corruption.”

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ ﴿١٨٤﴾

184. Waittaqoo alla**th**ee khalaqakum waaljibillata al-awwaleena

184. “And have fear of Him who has created you, as also the generations past!”

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾

Manzil V: 26: Shuara

185. Qaloo innama anta mina almusahh^hareena

185. They said, “You are but one bewitched.”

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَّظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٥﴾

186. Wama anta illa basharun mithluna wa-in nath^hunnuka lamina alkath^hibeena

186. “And you are but a man like us! And we do think you are a liar!”

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٦﴾

187. Faasqit AAalayna kisafan mina alssama-i in kunta mina alssadiqeena

187. “Drop fragments of the sky upon us, then, if what you say is the truth!”

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٧﴾

188. Qala rabbee aAAlamu bima taA^hAmaloona

188. Shu’aib said, “My Lord knows what you do!”

﴿١٨٩﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

189. Fakaththaboohu faakhathahum AAathabu yawmi alththullati innahu kana AAathaba yawmin AAatheemin

189. So they disbelieved him. And thereupon punishment gripped them on a gloomy day. And, verily, it was a punishment of a dreadful day!

﴿١٩٠﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

190. Inna fee thalika laayatan wama kana aktharuhum mu/mineena

190. There is indeed in this a sign, and most of them believed not.

﴿١٩١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

191. Wa-inna rabbaka lahuwa alAAazeezu alrraheemu

191. And, indeed, your Lord – He alone – is the Omnipotent, the Merciful!

﴿١٩٢﴾ وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ

192. Wa-innahu latanzeelu rabbi alAAalameena

192. And, indeed, this [Qur’aan] has certainly been sent down by the Lord of the worlds.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

193. Nazala bihi alroohu al-ameenu

193. The trustworthy Spirit (Angel Gabriel) came down with it.

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٩٤﴾

194. AAala qalbika litakoona mina almunthireena

194. Upon your mind, [O Muhammad], so that you may be among those who warn.

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

195. Bilisanin AAarabiyyin mubeenin

195. In the language of plain Arabic.

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾

196. Wa-innahu lafee zuburi al-awwaleena

Manzil V: 26: Shuara

196. And, indeed, it is mentioned in the ancient Scriptures.⁹

9. Watch video <http://www.youtube.com/watch?v=U0F0KkU4xjM> to see Rabbis clearly mentioning Muhammad by name from Torah. [Refer next Verse also in this context.] And there are YouTube videos showing how the Prophet gets mentioned in Hindu Scriptures and Scriptures of other religions.

﴿١٩٧﴾ أَوَلَمْ يَكُنْ لَهُمْ ءَايَةٌ أَن يَعْلَمَهُدْ عُلَمَآؤُا بَنِي إِسْرَآءِيلَ

197. Awa lam yakun lahum ayatan an yaAAalamahu AAulamao banee isra-eela

197. Is it not a sign for them that learned men from among the Children of Israel do know it?

﴿١٩٨﴾ وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ

198. Walaw nazzalnahu AAala baAAadi al-aAAajameena

198. And had We sent it down upon any non-Arab,

﴿١٩٩﴾ فَقَرَأَهُدْ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ

199. Faqaraahu AAalayhim ma kanoo bihi mu/mineena

199. And had he recited it to them in his own language, they would not have believed in it.

كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾

200. Kathalika salaknahu fee quloobi almujrimeena

200. We have likewise caused this Message to pass through the minds of those who are lost in sin.¹⁰

10. A divine scripture in a non-Arabic language would not produce any effect on the minds of the Arabs because they could not understand the language. The Qur'aan, likewise, produced no effect on the sinners (though it was in their own Arabic language) because their sins had made their minds incapable of understanding it.

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾

201. La yu/minoona bihi hatta yarawoo alAAathaba al-aleema

201. They will not believe in it (the Message) till they see the grievous punishment.

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

202. Faya/tiyahum baghtatan wahum la yashAAuroona

202. That (punishment) will come upon them all of a sudden, without notice.

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾

Manzil V: 26: Shuara

203. Fayaqooloo hal nahnu muntharoona

203. And then they will say, “Could we have some respite?”

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

204. AfabiAAathabina yastaAAjiloona

204. Do they, then, wish to hasten Our punishment?

أَفَرَأَيْتَ إِنَّمَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾

205. Afaraayta in mattaAAanahum sineena

205. Do you see that if We do allow them to enjoy for years

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾

206. Thumma jaahum ma kanoo yooAAadoona

206. And thereafter that which they were promised befalls them

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مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ ﴿٢٠٧﴾

207. Ma aghna AAanhum ma kanoo yumattaAAoona

207. Of what avail to them will all their past enjoyments be?

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٨﴾

208. Wama ahlakna min qaryatin illa laha munthirooma

208. And never have We destroyed any community without being warned

ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾

209. Thikra wama kunna thalimeena

209. And reminded. And We wrong not!

وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾

210. Wama tanazzalat bihi alshshayaateenu

210. And the devils had not brought it (the Message) down.

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾

211. Wama yanbaghee lahum wama yastateeAAoona

211. And neither it is suitable to them, nor can they do it.

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾

212. Innahum AAani alssamAAi lamaAAazooloona

212. They are indeed certainly debarred from hearing it!

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾

213. Falā tadAAu maAAa Allāhi ilāhan ākhara fatakoona mina almuAAaththabeena

213. Hence invoke no god other than Allah, lest you be among those ponished!

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

214. Waanthir AAasheerataka al-aqrabeena

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214. And warn your close relatives

وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

215. Waikhfid janahaka limani ittabaAAaka mina almu/mineena

215. And lower wings of your tenderness over (be kind to) all of the believers who may follow you!

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾

216. Fa-in AAasawka faqul innee baree-on mimma taAAamaloona

216. If they then disobey you, say, “I am indeed free of responsibility for what you do!”

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

217. Watawakkal AAala alAAazeezi alraheemi

217. And put your trust in the Omnipotent, the Merciful

الَّذِي يَرْنِكَ حِينَ تَقُومُ ﴿٢١٨﴾

218. Allathee yarakha heena taqoomu

218. Who sees you standing

وَتَقَلُّبُكَ فِي السَّجْدَيْنِ ﴿٢١٩﴾

219. Wataqallubaka fee alssajideena

219. And Who sees what goes on in your mind while you are among those who prostrate before Him.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

220. Innahu huwa alssameeAAu alAAaleemu

220. He is indeed the One Who hears, the One Who knows!

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾

221. Hal onabbi-okum AAala man tanazzalu alshshayateenu

221. Shall I tell you upon whom it is that the devils descend?

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

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222. Tanazzalu AAala kulli affakin atheemin

222. They descend upon all sinful turncoats.

يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَذِبُونَ ﴿٢٢٢﴾

223. Yulqoona alssamAAa waaktharuhum kathiboona

223. They (the devils) pass on hearsays to them (sinful turncoats). And most of them (the devils) lie!

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٣﴾

224. WaalshshuAAarao yattabiAAuhumu alghawoona

224. And the seducers follow the poets.

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٤﴾

225. Alam tara annahum fee kulli wadin yaheemoona

225. Do you not see that they (poets) roam about passionately in every valley?

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

226. Waannahum yaqooloona ma la yafAAaloona

226. And that they say what they do not do?

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ
بَعْدِ مَا ظَلَمُوا ۚ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

227. Illa allatheena amanoo waAAamiloo alssalihati wathakaroo Allaha katheeran waintasaroo min baAAadi ma thulimoo wasayaAAalamu allatheena thalamoo ayya munqalabin yanqaliboona

227. Save those who believe, do righteous deeds, and remember Allah much. And they avenge themselves only after having been wronged and to the extent they are wronged. ¹¹ And those who do wrong will soon come to know how evil a turn they will turn to!

11. The Qur'aan generally describes the poets, in the preceding two Verses, as those who use their poetic skills in eulogizing human passions, but do not do what they say. Here, in this Verse, it describes the exceptional cases. Muhammad Iqbal, the great poet of Islam, is, no doubt *mashaAllah*, one of those exceptions.

سُورَةُ النَّامِلِ

Chapter 27: An-Naml (The Ants)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

طَسَّ تَلَكَّ ءَايَاتُ الْفُرْعَانِ وَكِتَابٍ مُبِينٍ ﴿١﴾

1. Ta-seen tilka ayatu alqur-ani wakitabin mubeenin

1. Ta-seen.¹ These are Verses of the Qur'aan. And it is a Book that makes things clear.

1. These are some of the letters of the Arabic language that appear at the beginning of some Qur'aanic chapters. Significance of these letters is a mystery. Omniscient Allah has perhaps purposely kept it mysterious to remind mankind of the limitation of knowledge it is bestowed with.

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٢﴾

2. Hudan wabushra lilmu/mineena

2. It contains guidance and glad tidings for the believers.

الَّذِينَ يُتَّقُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ
يُوقِنُونَ ﴿٣﴾

Manzil V: 27: Naml

3. Allatheena yuqeemoona alssalata wayu/toona alzzakata wahum bial-akhirati hum yooqinoona

3. Those who establish prayer², give Zakaat³, and believe in the Hereafter with conviction!

2. Refer study notes [4](#) and [108](#) on Chapter 2 (Manzil I).

3. Zakaat is defined in Verse 30:39 as that given to others seeking just the pleasure of Allah.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّاتُ لَهُمْ أَعْمَالُهُمْ
فَهُمْ يَعمَهُونَ ﴿٤﴾

4. Inna allatheena la yu/minoona bial-akhirati zayyanna lahum aAAamal²ahum fahum yaAAamahoon³

4. Those indeed who do not believe in the Hereafter – We have made their deeds appear good to them, and so they stumble blindly on.

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخِسُونَ ﴿٥﴾

5. Ola-ika allatheena lahum soo-o alAAathabi wahum fee al-akhirati humu al-akhsaroon³

5. It is them that the worst of punishment is reserved for. And it is they who shall be the losers in the Hereafter!

وَإِنَّكَ لَتَلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾

6. Wa-innaka latulaqqa alqur-ana min ladun hakeemin AAaleemin

Manzil V: 27: Naml

6. And, indeed, you (singular) are made to receive this Qur’aan from One who is Wise, Knowledgeable.

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ ۖ إِنِّي أَنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ بَشِيرٍ قَبْسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾

7. Ith qala moosa li-ahlihi innee anastu naran sagteekum minha bikhabarin aw aateekum bishihabin qabasin laAAaallakum tastaloona

7. When Moses said to his family, “I do indeed see a fire. I shall bring you from there some information, or bring you a burning brand so that you warm yourselves therewith.”

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَنَ اللَّهُ رَبِّ الْعَالَمِينَ ﴿٨﴾

8. Falamma jaaha noodiya an boorika man fee alnnari waman hawlaha wasubhana Allahi rabbi alAAalameena

8. Then, when he came to it, he was called out and told, “Blessed is all that is in the fire and around it! And glory to Allah, Lord of the worlds!”

يَمْوَسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

9. Ya moosa innahu ana Allahu alAAazeazu alhakeemu

9. “O Moses! It is indeed Me, Allah – the Almighty, the Wise!”

Manzil V: 27: Naml

وَأَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى
لَا تَخَفْ إِيَّيْ لَا يَخَافُ لَدَى الْمَرْسُلُونَ ﴿١٠﴾

10. Waalqi AAasaka falamma ragha tahtazzu kaannahajannun walla mudbiran walam yuAAaqqib yamoosa la takhaf innee
la yakhafu ladayya almursaloona

10. “And throw your staff down!” Then he saw it (staff) stir as if it were a serpent. And he took to flight and did not look back! “O Moses! Fear not. The Messengers need have no fear in My Presence.”

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي
عَفُورٌ رَّحِيمٌ ﴿١١﴾

11. Illa man thalama thumma baddala husnan baAAda soo-in fa-innee ghafoorun raheemun

11. “Nor those need fear who do wrong and then after a bad deed they change for the good. for, indeed, I am Forgiving, Merciful!”

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضًا مِّنْ غَيْرِ سُوءٍ فِي
تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾

12. Waadkhil yadaka fee jaybika takhruj baydaa min ghayri soo-in fee tisAAi ayatin ila firAAawna waqawmihi innahum kanoo
qawman fasiqeena

12. “And put your hand into your pocket: it will come out blemish-less white – [these are] among nine signs unto Pharaoh and his people. They are indeed a depraved people!”

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فَلَمَّا جَاءَتْهُمْ ءَايَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ



13. Falamma jaat-hum ayatuna mubsiratan qaloo hatha sihrun mubeenun

13. So then when Our clear-cut signs came unto them (Pharaoh and his people), they said, "This is pure magic!"

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ

عَقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

14. Wajahadoo biha waistayqanat-ha anfusuhum thulman waAuluwwan faonthur kayfa kana AAaqibatu almufsideena

14. And, though their minds were convinced of their genuineness, they wickedly and arrogantly refused to accept those as signs. And behold what happened in the end to those corrupt people⁴!

4. They were drowned [Verse 2:50].

وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ

كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

15. Walaqad atayna dawooda wasulaymana AAilman waqala alhamdu lillahi allathee faddalana AAalakatheerin min AAibadihi almu/mineena

15. And We did grant knowledge to David and Solomon. And they both said, "Praise to Allah! HE has favoured us above many of His believing devotees."

وَوَرِثَ سُلَيْمَنُ دَاوُودَ ۖ وَقَالَ يَتَآيَهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ
وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

16. Wawaritha sulaymanu dawooda waqala ya ayyuha alnnasu AAullimna mantiqa alttayri waootenamin kulli shay-in inna hatha lahuwa alfadlu almubeenu

16. And Solomon inherited David. And he said, “O people! We have been taught the speech of the birds, and have been given all kinds of things. This, indeed, is certainly a manifest favour!”

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ
يُوزَعُونَ ﴿١٧﴾

17. Wahushira lisulaymana junooduhu mina aljinni waal-insi waal-ttayri fahum yoozaAAoona

17. And Solomon’s armies – of Jinns^{5&6}, of human beings, and of birds – were assembled and then they were led forth in orderly ranks before him.

5. The literal meaning of the Arabic word Jinn is that which is hidden, concealed or invisible from/to human eyes/understanding. It is therefore a *mutashaabih* word in terms of Verse 3:7, and we have to just accept whatever Allah tells us about it in the Qur’aan. To interpret the word otherwise with the limited understanding power of the human brain, as is being done by some supposedly learned persons, is reprehensible in the light of the said Verse 3:7.

6. Verse 18:50 informs us that the Satan (Iblees) is a Jinn. Verse 7:12 tells us that the Jinn is created from fire (energy), while man is created from clay (matter). Verse 18:50 also informs us that Iblees, the Jinn, disobeyed Allah. That means, like man, the Jinn too is given freedom of choice. The Qur’aan throughout, moreover, tells us that, like man, the Jinn too is being tested for being rewarded with Paradise or punished with Hell. Just as the Satan does, other bad Jinns could have a bad influence on man, without the latter being aware of it!

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حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ
يَتَأَيَّهَا النَّملُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَجُنُودُهُ وَهُمْ
لَا يَشْعُرُونَ ﴿١٨﴾

18. attā iṭḥa ataw AAalā wadī alnnamli qalat namlatun ya ayyuha alnnamlu odkhuloo masakinakum layaḥṭimannakum sulaymanu wajunooduhu wahum la yashAAuroona

18. The parade went on till, when they came upon a valley of ants, an ant said, “O ants! Get into your homes (holes), lest Solomon and his armies crush you unknowingly!”

فَتَبَسَّمْ سَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي
بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

19. Fatabassama dahikan min qawliha waqala rabbi awziAAanee an ashkura niAAamataka allatee anAAamta AAalayya waAAalaḡ walidayya waan aAAamala saliḡan tardahu waadkhilnee birahmatika fee AAibadika alssaliheena

19. Solomon then smiled broadly at her (the ant’s) words, and said, “My Lord! Make me grateful for your favours which You have bestowed on me and on my parents. And make me do righteous deeds which You are pleased with. And put me in the list of Your righteous devotees!”

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

20. Watafaqqada alṭṭayra faqala mā liya la ara alhudhuda am kana mina algha-ibeena

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20. And he (Solomon) inspected the rank of the birds, and said, “How come I do not see the Hudhud⁷? Or is he among the absentees?



7. One image of the bird:

لَا عَذْبَنَّهُ وَ عَذَابًا شَدِيدًا أَوْ لَا أَذْبَحْنَهُ أَوْ لِيَأْتِيَنِي بِسُلْطٰنٍ مُّبِينٍ ﴿٢١﴾

21. LaoAAath**h**ibannahu AAath**h**aban shadeedan aw laath**h**abahannahu aw laya/tiyannee bisult**an**in mubeen**in**

21. “I will punish it severely or slaughter it unless it brings me a convincing excuse!”

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِءَ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ

يَقِينٍ ﴿٢٢﴾

22. Famakatha ghayra baAAeedin faqala **ah**attu bima lam tu**h**it bihi waji/tuka min saba-in binaba-in yaqeen**in**

22. And when the bird registered its presence before long, it said, “I have covered something which you have not. And I have come to you from Sheba with reliable information!”

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إِنِّي وَجَدْتُ أَمْرًا تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ



23. Innee wajadtu imraatan tamlikuhum waootiyat min kulli shay-in walaha AAarshun AAathjeemun

23. "I did indeed find there a woman ruling over them. And she is endowed with everything. And she has a huge throne!"

وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمْ

الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

24. Wajadtuha waqawmaha yasjudoon lilshshamsi min dooni Allahi wazayyana lahumu alshshaytanu aA^{Am}alahum fasaddahum AAani alssabeeli fahum la yahtadoona

24. "And I found her and her people prostrating to the sun instead of to Allah! And the Satan has made their deeds look good to them, and has thus hindered them from the Right Path. And so they do not tread that Path."

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا

تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

25. Alla yasjudoo lillahi allathe yukhriju alkhabaa fee alssamawati waal-ardi wayaA^{Ala}mu ma tukhfoona wama tuA^{Ala}inoona

25. And the Satan prompts them not to bow to Allah Who it is that takes out the hidden, in the heavens and on earth, and knows what you conceal and what you declare.

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اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

26. Allahu la ilaha illa huwa rabbu alAAarshi alAAattheemi

26. Allah! No god besides Him – Lord of the Mighty Throne!

﴿٢٧﴾ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَذَّابِينَ

27. Qala sananthuru asadaqta am kunta mina alkathibeena

27. Solomon said to the bird, “We shall soon see whether thou have told the truth or are one of those who lie!”

أَذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا
يَرْجِعُونَ ﴿٢٨﴾

28. Ithhab bikitabee hatha faalqih ilayhim thumma tawalla AAanhum faonhur matha yarjiAAoona

28. Go with this letter of mine and drop it to them! Then withdraw from them and observe how they react.”

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا إِنِّي أُلْقِيَ إِلَيْكِ كِتَابٌ كَرِيمٌ ﴿٢٩﴾

29. Qalat ya ayyuha almalao innee olqiya ilayya kitabun kareemun

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29. The Queen of Sheba said: “O noblemen! A significant letter has been dropped down to me.”

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

30. Innahu min sulaymana wa-innahu bismi Allahi alrrahmani alrraheemi

30. “It is indeed from Solomon, and it indeed tells me, in the name of Allah, the Gracious, the Merciful,”

أَلَّا تَعْلُوا عَلَيَّ وَأُتُونِي مُسْلِمِينَ ﴿٣١﴾

31. Alla taAAaloo AAalayya wa/toonee muslimeena

31. “Exalt not anything (or anybody) above Me, and come to Me in willing surrender!”

قَالَتْ يَتَأْتِيَهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ

﴿٣٢﴾

32. Qalat ya ayyuha almalao aftooni fee amree ma kuntu qatiAAatan amran hatta tashhadoona

32. She said, “O noblemen! Give me your advice on what I should do. I would never pass an order unless you endorse it.”

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قَالُوا نَحْنُ أَوْْلُوا قُوَّةٍ وَأُولُوا بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي
مَاذَا تَأْمُرِينَ ﴿٣٣﴾

33. Qaloo nahnu oloo quwwatin waoloo ba/sin shadeedin waal-amru ilayki faonthuree mathata/mureena

33. They said, “We are a powerful nation, capable of fighting bravely in war. And the command is yours. Consider, then, what command you would give.”

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا
أَعْرَاسَ أَهْلِهَا أُذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾

34. Qalat inna almulooka itha dakhalo qaryatan afsadooha wajaAAaloo aAAizzata ahliha athillatan wakathalika yafAAaloona

34. She said, “Indeed, when kings invade a place of human habitation they devastate it, and humiliate its respected inhabitants. And this is how they behave.”

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾

35. Wa-innee mursilatun ilayhim bihadiyyatin fanath^hiratun bima yarjiAAu almursaloona

35. “And so, indeed, I am going to send a gift to them, and see what the envoys bring back.”

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فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ أَتُمِدُّونَ بِمَالٍ فَمَا آتَيْنَاهُ خَيْرٌ مِّمَّا آتَيْنَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ



36. Falamma jaa sulaymana qala atumidduonani bimalin fama ataniya Allahu khayrun mimma atakum bal antum bihadiyyatikum tafrahoona

36. Then, when the Queen's envoy came to Solomon, the latter said, "Are you helping me with wealth? But what Allah has given me is better than what He has given you! Nay, it is you yourself that would rejoice in your gift!

أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَالَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ

37. IrjiAA ilayhim falana/tiannahum bijunoodin la qibala lahum biha walanukhrijannahum minhaathillatan wahum saghiroona

37. "Go back to them! We shall certainly come to them with forces they will not be able to face! And we shall certainly cause them to be driven there from, humiliated and belittled!"

قَالَ يَا أَيُّهَا الْمَلَأُوْا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

38. . Qala ya ayyuha almalao ayyukum ya/teenee biAAarshiha qabla an ya/toonee muslimeena

38. ⁸Solomon said, "O noblemen! Which of you can bring me her throne before they surrender and come to me?"

8. In this Qur'aanic narrative, it is obvious that there is a time lag between the event described in the preceding Verse and that described in this Verse. The Qur'aan leaves out unnecessary details. It would otherwise be too bulky a book.

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ
لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

39. Qala AAaifreetun mina aljinni ana ateeka bihi qabla an taqooma min maqamika wa-inne AAalayhi laqawiyun ameenun

39. A gigantic and powerful one of the Jinns said, “I shall bring it to you before you rise from your seat. And, indeed, I have dependable ability to do it!”

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ
طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي
ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ
فإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

40. Qala allathe AAindahu AAilmun mina alkitabi ana ateeka bihi qabla an yartadda ilayka tarfuka falamma raahu mustaqirran AAindahu qala hatha min fadli rabbee liyabluwaneeshashkuru am akfuru waman shakara fa-innama yashkuru linafsihi waman kafara fa-inna rabbee ghaniyyun kareemun

40. The one who had knowledge acquired from the divine Record⁹, said, “I shall bring it (Queen of Sheba’s throne) to you before the twinkling of your eyes!” And when he saw it (the throne) squarely placed before him, Solomon exclaimed, “This is by the Grace of my Lord! It is to test me whether I am grateful or ungrateful. And he who is grateful is but grateful for his own sake. And as for he who is ungrateful, my Lord is indeed self-sufficient, beneficent!”

9. It appears that the Children of Israel, during King Solomon’s time, were far more advanced in technology than even the people of the modern day savouring the benefits of the internet and other fast modes of communication. Today, thanks to the

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internet, we can pass a message across the world within the twinkling of an eye. But King Solomon could get even hard material substances transferred across a huge distance within that infinitesimal period of time!

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

41. Qala nakkiroo laha AAarshaha nanur atahtadee am takoonu mina allatheena la yahtadoona

41. Solomon said, “Disguise her throne for her. Let us see if she recognizes it or not.”

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا
وَكَُنَّا مُسْلِمِينَ ﴿٤٢﴾

42. Falamma jaat qeela ahakatha AAarshuki qalat kaannahu huwa waooteena alAAailma min qablihawakunna muslimeena

42. And when she arrived, she was asked, “Is this throne like yours?” She said, “It is almost the same!” [Solomon said to himself or to his noblemen,] “And the knowledge had come to us before her, and we had surrendered ourselves to Allah!”

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾

43. Wasaddaha ma kanat taAAbudu min dooni Allahi innaha kanat min qawmin kafireena

43. “And what she worshipped besides Allah had kept her away from the right path. She is descended, indeed, of people who suppressed the Truth!”

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قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ
إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ ۖ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ
سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

44. Qeela laha odkhulee alssarha falamma raat-hu hasibat-hu lujjatan wakashafat AAan saqayha qala innahu sarhun mumarradun min qawareera qalat rabbi innee halamtu nafsee waaslamtu maAAa sulaymana lillahi rabbi alAAalameena

44. She was asked to enter the royal court. And when she saw it, she thought it was a pool of water and bared her legs. Solomon said, "It is but a court paved with glass!" She said, "My Lord! I have indeed committed a wrong against myself. And I have surrendered myself, with Solomon, unto the Lord of all the worlds!"

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ
فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾

45. Walaqad arsalna ila thamooda akhahum salihan ani oAAabudoo Allaha fa-itha hum fareeqani yakhtasimoon

45. And We did send to the ancient tribe of Thamood their brother Salih to advise them, "Worship Allah!" And they then split into two contending factions.

قَالَ يَاقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۚ لَوْلَا تَسْتَغْفِرُونَ
اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾

46. Qala ya qawmi lima tastaAAajiloona bialssayyi-ati qabla alhasanati lawla tastaghfiroona Allaha laAAaallakum turhamoona

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46. Salih said, “O my people! Why do you hasten for the evil to come upon you before the good? Why do you not ask for forgiveness from Allah, so that you might be treated with mercy?”

قَالُوا أَطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ قَالَ طَّيَّرَكُمْ عِنْدَ اللَّهِ بِلَ أَنْتُمْ قَوْمٌ تُفْتَنُونَ



47. Qaloo ittayyarna bika wabiman maAAaka qala ta-irukum AAinda Allahi bal antum qawmun tuftanoona

47. They said, “We take you and those with you as portents of evil!” Salih said, “Your portents rest with Allah. Nay, you are a people on trial!”

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

48. Wakana fee almadeenati tisAAatu rahtin yufsideona fee al-ardi wala yuslihoona

48. And there were in the city nine of a leading family. They caused corruption to spread on earth, and they would not reform.

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ

أَهْلِهِ وَإِنَّا لَصَادِقُونَ

49. Qaloo taqasamoo biAllahi lanubayyitannahu waahlahu thumma lanaqoolanna liwaliyyihi ma shahidnagmahlika ahlihi wa-inna lasadiqoona

49. They said, “Swear to one another by Allah that we shall surely attack him and his family by night. And then we shall say to his next of kin, ‘We were not witness to the destruction of his family, and we are of course telling the truth!’”

وَمَكْرُوا مَكْرًا وَمَكْرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾

50. Wamakaroo makran wamakarna makran wahum la yashAAuroona

50. And they devised a plan, and We devised a plan. And they knew not!

فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ

﴿٥١﴾

51. Faonthur kayfa kana AAaqibatu makrihim anna dammarnahum waqawmahum ajmaAAeena

51. Then see what all their planning came to in the end: We annihilated them and their people – all of them!

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

52. Fatilka buyootuhum khawiyatan bima thalamoo inna fee thalika laayatan liqawmin yaAAalamoona

52. And these their houses overturned, because of the wrong they did. There is, indeed, a lesson in this for people who know.

وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾

53. Waanjayna allatheena amanoo wakanoo yattaqoona

53. And We saved those who believed and refrained from wrong-doing fearing Allah's wrath.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾

54. Walootan ith qala liqawmihi ata/toona alfahishata waantum tubsiroona

54. And Lot – as he asked his people, “How could you so openly indulge in the obscenity?”

أَيُّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ الْيَسَاءِ بَلْ
أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

55. A-innakum lata/toona alrrijala shahwatan min dooni alnnisa-i bal antum qawmun tajhaloona

55. “How could you really go to men instead of to women for sexual gratification? Nay, but you are a stupid people!”

﴿فَمَا كَانَ جَوَابَ قَوْمِهِ﴾ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ أَلْ لُوطِ مِنْ قَرْيَتِكُمْ
إِنَّهُمْ أَنْفُسٌ يَتَطَهَّرُونَ ﴿٥٦﴾

56. Fama kana jawaba qawmihi illa an qaloo akhrijoo ala lootin min qaryatikum innahum onasun yataahharoona

56. His people's answer was not but that, “Expel Lot's family out of your township! They are indeed folk too pure to live with!”

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فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ وَقَدَّرْنَا مِنْ الْغَابِرِينَ ﴿٥٧﴾

57. Faanjaynahu waahlahu illa imraatahu qaddarnaha mina alghabireena

57. We then saved him and his family, except for his wife whom We willed to be among those that stayed behind.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾

58. Waamtarna AAalayhim mataran fasaa mataru almunthareena

58. And We rained a rain upon them. Dire was the rain upon those warned!

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَىٰ ؕ أَلَلَّهُ خَيْرٌ
أَمَّا يُشْرِكُونَ ﴿٥٩﴾

59. Quli alhamdu lillahi wasalamun AAala AAibadihi allatheena istafa allahu khayrun amma yushrikoona

59. Say, “The praise is for Allah¹⁰, and peace on those devotees of His whom He chose!” Is Allah better or those they worship besides Him?

10. Refer [study note 3 on Chapter 1](#) (Manzil I).

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أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ
حَدَاقٍ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْسَ اللَّهُ بِلَهُمْ
قَوْمٌ يَعْدِلُونَ ﴿١٠﴾

60. Amman khalaqa alssamawati waal-arda waanzala lakum mina alssama-i maan faanbatna bihi hada-iqa thata bahjatin ma kana lakum an tunbitoo shajarah a-ilahun maAAa Allahi bal hum qawmun yaAdiloona

60. Is there any god worthy of worship besides Allah – Allah Who it is that has created the heavens and the earth, and sends down for you water from the skies, and then therewith We cause – it is not in your power to make those trees grow – beautiful gardens to grow? But yet they are a people who equate others with Allah!

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا
رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ اللَّهُ بِأَكْثَرُهُمْ لَا
يَعْلَمُونَ ﴿١١﴾

61. Amman jaAAala al-arda qararan wajaAAala khilalah anharan wajaAAala laha rawasiya wajaAAala bayna albahrayni hajizan a-ilahun maAAa Allahi bal aktharuhum la yaAAalamoona

61. Is there any god worthy of worship besides Allah – Allah Who it is that has made the earth stable, and has caused rivers to flow in its ravines, and has set mountains upon it, and has placed a barrier between the two seas¹¹? Nay, most of them know not!

11. Refer study note 11 on [Verse 25:53](#).

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أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ
أَعْلَاهُ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ ﴿١٢﴾

62. Amman yujeebu almuḍṭarra itha daAAahu wayakshifu alssoo-a wayajAAalukum khulafaa al-ardi a-ilahun maAAa Allāhi qaleelan ma tathakkaroona

62. Is there any god worthy of worship besides Allah – Allah Who it is that responds to the one in distress when that one calls out (prays) to Him and Who removes the distress, and Who has made you His vicegerents¹² on the earth? Seldom do you remember this!

12. Refer study notes 22 to 25 on [Verse 2:30](#) (Manzil I) regarding the meaning of the Qur'aanic term *khaleefa/khalifa* singular of *khulafa*.

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ
يَدَيْ رَحْمَتِهِ ۖ أَعْلَاهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٣﴾

63. Amman yahdeekum fee *thulumati* albarri waalbahri waman yursilu alrriyaha bushran bayna yaday rahmatihi a-ilahun maAAa Allāhi taAAala Allahu AAamma yushrikoona

63. Is there any god worthy of worship besides Allah – Allah Who it is that guides you in the midst of the darkness of land and sea, and sends the winds heralding the approach of His mercy (rains)? Exalted is Allah far above what they worship besides Him!

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَعْلَاهُ
مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾

64. Amman yabdao alkhalaqa thumma yuAAeeduhu waman yarzuqukum mina als-sama-i waal-ardi a-ilahun maAAa Allāhi qul hatoo burhanakum in kuntum *sadiqeena*

Manzil V: 27: Naml

64. Is there any god worthy of worship besides Allah – Allah Who it is that initiates creation in the first instance – and then recreates it – and provides you with means of sustenance from the heavens and the earth? Say, “Produce your evidence – if what you claim is true!”

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ ﴿١٥﴾

65. Qul la yaAAalamu man fee alssamawati waal-ardi alghayba illa Allahu wama yashAAuroona ayyana yubAAathoona

65. Say, “None in the heavens or on earth knows the Unseen¹³ save Allah!” And they know not when they shall be raised from the dead.

13. Knowledge of the Unseen (*Al-Ghayb*) is the exclusive prerogative of Allah Almighty. [Refer [study note 3](#) of Chapter 2 (Manzil I)]. This is a fundamental belief in Islam. And yet, the Imam of the Masjid I go to for my Friday prayers harangues his gullible congregation with repeated blasphemy that Prophet Muhammad (peace on him) knows the Unseen besides Allah! Not only the Prophet, the Imam asserts, but *awliyaAllah* too know the Unseen!! Why would Allah lend a helping hand to such ‘Muslims’ who so openly defy His Word!?

بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا
عَمُونَ ﴿١٦﴾

66. Bali iddaraka AAilmuhum fee al-akhirati bal hum fee shakkin minha bal hum minha AAamoona

66. Nay, their knowledge fails them in regard to the Hereafter! Nay, they are in doubt about it. Nay, they are blind to it.

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وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَّءَابَاؤُنَا أَيُّنَا
لَمُخْرَجُونَ ﴿٦٧﴾

67. Waqala allatheena kafaroo a-itha kunna turaban waabaona a-inna lamukhrajooana

67. And those that suppress the truth say, “Shall we and our forefathers be truly brought back to life after we have become dust!?”

لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَّءَابَاؤُنَا مِن قَبْلُ إِن هَٰذَا
إِلَّا أَصْطِيرُ الْأَوَّلِينَ ﴿٦٨﴾

68. Laqad wuAAidna hatha nahnu waabaona min qablu in hatha illa asateeru al-awwaleena

68. “Verily, we were promised this – we and our forefathers – in the past as well; it is nothing but fables of ancient times!”

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَنَقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾

69. Qul seeroo fee al-ardi faonhuroo kayfa kana AAaqibatu almujrimeena

69. Say, “Travel the earth and see what end the sinners met with!”

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾

70. Wala tahzan AAalayhim wala takun fee dayqin mimma yamkuroona
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70. And grieve not over them, and be not in misery because of what they conspire!

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٧١﴾

71. Wayaqooloona mata hatha alwaAAdu in kuntum sadiqeena

71. And they ask, “When – if you are men of truth – is this promise to be fulfilled?”

قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾

72. Qul AAasa an yakoona radifa lakum baAAdu allathee tastaAAjiloona

72. Say, “It may well be that something of what you want hastened has already come close to you!”

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

73. Wa-inna rabbaka lathoo fadlin AAala alnnasi walakinna aktharahum la yashkuroona

73. And, indeed, your Lord does certainly bestow lots of favours upon mankind, but most of them are ungrateful!

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾

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74. Wa-inna rabbaka layaAAalamu ma tukinnu sudooruhum wama yuAAalinoona

74. And, indeed, your Lord does certainly know what their minds conceal and what they reveal!

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾

75. Wama min gha-ibatin fee alssama-i waal-ardi illa fee kitabin mubeenin

75. And there is nothing hidden in the heavens or on earth, but duly and clearly mentioned in the divine Record.

إِنَّ هَذَا الْقُرْآنَ يَفُصِّلُ عَلَىٰ بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ
يَخْتَلِفُونَ ﴿٧٦﴾

76. Inna hatha alqur-ana yaqussu AAala banee isra-eela akthara allathee hum feehi yakhtalifoona

76. This Qur'aan does indeed explain to the Children of Israel most of what they differ in.

وَإِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

77. Wa-innahu lahudan warahmatun lilmu/mineena

77. And, indeed, it certainly is guidance and mercy for all the believers.

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إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۚ وَهُوَ الْعَزِيزُ الْعَلِيمُ



78. Inna rabbaka yaqdee baynahum bihukmihi wahuwa alAAazeezu alAAaleemu

78. Indeed, your Lord will judge between them by His Decree. And He is the One Omnipotent, All-knowing.

فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

79. Fatawakkal AAala Allahi innaka AAala alhaqqi almubeeni

79. Put your trust then in Allah. You are indeed on the Truth manifest!

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ۚ

80. Innaka la tusmiAAu almawta wala tusmiAAu alssumma aldduAAaa itha wallaw mudbireena

80. You cannot make the dead hear. And you cannot make the deaf to the call hear when they turn their backs and go away.

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۚ إِنَّ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا

فَهُمْ مُّسْلِمُونَ

81. Wama anta bihaadee alAAumyi AAan dalalatihim in tusmiAAu illa man yu/minu bi-ayatina fahum muslimoona

81. And you cannot guide the blind out of their liability. None can you make listen to you save those who believe in Our Verses/signs and then become Muslims (surrender to Allah's Will).¹⁴

14. Most of the so-called Muslims in today's world (early part of 21st century A.D.), I am afraid, fall under the category of persons described here as deaf to the call of the Prophet (peace on him). Yes, they call themselves Muslims. But do they really believe in the divine Verses of the Qur'aan? They call themselves Muslims just because they were born to Muslim parents. Their study of the Qur'aan, if at all, is limited to just being able to read the Arabic Qur'aan without ever bothering to learn what the blessed Verses are all about. That is obviously because they do not really believe the Verses to be from One Who has created them. Had they really believed that they would for ever burn in Hell if they do not abide by the Qur'aanic Verses, they would have been eager to learn them and abide by them. Muslims would really be Muslims if, and only if, they really believe in the Verses. [Verses 82 to 85 below corroborate what is stated here in this study note.]

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ
أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

82. Wa-iṭḥa waqaAAa alqawlu AAalayhim akhrajna lahum dabbatan mina al-ardi tukallimuhum anna alnnasa kanoo bi-ayatina la yooqinoona

82. And when the word gets fulfilled about them, We shall bring out for them a creature from the earth, which will tell them that mankind had no real faith in Our Verses/signs.[@]

[@] My understanding of this Verse is that it applies to modern man's unabashed gobbling up of the theory of evolution. Protagonists of this theory assert that mankind evolved itself from lower forms of life through processes of natural selection and survival of the fittest. They reject the Qur'aanic assertion that a Super-intelligent, Omniscient and Omnipresent Being has consciously, deliberately or purposefully created mankind and everything else in the Universe. The thought of such a Creator is anathema for the atheists subscribing to the theory of evolution. This theory could well be the creature spoken of in this Verse, telling those who believe in it that they have no real faith in the Qur'aanic Verses/signs. In this context I invite my readers to go through my booklet [Why Do I Believe In Islam](#).

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

83. Wayawma nahshuru min kulli ommatin fawjan mimman yukaththibu bi-ayatina fahum yoozaAAaona

Manzil V: 27: Naml

83. And on that Day We shall gather from within every community a host of those who considered Our Verses false. They will then be led in rows.

حَتَّىٰ إِذَا جَاءُوكَ أَكْذَبْتُمْ بَيِّنَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَّاذَا كُنْتُمْ
تَعْمَلُونَ ﴿٨٤﴾

84. Hatta itha jaoo qala akaththabtum bi-ayatee walam tuheetoo biha AAilman ammatha kuntum taAAamaloona

84. And so when they shall come up before Allah, He will say, “You considered My Verses false and you have had no thorough knowledge thereon!? What were you doing!?”

وَوَقَعَ الْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾

85. WawaqaAAa alqawlu AAalayhim bima thalamoo fahum la yantiqoona

85. And the Word shall get fulfilled about them because of the wrong they had committed, and they will not speak!

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنْوَ فِيهِ وَالنَّهَارَ مُبْصِرًا إِنِّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

86. Alam yaraw anna jaAAalna allayla liyaskunoo feehi waalnnahara mubshiran inna fee thalika laayatin liqawmin yu/minoona

86. Do they not see that it is We who had made the night for them to rest therein, and the day to make them see well? In this, indeed, there certainly are signs for people who believe!

Manzil V: 27: Naml

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي
الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾

87. Wayawma yunfakhu fee alssoori fafaziAAa man fee alssamawati waman fee al-ardi illa man shaa Allahu wakullun atawhu dakhireena

87. And the Day the trumpet is sounded, everyone in the heavens and on earth will be seized with fear, except such as Allah wills. And everyone will come to Him humbly.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي
أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

88. Watara aljibala tahsabuha jamidatan wahiya tamurru marra alssahabi sunAAa Allahi allathee atqana kulla shay-in innahu khabeerun bima tafAAaloona

88. And you will see the mountains – which you consider firm – floating about like clouds. A creation of Allah, Who has ordered all things to perfection! He is indeed aware of all that you do!

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ
﴿٨٩﴾

89. Man jaa bialhasanati falahu khayrun minha wahum min fazaAAa in yawma-ithin aminoon

89. Whoever comes with good shall get a reward better even than what he/she deserves. And they will be secure from the terror of that Day.

Manzil V: 27: Naml

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ
تَعْمَلُونَ ﴿٩٠﴾

90. Waman jaa bialssayyi-ati fakubbat wujoohuhum fee alnnari hal tujzawna illa ma kuntum taAAamaloona

90. And those who come with evil, they will be cast upon their faces into the Fire. They will be asked, “Are you not but justly requitted for what you were doing?”

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ
أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

91. Innama omirtu an aAabuda rabba hathihi albaldati allathee harramah walahu kullu shay-in waomirtu an akoona mina almuslimeena

91. “I have been commanded to worship the Lord of this City – the Lord who has made the city sacred, and to whom all things belong. And I have been commanded to be of those who surrender themselves to Him.”

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ أَهْتَدَىٰ فَأِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا
أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

92. Waan atluwa alqur-ana famani ihtada fa-innama yahtadee linafsihi waman dalla faqul innama anamina almunthireena

92. “And that I recite the Qur’aan.”¹⁵ One then that follows the right path, follows it for one’s own good. And to one that goes astray, say, “I am but of those who warn.”

Manzil V: 27: Naml

15. The preceding Verse and this part of this Verse is apparently what Prophet Muhammad (peace on him) was directed to say to the people.

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا
تَعْمَلُونَ ﴿٩٣﴾

93. Waquli alḥamdu lillāhi sayureekum ayātihi fataArifoonaha wama rabbuka bighāfilin AAammataAAamaloona

93. And say, “The praise is for Allah! He will soon show you His signs, and then you shall recognise them.”¹⁶ And your Lord is not unaware of what you do.

16. Allah Ta’ala has surely shown many signs since the revelation of the Qur’aan that prove it to be genuinely divine. Refer the numerous posts under the Signs category in my blog [RabbunAllah](#). And the discovery of such signs is a continuing process.

سُورَةُ الْقَصَصِ

Chapter 28: Al-Qasas (The Narration)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

طسّم

1. Ta-seen-meem¹

1. These are some of the letters of the Arabic language that appear at the beginning of some Qur'aanic chapters. Significance of these letters is a mystery. Omniscient Allah has perhaps purposely kept it mysterious to remind mankind of the limitation of knowledge it is bestowed with.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

2. Tilka ayat alkitab almu-beeni

2. These are Verses of the Book that gives clear guidance.²

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

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ

Manzil V: 28: Qasas

3. Natloo AAalayka min naba-i moosa wafirAAawna bialhaqqi liqawmin yu/minoona

3. We narrate to you from the story of Moses and Pharaoh with truth, for people who believe.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ
يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾

4. Inna firAAawna AAala fee al-ardi wajaAAala ahlaha shiyaAAan yastadAAifu ta-ifatan minhum yuthabbihu abnaahum wayastahyee nisgahum innahu kana mina almufsideena

4. Indeed, Pharaoh had acquired great power on earth and had divided its people into sects. He persecuted a group among them, killing their sons and sparing their women. He was indeed of those who perpetrated injustice.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً
وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

5. Wanureedu an namunna AAala allatheena istudAAifoo fee al-ardi wanajAAalahum a-immatan wanajAAalahumu alwaritheena

5. And We desired to favour the downtrodden on earth, and make them leaders and make them the inheritors,

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا
مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾

6. Wanumakkina lahum fee al-ardi wanuriya firAAawna wahamana wajunoodahuma minhum ma kanoo yahtharoona

6. And to make them strong and stable on earth, and to show Pharaoh and Haman and their hosts the very thing they feared from them (destruction of Pharaoh and his people).

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا
تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَأَدُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾

7. Waawḥayna ila ommi moosa an arḍiAAeehi fa-itha khifti AAalayhi faalqeehi fee alyammi walatakhafee wala tahzanee inna raddoohu ilayki wajaAAiloohu mina almursaleena

7. And We sent a secret communication³ to the mother of Moses, “Suckle him! And, when you fear for him, then put him into the river and fear not nor grieve. We shall indeed bring him back to you and shall make him one of Our Messengers.”

3. We do have Qur’aanic evidence, as here, that not only did Allah’s Prophets get divine communications, but others too got it. Elsewhere in the Qur’aan, we are told that, like Moses’ mother here, Jesus’ mother too got such communications. So, question arises as to the nature of such communications (*wahy*). Are such communications continued even now when divine appointment of human beings as Prophets (*Nabees*) has been stopped? I think the answer is: yes. Otherwise how could Allah guide the human mind? Qur’aan does tell us that He guides His obedient devotees to the Right Path. The difference between a *wahy* to a Prophet and a *wahy* to any other human being is that whereas a Prophet had certain knowledge that the communication is from Allah, other human beings are not so certain. An idea just crops up in an Allah-fearing human mind, and he/she acts upon it thinking that Allah Ta’ala has put it there for his/her guidance.

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۖ إِنَّ فِرْعَوْنَ
وَهُمَّنَّ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾

8. Faltaqaṭahu alu firAAawna liyakoona lahum AAaduwwan wahazanan inna firAAawna wahamana wajunoodahuma kanoo khati-eena

8. And the family of Pharaoh picked him up to become for them a source of enmity and sorrow. Pharaoh and Haman and their hosts did indeed err!

Manzil V: 28: Qasas

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَن
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

9. Waqalati imraatu firAAawna qurratu AAaynin lee walaka la taqtuloohu AAasa an yanfaAAang aw nattakhihahu waladan wahum
la yashAAuroona

9. And the wife of Pharaoh said, “He will be – for me and for you – a solace of our eyes. Kill him not! He may be of use to us, or we may adopt him as a son.” And they knew not!

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا
عَلَىٰ قُلُوبِهَا لَتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

10. Waasbaha fu-adu ommi moosa farighan in kadat latubdee bihi lawla an rabatna AAala qalbihalitakoona mina almu/mineena

10. And Moses’ mother became agitated in her heart! And she would have betrayed him had We not calmed her heart down so as for her to be of those who believe.

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ قَبَضَتْ يَدَهُ عَن جُنُبٍ وَهُمْ لَا
يَشْعُرُونَ ﴿١١﴾

11. Waqalat li-okhtihi qusseehi fabasurat bihi AAan junubin wahum la yashAAuroona

11. And she said to his sister, “Follow his (infant Moses’) track.” So she kept a watch on him from a distance, and they knew it not.

Manzil V: 28: Qasas

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ
يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

12. Waḥarramnā AAalayhi almarāḍiAAa min qablu faqalat hal adullukum AAala ahli baytin yakfuloonahu lakum wahum lahu nasiḥoona

12. And We had forbidden foster-mothers for him beforehand. So she (Moses' sister) said, "May I show you a household that will rear him for you and take good care of him?"

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

13. Faradadnahu ila ommihi kay taqarra AAaynuha wala tahzana walitaAAalama anna waAAda Allahihaqqun walakinna aktharahum la yaAAalamoona

13. And then We restored him to his mother that she might be comforted and not grieved and that she might know that the promise of Allah is true. But most of them know not.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿١٤﴾

14. Walamma balagha ashuddahu waistawa ataynahu hukman waAAailman wakaḥalika najzee almuḥsineena

14. And when he reached adulthood and maturity, We gave him wisdom and knowledge. And thus do We reward the good.

Manzil V: 28: Qasas

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ
فِيهَا رَجُلَيْنِ يَتَفَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ ۖ فَاسْتَغْنَاهُ
الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَى فَقَضَىٰ
عَلَيْهِ ۖ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

15. Wadakhala almadeenata AAala heeni ghaflatin min ahliha fawajada feeha rajulayni yaqtatilani hathamin sheeAAatihi wahatha min AAaduwwihi faistaghathahu allathee min sheeAAatihi AAala allathee min AAaduwwihi fawakazahu moosa faqada AAalayhi qala hatha min AAamali alshshaytani innahu AAaduwwun mudillun mubeenun

15. And he entered the city at a time when its people were in a state of slumber, and he found therein two men fighting, one of his own sect, and the other of his enemies. And he who was of his sect asked him for help against him who was of his enemies. Moses then struck him with his fist and caused his death. He said, "This is a work of the devil. He is an enemy, an open misleader."

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
﴿١٦﴾

16. Qala rabbi innee thalamtu nafsee faighfir lee faghafara lahu innahu huwa alghafooru alrraheemu

16. Moses said, "My Lord! I have indeed wronged my own self, so forgive me. HE then forgave him. HE is indeed the One forgiving, merciful.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾

17. Qala rabbi bima anAAamta AAalayya falan akoona thaheeran lilmujrimeena

Manzil V: 28: Qasas

17. He said, “My Lord! Inasmuch as You have favoured me, I shall never again be a supporter of the guilty.”

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اَسْتَنْصَرَهُ بِالْأَمْسِ
يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٨﴾

18. Faasbaḥa fee almadeenati kha-ifan yatarraqqabu fa-itha allathee istansarahu bial-amsi yastasrikhuhu qala lahu moosa innaka laghawiiyyun mubeenuun

18. Then, next morning, as he was looking about apprehensively in the city, the same man who had sought Moses’ help the day before was again crying out to him for help. Moses said to him, “You are certainly indeed a clear instigator.”

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا
قَالَ يَمْوَسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۖ إِنَّ تُرِيدُ
إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

19. Falamma an arada an yabtisha biallaḥee huwa AAaduwwun lahum qala ya moosa atureedu an taqtulanee kama qatalta nafsan bial-amsi in tureedu illa an takoona jabbaran fee al-ardi wamatureedu an takoona mina almusliheena

19. And when he (Moses) intended to attack the man who was an enemy to them both, that man said, “O Moses! Would you kill me as you did kill a person yesterday? You intend nothing but to be a tyrant in the land. And you intend not to be a reformer.”

Manzil V: 28: Qasas

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ
لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

20. Wajaa rajulun min aqsa almadeenati yasAAa qala ya moosa inna almala ya/tamiroona bika liyaqtulooka faokhruj innee laka mina alnnasiheena

20. And a man came running from the city suburbs. He said, “O Moses! The chiefs are conferring against you to kill you. So, get away! I am indeed a well-wisher to you.”

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

21. Fakharaja minha kha-ifan yatarqqabu qala rabbi najjinee mina alqawmi al~~th~~halimeena

21. So he went away from there, fearful and wary. He said, “My Lord! Save me from the wicked people.”

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ
﴿٢٢﴾

22. Walamma tawajjaha tilqaa madyana qala AAasa rabbee an yahdiyanee sawaa alsabeeli

22. And when he turned toward Midian, he said, “My Lord may guide me in the right direction.”

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وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ
أَمْرَاتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ
وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

23. Walamma warada maa madyana wajada AAalayhi ommatan mina alnnasi yasqoona wawajada min doonihimu imraatayni
tathoodani qala ma khatbukuma qalata la nasqee hatta yusdira alrriAAao waaboona shaykhun kabeerun

23. And when he arrived at the watering place of Midian he found there a lot of men watering their animals. And he found two women, apart from the men, holding their flocks back. He asked, "What is the matter with you two?" The two said, "We cannot water our flocks till the shepherds lead theirs' away from the water. And our father is a very old man."

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ
فَقِيرٌ ﴿٢٤﴾

24. Fasaqa lahumā thumma tawallā ilā althhilli faqala rabbi innee limā anzalta ilayya min khayrin faqeerun

24. So he (Moses) watered their flock for them. Then he turned for rest under the shade and said, "My Lord! I am in dire need of whatever good You send down to me."

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ
أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

25. Fajaat-hu ihdahuma tamshee AAala istiHYa-in qalat inna abee yadAAooka liyajziyaka ajra msaqayta lana falamma jaahu
waqassa AAalayhi alqasasa qala la takhaf najawta mina alqawmi alththalimeena

Manzil V: 28: Qasas

25. Then one of the two women came walking bashfully to him and said, “My father is inviting you so that he may repay you for watering our animals for us.” Then, when Moses came to the old man and recounted his story to him, the latter said, “Fear not! You are now safe from the wicked people.”

قَالَتْ إِحْدَاهُمَا يَتَّابِتْ أَسْتَجِرُّهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ



26. Qalat ihdahuma ya abati ista/jirhu inna khayra mani ista/jarta alqawiyyu al-ameenu

26. One of the two women said, “O my father! Hire him. It is indeed better to hire the strong, the trustworthy.”

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنَيْنِ
حِجَابَيْنِ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي

إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

27. Qala innee oreedu an onkihaka ihda ibnatayya hatayni AAala an ta/juranee thamaniya hijajin fa-in atmamta AAashran famin
AAindika wama oreedu an ashuqqa AAalayka satajidunee in shaa Allahu mina alssaliheena

27. He said, “I would like to give one of these two daughters of mine in marriage to you on condition that you work for me for eight years. And then you may voluntarily extend your service to ten years; for, I would not make it hard for you. You shall find me of the righteous, Allah willing.”

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قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ
وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

28. Qala thalika baynee wabaynaka ayyama al-ajalayni qadaytu fala AAudwana AAalayya waAllahu AAalama naqoolu wakeelun

28. Moses said, “That is between you and me. Whichever of the two terms I fulfil, there shall be no compulsion on me to serve more. And Allah is Guarantor over what we say.

﴿ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ ۚ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا
قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ
مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴾ ﴿٢٩﴾

29. Falamma qada moosa al-ajala wasara bi-ahlihi anasa min janibi al^ltoori naran qala li-ahlihi omkuthoo innee anastu naran laAAallee aateekum minha bikhabarin aw jath^hwatin mina alnnari laAAaallakum tastaloona

29. Then, when Moses had fulfilled the term, and was travelling with his family, he visualised a fire in the direction of the mountain and said to his family, “Wait here! It does indeed appear to me that there is a fire there. Perhaps I can bring you some information from there or a brand from the fire that you may warm yourselves.”

﴿ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ
أَن يَدْعُوهُ ۖ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴾ ﴿٣٠﴾

30. Falamma ataha noodiya min shati-i alwadi al-aymani fee albuqAAati almubarakati mina alshshajarati an ya moosa innee ana Allahu rabbu alAAalameena

30. Then when he arrived there, he was addressed by a voice from the right ridge of the valley in the blessed spot among the woods, “O Moses! I am indeed Allah, the Lord of the Worlds.”

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ
يُعَقِّبْ يَمُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ ﴿٣١﴾

31. Waan alqi AAasaka falamma raaha tahtazzu kaannahā jannun walla mudbiran walam yuAAaqqib yamoosa aqbil wala takhaf innaka mina al-amineena

31. “Throw your staff down!” Then he saw it (staff) stir as if it were a serpent. And he took to flight and did not look back! “O Moses! Come back and fear not. You are indeed of those who are secure.”

أَسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضًا مِنْ غَيْرِ سُوءٍ وَأَضْمُمْ إِلَيْكَ
جَنَاحَكَ مِنَ الرَّهْبِ فَذُنُوكَ بِرُحْنَيْنِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾

32. Osluk yadaka fee jaybika takhruj baydaa min ghayri soo-in waodmum ilayka janahaka mina alrrahbi fathanika burhanani min rabbika ila firAAawna wamala-ihī innahum kanoo qawman fasiqeena

32. “Insert your hand into your pocket: it will come out blemish-less white, and steel yourself against fear. These are two evidential signs from your Lord for Pharaoh and his chieftains. They are indeed a depraved people!”

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ
﴿٣٣﴾

33. Qala rabbi innee qaltu minhum nafsā faakhafu an yaqtulooni

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33. Moses said, “My Lord! I had killed one of their men and I fear that they will kill me.”

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي^ط
إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾

34. Waakhee haroonu huwa afṣaḥu minnee lisanan faarsilhu maAAiya rid-an yuṣaddiqunee innee akhafu an yukaththibooni

34. “My brother Aaron can speak more clearly than me. Send him then with me as a suport to confirm what I would tell them. I am afraid they will disbelieve me.”

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا^ع
بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾

35. Qala sanashuddu AAadudaka bi-akheeka wanajAAalu lakuma sultanan fala yasiloona ilaykumabi-ayatina antuma wamani ittabaAAakuma alghaliboona

35. Allah said, “We will strengthen your arm with your brother’s. And We will create for you both a shield so that they cannot reach out to you. With Our signs, you two, and those who follow you, will be the winners.”

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

36. Falamma jaahum moosa bi-ayatina bayyinatīn qaloo ma hatha illa siḥrun muftaran wama samiAAanabihatha fee aba-ina al-awwaleena

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36. Then as Moses came to them with Our clear signs, they said, “This is nothing but concocted magic. We had not heard of such a thing from our forefathers.”

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ عِنْدِيهِ وَمَن تَكُونُ لَهُ
عَنْقَبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾

37. Waqala moosa rabbee aAalamu biman jaa bialhuda min AAindihi waman takoonu lahu AAaqibatu alddari innahu la yuflihu alththalimoona

37. And Moses said, “My Lord knows as to who brings guidance from Him, and for whom will be the heavenly abode in the Hereafter. Indeed! The wicked shall not succeed.”

وَقَالَ فِرْعَوْنُ يَتَأْتِيَهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَهِ غَيْرِي فَأَوْقِدْ
لِي يَهْدِمُنَّ عَلَى الطِّينِ فَاجْعَلْ لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ
وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾

38. Waqala firAAawnu ya ayyuha almalao ma AAalimtu lakum min ilahin ghayree faawqid lee ya hamanu AAala altteeni faijAAal lee sarhan laAAallee attaliAAau ila ilahi moosa wa-innee laazhunnuhu mina alkathibeena

38. And Pharaoh said, “O chieftains! I know of no god for you other than me. O Haman! Bake the mud for me and then set up for me a lofty tower in order that I may go up to Whom Moses worships. And, indeed, I think he is a liar!”

وَأَسْتَكْبَرَهُ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا
يَرْجِعُونَ ﴿٣٩﴾

39. Waistakbara huwa wajunooduhu fee al-ardi bighayri alhaqqi wazhannoo annahum ilayna layurjaAAoona

39. And he (Pharaoh) and his hosts had, without right, been haughty on the earth, and had thought that they would never be brought back to Us.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِينَ ﴿٤٠﴾

40. Faakhath^hnahu wajunoodahu fanabath^hnahum fee alyammi faonthur kayfa kana AAaqibatu althhalimeena

40. So We seized him and his hosts, and abandoned them in the sea. Just see what end the wicked people met with!

وَجَعَلْنَاهُمْ أَيْمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا
يُنصَرُونَ ﴿٤١﴾

41. WajaAAaln^hahum a-immatan yadAAaona ila alnnari wayawma alqiyamati la yunsaroona

41. And We placed them as leaders inviting people to the Fire, and on the Day of Resurrection they will not be helped.

وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ
﴿٤٢﴾

42. WaatbaAAan^hahum fee hathihi alddunya laAAanatan wayawma alqiyamati hum mina almaqbooheena

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42. And We made a curse to follow them in this world, and on the Day of Resurrection they will be among those loathed.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونََ

الْأُولَى بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

43. Walaqad atayna moosa alkitaba min baAAadi ma ahlakna alquroona al-oola basa-ira linnasi wahudan warahmatan laAAallahum yatathakkaroon

43. And We did give the Scripture to Moses after what We had destroyed of the older generations – clear insights for mankind, and a guidance and a mercy, that they might reflect.

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ

مِنَ الشَّاهِدِينَ ﴿٤٤﴾

44. Wama kunta bijanibi algharbiyyi ith qadayna ila moosa al-amra wama kunta mina alshshahideena

44. And you (Muhammad) were not there on the West Side when We decreed the Commandment upon Moses, and you were not among those present then.⁴

4. Allah Almighty thus reminds the Prophet – and through him, the believers – that all the information about Moses (narrated in the Verses herein above) was being conveyed to him through, and only through, divine revelation. He (the Prophet) was not privy to it otherwise. It was, in a way, a reaffirmation to the Prophet himself that he was an accredited Prophet and Messenger of Allah.

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وَلَكِنَّا أَذْشَأْنَا فُرُوسَنَا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ
ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا
مُرْسِلِينَ ﴿٤٥﴾

45. Walakinna ansha-na quroonan fatatawala AAalayhimu alAAumuru wama kunta thawiyan fee ahli madyana tatloo
AAalayhim ayatina walakinna kunna mursileena

45. But (between Moses' time and yours, O Muhammad!) We grew many generations, and the age prolonged over them.⁵ And you were not a dweller among the people of Midian reciting to them Our Verses, but We kept on sending other Messengers to those generations.

5. Moses lived about 2000 years before Muhammad as per [modern human estimate](#).

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا
أَتَتْهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

46. Wama kunta bijanibi altooori ith nadayna walakin rahmatan min rabbika litunthira qawman maatahum min natheerin min qabluka
laAAallahum yatathakkaroona

46. And you were not by the side of the Mount when We made the call.⁶ But you are now given this piece of knowledge from the Unseen as a mercy from your Lord that you may warn a people to whom no warner came before you. They may perhaps take heed.

6. See [Verse 30](#) above.

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وَلَوْلَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ
إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾

47. Walawla an tuseebahum museebatun bima qaddamat aydeehim fayaqooloo rabbana lawla arsalta ilayna rasoolan
fanattabiAAa ayatika wanakoona mina almu/mineena

47. Lest, if disaster should afflict them because of what their own hands have sent before them, they might say, “Our Lord! Why have you not sent a Messenger to us, that we might have followed your Verses and been of the believers?”

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ
يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ
كَافِرُونَ ﴿٤٨﴾

48. Falamma jaahumu alhaqu min AAindina qaloo lawla ootiya mithla ma ootiya moosa awa lam yakfuroo bima ootiya moosa min
qablu qaloo sihrani tathahara waqaloo inna bikullin kafiroona

48. Then as the Truth came to them from Us, they said, “Why is he not given the like of what was given to Moses?” Did they not suppress the Truth in what was given to Moses before? They said, “Those are two delusions that back each other up.” And they said, “We do indeed disbelieve both!”

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ
﴿٤٩﴾

49. Qul fa/too bikitabin min AAindi Allahi huwa ahda minhumu attabiAAahu in kuntum sadiqeena

Manzil V: 28: Qasas

49. Say, “Then bring a scripture from Allah that would give guidance clearer than these two. I shall follow it, if what you say is true.”

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ
هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

50. Fa-in lam yastajeeboo laka faiAAalam annama yattabiAAoona ahwaahum waman adallu mimmani ittabaAAa hawghu bighayri hudan mina Allahi inna Allaha la yahdee alqawma al~~th~~halimeena

50. And if they answer you not, then know that what they follow is their lusts. And who could go farther astray than he who follows his lust with no guidance from Allah? Indeed! Allah guides not the wicked people.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

51. Walaqad wassalna lahumu alqawla laAAallahum yatathakkaroon

51. And verily We have caused the Word to contact them, that they may take heed.⁷

7. The truth of this divine statement is very much apparent now in our present age. Allah’s Word can and does reach the farthest corner of the world within seconds. Internet has become the virtual messenger now for Allah’s Word. People of other faiths are now increasingly embracing Islam. Refer the next Verse.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾

52. Allatheena ataynahumu alkitaba min qablihi hum bihi yu/minoon

Manzil V: 28: Qasas

52. Those whom We had given the Scripture before it (the Qur'aan), they too come to believe in it.

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَأَمَّا بِهِ ءِِنَّهُ الْخَقُّ مِن رَّبِّنَا ءِ إِنَّآ كُنَّا مِن

قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

53. Wa-itha yutla AAalayhim qaloo amanna bihi innahu alhaqqu min rabbina inna kunna min qablihi muslimena

53. And when it is recited to them, they say, “We believe in it. It is indeed the Truth from our Lord. We were of those who surrender to Allah even before it (the Qur'aan) was revealed.”

أُولَٰئِكَ يُؤْتَوْنَ أَجْرُهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٤﴾

54. Ola-ika yu/tawna ajrahum marratayni bima sabaroo wayadraoona bialhasanati alssayyi-ata wamimma razaqnahum yunfiqoona

54. These will be given their reward doubled, because they are patient and repel evil with good, and spend from what We have provided them.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَّا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ

عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

55. Wa-itha samiAAoo allaghwa aAaradoo AAanhu waqaloo lana aAAamaluna walakum aAAamalakum salamun AAalaykum la nabtaghee aljahileena

Manzil V: 28: Qasas

55. And when they hear vain talk they withdraw from it and say, “To us our deeds and to you yours. Peace to you! We do not wish to behave like ignorant people.”

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي
مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

56. Innaka la tahdee man ahbabta walakinna Allaha yahdee man yashao wahuwa aAAlamu bialmuhtadeena

56. You (O Muhammad) guide not whom you love, but Allah guides whom He wills. And He knows who the rightly guided are.⁸

8. Muhammadans! Beware. A large section of Christians believe that Jesus Christ is their saviour. They have forgotten their God; they just pray to Jesus. They are sure that their Jesus will buy them their tickets to Paradise. A large number of those who call themselves Muslims today (early part of the 21st century), likewise, think that their beloved Prophet Muhammad will surely take them to Jannah whatever be their deeds in this world. I call such Muslims Muhammadans.

وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نَتَّخِطُفُ مِنْ أَرْضِنَا أَوْ لَمْ نُمَكِّنْ لَهُمْ
حَرَمًا آمِنًا يُجَبَّىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِنْ لَدُنَّا وَلَكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

57. Waqaloo in nattabiAAi alhudā maAAaka nutakhattaf min arḍina awa lam numakkin lahum haramanaminan yujba ilayhi thamaratu kulli shay-in rizqan min ladunna walakinna aktharahum layaAAlamoona

57. And they say, “If we were to follow the Guidance with you we should be exterminated from our land.” Have We not established for them a secure sanctuary, produce of all kinds being brought to it as a provision from Us? ⁹ But most of them know not.

9. Even before the revelation of the Qur’aan, Makkah was a holy place and a trade centre for the pagan Arabs.

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ مَسْكِنُهُمْ لَمْ تُسْكَنْ
مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

58. Wakam ahlakna min qaryatin batirat maAeeshataha fatilka masakinuhum lam tuskan min baAAadihim illa qaleelan wakunna nahnu alwaritheena

58. And how many a civilisation We did destroy that was boastful of its means! And there are their dwellings, which have been but little inhabited after them. And We, We were the inheritors.¹⁰

10. [Harappan](#) was one such civilization destroyed, that is specifically not mentioned as such in the Qur'aan. The Qur'aan names other civilizations like those of the Egyptians at the time of Moses, the AAad, the Thamood, the people of Noah, that were destroyed because of their arrogance.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا
يَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

59. Wama kana rabbuka muhlika alqura hatta yabAAatha fee ommiha rasoolan yatloo AAalayhimayatina wama kunna muhlikee alqura illa waahluha thalimoona

59. And never did your Lord destroy the civilisations, till He had raised up in the birth-place of that civilisation a Messenger reciting to them Our Verses. And never did We destroy the civilisation unless the people thereof did evil things.

وَمَا أَوْتِيتُمْ مِّن شَيْءٍ فَمَتَّعِ الْحَيٰوةَ الدُّنْيَا وَزَيَّنَّتْهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ
وَأَبْقَىٰ أَفْلا تَعْقِلُونَ ﴿٦٠﴾

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60. Wama ooteetum min shay-in famatAAu alhayati alddunya wazeenatuha wama AAinda Allahi khayrun waabqa afala taAAqilona

60. And anything that is given to you is for the life of this world and its charm. And that which is with Allah is better and lasting. Why do you not understand?

أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَنَقِيهِ كَمَن مَّتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا
ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُخْضَرِينَ ﴿١١﴾

61. Afaman waAAadnahu waAAadan hasanan fahuwa laqeehi kaman mattaAAanahu mataAAa alhayati alddunya thumma huwa yawma alqiyamati mina almuhdareena

61. Is he whom We have given a good promise, which he will find fulfilled, like him whom We have given the comfort of the life of this world, then on the Day of Resurrection he will be of those brought to justice?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ
﴿١٢﴾

62. Wayawma yunadeehim fayaqoolu ayna shuraka-iya allatheena kuntum tazAAumoon

62. And on the day when He will summon them and ask, “Where are My partners whom you imagined did exist?”

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَهُمْ كَمَا
أَغْوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِلَّا فِتْنَةً يَبْعِدُونَ ﴿١٣﴾

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63. Qala allatheena haqqa AAalayhimu alqawlu rabbana haola-i allatheena aghwayna aghwaynahum
kama ghawayna tabarra/na ilayka ma kanoo iyyana yaAAabudoona

63. Those concerning whom the Word shall have come true will say, “Our Lord! These are they whom we led astray. We led them astray because we ourselves were astray. We declare our dissociation from them to You! They did not worship us.”

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُم فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ
أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿١٤﴾

64. Waqeela odAAao shurakaakum fadaAAawhum falam yastajeeboo lahum waraawoo alAAathaba law annahum kanoo
yahtadoona

64. And they will be told, “Call those whom you worshipped besides Allah.” And they will call them, but they will give no answer to them! And they will see the punishment before them. Ah, had they but been guided!

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿١٥﴾

65. Wayawma yunadeehim fayaqoolu matha ajabtumu almursaleena

65. And on the Day when He will summon them and ask, “What was your response to the Messengers?”

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿١٦﴾

66. FaAAamiyat AAalayhimu al-anba yawma-ithin fahum la yatasaaloon

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66. Then, that Day, they will be blind to all that the Messengers had told them. Nor will they question one another about it!

﴿١٧﴾ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ

67. Faamma man taba waamana waAAamila salihan faAAasa an yakoona mina almuflihin

67. Then he who repents and believes and does right deeds – he may be among the successful ones.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ
عَمَّا يُشْرِكُونَ ﴿١٨﴾

68. Warabbuka yakhlucu ma yashao wayakhtaru ma kana lahumu alkhiyaratu subhana Allahi wataAAalaAAamma yushrikoona

68. And your Lord creates what He wills; and He chooses that which is good for them. Glorified is Allah and Exalted above all that they worship besides Him!

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿١٩﴾

69. Warabbuka yaAAlamu ma tukinnu sudooruhum wama yuAAlinoona

69. And your Lord knows what they conceal in their minds, and what they reveal.

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وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ
الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

70. Wahuwa Allahu la ilaha illa huwa lahu alhamdu fee al-oola waal-akhirati walahu alhukmu wa-ilayhi turjaAAoona

70. And He is Allah; there is none to worship other than Him. His is the praise in this, and in the other world. And His is the Command, and to Him you all will be brought back.

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ
غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَمْ لَا تَسْمَعُونَ ﴿٧١﴾

71. Qul araaytum in jaAAala Allahu AAalaykumu allayla sarmadan ila yawmi alqiyamati man ilahun ghayru Allahi ya/teekum bidiya-in afala tasmaAAoona

71. Say, “Do you realize: had Allah made the night continue over you without any light till the Day of Resurrection, which god other than Allah could bring you light? Will you not then listen^{11?}”

11. Listening and seeing are the two predominant modes of acquiring knowledge and wisdom. In this Verse Allah Ta’ala simulates a situation of perpetual darkness. There would be no possibility of using the faculty of seeing in that situation. HE therefore appropriately urges man to use the other faculty of listening to acquire the wisdom of believing in Him. And in the next Verse, wherein the exactly opposite situation of perpetual light is simulated, man is urged to use the faculty of seeing. That is because, even though both the faculties would be available for use in that situation, seeing is by far the better faculty. Visuals are therefore preferred to just lecturing in classrooms. Students of the Qur’aan would do well to ponder how meticulously accurate is the use of words therein. Here is yet another sign of the Qur’aan being divine.

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ
غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

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72. Qul araa^{tu} in ja^{AA}aala Allahu AAalaykumu alⁿⁿahara sarmadan ila yawmi alqiyamati man ilahun ghayru Allahi ya/teekum bilaylin taskunoona fee^{hi} afala tubsiroona

72. Say, “Do you realize: had Allah made the daylight continue over you till the Day of Resurrection, which god other than Allah could bring you night to rest therein? Will you not then see?”

وَمِنْ رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٢﴾

73. Wamin rah^{ma}tihi ja^{AA}aala lakumu allayla waa^lnnahara litaskunoo fee^{hi} walitabtaghoo min fad^{li}hi wala^{AA}allakum tashkuroona

73. And by His mercy He has made for you the night wherein to rest and the day to seek some of His provisions, and to be thankful.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾

74. Wayawma yunadeehim fayaqoolu ayna shuraka-iya alla^{the}ena kuntum taz^{AA}aumoon

74. And on the Day when He will summon them and ask, “Where are My partners whom you imagined did exist?”

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعِلِمُوا أَنَّ الْحَقَّ
لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

75. Wanaza^{AA}ana min kulli ommatin shaheedan faqulna h^{atoo} burhanakum fa^{AA}alimoo anna al^{ha}qqa lillahi wa^dalla ^{AA}anhum ma^q kanoo yaftaroon

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75. And We shall take out from every community a witness and then say, “Produce your proof.” They will then know that the Truth is for Allah, and all that they invented will have abandoned them.

﴿٧٦﴾ إِنَّ قَرُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ
وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ
قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

76. Inna qaroona kana min qawmi moosa fabagha AAalayhim waataynahu mina alkunoozi ma inna mafatihahu latanoo-o bialAAusbatil olee alquwwati ith qala lahu qawmuhu la tafrah inna Allaha layuhibbu alfariheena

76. Korah [Qaroon] was indeed of Moses' people, but then he behaved arrogantly with them. And We had given him so much of treasure that the keys thereof would certainly have been a burden for a company of strong men. His people once told him, “Exult not! Allah does indeed not love the exultant.”

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُفْسِدِينَ ﴿٧٧﴾

77. Waibtaghi feema ataka Allahu alddara al-akhirata wala tansa naseebaka mina alddunya waahsin kama ahsana Allahu ilayka wala tabghi alfasada fee al-ardi inna Allaha la yuhibbu almufsideena

77. “And seek the abode of the Hereafter in what Allah has given you and forget not what you have got of this world. And be you kind even as Allah has been kind to you, and seek not the spread of corruption in the earth. Allah does not indeed love those who indulge in corruption.”

Manzil V: 28: Qasas

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ
أَهْلَكَ مِن قَبْلِهِ مَنَ الْقُرُونِ مِن هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا
يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

78. Qala innama ooteetuhu AAala AAilmin AAindee awa lam yaAAalam anna Allaha qad ahlaka min qablihi mina alqurooni man huwa ashaddu minhu quwwatan waaktharu jamAAan wala yus-alu AAanthunoobihimu almujrimeoona

78. Korah said, “I have been given it only because of my knowledge.” Did he not know of the generations, before him, that Allah had already destroyed, who were mightier than him in strength and greater in manpower? The sinners are not questioned about their sins (before they are destroyed here in this world).

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا
يَبْلِغَت لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

79. Fakharaja AAala qawmihi fee zeenatihi qala allatheena yureedoona alhayata alddunya ya layta lanamithla ma ootiya qaroonu innahu lathoo haththin AAatheemin

79. And so he went out before his people in his pomp. Those who were desirous of the life of this world said, “Ah! Would that we had the like of what Korah has been given. He does indeed possess an exceptionally great fortune.”¹²

12. Man is prone to covetousness. He desires to have lots and lots of money to be able to buy anything he wants. When he sees another man with such money power, he is seized with envy, just like Moses' people were on seeing Korah (Qaroon, in Arabic) in his pomp. If man does not rein in his covetous spirit, he could easily be led into employing wrongful means to get at that wealth. Therein lies a divine test for man. If he thus fails, he loses his opportunity of getting what he wants everlastingly in the Hereafter. And if Allah is pleased to give a man the wealth he pines for in this world, the man is not left free to squander it away as he pleases. He is kept under constant watch as to how he spends his Allah-given wealth. If he does not abide by the sound advice the people gave Qaroon (Verse 77 above), but exults in his wealth and thinks that he got it because of his own knowledge and ability, then he is liable to be destroyed as Qaroon was (see Verses 76, 78 above and 80 to 84 below) .

Manzil V: 28: Qasas

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ
ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُفْلِحُ إِلَّا الصَّابِرُونَ ﴿٨٠﴾

80. Waqala allatheena ootoo alAAilma waylakum thawabu Allahi khayrun liman amana waAAamila salihan wala yulaqqaha illa alssabiroona

80. But those who had been given knowledge said, “Woe to you! Allah’s reward is better for him who believes and does good deeds. And none but those who are patient shall get it.”

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ
اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾

81. Fakhasafna bihi wabidarihi al-arda fama kana lahu min fi-atin yansuroonahu min dooni Allahi wamakana mina almuntafireena

81. Then We sank the earth with him and his house. Then he had no force to help him against Allah, nor was he of those who are helped.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ
لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنَّ مِنَ اللَّهِ عَلَيْنَا لَخَسَفَ بَنَاهُ وَيَكَانَهُ
لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

82. Waasbaha allatheena tamannaw makanahu bial-amsi yaqooloona waykaanna Allaha yabsutu alrrizqa liman yashao min AAaibadihi wayaqdiru lawla an manna Allahu AAalayna lakhasafa binawaykaannahu la yuflihu alkafiroona

82. And those who had coveted his (Korah’s) place but yesterday exclaimed the morning after (Korah’s sinking), “Ah, well! Allah gives the provision for living in ample measure to whom He wills of His slaves and restricts it to whom He wills. Had Allah not been gracious to us, He

Manzil V: 28: Qasas

would have sunk the earth with us. Ah, well! Those who suppress the Truth shall not attain salvation.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا

وَالْعَنَقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

83. Tilka alddaru al-akhiratu najAAaluhā lillatheena la yureedoona AAuluwwan fee al-ardi wala fasadan waalAAaqibatu lilmuttaqeena

83. We have prepared this Home of the Hereafter for those who desire not an exalted position – nor corruption – on the earth. And the good end is for those who are Allah-fearing and pious.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ

عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

84. Man jaa bialhasanati falahu khayrun minha waman jaa bialssayyi-ati fala yujza allatheena AAamiloo alssayyi-ati illa ma kanoo yaAAamaloona

84. He who comes with a good deed, he will have a reward better than what his deed deserved. And he who comes with an evil deed – those who do ill-deeds will be repaid with only what their deeds deserved.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَيْ مَعَادٍ قُل رَّبِّي أَعْلَمُ مَنْ جَاءَ

بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

85. Inna allathee farada AAalayka alqur-ana laradduka ila maAAadin qul rabbee aAlamu man jaa bialhuda waman huwa fee dalalin mubeenin

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85. Indeed! He Who has made the Qur'aan obligatory¹³ on you will surely bring you (Muhammad) back home. Say, "My Lord knows who brings guidance and who is in delusion manifest."

13. Obligation to follow Qur'aanic instructions is inherently imposed here on Prophet Muhammad (peace on him), and through him on his Ummah. No such obligation is imposed anywhere in the Qur'aan to follow any other book. This Verse was obviously revealed when the Prophet was forced to leave his home town Makkah under pressure of intense persecution from his co-inhabitants there.

وَمَا كُنْتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا تَكُونَنَّ
ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾

86. Wama kunta tarjoo an yulqa ilayka alkitab illa rahmatan min rabbika fala takoonanna zhaheeran lilkafireena

86. And you did not expect the Book to be thrown at you, but as a mercy from your Lord. So lend no support to the suppressors of the Truth.¹⁴

14. The Prophet is reassured here that the Qur'aan was not being just thrown at him, but it carries with it Mercy from the Lord. So he should not be scared of and yield to the persecution perpetrated by his opponents. Allah will help him out. And Allah did help him out! Slowly, but steadily, the Prophet got the upper hand over his opponents after his migration to Medina. Muslims of today should learn a lesson from this fact of history. They should not abandon the Qur'aan as they indeed have done and are therefore presently in the doldrums. Allah has withdrawn His Hand of Mercy from them. They should revert back to the Qu'aan to take them out of the doldrums. The divine exhortation to the Prophet in this Verse here continues in Verse 87 below.

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ وَلَا
تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾

87. Wala yasuddunnaka AAan ayati Allahi baAAda ith onzilat ilayka waodAAu ila rabbika walatakoonanna mina almushrikeena

87. And let them not hinder you from Allah's Verses after those have been sent down to you. And call them to your Lord, and be not of the polytheists.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ
الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

88. Walā tadAAu maAAa Allāhi ilāhan akhara lā ilāha illa huwa kullu shay-in ḥalikun illa wajhahu lahu alḥukmu wa-ilayhi turjaAAoona

88. And pray not to any other god besides Allah. There is no god but Him. Everything will perish save His Countenance/Self. His is the Command, and to Him you will all be brought back.

سُورَةُ الْعَنْكَبُوتِ

Chapter 29: Al-Ankaboot (The Spider)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

آلَمْ

1. Alif-lam-meem¹

1. These are some of the letters of the Arabic language that appear at the beginning of some Qur'aanic chapters. Significance of these letters is a mystery. Omniscient Allah has perhaps purposely kept it mysterious to remind mankind of the limitation of knowledge that it is bestowed with.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

2. Aḥasiba alnnasu an yutrakoo an yaqooloo amanna wahum la yuftanoona

2. Do people think that they shall be left alone once they say “We believe” and that they shall not be tested?

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكَاذِبِينَ

3. Walaqad fatanna allatheena min qablihim falayaAAalamanna Allahu allatheena sadaqoo walayaAAalamanna alkathibeena

Manzil V: 29: Ankaboot

3. And We did test those before them. And then Allah does certainly know those that are truthful and He does certainly know those that lie.

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفُتُونَا سَاءَ مَا يَحْكُمُونَ ﴿٤﴾

4. Am ḥasiba allatheena yaAAmaloona alssayyi-ati an yasbiqoona saa ma yahkumoona

4. Or do those who do ill deeds think that they shall outsmart Us? How badly do they judge!

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾

5. Man kana yarjoo liqaa Allahi fa-inna ajala Allahi laatin wahuwa alssameeAAu alAAaleemu

5. Let him, who is hopeful of meeting Allah, know that the term fixed by Allah for the meeting is surely coming! And He is the One who listens, the One who knows.

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾

6. Waman jahada fa-innama yujahidu linafsihi inna Allaha laghaniyyun AAani alAAalameena

6. And he who strives, strives only for himself! Allah is indeed Independent of the worlds.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ
أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾

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7. Waallatheena amanoo waAAamiloo alssalihati lanukaffiranna AAanhum sayyi-gatihim walanajziyannahum ahsana allathee kanoo yaAAamaloona

7. And those who believe and do righteous deeds, We shall certainly purge them of their bad deeds and shall certainly reward them for the good work that they did.

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي
مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنْذِرُكُم بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

8. Wawassayna al-insana biwalidayhi husnan wa-in jahadaka litushrika bee ma laysa laka bihi AAilmun fala tuṭiAAhuma ilayya marjiAAukum faonabbi-okum bima kuntum taAAamaloona

8. And We have instructed mankind to be good to one's own parents. And if the two (parents) try to make you worship besides Me anyone that you have no knowledge of, obey them not! To Me is your return, and then I shall tell you what you have been doing.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

9. Waallatheena amanoo waAAamiloo alssalihati lanudkhilannahum fee alssaliheena

9. And those who believe and do righteous deeds, We shall certainly put them among the righteous.

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وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ
فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن
رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ
الْعَالَمِينَ ﴿١٠﴾

10. Wamina alnnasi man yaqoolu amanna biAllahi fa-itha oothiya fee Allahi jaAAala fitnata alnnasi kaAAathabi Allahi wala-in jaa nasrun min rabbika layaqoolunna innu kunna maAAakum awa laysa Allahu bi-aAAlama bima fee sudoori alAAaglameena

10. And among the people there are some who say, “We believe in Allah.” Then when they get hurt in Allah’s way, they treat man-inflicted persecution as Allah’s punishment. And then, if help comes from your Lord, they say, “We were indeed with you.” Is not Allah well aware of what is going on in the minds of the worlds²?

2. Refer [study note 3 on Chapter 26](#).

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾

11. WalayaAAlamanna Allahu allatheena amanoo walayaAAlamanna almunafiqeena

11. And Allah does certainly know those who believe, and He does certainly know the hypocrites.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَكُمْ
وَمَا هُمْ بِحَادِلِينَ مِّنْ خَطَايَهُمْ مِّنْ شَيْءٍ إِنَّهُمْ لَكَذِبُونَ ﴿١٢﴾

12. Waqala allatheena kafaroo lillatheena amanoo ittabiAAoo sabeelana walnahmil khatayakum wamahum bihamileena min khatayahum min shay-in innahum lakathiboona

12. And those who suppress the Truth say to those who believe, "Follow our path, and we shall surely bear with your errors. And they shall bear with none of their errors! They are liars, certainly indeed!"

وَلْيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا
يَفْتَرُونَ ﴿١٣﴾

13. Walayahmilunna athqalahum waathqalan maAAa athqalihim walayus-alunna yawma alqiyamati AAamma kanoo yaftaroon

13. And surely they shall bear their burdens and bear other burdens besides their own. And surely they shall be questioned on the Day of Resurrection about things they fabricated.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾

14. Walaqad arsalna noohan ila qawmihi falabitha fehim alfa sanatin illa khamseena AAaman faakhathahumu alttuofanu wahum thalimoona

14. And We did send Noah to his people. And he lived among them for a thousand years, save fifty. Then the deluge overtook them, and they were wicked.

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٥﴾

15. Faanjaynahu waas-haba alssafeenati wajaAAalnaha ayatan lilAAalameena

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15. Then We saved him and those in the Ark, and made it a sign³ for the worlds.

3. Refer [study note 10 on Verse 11:44](#).

وَابْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن
كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾

16. Wa-ibraheema ith qala liqawmihi oAAabudoo Allaha waittaqoohu thalikum khayrun lakum in kuntum taAAalamoona

16. And (We did send) Abraham (to his people) when he told them, “Worship Allah, and fear Him! That is good for you if you but knew.”

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِن
دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ
وَأَشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

17. Innama taAAabudoona min dooni Allahi awthanana watakhluqoona ifkan inna allatheena taAAabudoona min dooni Allahi la yamlikoona lakum rizqan faibtaghoo AAinda Allahi alrrizqa waoAAabudoohu waoshkuroo lahu ilayhi turjaAAoona

17. “You worship mere idols instead of Allah, and you create a falsehood. Indeed, those whom you worship instead of Allah can provide you with nothing! Seek the provision therefore with Allah, worship Him, and give Him thanks. To Him it is that you shall be returned.”

وَإِن تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ
الْمُبِينُ ﴿١٨﴾

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18. Wa-in tukaththiboo faqad kaththaba omamun min qablikum wama AAala alrrasooli illa albalaghu almubeenu

18. “And if you deny, then communities before you had also denied. And the Messenger is responsible only to deliver the divine Message clearly.”

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ



19. Awa lam yaraw kayfa yubdi-o Allahu alkhalqa thumma yuAAeeduhu inna thalika AAala Allahi yaseerun

19. Do they not see how Allah generates creation and then regenerates it? That is indeed easy for Allah.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ
الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

20. Qul seeroo fee al-ardi faonhuroo kayfa badaa alkhalqa thumma Allahu yunshi-o alnnash-ata al-akhirata inna Allaha AAala kulli shay-in qadeerun

20. Say, “Travel on the earth and see how He has originated creation. And then Allah shall raise another type of existence. Indeed, Allah can do anything!”

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ ۖ وَإِلَيْهِ تُقْلَبُونَ



21. YuAAaaththibu man yashao wayarhamu man yashao wa-ilayhi tuqlaboona

21. He punishes whom He wills, and shows mercy to whom He wills. And Him you shall be turned to.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

22. Wama antum bimuAAajizeena fee al-ardi wala fee alssama-i wama lakum min dooni Allahi min waliyyin wala naseer**in**

22. And you can get away neither on the earth nor in the heavens. And, besides Allah, there is none to be close to or to help you!

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَٰئِكَ
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

23. Waallatheena kafaroo bi-ayati Allahi waliqa-ihⁱ ola-ika ya-isoo min rahmatee waola-ika lahum AAathabun aleem**un**

23. Those who suppress the signs of Allah and disbelieve in their meeting with Him, they shall despair of My mercy, and those are the ones for whom shall there be a painful punishment!

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ
النَّارِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

24. Fama kana jawaba qawmihi illa an qaloo oqtuloohu aw harriqoohu faanjahu Allahu mina alnnari inna fee thalika laayatin liqawmin yu/minoona

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24. The response of his (Abraham's) people then was naught but that they said, "Kill him, or put him into fire." Then Allah saved him from the fire. Therein indeed are signs for a people who believe.

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا
ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا
وَمَا أَوْلَاكُمْ النَّارُ وَمَا لَكُم مِّن نَّصِيرِينَ ﴿٢٥﴾

25. Waqala innama ittakhathum min dooni Allahi awthanana mawaddata baynikum fee alhayati alddunyathumma yawma alqiyamati yakfuru baAAadukum bibaAAadin wayalaAanu baAAadukum baAAadan wama-wakumu alnnaru wama lakum min nasireena

25. And he (Abraham) said, "You have taken mere idols, instead of Allah, as mutual objects of affection amongst you in the life of this world. Then on the Day of Resurrection you shall deny one another and you shall curse one another. And the Fire shall be your abode. And you shall have none to help you."

﴿فَأَمَنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾﴾

26. Faamana lahu lootun waqala innee muhajirun ila rabbee innahu huwa alAAazeezu alhakeemu

26. And Lot believed in him. And he said, "I am indeed migrating to my Lord! He is indeed the One Omnipotent, Wise."

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ
وَعَاقِبَتُهُ أَجْرُهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾

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27. Wawahabna lahu ishaqa wayaAAqooba wajaAAalna fee thurriyyatihi alnnubuwwata waalkitaba waataynahu ajrahu fee alddunya wa-innahu fee al-akhirati lamina alssaliheena

27. And We bestowed on him Isaac and Jacob, and We placed among his posterity prophethood and the Book, and We granted him his reward in this World, and certainly indeed in the Hereafter he shall be among the righteous!

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ
الْعَالَمِينَ ﴿٢٨﴾

28. Walootan ith qala liqawmihi innakum lata/toona alfa^hishata ma sabaqakum biha min a^hadin mina alAAa^lameena

28. And Lot! When he said to his people, “You do certainly indeed commit the indecency (homosexuality) which none has committed before you in the Worlds.”

أَيُّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ^ط
فَمَا كَانَ جَوَابَ قَوْمِهِ^{٢٩} إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ
الصَّادِقِينَ ﴿٢٩﴾

29. A-innakum lata/toona alrrijala wataqtaAAoona alssabeela wata/toona fee nadeekumu almunkara fama kana jawaba qawmihi illa an qaloo i/tina biAAa^habi Allahi in kunta mina alssadiqeena

29. “You do come to men (for sexual pleasure, instead of to women⁴), you waylay, and you do forbidden things in your assemblies, do you!?” Then the answer of his people was naught but that they said, “Bring Allah's punishment on us if what you say is true.”

4. See [Verse 7:81](#) for this clarification in brackets.

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾

30. Qala rabbi onṣurnee AAala alqawmi almufsideena

30. Lot said, “My Lord! Help me against these corrupt people.”

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ
إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾

31. Walamma jaat rusuluna ibraheema bialbushra qaloo inna muhlikoo ahli hathihi alqaryati inna ahlaha^{kanoo} thalimeena

31. And when Our Messengers (angels) came to Abraham with the glad tidings for him (of imminent birth of a son), they said, “We are going to destroy the inhabitants of that locality (to whom Lot was sent). Indeed, the inhabitants thereof have been wicked!”

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ
وَأَهْلَهُ إِلَّا أَمْرًا تَهُوَ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾

32. Qala inna feeha lootaṇ qaloo nahnu aAAlamu biman feeha lanunajjiyannahu waahlahu illa imraatahu kanat mina alghabireena

32. Abraham said, “But Lot lives therein!” The angels said, “We know who live therein. We shall certainly save him and his household except for his wife. She is to be among those left behind.”

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وَلَمَّا أَن جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ
ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُونَكَ وَأَهْلَكَ إِلَّا أَمْرًا تَك
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾

33. Walamma an jaat rusuluna lootan see-a bihim wadaqa bihim tharAAan waqaloo la takhaf walatahzan innā munajjooka waahlaka illa imraataka kanat mina alghabireena

33. And when Our Messengers (angels) came to Lot, he was worried about them, and he felt powerless to protect them. And they said, “Fear not, nor grieve. We shall indeed save you and your household except for your wife. She is to be among those left behind.

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ
﴿٣٤﴾

34. Innā munziloona AAala ahli hathihi alqaryati rijzan mina alssama-i bima kanoo yafsuqoona

34. We are indeed going to bring down upon the inhabitants of this city a scourge from the heaven, for they have rebelled against Allah’s commandments.

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾

35. Walaqad tarakna minha ayatan bayyinan liqawmin yaAAqiloona

35. And verily We have left thereof a manifest sign⁵ for a people who reflect.

5. Watch the YouTube videos: The Physical remains of Sodom and Gomorrah - [Part 1](#) & [Part 2](#).

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ
وَلَا تَعَثُّوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾

36. Wa-ilā madyana akhahum shuAAayban faqala ya qawmi oAAabudoo Allaha waorjoo alyawma al-akhira walā taAAhaw fee al-ardi mufsideena

36. And to Midian (people) We sent their brother, Shu'aib. He said, "O my people! Worship Allah, prepare yourselves for the Last Day, and do no harm on the earth wickedly."

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٣٧﴾

37. Fakaththaboohu faakhathat-humu alrrajfatu faasbahoo fee darihim jathimeena

37. And they disbelieved him! And then a violent convulsion shook them, and they lay buried in the debris of their homes.

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِّنْ مَّسْكِنِهِمُ الْوَيْعُ لَهُمُ الشَّيْطَانُ
أَعْمَلَهُمْ فَوَسَّوهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾

38. WaAAadan wathamooda waqad tabayyana lakum min masakinihim wazayyana lahumu alshshaytanu aAAmalahum fasaddahum AAani alssabeeli wakanoo mustabsireena

38. And (the peoples of) AAad and Thamood! Verily, their destruction is apparent to you from their dwellings.⁶ The Satan made their deeds look good to them, and thus hindered them from the Right Path that was within their sight.

وَقَرُّونَ وَفِرْعَوْنَ وَهَمَانَ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِآلَيَاتِنَا فَاسْتَكْبَرُوا
فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾

39. Waqaroono wafirAAawna wahamana walaqad jaahum moosa bialbayyinti faistakbaroo fee al-ardi wama kanoo sabiqeena

39. And Korah (Qaroon) and Pharaoh and Haman! Verily, Moses came to them with the clear signs. Yet they behaved arrogantly in the land. But they could not get ahead.

فَكُلًّا أَخَذْنَا بِذَنْبِهِ ۖ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا
وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ
أَغْرَقْنَا ۖ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

40. Fakullan akhathna bithanbihi faminhum man arsalna AAalayhi hasiban waminhum man akhathat-hu alssayhatu waminhum man khasafna bihi al-arda waminhum man aghraqna wama kana Allahu liyathlimahum walakin kanoo anfasahum yathlimoona

40. We then got hold of everyone for his crime. Of them were some on whom We sent a violent storm; and of them were some who were overtaken by a deafening blast; and of them were some with whom We sank the earth; and of them were some whom We drowned. And Allah wronged them not, but they wronged themselves!

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنَكَبُوتِ اتَّخَذَتْ بِئْتًا
وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنَكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

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41. Mathalu allath^{هنا} ittakhathoo min dooni Allahi awliyaa kamathali alAAankabooti ittakhathat baytan wa-inna awhana albuyooti labaytu alAAankabooti law kanoo yaAAalamoona

41. Those taking patrons other than Allah are like the spider building a web of a house. And, certainly indeed, the frailest of all houses is the spider's house – if they but knew!

﴿٤٢﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ ۚ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ

42. Inna Allaha yaAAalamu ma yadAAoona min doonihi min shay-in wahuwa alAAazeezu alhakeemu

42. Allah does indeed know anything they invoke besides Him (to be as weak as the spider's web). And He is the One omnipotent, wise.

﴿٤٣﴾ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

43. Watilka al-amthalu nadribuha lilnnasi wama yaAAqiluha illa alAAalimoona

43. And We give these examples for mankind. And none, but the knowledgeable⁷, understand them.

7. Knowledgeable persons in Qur'aanic light are those who have imbibed the Truth and Reality. And the Truth and Reality is that One – and Only – Power has created and sustained the entire Universe and everything therein.

﴿٤٤﴾ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ

44. Khalafa Allahu alssamawati waal-arda bialhaqqi inna fee thalika laayatan lilmu-mineena

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44. Allah hath created the heavens and the earth in truth. Certainly indeed, therein is a sign for the believers.⁸

8. There is indeed a sign in the innumerable heavenly bodies, including the earth, moving about perfectly in their respective orbits. The balancing of the centripetal and centrifugal forces that every such body exerts is simply mind-blowing! A superhuman Intelligence is evident in this superhuman act. This is only one aspect of the great sign. Volumes and volumes of human writings would be insufficient to cover all the aspects.

أَنْتَلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

45. Otu ma oohiya ilayka mina alkitabī waaqimi alssalata inna alssalata tanha AAani alfaahsha-i waalmunkari walathikru Allahi akbaru waAllahu yaAAalamu ma tasnaAAoona

45. “Recite what is revealed to you of the Book and establish the prayer⁹!” The prayer indeed prevents man from doing indecent and forbidden things: and surely remembrance of Allah is great. And Allah knows what you do.

9. Refer study notes 4 and 108 on Chapter 2 (Manzil I) for Qur’aanic guidance on how to pray properly. And here in this Verse, Allah tells the Prophet, and through him his Ummah, to establish the ritual prayer by reciting from the Qur’aan.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ
ظَلَمُوا مِنْهُمْ وَقُولُوا عَامَّتَا بِالَّذِي أَنْزَلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا
وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾

46. Wala tujadiloo ahla alkitabī illa biallatee hiya ahsanu illa allatheena thalamoo minhum waqoolooamanna biallathee onzila ilayna waonzila ilaykum wa-ilahuna wa-ilahukum wahidun wanahnu lahu muslimoona

46. And argue not with the people of the Book but in the best manner, except with those of them who are unjust and wicked. And say, “We believe in that which has been sent down to us

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and in that which hath been sent down to you. The One we ought to worship and the One you ought to worship are One and the Same Being. And to that Being we submit.”

وَكَذَٰلِكَ أَنزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ
وَمِنْ هَٰؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٧﴾

47. Wakathalika anzalna ilayka alkitaba faallatheena ataynahumu alkitaba yu/minoona bihi wamin haola-i man yu/minu bihi wama yajhadu bi-ayatina illa alkafiroona

47. And just as (We had sent down Books on Prophets like Jesus and Moses earlier) We have sent down to you the Book (Qur’aan). So those to whom We have given the Book believe therein, and of these (others) too some believe therein. And none dispute Our Verses/signs save those who suppress the Truth.

وَمَا كُنْتُمْ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُمْ بِيَمِينِكُمْ إِذَا لَأَرْتَابَ
الْمُبْطِلُونَ ﴿٤٨﴾

48. Wama kunta tatloo min qablihi min kitabin wala takhuttuhu biyameenika ithan lairtaba almubtiloona

48. And you (Prophet Muhammad) have not read any book before it (Qur’aan), nor have you written anything in your own hand. Had you been so literate, the followers of falsehood might have some reason to doubt (the divine authorship of the Qur’aan).

بَلْ هُوَ ءَايَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا
إِلَّا الظَّالِمُونَ ﴿٤٩﴾

49. Bal huwa ayatun bayyinatun fee sudoori allatheena ootoo alAAilma wama yajhadu bi-ayatina illaalthhalimoona

49. But it (Qur'aan) in itself is embodiment of manifest signs in the minds of those given knowledge. And none dispute Our Verses/signs save those that are wicked.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ
وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

50. Waqaloo lawla onzila AAalayhi ayatun min rabbihi qul innama al-ayatu AAinda Allahi wa-innama ananatheerun mubeenun

50. And they say, "Why are no miracles sent down upon him from his Lord?" Say, "The miracles are with Allah alone, and I am but one who gives clear warnings!"

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً
وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

51. Awa lam yakfihim anna anzalna AAalayka alkitaba yutla AAalayhim inna fee thalika larahmatan wathikra liqawmin yu/minoona

51. Is it not sufficient for them that We have sent down the Book (Qur'aan) to you that is recited to them? Therein, certainly indeed, is mercy and admonition for people who believe!

قُلْ كَفَىٰ بِاللَّهِ بَيِّنَىٰ وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ
هُمُ الْخَاسِرُونَ ﴿٥٢﴾

52. Qul kafa biAllahi baynee wabaynakum shaheedan yaAAalamu ma fee alssamawati waal-ardi waallatheena amanoo bialbatili wakafaroo biAllahi ola-ika humu alkhasiroona

52. Say, "It is sufficient that Allah is witness between me and you. He knows whatsoever is there in the heavens and the earth. And those who believe in falsehood and disbelieve in Allah, it is they who shall be the ones doomed!"

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾

53. WayastaAAjiloonaka bialAAathabi walawla ajalun musamman lajahumu alAAathabu walaya/tyannahum baghtatan wahum
la yashAAuroona

53. And they ask you to hasten the punishment. And had not there been a term appointed, the punishment would surely have come to them. And surely it shall come upon them suddenly, unawares.

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾

54. YastaAAjiloonaka bialAAathabi wa-inna jahannama lamuheetaton bialkafireena

54. They ask you to hasten the punishment. And, certainly indeed, Hell is surrounding the suppressors of Truth,

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ
ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾

55. Yawma yagshahumu alAAathabu min fawqihim wamin tahti arjulihim wayaqoolu thooqoo makuntum taAAamaloona

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55. The Day when the punishment shall cover them from above them and from underneath their feet. And He shall say, “Taste what you have been doing!”

يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾

56. Ya AAibadiya allatheena amanoo inna ardee wasiAAatun fa-yyaya faoAbudooni

56. O my believing worshippers! My earth is indeed wide. So worship Me alone (and succumb to no force compelling you to worship others)!

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

57. Kullu nafsin tha-iqatu almawti thumma ilayna turjaAAoona

57. Everyone shall taste death. Then to Us you shall all be returned.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾

58. Waallatheena amanoo waAAamiloo alssalihati lanubawwi-annahum mina aljannati ghurafan tajree min tahtiha al-anharu khalideena feeha niAama ajru alAAamileena

58. And We shall surely settle those who believe and do righteous deeds in lofty mansions of the Garden beneath which the rivers flow. They shall live therein forever – excellent reward for those who do good deeds.

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الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾

59. Allatheeena ṣabaroo waAAala rabbihim yatawakkaloona

59. (The excellent reward is) for those who are patient and put their trust in their Lord!

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

﴿٦٠﴾

60. Wakaayyin min dabbatin la tahmilu rizqaha Allah yarzuquha wa-yyakum wahuwa alssameeAAu alAAaleemu

60. And how many a creature there is that carries not its provision! Allah provides for it and for you. And He is the One Who always listens, knows.

وَلِّينَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ فَأَنَّىٰ يُفَوِّكُونَ ﴿٦١﴾

61. Wala-in saaltahum man khalaqa alssamawati waal-arda wasakhkhara alshshamsa waalqamara layaqoolunna Allahu faanna yu/fakoona

61. And were you to ask them, “Who has created the heavens and the earth and made the sun and the moon subservient?” they would surely say, “Allah.” How then are they deluded?

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اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

62. Allahu yabsutu alrrizqa liman yashao min AAibadihi wayaqdiru lahu inna Allaha bikulli shay-in AAaleemun

62. Allah gives the provision for living in ample measure to whom He wills of His subjects and restricts it to whom He wills. Allah is indeed aware of everything.

وَلِئِن سَأَلْتَهُمْ مَنْ نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ
الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ
﴿١٣﴾

63. Wala-in saaltahum man nazzala mina alssama-i maan faahya bihi al-arda min baAAadi mawtihalayaqoolunna Allahu quli alhamdu lillahi bal aktharuhum la yaAAqiloona

63. And were you to ask them, “Who sends down water from the heaven, and therewith brings the earth back to life after its death?” they would surely say, “Allah.” Say, “All praise to Allah!” But most of them reflect not.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ
كَانُوا يَعْلَمُونَ ﴿١٤﴾

64. Wama hathihi alhayatu alddunya illa lahwun walaAAibun wa-inna alddara al-akhirata lahiya alhayawanu law kanoo yaAAalamoona

64. And this life of the world is nothing but pastime and play. And the home of the Hereafter – that is life indeed, if they but knew! ¹⁰

10. Alas! Most of mankind remains blissfully (but, in fact, most regrettably) unaware of this basic Truth.

فَإِذَا رَكِبُوا فِي الْفُلِّ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى
الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿١٥﴾

65. Fa-itha rakiboo fee alfulki daAAawoo Allaha mukhliseena lahu aldeena falamma najjahum ila albarri itha hum yushrikoona

65. And when they board a vessel they pray exclusively to Allah as if they keep their way of life purely for Him. Then when He delivers them safely on the land, they pray to others besides Him!

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ ﴿١١﴾

66. Liyakfuroo bima ataynahum waliyatamattaAAoo fasawfa yaAAalamoona

66. So that they remain ungrateful despite what We have given to them, and so that they enjoy themselves. Soon they shall come to know!

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ
يُؤْمِنُونَ وَبِعِمَّةٍ اللَّهِ يَكْفُرُونَ ﴿١٧﴾

67. Awa lam yaraw anna jaAAalna haraman aminan wayutakhattafu alnnasu min hawlihim afabialbatili yu/minoona wabiniAAamati Allahi yakfuroona

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67. Do they not see that We have made it (Makkah) into a sanctuary of peace, while men are being snatched away from around them? Do they then believe in falsehood, and turn unfrateful to Allah's favours!?

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۗ أَلَيْسَ
فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾

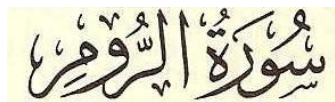
68. Waman aẓlamu mimmani iftara AAala Allahi kathiban aw kathaba bialhaqqi lamma jaahu alaysa fee jahannama mathwan ilkafireena

68. And who does a greater wrong than he who concocts a lie against Allah or rejects the truth when it comes to him? Do not the supprssors of Truth deserve an abode in Hell?

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

69. Waallatheena jahadoo feeng lanahdiyannahum subulana wa-inna Allaha lamaAAa almuhsineena

69. And those who strive hard for us, We shall surely show them Our paths. And Allah surely indeed is with those who perform their duties well!



Chapter 30: Ar-Room (The Romans)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

آلَمْ

1. Alif-lam-meem¹

1. These are some of the letters of the Arabic language that appear at the beginning of some Qur'aanic chapters. Significance of these letters is a mystery. Omniscient Allah has perhaps purposely kept it mysterious to remind mankind of the limitation of knowledge it is bestowed with.

غُلِبَتِ الرُّومُ

2. Ghulibati alrroomu

2. The Romans have been defeated

فِي أَذْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ

3. Fee adna al-ardi wahum min baAAdi ghalabihim sayaghliboona

3. In the nearby land. But they (the Romans), after this defeat of theirs, shall gain victory²

2. [The Persians had defeated the Romans in 613 A.D. And in 622 the Romans defeated the Persians.](#) That was within 10 years as the next Verse correctly predicted. These Verses were obviously revealed soon after the Romans' defeat in 613 A.D. It was a veritable prophecy for the people at the time of this revelation. The believers' sympathies then were with the Christian Romans, whereas the disbelievers sympathized with the then pagan Persians as Verse 4 below also indicates.

فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ



4. Fee bidAAi sineena lillahi al-amru min qablu wamin baAAadu wayawma-ithin yafrahu almu/minoona

4. Within ten years! Allah's was the Command (for the defeat of the Romans) before and His is the Command (for their victory) later. And on that day the believers shall rejoice

بِئَنصُرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

5. Binaşri Allahi yanguru man yashao wahuwa alAAazeezu alrraheemu

5. With Allah's Help! He helps whom He wills. He is the One omnipotent, merciful!

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ

النَّاسِ لَا يَعْلَمُونَ ١

6. WaAAada Allahi la yukhlifu Allahu waAAadahu walakinna akthara alnnasi la yaAAlamoona

6. Allah's Promise! Allah never fails to keep His Promise. But most people know not.

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ
غَافِلُونَ ﴿٧﴾

7. YaAAalamoon thahiran mina alhayati alddunya wahum AAani al-akhirati hum ghafiloon

7. They know just what is apparent of the life of this world, and remain oblivious to the Hereafter.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَّا خَلَقَ اللَّهُ السَّمَوَاتِ
وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ
النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾

8. Awa lam yatafakkaroo fee anfusihim ma khalaqa Allahu alssamawati waal-arda wama baynahuma illabialhaqqi waajalin musamman wa-inna katheeran mina alnnasi biliqa-i rabbihim lakafiroona

8. Have they never pondered over themselves!?! Allah has not created the heavens and the earth and all that is therein without purpose and without fixing a time for their end! And most people do indeed disbelieve that they are destined to meet their Lord.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَنِيبَةُ الَّذِينَ مِن قَبْلِهِمْ
كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا
وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ
يَظْلِمُونَ ﴿٩﴾

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9. Awa lam yaseeroo fee al-ardi fayantthuroo kayfa kana AAaqibatu allatheena min qablihim kanoo ashadda minhum quwwatan waatharoo al-arda waAAamaroo^{ha} akthara mimma AAamaroo^hawajjat-hum rusuluhum bialbayyinati fama kana Allahu liyathlimahum walakin kanoo anfasahum yathlimoona

9. Have they not travelled on the earth and seen what end those who lived before them met with? They were more powerful than these are, and they dug up the earth and built it up more than these are doing. And to them came their Messengers with clear signs. It was not Allah Who wronged them, but they wronged themselves!

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَوُوا السُّوْءَىٰ ۚ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾

10. Thumma kana AAaqibata allatheena as^{oo} al^{soo}-a an kaththaboo bi-^{ay}ati Allahi wa^{ka}noo bi^{hay}astahzi-oona

10. Then the end of those who did evil – in that they denied the Truth of Allah's Verses/signs and ridiculed them – is evil.

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

11. Allahu yabdao alkhalqa thumma yuAAeeduhu thumma ilayhi turjaAAoona

11. Allah creates the creation from nothing. Then He recreates it. Then to Him, shall you all be returned.

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

12. Wayawma taqoomu alssaAAatu yublisu almujrimoona

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12. And the Day the Hour⁴ is established, the criminals will stand despaired!

3. Please see [study note 6](#) on Verse 18:21 (Manzil IV).

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءٌ وَكَانُوا بِشُرَكَائِهِمْ
كَافِرِينَ ﴿١٣﴾

13. Walam yakun lahum min shuraka-ihim shufaAAao wakanoo bishuraka-ihim kafireena

13. And none among those they worshipped besides Allah could intercede for them. And they would disown those they worshipped besides Allah.

وَيَوْمَ تَقُومُ السَّاعَةُ يُومِذِ يَتَفَرَّقُونَ ﴿١٤﴾

14. Wayawma taqoomu alssaAAatu yawma-ithin yatafarraqoona

14. And the Day the Hour is established, that Day they will be separated.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ
يُحْبَرُونَ ﴿١٥﴾

15. Faamma allatheena amanoo waAAamiloo alssalihati fahum fee rawdatin yuhbaroona

15. Then those who believed and did good deeds, they will rejoice in a Meadow of delight.

Manzil V: 30: Room

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ
فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾

16. Waammā allaheeena kafaroo wakathhaboo bi-ayatina waliqa-i al-akhirati faola-ika fee alAAathabi muhdaroonā

16. And those that suppressed the Truth, rejected Our Verses/signs, and denied the meeting in the Hereafter, those then will be presented for the Punishment.

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

17. Fasubhana Allahi heeena tumsoona waheeena tusbihoona

17. And Glory to Allah when you retire for the night and Glory to Him when you get ready for your daily work in the morning.

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ
﴿١٨﴾

18. Walahu alhamdu fee alssamawati waal-ardi waAAashiyyan waheeena tuhhiroona

18. And for Him is the Praise in the heavens and the earth and in the evening and when you are at noon.⁴

4. Verses 17 and 18 here mention all the different periods of a 24-hours day. Man's continued existence during these periods is entirely because of Allah's meticulous monitoring of his life. Allah not only monitors, but protects his life at every stage. Left to himself, man would not survive any of these periods. Allah protects him thus for the entire span of his life. Glory to Him!

Manzil V: 30: Room

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ
مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾

19. Yukhriju alḥayya mina almayyiti wayukhriju almayyita mina alḥayyi wayuhyee al-arḍa baAAda mawtiḥa wakaṭhalika tukhrajoonā

19. He brings out the living from the dead and brings out the dead from the living. And He gives life to the earth after it had been dead. And, likewise, you shall be brought out from the dead.

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾

20. Wamin āyatihi an khalaqakum min turābin thumma iṭḥa antum basharun tantashiroona

20. And among His Signs is that He created you out of dust. And then it is that you mushroomed as human beings.

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

21. Wamin āyatihi an khalaqa lakum min anfusikum azwajan litaskunoo ilayha wajaAAala baynakum mawaddatan waraḥmatan inna fee ṭhalika laāyatin liqawmin yatafakkaroona

21. And among His Signs is that He created for you mates from yourselves, so that you might give comfort and support to them. And He created mutual affection and kindness between you. In this, indeed, are signs for people who reflect.

Manzil V: 30: Room

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَلَوِكُمْ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَلِيمِينَ ﴿٢٢﴾

22. Wamin ayatihi khalqu alssamawati waal-ardi waikhtilafu alsinatikum waalwanikum inna fee thalika laayatin lilAAalimeena

22. And among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In this, indeed, are signs for those who imbibe knowledge.

وَمِنْ آيَاتِهِ مَتَاعُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّن فَضْلِهِ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

23. Wamin ayatihi mangamukum biallayli waalnnahari waibtighaokum min fadlihi inna fee thalika laayatin liqawmin yasmaAAoona

23. And among His Signs is your slumber during the night and the day – and your quest of His Bounty. In this, indeed, are signs for people who hear and listen.

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

24. Wamin ayatihi yureekumu albarqa khawfan watamaAAan wayunazzilu mina alssama-i maa fayuhyee bihi al-arda baAAda mawtiha inna fee thalika laayatin liqawmin yaAAqiloona

24. And among His Signs is that He shows you the lightning as herald of both fear and hope, sends down water from the sky, and then gives life to the earth after it was dead. In this, indeed, are signs for people who use their intellect.

Manzil V: 30: Room

وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ
الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

25. Wamin gyaṭihi an taqooma alssamao waal-arḍu bi-amrihi thumma itha daAAakum daAAawatan mina al-arḍi itha antum takhrujoona

25. And among His Signs is that the heavens and the earth stand (continue to exist as these do) by His Command.⁵ Then, as He gives out to you a single call, behold, you will all emerge from the earth.

5. We do now have an idea as to how Allah Almighty makes all the innumerable heavenly bodies – including the earth – keep to their orbits without bumping into one another. Every one of these bodies is in motion at a tremendous speed around one or the other central object. To give a simple example: a small stone tied to one end of a string being swirled around by a man holding the other end of the string. There are two forces acting on the stone: one, centripetal exerted by the man through the string and two, centrifugal exerted by the motion of stone. Through the interaction of these two forces the stone keeps to its circular motion. This simple example is given just for understanding the very complicated matter of innumerable heavenly bodies floating perfectly in their orbits. All the heavenly bodies exert their gravitational forces on one another besides! It is mind-blowing really how these myriad forces balance one another, with mathematical precision, to keep the innumerable bodies moving perfectly in their respective orbits. It is indeed a superhuman show that the Universe presents. Who else but a Being with superhuman Intelligence could have put up this gigantic show? But the atheists say it is all a matter of natural selection. All the heavenly bodies got together of their own accord as per this human (Darwin's) Theory of Natural Selection, and, lo, we have this gigantic show to behold! What nonsense!!

وَلَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونٌ ﴿٢٦﴾

26. Walahu man fee alssamawati waal-arḍi kullun lahu qanitoona

26. And, to Him belong all things in the heavens and the earth. All are obedient to Him.

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَى
فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

Manzil V: 30: Room

27. Wahuwa allathee yabdao alkhalqa thumma yuAAeeduhu wahuwa ahwanu AAalayhi walahu almathalu al-aAAala fee alssamawati waal-ardj wahuwa alAAazeezu alhakeemu

27. And He it is Who creates the creation from nothing. Then He recreates it. And it is easy for Him. And the example He gives is the best in the heavens and in the earth. He is the One omnipotent, wise.

ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَلْ لَّكُم مِّن مَّا مَلَكَتْ أَيْمَانُكُمْ
مِّن شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ
كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ



28. Daraba lakum mathalan min anfusikum hal lakum mimma malakat aymanukum min shurakaa fee marazaqnakum faantum feehi sawaon takhafoonahum kakheefatikum anfusakum kathalika nufassilu al-ayati liqawmin yaAAqiloona

28. He gives you an example from your own selves. Are your employees/slaves equal partners with you in what We have given you? Do you care for them as much as you care for yourselves? Thus do We explain Our Verses for people who use their intellect.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ ۖ فَمَنْ
يَهْدِي مَنْ أَضَلَّ اللَّهُ ۖ وَمَا لَهُمْ مِّن نَّاصِرِينَ

29. Bali ittabaAAa allatheena thalamoo ahwaahum bighayri AAilmin faman yahdee man adalla Allahu wama lahum min nasireena

29. But those who are wicked follow their own desires without knowing (where their desires would lead them to). Who then can guide whom Allah has let go astray? And for them there is none to help!

Manzil V: 30: Room

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ
لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

30. Faaqim wajhaka lilddeeni haneefan fitrata Allahi allatee fatara alnnasa AAalayha la tabdeela likhalqi Allahi thalika alddeenu alqayyimu walakinna akthara alnnasi la yaAAalamoona

30. Set your face then steadfastly for the Deen [way of life that Allah has approved for you (Verse 5:3)]. It is in sync with Nature upon which Allah has created mankind. None can change what Allah has created! That is the established Deen, but most people know not.

﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ
الْمُشْرِكِينَ﴾ ﴿٣١﴾

31. Muneebeena ilayhi waittaqoohu waaqeemoo alssalata wala takoonoo mina almushrikeena

31. (Set your face steadfastly for the Deen) turning to Him (Allah) alone. And fear Him, establish the Prayer⁶ and be not of those who worship others besides Him.

6. Refer study notes 4 & 108 on Chapter 2 (Manzil I).

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ
فَرِحُونَ ﴿٣٢﴾

32. Mina allatheena farraqoo deenahum wakanoo shiyaAAan kullu hizbin bima ladayhim farihoona

32. (And be not) of those who split up their Deen, and become sects – every group happy with what they have.

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ
إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

33. Wa-itha massa alnnasa durrun daAAaw rabbahum muneebeena ilayhi thumma itha athaqahum minhu rahmatan itha fareequn minhum birabbihim yushrikoona

33. And when any harm affects the people, they pray to their Lord, turning to Him alone. Then no sooner He lets them taste of His Grace, than do some of them revert to worshipping others besides Him

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾

34. Liyakfuroo bima ataynahum fatamattaAAoo fasawfa taAAlamoona

34. To show their ingratitude for what We have given them! Enjoy for now! You will then soon come to know (the inevitable consequence of your ingratitude)!

أَمْ أَنْزَلْنَاهُ عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ
يُشْرِكُونَ ﴿٣٥﴾

35. Am anzalna AAalayhim sultanan fahuwa yatakallamu bima kanoo bihi yushrikoona

35. Have We ever sent down to them any authority to speak for what they worship besides Allah!?

Manzil V: 30: Room

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبْهُمْ
سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

36. Waitha athaqna alnnasa rahmatan farihoohu biha wa-in tusibhum sayyi-atun bima qaddamat aydeehim itha hum yaqna'oon

36. And when We let people taste something good by Our Grace they rejoice at it. But if adversity afflicts them because of their past deeds, then and there, they despair!

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

37. Awa lam yaraw anna Allaha yabsutu alrrizqa liman yashao wayaqdiru wayaqdiru inna fee thalika laayatin liqawmin yu/minoona

37. Have they not seen that Allah gives the provision in ample measure to whom He wills and restricts it to whom He wills? In that, indeed, are signs for people who believe.

فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ
يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾

38. Faati tha alqurba haqqahu waalmiskeena waibna alssabeeli thalika khayrun lillatheena yureedoona wajha Allahi waola-ika humu almuflihoona

38. Give then to the relative his right, and to the needy, and the traveller. This is best for those who seek Allah's pleasure. And they are the ones truly successful!

Manzil V: 30: Room

وَمَا آتَيْتُمْ مِّن رِّبَا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ
وَمَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

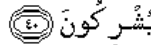


39. Wama ataytum min riban liyarbuwa fee amwali alnnasi fala yarboo AAinda Allahi wama ataytum min zakatin tureedoona wajha Allahi faola-ika humu almuḍAAifoona

39. And what you give for profit so that the increase is at the cost of other people's *amwaal* (property, dues) then it is not a lawful increase/profit with Allah.⁷ And what you give in charity seeking Allah's pleasure – the givers of such charity are the ones who will get their return multiplied.

7. Herein lies the Qur'aanic definition of Ar-Riba that gets prohibited in Verse 2:275. For further details in this regard please read *What is Ar-Riba*, a Chapter from the book [ISLAM AND INTEREST](#). What Allah dislikes is a gain that is sought to be made by usurping the rightful *amwaal* (properties, earnings, dues) of others. Such gains are termed Ar-Riba wherever else the Qur'aan refers to these, as in Verses 2:275, 3:130, 4:161, etc.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِّن شُرَكَائِكُم مَّن يَفْعَلُ مِثْلَ ذَٰلِكُمْ مِّن شَيْءٍ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ



40. Allahu allathee khalaqakum thumma razaqakum thumma yumeetukum thumma yuhyeekum hal min shuraka-ikum man yafAAalu min thalikum min shay-in subhanahu wataAAala AAamma yushrikoona

40. Allah is He Who has created you, then provided you with sustenance, then causes you to die, and then brings you back to life. Are there any of those whom you worship besides Allah who can do any of these things? Glorified and exalted is He above all those whom they worship besides Him.

Manzil V: 30: Room

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

41. *Thahara* alfasadu fee albarri waalbahri bima kasabat aydee alnnasi liyu^{thee}eeqahum baAAa^{da} allat^{hee} AAamiloo laAAallahum yarjiAAoona

41. Corruption has appeared in the land and the sea – because of what people did – to let them taste some consequence of what they do, so that they might return to the Right Path.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَنَقِبَةُ الَّذِينَ مِنْ قَبْلُ
كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾

42. Qul seeroo fee al-ardi faonthuroo kayfa kana AAaqibatu allat^{heena} min qablu kana aktharuhum mushrikeena

42. Say, "Travel on the earth and notice what happened in the end to people who lived before you. Most of them worshiped others besides Allah."

فَاقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ
اللَّهِ يَوْمَئِذٍ يَصْدَعُونَ ﴿٤٣﴾

43. Faaqim wajhaka lilddeeni alqayyimi min qabli an ya/tiya yawmun la maradda lahu mina Allahi yawma-ithin yassaddaAAoona

43. Set your face resolutely for the Deen (way of life) established (by Allah for mankind), before the Inevitable Day comes from Allah. On that Day people will segregate.

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مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُمْ يَمْهَدُونَ



44. Man kafara faAAalayhi kufruhu waman AAamila salihan fali-anfusihim yamhadoona

44. He who rejects the Truth, the responsibility for that rejection shall lie on him himself. And all those who do good deeds, they are making a good preparation for themselves.

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا

يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾

45. Liyajziya allatheena amanoo waAAamiloo alssalihati min fadlihi innahu la yuhibbu alkafireena

45. So that He may, by His Grace, reward those who believe and do good deeds. He does not indeed love those who suppress the Truth.

وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ
وَلِتَجْزِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ



46. Wamin ayatihi an yursila alrriyaha mubashshiratin waliyutheeqakum min rahmatihi walitajriya alfulku bi-amrihi walitabtaghoo min fadlihi walaAAallakum tashkuroona

46. And among His signs is that He sends the winds heralding good news (of rains), so that He might give you a taste of His Grace, that ships might sail at His Command, that you might seek His Favour, and that you might be grateful.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ
بِالْبَيِّنَاتِ فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا^ط وَكَانَ حَقًّا عَلَيْنَا نَصْرُ
الْمُؤْمِنِينَ ﴿٤٧﴾

47. Walaqad arsalna min qablika rusulan ila qawmihim fajaoohum bialbayyinati faintaqamna mina allatheena ajramoo wakana haqqan AAalayna nasru almu/mineena

47. And, before you, We did send Messengers to their respective peoples. And they came to them with clear signs. Then We punished the criminals. And it was incumbent on Us to help the believers.

اللَّهُ الَّذِي يُرْسِلُ الرِّيَّحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي
السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ
مِنْ خِلَالِهِ^ط فَإِذَا أَصَابَ بِهِ^ط مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ
يَسْتَبْشِرُونَ ﴿٤٨﴾

48. Allahu allathee yursilu alriyaha fatutheeru sahaban fayabsutuhu fee alssama-i kayfa yashao wayajAAaluhu kisafan fatara alwadqa yakhruju min khilalihi fa-itha asaba bihi man yashao min AAibadihi itha hum yastabshiroona

48. Allah is the One Who sends the winds. Then the interaction of the winds raises a cloud. Then He spreads the cloud across the sky as He pleases, and breaks it into fragments. Then you see the rain pouring down from within them.⁸ And when He makes the rain fall on whomsoever of His creatures He pleases, those creatures do then rejoice.

8. Go to the [Geography Site](#) to learn what modern science tells us about cloud formation and rainfall. Compare this knowledge that man has now gained to what the Qur'aan told us about it over 1400 years back. The Qur'aan had informed us that long ago how winds play a vital role in the whole process. The hot rising wind gets cooled as it rises and the water vapour therein gets condensed to form tiny water droplets, thus forming a cloud. It also gives us a hint on how the tiny

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droplets in the cloud tend to join one another within it so that the larger cloud gets fragmented into smaller ones. The heavier droplets in the clouds then drop down as rain due to the gravitational pull of the earth.

وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ لَمُبْلِسِينَ ﴿٤٩﴾

49. Wa-in kanoo min qabli an yunazzala AAalayhim min qablihi lamubliseena

49. And they were indeed in despair, before it (the rain) was sent down upon them.

فَانْظُرْ إِلَىٰ آثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَمُحْيٍ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

50. Faonthur ila athari rahmati Allahi kayfa yuhyee al-arda baAAda mawtiha inna thalika lamuhyee almawta wahuwa AAala kulli shay-in qadeerun

50. Look then at these results of Allah's Mercy – how He gives life to the earth after it had been dead. Indeed, that (Mercy) surely shall give life to the Dead. And He is the One capable of doing anything.

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾

51. Wala-in arsalna reehan faraawhu musfarran lahalloo min baAAdihi yakfuroona

51. And if We send a wind and they see it (the green earth) turn yellow (giving man its yield), verily, they still continue ungratefully to disbelieve (in Allah's Mercy).

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فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا
مُدْبِرِينَ ﴿٥٢﴾

52. Fa-innaka la tusmiAAu almawta wala tusmiAAu alssumma aldduAAaa itha wallaw mudbireena

52. And you cannot indeed make the dead hear, nor can you make the deaf hear the call when they turn their backs and go away.

وَمَا أَنْتَ بِهَادٍ الْعُمْيَ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ
يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾

53. Wama anta bihadi alAAumyi AAan dalalatihim in tusmiAAu illa man yu/minu bi-ayatina fahum muslimoona

53. And, nor can you advise the blind out of their straying. You can make none to hear except those who believe in Our Verses/signs and then submit.

﴿٥٤﴾ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ
بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾

54. Allahu allathee khalaqakum min daAAfin thumma jaAAala min baAAadi daAAfin quwwatan thumma jaAAala min baAAadi quwwatin daAAfan washaybatan yakhluqu ma yashao wahuwa alAAaleemu alqadeeru

54. It is Allah who created you weak, then made you strong after being weak, and then made you weak and grey-haired after being strong. HE creates as He wills. And He is the One knowing all, capable to do anything.

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وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ
كَانُوا يُؤْفَكُونَ ﴿٥٥﴾

55. Wayawma taqoomu alssaAAatu yuqsimu almujrmoon ma labithoo ghayra saAAatin kathalika kanoo yu/fakoona

55. On the Day the Hour dawns, the criminals will swear they stayed not (in the earth) but an hour. Thus were they deluded!

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ
إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ
﴿٥٦﴾

56. Waqala allatheena ootoo alAAilma waal-eemana laqad labithtum fee kitabi Allahi ila yawmi albaAAathi fahatha yawmu albaAAathi walakinnakum kuntum la taAAalamoona

56. And those who have been endowed with knowledge and conviction will say, "Indeed you did stay there, in accordance with Allah's Book, until the Resurrection Day. Now, this is the Resurrection Day, but which you remained unaware of."

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

57. Fayawma-ithin la yanfaAAu allatheena thalamoo maAAathiratum wala hum yustaAataboona

57. That Day then the wicked people shall not get any benefit from their excuses/apologies, nor shall they be allowed to solicit favours.

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وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ وَلَئِن جِئْتَهُمْ بِآيَةٍ
لَّيَقُولَنَّ الَّذِينَ كَفَرُوا إِنَّا أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾

58. Walaqad darabna lilnnasi fee hatha alqur-ani min kulli mathalin wala-in ji/tahum bi-ayatin layaqoolanna allatheena kafaroo in antum illa mubtiloona

58. And, verily, We have given, in this very Qur'aan, every kind of example for mankind.⁹ And even if you come to them with a miraculous sign, those who suppress the Truth would say, "You advocate nothing but falsehood."

9. In other words, the Qur'aan explains clearly, or gives clear definitions of, everything that is needed for proper conduct of human life in this world. Despite this categorical Qur'aanic assertion, supposedly eminent Islamic scholars say that the Book has not defined what Ar-Riba, prohibited under Verse 2:275, means. Refer, in this context, [study note 7](#) above.

كَذَٰلِكَ يَظْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾

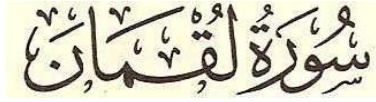
59. Kathalika yatbaAAu Allahu AAala quloobi allatheena la yaAAalamoona

59. Thus does Allah put a seal on the minds of those who wish not to learn.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

60. Faisbir inna waAAda Allahi haqqun wala yastakhiffannaka allatheena la yooqinoona

60. Be patient then! Allah's Promise is indeed true. And let not those who lack conviction disturb your mind.



Chapter 31: Luqman

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

آلَمْ

1. Alif-lam-meem¹

1. These are among the letters, of the Arabic language, appearing at the beginning of some Qur'aanic chapters. Significance of these letters is a mystery. Omniscient Allah has perhaps purposely kept it mysterious to remind mankind of the limitation of knowledge it is bestowed with.

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

2. Tilka ayat alkitab alhakeemi

2. These are Verses of the Book of Wisdom,

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

3. Hudan warahmatan lilmuhsineena

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3. Guidance and Mercy for those who are good.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

4. Allatheena yuqeeemoona alssalata wayu/toona alzzakata wahum bial-akhirati hum yooqinoona

4. Those who establish prayer, give Zakaat, and believe in the Hereafter with conviction.²

2. Refer study notes on [Verse 27:3](#) above.

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

5. Ola-ika AAala hudan min rabbihim waola-ika humu almuflihoona

5. Those are on guidance from their Lord, and those are the ones who are successful!

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن
سَبِيلِ اللَّهِ بَغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾

6. Wamina alnnasi man yashtaree lahwa alhadeethi liyudilla AAan sabeeli Allahi bighayri AAilmin wayattakhithaha huzuwan ola-ika lahum AAathabun muheenuun

6. And among mankind is such a one who, without adequate knowledge, bargains for the frivolous *hadeeth* to lead people away from Allah's path, and holds this (Qur'aan) in ridicule.³ For such a one awaits a disgraceful punishment.

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3. This Verse, I am afraid, is an accurate prediction of what a majority of ‘Muslims’ are doing now, in my age (early part of 21st century).

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي
أُذُنَيْهِ وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

7. Wa-itha tutla AAalayhi ayatuna walla mustakbiran kaan lam yasmaAAha kaanna fee othunayhi waqran fabashshirhu biAAathabin aleemin

7. And when Our Verses are recited to him, he turns back haughtily, as if he had not heard them – as if there was deafness in his ears. Give him then the bad news of a painful punishment.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾

8. Inna allatheena amanoo waAAamiloo alssalihati lahum jannatu alnnaAAeemi

8. Those indeed who believe and do good deeds, for them are Gardens of bliss.

خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

9. Khalideena feeha waAAda Allahi haqqan wahuwa alAAazeezu alhakeemu

9. They will live therein forever! Allah’s promise is the Truth! And He is the One omnipotent, wise.

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خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ
بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ ۖ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا فِيهَا مِن كُلِّ
زَوْجٍ كَرِيمٍ ﴿١٠﴾

10. Khalāqa alssamawati bighayri AAamadin tarawnaha waalqa fee al-ardi rawasiya an tameeda bikum wabaththa feeha min kulli dabbatin waanzalna mina alssama-i maan faanbatna feeha min kulli zawjin kareem

10. He created the heavens without pillars that you can see. And He cast mountains on the earth lest it should shake with you,⁴ and He dispersed on it animals of every kind. And We sent down water from the sky, and caused to grow therein pairs of every noble kind.

4. Refer [study note 4](#) on Verse 16:15 (Manzil III)

هَٰذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي
ضَلَالٍ مُّبِينٍ ﴿١١﴾

11. Hatha khalqu Allahi faaroonee matha khalaqa allatheena min doonihi bali alththalimoona fee dalalin mubeen

11. This is Allah's creation. Now show me that which those besides Him have created. Nay, these people who unjustly worship others besides Allah are in manifest error.

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

12. Walaqad atayna luqmana alhikmata ani oshkur lillahi waman yashkur fa-innama yashkuru linafsihi waman kafara fa-inna Allaha ghaniyyun hameed

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12. And We did give Luqman the wisdom of being grateful to Allah. And whoever is grateful, he is grateful for his own sake; and if anyone is ungrateful, then indeed Allah is Self-Sufficient, Praised.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تَشْرِكْ
بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

13. Wa-ith qala luqmanu liibnihi wahuwa yaAAaithuhu ya bunayya la tushrik biAllahi inna alshshirka lathulmun AAathheemun

13. And when Luqman said to his son by way of admonishing him, “O my son! Worship none besides Allah. Worshipping others besides Allah is certainly indeed a grave injustice.”

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنًا عَلَىٰ وَهْنٍ وَفِصْلُهُ فِي
عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

14. Wawassayna al-insana biwalidayhi hamalat-hu ommuhu wahnana AAala wahnin wafisaluhu fee AAamayni ani oshkur lee waliwalidayka ilayya almageeru

14. And We have commissioned man with a duty towards his parents – his mother bears him through weakness upon weakness and she feeds him on her milk for two years – that, (as Allah directs,) “Be grateful to Me and to your parents. To Me is the final destination.”

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ
مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

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15. Wa-in jahadaka AAala an tushrika bee ma laysa laka bihi AAilmun fala tutiAAhuma wasahibhuma fee alddunya maAAroofan waittabiAA sabeela man angaba ilayya thumma ilayya marjiAAukum faonabbi-okum bima kuntum taAAamaloona

15. “And if they (parents) try to make you worship others with Me – others of whom you have no knowledge – obey them not, but be kind to them in this world. And follow the way of him who turns to Me! Then to Me is your return, then I shall tell you what you did.”

يَذَّبْنِي إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

16. Ya bunayya innaha in taku mithqala habbatin min khardalin fatakun fee sakhratin aw fee alssamawati aw fee al-ardi ya/ti biha Allahu inna Allaha lateefun khabeerun

16. [Continuing his admonition started in Verse 13 above, Luqman said,] “O my son! Even if it be the weight of a grain of mustard-seed, and even though it be in a rock, or in the heaven or in the earth, Allah will bring it out. Allah is indeed meticulously Aware!”

يَذَّبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ
وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

17. Ya bunayya aqimi alssalata wa/mur bialmaAAroofi wainha AAani almunkari waigbir AAala maasabaka inna thalika min AAazmi al-omoori

17. “O my son! Establish the Prayer, ⁵ enjoin good, and forbid evil. And bear patiently any affliction that you may suffer. These indeed are among acts of great courage.”

5. This instruction to establish the prayer was very much there for the earlier peoples as it is now for the people of this age [see study notes 4 & 108 on Chapter 2 (Manzil I)].

Manzil V: 31: Luqman

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ
مُخْتَالٍ فَخُورٍ ﴿١٨﴾

18. Walā tuṣaAAAair khaddaka lilnnaṣi walā tamshi fee al-ardī maraḥan inna Allaha la yuḥibbu kulla mukhtalin fakhoorin

18. “And turn not rudely away from people, nor walk the streets in pride! Indeed, Allah loves not any self-conceited boaster.”

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ
لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

19. Waqsid fee mashiya waoghḍuḍ min sawtika inna ankara al-agwati laṣawtu alḥameeri

19. “And be modest in your walk and lower your voice. The most hateful of voices is certainly indeed the ass’s bray.”

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهْرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ
بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾

20. Alam taraw anna Allaha sakkhara lakum ma fee alssamawati wama fee al-ardī waasbagha AAalaykum niAAamahu thahiratan wabaṭinatan wamina alnnaṣi man yujadilu fee Allahi bighayri AAilmin walā hudan walā kitabin muneer

20. See you not that Allah has made subservient to you whatever is in the heavens and whatever is in the earth, and that He has given you His bounties (like air and water) in abundance outwardly and inwardly? And among men is such a one as argues about Allah without knowledge, without guidance, and without the leading light a divine Book.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ
عِبَادَنَا أُولَئِكَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ ﴿٣١﴾

21. Wa-itha qeela lahumu ittabiAAoo ma anzala Allahu qaloo bal nattabiAAu ma wajadna AAalayhi**ba**ana awa law kana alshshaytanu yadAAoohum ila AAathabi alssaAAeeri

21. And when they are asked to follow what Allah has revealed, they say, “Nay, we follow what we found our fathers with.” Would they follow them even though the devil calls them to the punishment of the burning Fire!?

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٣٢﴾

22. Waman yuslim wajhahu ila Allahi wahuwa muhsinun faqadi istamsaka bialAAurwati alwuthqa wa-il**al**Allahi AAaqibatu al-omoori

22. And he who submits himself to Allah and is good to others, he has taken a firm hold of a strong link. And with Allah is the end of all matters.

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٣﴾

23. Waman kafara fala yahzunka kufruhu ilayna marjiAAuhum fanunabbi-ohum bima AAamiloo inna Allaha AAaleemun bithati al**ss**udoori

23. And let not disbelief of one who disbelieves grieve thee. To Us is their return, and then We shall inform them of what they did. Allah does indeed know what is inside their minds.

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾

24. NumattiAAuhum qaleelan thumma nadtarruhum ila AAathabin ghaleethin

24. We let them enjoy a little, then We shall drive them to a severe punishment.

وَلِّينَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

25. Wala-in saaltahum man khalaqa alssamawati waal-arda layaqoolunna Allahu quli alhamdu lillahi bal aktharuhum la yaAlamoona

25. And if you ask them who created the heavens and the earth, they will say, “Allah.” Say, “Praise be to Allah!” Nay, most of them know not.

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾

26. Lillahi ma fee alssamawati waal-ardi inna Allaha huwa alghaniyyu alhameedu

26. To Allah belongs whatever is in the heavens and the earth. Indeed, Allah is the One self-sufficient, praised.

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وَلَوْ أَنَّكَ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمَ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ
أُبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

27. Walaw annama fee al-ardi min shajaratin aqlamun waalbahru yamudduhu min baAAadihi sabAAatu abhurin ma nafidat kalimatu Allahi inna Allaha AAazezun hakeemun

27. And had all the trees in the earth been pens, and the sea, after being completely used (as ink), had seven more seas to replenish it, all these would still be insufficient to cover all of Allah's words. Allah is indeed Omnipotent, Wise.

مَا خَلَقَكُمْ وَلَا يَعْشُقُكُمْ إِلَّا كَفَافٌ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾

28. Ma khalqukum wala baAthukum illa kanafsin wahidatin inna Allaha sameeAAun baseerun

28. Creation or Resurrection of you all is not but like (creation and resurrection of) a single soul. Allah does indeed listen to and see (all His creatures).

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

29. Alam tara anna Allaha yooliju allayla fee alnnahari wayooliju alnnahara fee allayli wasakhkhara alshshamsa waalqamara kullun yajree ila ajalin musamman waanna Allaha bima taAAamaloona khabeerun

29. Do you not see that Allah makes the night enter the day, and He makes the day enter the night, that He has made the sun and the moon subservient – each pursues its course till an appointed time – and that Allah is Aware of what you do?

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

30. Thalika bi-anna Allaha huwa alhaqqu waanna ma yadAoona min doonihi albatilu waanna Allaha huwa alAaliyyu alkabeeru

30. That is because Allah is the Truth, what they pray to besides Him is falsehood, and Allah is the Highest, the Greatest.

أَلَمْ تَرَ أَنَّ الْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ
اللَّهِ لِيُرِيَكُمْ مِّنْ آيَاتِهِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ صَبَّارٍ شَكُورٍ
﴿٣١﴾

31. Alam tara anna alfulka tajree fee albahri biniAmati Allahi liyuriyakum min ayatihi inna fee thalika laayatin likulli sabbarin shakoorin

31. Do you not see that the ship floats on the sea by Allah's favour so that He may show you some of His signs? Certainly indeed there are signs in this for everyone who is patient, grateful.

وَإِذَا غَشِيَهُمْ مَّوْجٌ كَآظُمٌ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ
إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

32. Wa-itha ghashiyahum mawjun kaalthuthulali daAaawoo Allaha mukhliseena lahu aldeena falammanajjahum ila albarri faminhum muqtasidun wama yajhadu bi-ayatina illa kullu khattarin kafoorin

Manzil V: 31: Luqman

32. And when a wave, like dark clouds, covers them, they pray exclusively to Allah as monotheists. Then when He brings them back safely to land, some of them become neutral (between polytheists and monotheists). And none but every treacherous, ungrateful one denies Our signs.

يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا
مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ
الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ ﴿٣٣﴾

33. Ya ayyuha alnnasu ittaqoo rabbakum waikhshaw yawman la yajzee walidun AAan waladihi walamawloodun huwa jazin AAan walidihi shay-an inna waAAda Allahi haqqun fala taghurrannakumu alhayatu alddunya wala yaghurrannakum biAllahi algharooru

33. O people! Be mindful of your Lord and fear the Day when no father can avail his son in anything, nor can the child avail this father. Allah's promise is always indeed true. So let not the lives of this world deceive you, nor let the arch-deceiver (the Satan) deceive you about Allah.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي
نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ﴿٣٤﴾

34. Inna Allaha AAindahu AAilmu alssaAAati wayunazzilu alghaytha wayaAAlamu ma fee al-arhami wama tadree nafsun matha taksibu ghadan wama tadree nafsun bi-ayyi ardin tamootu inna Allaha AAaleemun khabeerun

34. Indeed! The knowledge of the Hour is with Allah alone, and He sends down the pouring rain, and He knows what is in the wombs. And no one knows what he will earn the next morning. And no one knows in what land he will die. Allah does indeed know everything, He is indeed aware of everything!

سُورَةُ السَّجْدَةِ

Chapter 32: As-Sajdah (The Prostration)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

آلَمْ

1. Alif-lam-meem

1. These are among the letters, of the Arabic language, appearing at the beginning of some Qur'aanic chapters. Significance of these letters is a mystery. Omniscient Allah has perhaps purposely kept it mysterious to remind mankind of the limitation of knowledge it is bestowed with.

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

2. Tanzeelu alkitabi la rayba feehi min rabbi alAAalameena

2. Revelation of this Book is, no doubt, from the Lord of the worlds.

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ
مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ

3. Am yaqooloona iftarahu bal huwa alhaqu min rabbika litunthira qawman ma atahum min nathheerin min qablika laAAallahum yahtadoona

Manzil V: 32: Sajdah

3. Do they say He (Prophet Muhammad) has forged it? Nay! It is the Truth from your Lord to warn a people to whom no warner had come before you. They may thereby walk the Right Path.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ
عَلَى الْعَرْشِ ۖ مَا لَكُمْ مِّن دُونِهِ ۚ مِن وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ



4. Allahu allatheh khalaqa alssamawati waal-arda wama baynahuma fee sittati ayyamin thumma istawaAAala alAAarshi ma lakum min doonihi min waliyyin wala shafeeAAin afala tatathakkaroona

4. Allah is He Who created the heavens and the earth and what is in between them in six periods of time. He then ascended the Throne of Power. You have no *wali*² or intercessor besides Him! Will you not then take heed?

2. Refer [study notes 154 & 155](#) on Chapter 2 (Manzil I).

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ ۖ
أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾

5. Yudabbiru al-amra mina alssama-i ila al-ardi thumma yaAAarju ilayhi fee yawmin kana miqdaruhu alfa sanatin mimma taAAuddoona

5. He (Allah) directs the Divine Command from the heavens to the earth. Then it will come up to Him on a Day the measure of which is a thousand years as you count.³

3. My understanding of this Verse is that it is Allah Ta'ala Who in fact, behind the scenes, controls all affairs on this earth although apparently the affairs are under mankind's control. But on the Day of Resurrection the delusion of human control will vanish, and the de facto Divine Control will be very much apparent.

ذَٰلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾

6. Thalika AAalimu alghaybi waalshshahadati alAAazeezu alrrahceemu

6. That One is the Knower of the unseen and the seen. That One is the Omnipotent, the Merciful,

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَنِ
مِنْ طِينٍ ﴿٧﴾

7. Allathee ahsana kulla shay-in khalaqahu wabadaa khalqa al-insani min teenin

7. Who perfected everything He created, and He created the first man from dust.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٨﴾

8. Thumma jaAAala naslahu min sulalatin min ma-in maheenin

8. Then He generated his progeny of an extract (sperms) from a despised liquid (semen).

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

Manzil V: 32: Sajdah

9. Thumma sawwahu wanafakha feehi min roohihi wajaAAala lakumu alssamAAa waal-absara waal-af-idata qaleelan ma tashkuroona

9. Then He gave it shape and breathed into it some of His spirit. And He made ears, eyes, and minds for you. You thank but little!

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ
بِلِقَاءِ رَبِّهِمْ كَنُفُورُونَ ﴿١٠﴾

10. Waqaloo a-itha dalalna fee al-ardi a-inna lafee khalqin jadeedin bal hum biliqa-i rabbihim kafirooma

10. And they say, "When we are lost in the earth, shall we then be there in a new creation?" Nay! They believe not in meeting their Lord.

قُلْ يَتَوَفَّنَكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ
تُرْجَعُونَ ﴿١١﴾

11. Qul yatawaffakum malaku almatwi allathe wukkila bikum thumma ila rabbikum turjaAAoona

11. Say, "The angel of death, who is given charge of you, will cause you to die. Then to your Lord you will be returned."

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ
رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

12. Walaw tara ithi almujrimuma nakisoo ruoosihim AAinda rabbihim rabbana absarna wasamiAAanafaarjiAAana naAAamal salihan inna mooqinoona

12. And could you but see the guilty when they hang down their heads before their Lord! “Our Lord! We have seen and heard enough. Now send us back! We will do righteous deeds. We now do certainly believe.”

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

13. Walaw shi-na laatayna kulla nafsin hudaha walakin haqqa alqawlu minnee laamlaanna jahannama mina aljinnati waalnnasi ajmaAaena

13. And had We so willed, We could have given every soul its guidance. But (as Allah declares,) “The word from Me is bound to come true that I will certainly fill Hell with the jinn and the humans together.”

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ
الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾

14. Fathooqoo bima naseetum liqaa yawmikum hatha inna naseenakum wathooqoo AAathaba alkuldi bima kuntum taAAamaloona

14. So taste the consequence: because you were oblivious of your appointment for this Day, We are indeed oblivious of you now! And taste the eternal punishment for what you did.

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ
رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

15. Innama yu/minu bi-ayatina allatheena itha thukkiroo biha kharroo sujjadan wasabbahoohu bihamdi rabbihim wahum la yastakbiroona

15. They – only they – believe in Our messages who, when they are reminded of them, fall down prostrate and glorify their Lord with His praise, and they are not proud.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾

16. Tatajafa junooobuhum AAani almadajjiAAi yadAAoona rabbahum khawfan waṭamaAAan wamimmarazaqnaḥum yunfiqoona

16. They keep themselves out of their beds, praying to their Lord in fear and in hope. And they spend out of what We have given them.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

17. Falā taAAalamu nafsun mā okhfiya lahum min qurrati aAAayunin jazaan bima kanoo yaAAamaloona

17. And no person knows what is kept hidden for them, of delights of the eyes, as reward for what they did.

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ ﴿١٨﴾

18. Afaman kana mu/minan kaman kana fasiqan la yastawoona

18. Can he then who is a believer be like him who has been a transgressor/profligate!? They cannot be equal.

Manzil V: 32: Sajdah

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ
نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

19. Amma allatheena amanoo waAAamiloo alssalihati falahum jannatu alma/wa nuzulan bima kanoo yaAAaloona

19. And for those who believe and do good deeds, there are Gardens to live in – a hospitable resort for what they did.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا
فِيهَا وَقِيلَ لَهُمْ دُونُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِء تَكْذِبُونَ ﴿٢٠﴾

20. Waamma allatheena fasaqoo fama/wahumu alnnaru kullama aradoo an yakhrujoo minha oAAeetoo feeha waqeela lahum thooqoo AAathaba alnnari allatheee kuntum bihi tukaththiboona

20. And for those who transgress, the Fire is their abode! Whenever they try to get out from it, they are taken back into it. And it is said to them, “Taste the punishment of the Fire, which you disbelieved in.”

وَلَنَذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

21. Walanutheeqannahum mina alAAathabi al-adna doona alAAathabi al-akbari laAAallahum yarjiAAoona

21. And certainly We will make them taste the lower punishment before the great one so that they may turn (to the Right Path).

Manzil V: 32: Sajdah

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ
مُنْتَقِمُونَ ﴿٢٢﴾

22. Waman aẓlamu mimman ẓukkira bi-ayati rabbihi thumma aAraḡa AAanha inna mina almujrimeena muntaqimoona

22. And who can be more unjust than he who is reminded of the Verses/signs of his Lord, but then turns away from them!? We do exact retribution from the offenders.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّن لِّقَائِهِ^ط وَجَعَلْنَاهُ
هُدًى لِّبَنِي إِسْرَءِيلَ ﴿٢٣﴾

23. Walaqad atayna moosa alkitaba fala takun fee miryatin min liqa-ihī wajaAAalnahu hudan libanee isra-eela

23. And We did indeed give Moses the Book – doubt not then the meeting with Him – and We made it a guide for the Children of Israel.

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا^ط وَكَانُوا بِآيَاتِنَا
يُوقِنُونَ ﴿٢٤﴾

24. WajaAAalna minhum a-immatan yahdoona bi-amrina lamma sabaroo wakanoo bi-ayatinayooqinoona

24. And We made, from among them, leaders to guide them with patience by Our command. And they were certain in their belief of Our Verses/signs.

Manzil V: 32: Sajdah

﴿٢٥﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

25. Inna rabbaka huwa yafsilu baynahum yawma alqiyamati feema kanoo feehi yakhtalifoona

25. Your Lord it is, indeed, Who will judge amongst them, on the Day of Resurrection, on matters they differed in.

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأَقْلَامٍ يَسْمَعُونَ ﴿٢٦﴾

26. Awa lam yahdi lahum kam ahlakna min qablihim mina alqurooni yamshoona fee masakinihim inna feethalika laayatin afala yasmaAAoona

26. How many a generation – in whose erstwhile dwelling places they now move about – have We destroyed before them? Does not this fact give guidance to them? Indeed there are signs in this. Do they not then hear (about those generations)?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ
مِنْهُ أَنْعَامُهُمْ وَانْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

27. Awa lam yaraw anna nasooqu almaa ila al-ardi aljuruzi fanukhriju bihi zarAAan ta-kulu minhu anAAamuhum waanfususuhum afala yubsiroona

27. Do they not see that We drive the water to the barren land, then bring out thereby an agricultural produce of which their cattle and they themselves eat? Do they not then understand what they see?

Manzil V: 32: Sajdah

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٨﴾

28. Wayaqooloona mata hatha alfathu in kuntum sadiqeena

28. And they say, “When will this Inauguration (of the Hereafter) come, if what you say is true?”

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٢٩﴾

29. Qul yawma alfathi la yanfaAAu allatheena kafaroo eemanuhum wala hum yunt/haroona

29. Say, “On the Day of the Inauguration, belief of those who (now) disbelieve will not profit them, nor will they be given any respite.”

فَاعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ مُنْتَضِرُونَ ﴿٣٠﴾

30. FaaAArid AAanhum waintathir innahum muntathiroona

30. So leave them alone and wait! They too are indeed waiting.

سُورَةُ الْأَحْزَابِ

Chapter 33: Al-Ahzab (The Confederates)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا ﴿١﴾

1. Ya ayyuha alnnabiyyu ittaqi Allaha wala tuṭiAAi alkāfireena waalmunāfiqueena inna Allaha kana AAaleeman ḥakeeman

1. O Prophet! Fear Allah and obey not the disbelievers (suppressors of the Truth) and the hypocrites. Allah is indeed Knowledgeable, Wise.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾

2. WaṭṭabiAA ma yooḥa ilayka min rabbika inna Allaha kana bimā taAAamaloona khabeeran

2. And follow what is revealed to you from your Lord. Allah is indeed ever Aware of what you (all people) do;

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾

3. And have trust in Allah! And Allah is sufficient as dispenser of affairs.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۖ وَمَا جَعَلَ أَرْوَاجَكُمْ
الَّتِي تَطْبَهُرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ
ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

4. Ma jaAAala Allahu lirajulin min qalbayni fee jawfihi wama jaAAala azwajakumu alla-ee tuthahiroona minhunna ommahatikum
wama jaAAala adAAiyyakum abnagukum thalikum qawlukum bi-afwahikum waAllahu yaqoolu al^haqqa wahuwa yahdee alssabeela

4. Allah has not made for any man two hearts within him. And He has not made your wives, whom you desert by Zihar (i.e. by uttering that your wives' backs are like your mothers' backs), your mothers. And He has not made your adopted sons your sons. These are just words uttered by your mouths. And Allah tells the truth and it is He Who shows the way.

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَفْطَسُ عِنْدَ اللَّهِ فَإِن لَّمْ تَعْلَمُوا ءَابَاءَهُمْ فَاِخْوَانُكُمْ
فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ ۚ وَلَٰكِن
مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾

5. OdAAaohum li-aba-ihim huwa aqsatu AAinda Allahi fa-in lam taAAalamoo abgahum fa-ikhwanukum fee alddeeni
wamawaleekum walaysa AAalaykum junahun feema akhta/tum bihi walakin mataAAammadat quloobukum wakana Allahu
ghafooran ra^heeman

5. Call them by names linking them to their fathers; this is the equitable thing to do by Allah's standards. And if you know not their fathers, then they are your brethren in faith and your wards. And there is no blame on you in that you make a mistake therein without any bad intention. And Allah is ever Forgiving, Merciful.

Manzil V: 33: Ahzab

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا
أَن تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُم مَّعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾

6. Alnnabiyyu awla bialmu/mineena min anfusihim waazwajuhu ommahatuhum waoloo al-arhami baAduhum awla bibaAAdin fee kitabi Allahi mina almu/mineena waalmuhajireena illa an tafAAaloo ila awliya-ikum maAAroofan kana thalika fee alkitabi mastooran

6. The Prophet is closer to the believers than they are to themselves. And his wives are their mothers. And the womb (blood) relations are closer one to another, in Allah's Writ, than to the other believers and the migrants, except for what good you do to your bosom friends. This is as recorded in the Book.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ
وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا غَلِيظًا ﴿٧﴾

7. Wa-ith akhathna mina alnnabiyyeena meethaqahum waminka wamin noohin wa-ibraheema wamoosa waAAeesa ibni maryama waakhathna minhum meethaqan ghaleethan

7. And when We took a covenant from the prophets and from you (O Muhammad) – and from Noah, Abraham, Moses and Jesus son of Mary – We took from them a solemn covenant.¹

1. Terms of the covenant are not spelt out, because it is not necessary. It is obvious that a Prophet (*Nabi*), duly so authorized by Allah, is solemnly covenanted to convey faithfully His messages/instructions to the people. Besides this general covenant taken from all the Prophets, including Prophet Muhammad, there is another special covenant, mentioned in Verse 3:81 (Manzil I), taken from the Prophets, but in which Prophet Muhammad is not specifically included. In the [Verse 3:81](#) covenant, the prophets were bound to believe in and help the Messenger who would come later. The Messenger referred to therein could be none other than the last Prophet Muhammad (refer [study note 96](#) under Verse 3:81).

Manzil V: 33: Ahzab

لَيَسْأَلَنَّ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْۙ وَاَعَدَّ لِلْكَافِرِيْنَ عَذَابًا اَلِيْمًاۙ



8. Liyas-ala alssadiqeena AAan sidqihim waaAAadda lilkafireena AAathaban aleeman

8. (The covenant taken was for the purpose) that He (Allah) may question the truthful of their truth, and He has prepared for the suppressors of the Truth a painful punishment.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْۙ اِذْ جَآءَتْكُمْ جُنُوْدٌ
فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَجُنُوْدًا لَّمْ تَرَوْهَاۚ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَۙ بَصِيْرًاۙ



9. Ya ayyuha allatheena amanoo othkuroo niAAamata Allahi AAalaykum ith jaatkum junoodun faarsalnaAAalayhim reehan wajunoodan lam tarawha wakana Allahu bima taAAamaloona baseeran

9. O you who believe! Remember Allah's favour to you when there came against you armies against whom We sent a strong wind and armies that you saw not.² And Allah does ever see what you do.

2. This Verse and the Verses following refer to one of the many armed confrontations the nascent Islamic State at Medina had to face against the disbelievers of Makkah. Over 10 thousand Makkans and their allies had marched to Medina to finish the Muslims once for all. It took the vast army by surprise that the Medinians had dug a defensive trench which they could not cross. And during the month-long siege in the open outside this trench, the Makkan army had to face a strong wind that blew viciously against them and their things, forcing them ultimately to raise the siege and return home with a heavy loss of men and material. But the besieged believers too had to face many hardships, trials and tribulations, which the Verses following reflect.

اِذْ جَآءُوكُم مِّنْ فَوْقِكُمْۙ وَمِنْ اَسْفَلَ مِنْكُمْۙ وَاِذْ زَاغَتِ الْاَبْصَارُ وَبَلَغَتِ
الْقُلُوْبُ الْحَنَاجِرَۙ وَتَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَۙ ﴿١٠﴾

Manzil V: 33: Ahzab

10. Ith jaookum min fawqikum wamin asfala minkum wa-ith zaghati al-absaru wabalaghati alquloobu alhanajira wata unnoona biAllahi al hunoona | |

10. When they came upon you from above you and from below you, and when the eyes swooned and the hearts rose up to the throats, and you began to have misgivings about Allah.

هَٰذَاكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾

11. Hun¹lika ibtuliya almu-minoona wazulziloo zilzalan shadeedan

11. There the believers were put on trial and shaken with a severe shaking.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
إِلَّا غُرُورًا ﴿١٢﴾

12. Wa-ith yaqoolu almunafiqoona waallatheena fee quloobihim maradun ma waAAadana Allahu warasooluhu illa ghurooran

12. And when the hypocrites and people with sick minds said, “Allah and His Messenger have promised us nothing but delusions.”

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَتَّهَلَّ يَشْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ
فَرِيقٌ مِّنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ
إِلَّا فِرَارًا ﴿١٣﴾

13. Wa-ith qalat ta-ifatun minhum ya ahla yathriba la muqama lakum fairjiAAoo wayasta hinu fareequn minhumu alnnabiyya yaqooloona inna buyootana AAawratun wama hiya biAAawratin in yureedoona illa firaran |

13. And when a section of them said, “O people of Yathrib! You cannot make a stand, so go back. And a group of them sought permission of the Prophet, saying, “Our houses are exposed.” And their houses were not exposed; they just wanted to run away!

وَلَوْ دَخِلْتَ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ
لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾

14. Walaw dukhilat AAalayhim min aqtariha thumma su-illoo alfitnata lagtawha wama talabbathoo bihailla yaseeran

14. And had an entry been made upon them from behind, and then they (hypocites) were asked to defect, they would certainly have done it with little hesitation.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِن قَبْلُ لَا يُوَلُّونَ الْأَدْبَرَ وَكَانَ
عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

15. Walaqad kanoo AAahadoo Allaha min qablu la yuwalloona al-adbaga wakana AAahdu Allahi mas-oolan

15. And they did make a pledge with Allah before, that they would not turn their backs. And a pledge with Allah is bound to be questioned about.

قُلْ لَّن يَنْفَعَكُمُ الْفِرَارُ إِن فَرَرْتُمْ مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ
إِلَّا قَلِيلًا ﴿١٦﴾

16. Qul lan yanfaAAakumu alfiraru in farartum mina almawti awi alqatli wa-ithan la tumattaAAoona illaqaleelan

Manzil V: 33: Ahzab

16. Say, “Fleeing will profit you not, if you flee from death, natural or violent. And even then, (when, with Allah’s will, you are given respite from death for the time being,) you will not be allowed to enjoy life on this earth but a little.

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنَّ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً
وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٦﴾

17. Qul man tha allathee yaAAsimukum mina Allahi in arada bikum soo-an aw arada bikum rahmatan wala yajidoona lahum min dooni Allahi waliyyan wala naseeran

17. Say, “Who is it that can shield you from Allah, if He intends to harm you or He intends to show you mercy?” And they will find none as a *wali*³ to them or to help them besides Allah.

3. Refer [study notes 154 & 155](#) on Chapter 2 (Manzil I).

﴿قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ
الْبَأْسَ إِلَّا قَلِيلًا﴾ ﴿١٨﴾

18. Qad yaAAalamu Allahu almuAAawwiqeena minkum waalqa-ileena li-ikhwanihim halumma ilayna walaya/toona alba/sa illa qaleelan

18. Allah does know those among you who hinder others and those who say to their brethren, “Come to us!” And they hardly come to fight in a battle.

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ
أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ
بِالسِّنَةِ جَدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ
أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

19. Ashih^hatan AAalaykum fa-itha jaa alkhawfu raaytahum yanthuroona ilayka tadooru aAAayunuhum kaallat^{hee} yughsha AAalayhi mina almawti fa-itha thahaba alkhawfu salaqookum bi-alsinatⁱⁿ hidadin ashi^hhatan AAala alkhayri ola-ika lam yu/minoo faah^bata Allahu aAAmalahum wakana thalika AAalaAllahi yaseeran

19. They grudge any help to you. But when fear grips them, you will see them look at you with eyes rolling, as if death has overtaken them. But when fear is gone, they lash you with sharp tongues grudging over wealth. These people are not believers, so Allah has rendered their deeds null and void. And that is easy for Allah.

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ
فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَتَلُوا إِلَّا قَلِيلًا
﴿٢٠﴾

20. Yah^saboona al-ahzaba lam yath^haboo wa-in ya/ti al-ahzabu yawaddoo law annahum bgadoona fee al-aAAarabi yas-aloon^a AAan anba-ikum walaw kanoo feekum ma qataloo illa qaleelan

20. They (hypocrites) think the confederates are not gone. And should the confederates come again, they would like to be in the deserts with the Bedouins asking for news about you. And were they to be with you, they would hardly fight.

Manzil V: 33: Ahzab

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

21. Laqad kana lakum fee rasooli Allahi oswatun hasanatun liman kana yarjoo Allaha waalyawma al-akhira wathakara Allaha katheeran

21. Certainly you have in the Messenger of Allah an excellent example for anyone who turns to Allah and the Last Day, and remembers Allah much.⁴

4. Divine qualification thus of Prophet Muhammad (peace on him) has been sorely misconstrued by a great number of Muslims today. Such Muslims go to the ridiculous extent of doing exactly as the Prophet allegedly did in his personal life in mundane matters like how he ate, wore his clothes, slept, or even answered calls of nature. I know of people now who would like to take their meals squatting on the floor because the Prophet had done so. The Imams would not use mikes while leading prayers in masjids because the Prophet had not used them. To learn what the Prophet did in his day-to-day life, they resort not to the Qur'aan, but to the man-influenced and error-prone *ahaadeeth*. Had they followed the Qur'aan sincerely, they would have realized that what Allah Ta'ala meant by this Verse is that the Prophet meticulously followed what the Qur'aan stipulated, and that the believers should try to emulate him in this regard and not in regard to what he otherwise did in his personal life. Chapter 103 of the Qur'aan stipulates that a human being ought to believe, do righteous deeds, exhort others to live by the truth, and exhort others with patience. This is exactly what our beloved Prophet did in his illustrious life. Allah Ta'ala urges the believers in the Verse above to emulate him in this.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ
اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

22. Walamma ra⁴ almu/minoona al-ahzaba qaloo hatha ma waAAadana Allahu warasooluhu wasadaqa Allahu warasooluhu wama zadahum illa eemanan watasleeman

22. And when the believers saw the Confederates, they said, "This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth. And it increased in them nothing but faith and submission.

Manzil V: 33: Ahzab

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ
وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾

23. Mina almu/mineena rijalun sadaqoo ma AAahadoo Allaha AAalayhi faminhum man qada nahbahu waminhum man yanta^hiru wama baddaloo tabdeel^{an}

23. Of the believers there are men who are true to the promise they made to Allah. And of them is he who has fulfilled his vow, and of them is he who is waiting (to fulfill it). And they have not changed in the least.

لَيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنَافِقِينَ إِن شَاءَ أَوْ
يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾

24. Liyajziya Allahu alssadiqeena bisidqihim wayuAAaththiba almunafiqeena in shaa aw yatooba AAalayhim inna Allaha kana ghafooran ra^hee^man

24. (Mankind is variously tested in this world) so that Allah may reward the truthful for their truth, and punish the hypocrites if He so pleases, or pardon them. Allah is indeed ever Forgiving, Merciful.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ
الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

25. Waradda Allahu allatheena kafaroo bighaythihim lam yangaloo khayran wakafa Allahu almu/mineena alqit^{al}a wakana Allahu qawiyyan AAaze^eez^{an}

25. And Allah repelled the disbelievers consumed in their rage; they gained no advantage (in their armed invasion against Medina). And Allah sufficed the believers in the war. And Allah is Strong, Omnipotent.

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِن صَيَاصِيهِمْ وَقَذَفَ
فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾

26. Waanzala allatheena thaharoohum min ahli alkitabi min sayaseehim waqathafa fee quloobihimu alruAAaba fareeqan taqtuloona wata/siroona fareeqan

26. And He sent down those of the People of the Book who backed them (the Confederates) from their fortresses⁵ and He cast terror into their minds; some you killed and some you took captive.

5. This refers to a Jewish Tribe that lived within Medina as the Makkan force laid siege on the town.

وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْئُوهَا وَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾

27. Waawrathakum ardhahum wadiyarahum waamwalahum waardan lam tataooha wakana Allahu AAalakulli shay-in qadeeran

27. And He made you heirs to their land and their dwellings and their property, and to lands on which you have not yet set foot. And Allah has power over all things.

يَتَأْتِيهَا النَّبِيُّ قُلٌّ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرِحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

28. Ya ayyuha alnnabiyyu qul li-azwajika in kuntunna turidna alhayata alddunya wazeenatahafataAAalayna r omattiAAakunna waosarrihkunna sarahan jameelan

28. O Prophet, tell you wives, “If you desire the life of this world and its glitter, well then, I will make an adequate provision for you and give you a gracious release.”

وَإِنْ كُنْتُمْ تُرِيدْنَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ
مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٨﴾

29. Wa-in kuntunna turidna Allaha warasoolahu waaiddara al-akhirata fa-inna Allaha aAaadda lilmuhsinati minkunna ajran AAatheeman

29. And if you desire Allah and His Messenger and the abode of the Hereafter, then Allah has indeed prepared a great reward for the virtuous ones among you.

يَدْنِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُم بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا
الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢٩﴾

30. Ya nisaa alnnabiyyi man ya/ti minkunna bifahishatin mubayyinatin yudaAAaf laha alAAathabudiAAafayni wakana thalika AAala Allahi yaseeran

30. O wives of the Prophet! Whoever of you is guilty of manifestly improper conduct, double is the punishment for her. And this is easy for Allah.

وَمَن يَقْنُتْ مِنْكُمُ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ
وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣٠﴾

31. Waman yaqnut minkunna lillahi warasoolihi wataAAamal salihan nu/tiha ajraha marratayni waaAAatadna laha rizqan kareeman

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31. And whoever of you (Prophet's wives) is devoted to Allah and His Messenger and performs good deeds, We shall reward her twice, and We have prepared for her a generous provision.

يٰۤاَيُّهَا النَّبِيُّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَاءِ اِنْ اَتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾

32. Ya nisaa alnnabiyyi lastunna kaahadin mina alnnisa-i ini ittaqaytunna fala takhdaAAna bialqawli fayatmaAAa allathee fee qalbihi maradun waqulna qawlan maAAaroofan

32. O wives of the Prophet! You are not like any other woman. If you fear Allah, be not soft in speech, lest he in whose heart is a disease be moved by desire. And speak in a normal, appropriate, matter-of-fact manner.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ
وَأَتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

33. Waqarna fee buyootikunna wala tabarrajna tabarruja aljahiliyyati al-oola waaqimna alssalata waateena alzzakata waatiAAna Allaha warasoolahu innamata yureedu Allahu liyuthhiba AAankumu alrijsa ahla albayti wayutahhirakum tatheeran

33. And stay at home and display not the display of the ignorance of yore. And establish prayer, give charity, and obey Allah and His Messenger. Allah only desires to rid you of anything bad and unclean, O people of the (Prophet's) household, and to cleanse you thoroughly.

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وَأَذْكُرَنَّ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ
اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

34. Waothkurna ma yutla fee buyootikunna min ayati Allahi waalhikmati inna Allaha kana lateefan khabeeran

34. And remember what is recited in your houses of the Verses of Allah and the Wisdom. Allah is indeed ever Meticulous, Aware.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِيتِينَ وَالْقَنِيتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّاتِمِينَ وَالصَّاتِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

35. Inna almuslimeena waalmuslimati waalmu/mineena waalmu/ingati waalqaniteena waalqanitati waalssadiqeena waalssadiqati
waalssabireena waalssabirati waalkhashiAAeena waalkhashiAAati waalmutasaddiqeena waalmutasaddiqati waalssa-imeena
waalssa-imati waalhafitheena furoojahum waalhafithati waalthhakireena Allaha katheeran waalthhakirati aAAadda Allahu lahum
maghfiratan waajran AAatheeman

35. Indeed, the men who submit and the women who submit, and the men who believe and the women who believe, and the men devoted to Allah and the women devoted to Allah, and the truthful men and the truthful women, and the men exercising patience and the women exercising patience, and the humble men and the humble women, and the men who give *sadaqah*⁶ and the women who give *sadaqah*, and the men who fast and the women who fast, and the men who guard their chastity and the women who guard, and the men who remember Allah much and the women who remember – Allah is prepared to forgive them and grant them a great reward.

6. Refer [study note 28](#) on Chapter 9 on the difference in meaning between *sadaqah* (singular of *Sadaqaat*) and *Zakaat*. (Manzil II)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

36. Wama kana limu/minin walā mu/minatin itha qada Allahu warasooluhu amran an yakoona lahumu alkhiyaratu min amrihim waman yaAAasi Allaha warasoolahu faqad dalla dalalan mubeenan

36. And it behoves not a believing man or a believing woman, when Allah – and His Messenger – has decided an affair, to exercise a choice in their matter. And whoever revolts against Allah and His Messenger, he surely and clearly goes astray.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ
اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ
تَخْشَاهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لِكَيْ لَا يَكُونَ عَلَى
الْمُؤْمِنِينَ حَرَجٌ فِي أَرْوَاحٍ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ
اللَّهِ مَفْعُولًا ﴿٣٧﴾

37. Wa-ith taqoolu lillathee anAAama Allahu AAalayhi waanAAamta AAalayhi amsik AAalayka zawjaka waittaqi Allaha watukhfee fee nafsika ma Allahu mubdeehi watakhsha alnnasa waAllahu ahaqu an takshahu falamma qada zaydun minha wataran zawwajnakaha likay la yakoona AAalaalumu/mineena harajun fee azwaji adAAiya-ihim itha qadaw minhunna wataran wakana amru Allahi mafAAoolan

37. And when you said to him whom Allah and you had shown favour to, “Keep your wife to yourself and fear Allah!” And you concealed in your heart what Allah would bring to light. And you feared men, and Allah has a greater right that you should fear Him! So when Zaid completed necessary divorce formalities from her (Zaid’s wife), We gave her in marriage to you, so that there should be no difficulty for the believers about the wives of their adopted sons, when they (adopted sons) have completed necessary divorce formalities from them (their wives). And Allah’s decree does ever get implemented.⁷

Manzil V: 33: Ahzab

7. Pet subject of Prophet Muhammad's critics is his marriages with many women. But the fact is he practised monogamy for most of his adult life. It was only at the fag end of his life that he had to have many wives for political and social reasons – and not carnal reasons, as the biased critics would have us believe. This Verse refers to one of those many marriages. The person named here – Zaid – was a slave whom the Prophet had freed from bondage and adopted as a son. He had then got him (Zaid) married to his own (Prophet's) cousin. But the marriage was soon in doldrums because of incompatibility. The wife's upbringing was more sophisticated than that of the former slave who had now become her husband. His appearance too was not comely. So, despite the Prophet's attempts to save the marriage, it broke. Zaid divorced his wife. The Prophet naturally felt responsible for ruining his cousin's life. He would therefore like to marry her himself, but was afraid of people's wagging tongues that would surely denigrate him for marrying his adopted son's former wife. Allah Ta'ala wanted this social misconception removed from people's mind, and hence was this marriage of the Prophet with his divorced cousin ordained. The Qur'aan elsewhere tells us that an adopted son is not the same as a biological son. Besides bringing home this truth to the social psyche, the marriage helped rehabilitate a divorcee whom another man might not have been willing to marry because she had been the wife of a former slave.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ
خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾

38. Ma kana AAala alnnabiyyi min harajin feema farada Allahu lahu sunnata Allahi fee allatheena khalaw min qablu wakana amru Allahi qadaran maqdooran

38. There can be nothing forbidden for the Prophet in what Allah has ordained for him. Such has been the way of Allah with those who have gone before. And Allah's decree is a thing destined.

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ
وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾

39. Allatheena yuballighoona risalati Allahi wayakhshawnahu wala yakshawna ahadan illa Allaha wakafabiAllahi haseeban

39. [And such shall be the way of Allah with] those who convey Messages of Allah and fear Him, and fear none but Allah. And Allah is Sufficient to keep accounts.

Manzil V: 33: Ahzab

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

40. Ma kana muhammadun abā aḥadin min rijālikum walākin rasoola Allāhi wakhatama alnnabiyyeena wakana Allāhu bikulli shay-in AAaleema

40. Muhammad is not father to any of you men, but he is Messenger of Allah and Seal of the Prophets.⁸ And Allah does know all things.

8. It is noteworthy that this Verse describes Muhammad (peace on him) as Seal of the Prophets, and not of Messengers. *Rasool* literally means one who is sent or deputed. So a *rasool* could be one sent with a message, in which case we can rightly call him a messenger. Or, a *rasool* could be one sent to accomplish an errand. The Qur'aan, for instance, has described angels sent to take the soul of a person at his/her death as Allah's *rasool*. Such errand-performing *rasool* could always be coming till the Last Day. These could be coming in human forms as well. Suppose, you miss a plane because someone caused a delay in your reaching aerodrome in time. And then that plane crashes! Without his knowing anything about it, that someone who caused the delay could be a *rasool* sent to save you. But that is no reason for Rashad Khalifa to claim fraudulently that he is a *rasool* from Allah come to expunge two Verses from the Glorious Qur'aan. Nobody, but a duly authorized Prophet, can effect a change in a divine scripture. And there is no Prophet after Muhammad!

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

41. Ya ayyuha allatheena amanoo othkuroo Allaha thikran katheeran

41. O you who believe! Remember Allah much and often.

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

42. Wasabbihoohu bukratan waaseelan

42. And glorify Him morning and evening.

هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّوْرِ
وَكَانَ بِالْمُؤْمِنِينَ رَحِيْمًا ﴿٤٣﴾

43. Huwa allathe^e yusallee AAalaykum wamala-ikatu^h liyukhrijakum mina al^hhulumati ila alⁿnoori wakana bialmu/mineena ra^hheemaⁿ

43. He it is Who blesses you – and so do His angels – that He may bring you out of darkness into light. And He is ever Merciful to the believers.

تَحِيَّاتُهُمْ يَوْمَ يَلْقَوْنَهُ وَسَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيْمًا ﴿٤٤﴾

44. Tahⁱyyatuhum yawma yalqawnahu salamun waaAAadda lahum ajran kareemaⁿ

44. Their salutation on the day they meet Him will be, “Peace!” And He has prepared for them a noble reward.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

45. Ya ayyuha alⁿnabiyyu inna arsalnaka shahidan wamubashshiran wana^theeraⁿ

45. O Prophet! We have indeed sent you as a witness, and to convey good news (to the people) and to warn (them).

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

46. And as one who invites people to Allah with His permission, and as a lighted lamp.

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾

47. Wabashshiri almu/mineena bi-anna lahum mina Allahi faḍlan kabeeran

47. And give the believers the good news that they shall have a great favour from Allah.

وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى
اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

48. Wala tutiAAi alkafireena waalmunafiqeena wadaAA athahum watawakkal AAala Allahi wakafa biAllahi wakeelan

48. And obey not those who suppress the Truth and obey not the hypocrites, and tolerate the annoyance they cause you, and trust Allah. And Allah is sufficient as dispenser of affairs.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِن قَبْلِ أَنْ
تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسِرَّ حُوهُنَّ
سَرَاحًا جَمِيلًا ﴿٤٩﴾

49. Ya ayyuha allatheena amanoo itha nakahtumu almu/mingati thumma tallaqtumoohunna min qabli an tamassoohunna fama lakum
AAalayhinna min AAaidatin taAAatdoonaha famattiAAoohunna wasarrihoohunna sarahan jameelan

Manzil V: 33: Ahzab

49. O you who believe! When you marry believing women and then divorce them before you touch them, you have in their case no waiting period which you should observe. However make a good provision for them and set them free in a fair manner.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ
يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ
خَالِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَأُمْرَأَةً مُؤْمِنَةً إِن وَهَبْتَ
نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ
الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ
أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾

50. Ya ayyuha alnnabiyyu inna ahlalna laka azwajaka allatee atayta ooorahunna wama malakat yameenuka mimma afaa Allahu AAalayka wabanati AAammika wabanati AAammatika wabanati khalika wabanati khalatika allatee hajarna maAAaka walmraatan mu/minatan in wahabat nafsahalinnnabiyyi in arada alnnabiyyu an yastankihaha khalisatan laka min dooni almu/mineena qad AAalimna ma faradna AAalayhim fee azwajihim wama malakat aymunuhum likayla yakoon AAalaykaharajun wakana Allahu ghafooran raheeman

50. O Prophet! We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who migrated with you; and a believing woman, if she gives herself to the Prophet, if the Prophet desires to marry her. This is a special provision for you only, not for the (other) believers. We do know what We have ordained for them concerning their wives and concerning those whom their right hands possess. We give this clarification in order that no blame may lie on you.⁹ And Allah is ever Forgiving, Merciful.

9. A believer, in general, is allowed to have maximum of 4 wives at a time in terms of Verse 4:3. But the Prophet, as a special case, was allowed to have more than 4 wives. See [study note 7 above](#), of this Chapter, in this context.

﴿تُرْجَىٰ مِنْ تَشَاءُ مِنْهُنَّ وَتُؤَيَّ إِلَيْكَ مِنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ
فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا
ءَاتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾﴾

51. Turjee man tashao minhunna watu/wee ilayka man tashao wamani ibtaghayta mimman AAazalta fala junaha AAalayka thalika adna an taqarra aAYunuhunna wala yahzanna wayardayna bimaataytahunna kulluhunna waAllahu yaAlamu ma fee quloobikum wakana Allahu AAaleemanhaleeman

51. You (Prophet) may defer the turn of any you please of them (Prophet's wives), and take to you any you please. And you may wish for any of those you had put off – no blame on you. They are thus more likely to calm down and not grieve, and be pleased, all of them, with what you give them. And Allah knows what is in your minds. And Allah is Knowledgeable, Kind.

﴿لَا يَحِلُّ لَكَ الْبَسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴿٥٢﴾﴾

52. La yahillu laka alnnisao min baAAadu wala an tabaddala bihinna min azwajin walaw aAAjabakahusnuhunna illa ma malakat yameenuka wakana Allahu AAala kulli shay-in raqeeban

52. No more wives are allowed to you after this. Nor are you allowed to exchange them (existing wives) for other wives, though the latters' beauty be pleasing to you, except those whom your right hand possesses (slaves). And Allah is Watchful over everything.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى
طَعَامٍ غَيْرٍ نَبْطِرِينَ إِنَّهُ وَلَكُمْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ
فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ
فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا
فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ
لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا
إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

53. Yā ayyuhā allatheena amanoo la tadkhuloo buyoota alnnabiyyi illā an yu/thana lakum ilā taAAamin ghayra nathireena inahu walakin itha duAAaetum faodkhuloo fa-itha taAAaimitum faintashiroo walamusta/niseena lihadeethin inna thalikum kana yu/thee alnnabiyya fayastahyee minkum waAllahu layastahyee mina alhaqqi wa-itha saaltumoohunna mataAAan fais-aloohunna min wara-i hijabinthalikum atharu liquloobikum waquloobihinna wama kana lakum an tu/thoo rasoola Allahi wala an tankihoo azwajahu min baAAadihi abadan inna thalikum kana AAinda Allahi AAaathameen

53. O you who believe! Enter not the houses of the Prophet unless invited there for a meal, but then go not there too early as to wait for the meal to be ready. But enter at the time you are invited, and as soon as you have finished your meals, disperse! And linger not for a customary talk. This does indeed cause inconvenience to the Prophet, but he is too embarrassed to tell you. And Allah is not embarrassed to express the truth. And when you ask for anything from them (ladies of the Prophet's household), ask of them from behind a curtain. This would be better for the purity of your hearts and of theirs. And it behoves you not to cause inconvenience to the Messenger of Allah, nor to marry his wives after him. This is indeed a matter of great significance with Allah.

إِنْ تُبْدُوا شَيْئًا أَوْ تَخْفَوْهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

54. In tubdoo shay-an aw tukhfoohu fa-inna Allaha kana bikulli shay-in AAaleeman

54. Whether you do a thing openly or do it in secrecy, Allah does in any case know everything.

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ
وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ
كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾

55. La junaha AAalayhinna fee aba-ihinna wala abna-ihinna wala ikhwanihinna wala abna-i ikhwanihinna wala abna-i akhawatihinna wala nisa-ihinna wala ma malakat aymānahunna waittaqeenā Allaha inna Allaha kana AAala kulli shay-in shaheedan

55. No blame on them (ladies of Prophet's household) in respect of their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their own women, or of what their right hands possess (slaves).¹⁰ And O ladies! Fear Allah and obey Him. Allah is indeed Witness over all things.

10. This is obviously with reference to the injunction of *hijab* imposed on the ladies in Verse 53 above.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

56. Inna Allaha wamala-ikatahu yusalloona AAala alnnabiyyi ya ayyuha allatheena amanoo salloo AAalayhi wasallimoo tasleeman

56. Indeed, Allah and His angels bless the Prophet. O you who believe! Bless him and greet him nicely.¹¹

11. Please note that in Verse 43 above, the Qur'aan tells us that Allah and His angels bless the believers. So there is nothing special in the divine blessing on the Prophet as expressed in Verse 56 here. And as for the divine command here for the believers to bless the Prophet, no special significance need be construed in this too. The Prophet had been sent to this earth on a mission. The believers were bound to wish him well in his onerous mission. And by blessing him as directed, the believers did nothing but wish him well and pray to Allah for the success of his mission. But this simple direction has been taken completely out of its context and given a meaning that smacks of *shirk*. Now, when centuries have passed by after the Prophet had accomplished his mission by Allah's grace, the believers are required to utter the blessing mandatorily every

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time he is mentioned in speech or in writing. Otherwise, it would be a grave sin! The Authority for this? The man-influenced and error-prone *ahaadeeth* of course, and not the Allah-given and Allah-protected Qur'aan, which is Allah-guaranteed to contain everything necessary for conducting a pious life on this earth.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ

عَذَابًا مُهِينًا ﴿٥٧﴾

57. Inna allatheena yu/thoona Allaha warasoolahu laAAanahumu Allahu fee alddunya waal-akhirati waaAAadda lahum AAathaban muheenan

57. Allah has cursed those who do indeed displease Allah and His Messenger – cursed them in this world and the Hereafter. And He has prepared for them a disgraceful punishment.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا أَكْتَسَبُوا فَقَدِ احْتَمَلُوا

بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

58. Waallatheena yu/thoona almu/mineena waalmu/ingat bighayri ma iktasaboo faqadi ihtamaloo buhtanan wa-ithman mubeenan

58. And those who harm believing men and believing women unjustly, they become guilty of slander and manifest sin.

يَتَأْتِيهَا النَّبِيُّ قُلٌّ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ

جَلْبِيبِهِنَّ ذَلِكَ أَذْنَىٰ أَنْ يُعْرِفْنَ فَلَا يُؤْذِينَ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

﴿٥٩﴾

59. a ayyuha alnnabiyyu qul li-azwajika wabanatika wanisai almu/mineena yudneena AAalayhinna min jalabeebihinna thalika adna an yuArafna fala yuthayna wakana Allahu ghafooran raheeman

59. O Prophet! Tell your wives and your daughters and the women of believers to put on their outer-garments over their bodies in such a way that they are recognised and not molested.¹² And Allah is Forgiving, Merciful.

12. The dress code for ladies is generally to cover those parts of their bodies which attract male attention. But the face is to be excluded from those parts as it is the identity 'card' of the person. The phrase 'that they are recognised' supports the exclusion. Refer [study note 8](#) on Verse 24:31 also in this context. [Manzil IV]

لَّيْن لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ
فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿١٠﴾

60. La-in lam yantahi almunafiqoona waallatheena fee quloobihim maradun waalmurjifoona fee almadeenati lanughriyannaka bihim thumma la yujawiroonaka feeha illa qaleelan

60. If the hypocrites and those in whose hearts is a disease and those who spread rumours and trouble in Madinah desist not, We shall certainly urge you on against them. And then they shall not be your neighbours therein but for a little while.

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا تَقْتِيلًا ﴿١١﴾

61. MalAAooneena ayna ma thuqifoo okhihoo waquttiloo taqteelan

61. Accursed, they will be seized and slain wherever found.

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا
﴿١٢﴾

62. That was the way Allah dealt with those who have gone before. And you will find no change in Allah's way.

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ
لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿١٣﴾

63. Yas-aluka alnnasu AAani alssaAAati qul innama AAilmuha AAinda Allāhi wama yudreeka laAAalla alssaAAata takoonu qareeban

63. People ask you about the Hour (the time when the present world will end and the Hereafter begin). Say, "Information about it is only with Allah. And what do you know, the Hour may be nigh?"

إِنَّ اللَّهَ لَعَنَ الْكَاذِبِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿١٤﴾

64. Inna Allāha laAAana alkafireena waaAAadda lahum saAAeeran

64. Allah has indeed cursed the suppressors of Truth and prepared for them a burning Fire.

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿١٥﴾

65. Khalideena feeḥa abadan la yajidoona waliyyan wala naseeran

65. They will abide therein forever. They will find neither a *wali*¹³ nor anyone to help.

13. Refer [study notes 154 & 155](#) on Chapter 2 (Manzil I).

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا
الرَّسُولَ ﴿١١﴾

66. Yawma tuqallabu wujoohuhum fee alnnari yaqooloona ya laytana ataAAna Allaha waataAAnaalrrasoola

66. That day when their faces are turned about in the Fire, they will say, “Woe to us! Would that we had obeyed Allah and obeyed the Messenger!”

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ
﴿١٢﴾

67. Waqaloo rabbana inna ataAAna sadatana wakubaraana faadalloona alssabeela

67. And they will say, “Our Lord! We only obeyed our bosses and our seniors. And they led us astray from the right path.”

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿١٣﴾

68. Rabbana atihim diAAfayni mina alAAathabi wailAAanhum laAAnan kabeeran

68. “Our Lord! Give them a double punishment and give them a severe curse.”

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يَتَّخِذُهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ
مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾

69. Ya ayyuha allatheena amanoo la takoonoo kaallatheena athaw moosa fabarraahu Allahu mimmaqaloo wakana AAinda Allahi wajeehan

69. O you who believe! Be not like those who offended Moses, but Allah cleared him of what they said.¹⁴ And he had an honourable standing with Allah.

14. The Qur'aan does not specify what his people had said that offended Moses. Jewish and Christian scriptures do give some details, but since Allah Ta'ala, in His wisdom, has not thought it fit to divulge the offending accusations, we should not even try to find out what those were. People of Medina had also similarly offended Prophet Muhammad, but the Qur'aan has not divulged what that offending episode was, except for giving a general admonition to the people against believing in unsubstantiated rumours.

يَتَّخِذُهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

70. Ya ayyuha allatheena amanoo ittaqoo Allaha waqooloo qawlan sadeedan

70. O you who believe! Fear Allah and speak in appropriate and straight (unambiguous and to the point) words.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ وَرَسُولُهُ
فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

71. Yuslih lakum aAamalakum wayaghfir lakum thunoobakum waman yutiAAi Allaha warasoolahu faqad faza fawzan AAathheeman

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71. He (Allah) will improve your deeds for you, and forgive you your sins. And whoever obeys Allah and His Messenger, he/she does certainly achieve a great success.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

72. Inna AAaradna al-amanata AAala alssamawati waal-ardi waaljibali faabayna an yahmilnahawaashfaqna minha wahamalaha al-insanu innahu kana thalooman jahoolan

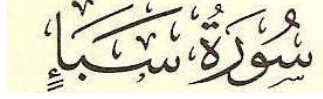
72. We did indeed offer the trust to the heavens and the earth and the mountains, but they were unwilling to bear its burden and were apprehensive of it. And man bore that burden! He has indeed been unjust and ignorant.¹⁵

15. The trust offered by the Creator was that of 'free will'. None amongst His material creations accepted the offer – except for man. But man has proved himself to be unworthy of that trust. For, most of mankind have been unjust in their dealings and have been ignorant of the consequences of their unjust behaviour. The inevitable consequence is the divinely ordained punishment here and in the Hereafter. The few who would escape the punishment would be those whom the Creator may grant pardon considering their honest repentance of their earlier misbehaviour. Refer the next Verse 73.

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ
اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

73. LiyuAAaththiba Allahu almunafiqeena waalmunafiqati waalmushrikeena waalmushrikati wayatooba Allahu AAala almu/mineena waalmu/minati wakana Allahu ghafooran raheeman

73. That Allah may punish the hypocrites, men and women, and the polytheists, men and women. And Allah will turn mercifully to the believing men and the believing women. And Allah is Forgiving, Merciful.



Chapter 34: Saba (Sheba)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي
الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾

1. Alḥamdu lillāhi allatḥee lahu mā fee alssamāwātī wamā fee al-ardī walahu alḥamdu fee al-akhirati wahuwa alḥakeemu alkhabeeru

1. Praise to Allah! To Him belongs whatsoever is in the heavens and whatsoever is in the earth. And to Him belongs praise in the Hereafter! And He is the One wise, aware.

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾

2. YaAAalamu mā yaliju fee al-ardī wamā yakhruju minḥa wamā yanzilu mina alssama-i wamā yaAAaraju feeha wahuwa alrraḥeemu alghafooru

2. He knows what goes down into the earth and what comes out of it, and what comes down from the heavens and what goes up there. And He is the Merciful, the Forgiving.

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وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ^ط قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ^ط
لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ
مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣٤﴾

3. Waqala allatheena kafaroo la ta/teen^a alssaAAatu qul bala warabee lata/tiyanakum AAalimi alghaybi la yaAAazubu AAanhu
mithqalu tharratin fee alssamawati wala fee al-ardi wala asgharu minthalika wala akbaru illa fee kitabin mubeenin

3. And those who suppress the Truth say, “The Hour (the time when the present world will end and the Hereafter begin) is not going to come to us ever.” Say, “Yes, by my Lord, the Knower of the unseen! It is certainly going to come to you.” No mass (weight) particle¹ is hidden from Him, either in the heavens or in the earth. And nor is there anything less than that nor greater, but clearly recorded.

1. As late as June 2012, scientists were unable to find the particle that gives an atom its weight. British scientist Higgs and an Indian Scientist Bose had theorized about its existence during the preceding century, but the scientists could not factually find it. In exasperation, therefore, they had called it ‘God-damned particle’, which later came to be shortened to ‘God particle’. The particle also came to be known as ‘Higgs Boson’ after the two scientists who had conceptualized about it earlier. It is only now (beginning of July 2012) that we are getting the ‘breaking news flashes’ in the news channels that the scientists have ‘almost’ got it. In any case, the Qur’aan had mentioned this particle 1400 years before human scientists could even conceptualize it. The particle was hidden from humans, but not from Allah.

لَيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ^ز أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٣٥﴾

4. Liyajziya allatheena amanoo waAAamiloo alssalihati ola-ika lahum maghfiratun warizqun kareemun

4. (The Hour is indeed going to come) in order that He (Allah) may reward those who believe and do good deeds. For them there is forgiveness and a noble provision.

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وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِرِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ
مِّن رَّجْزٍ أَلِيمٌ ﴿٥﴾

5. Waallatheena saAaw fee ayatina muAAajizeena ola-ika lahum AAathabun min rijzin aleem**in**

5. And for those who strive hard to defeat the purpose of Our Messages, there is punishment of a painful scourge.

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن
رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿٦﴾

6. Wayara allatheena ootoo alAAilma allathe onzila ilayka min rabbika huwa alhaqqa wayahdee ilasirati alAAazezi alhameedi

6. And those who have been given knowledge see that what is revealed to you from your Lord is the Truth, and that it guides towards the path of the Omnipotent, the Praised One.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمُ إِذَا مَرَّكُمْ كُلُّ مُمْرَقٍ
إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾

7. Waqala allatheena kafaroo hal nadullukum AAala rajulin yunabbi-okum itha muzziqtum kulla mumazzaqin innakum lafee khalqin jadeed**in**

7. And those who suppress the Truth say, “Shall we show you a man who informs you that, when you are completely shred into tiny pieces, you will even then be created anew!?”

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أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي
الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾

8. Aftara AAala Allahi kathiban am bihi jinnatun bali allat^heeena la yu/minoona bial-akhirati fee alAAathabi waalddalali albaAAeedi

8. “Has he forged a lie against Allah or has he gone mad?” Nay! Those who believe not in the Hereafter are suffering a far-reaching delusion.

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ إِن
نَّشَاءُ نَحْصِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ ۚ إِنَّ فِي
ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾

9. Afalam yaraw ila ma bayna aydeehim wama khalfahum mina alssama-i waal-ardj in nasha/ nakhsif bihimu al-arda aw nusqit AAalayhim kisafan mina alssama-i inna fee thalika laayatan likulli AAabdin muneebin

9. See they not what is before them and what is behind them of the heaven and the earth? If We so will, We can cause the earth to swallow them or bring down upon them a chunk of the heavens. There is indeed a sign in this for every obedient human turning in repentance to Allah.

وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا ۖ يٰجِبَالُ ۖ اَوْبِسِي مَعَهُ وَالطَّيْرُ ۚ وَآلْنَا
لَهُ الْحَدِيدَ ﴿١٠﴾

10. Walaqad atayna dawooda minna fadlan ya jibalu awwibee maAAahu waal^{tt}ayra waalanna lahu al^hadeeda

10. And We certainly granted David favours from Us. “O mountains and the birds! Sing Allah’s praises with him (David).” And We softened the iron for him.²

2. There is a hint here that mankind learnt the use of iron for the first time during King David's time. David had made armours of iron as the next Verse herein below indicates.

أَنْ أَعْمَلَ سَدِغَتٍ وَقَدِّرَ فِي السَّرْدِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿١١﴾

11. Ani iAAamal sabighatin waqaddir fee alssardi waiAAamaloo salihan innee bima taAAamaloona baseerun

11. "Make armour (with the softened iron), and measure its links correctly. And do good deeds. I (Allah) do indeed see what you do."

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسْلَنَّا لَهُ عَيْنَ
الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ
عَن أَمْرِنَا نَذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

12. Walisulaymana alrreeha ghuduwwuha shahrūn warawahuha shahrūn waasalna lahu AAayna alqitri wamina aljinni man yaAAamalu bayna yadayhi bi-ithni rabbihi waman yazigh minhum AAan amrinanuthiqhu min AAathabi alssaAAeeri

12. And for Solomon (We made) the wind (subservient). It sailed a distance of a month's journey in the morning and a month's journey in the evening. And We made a fountain of molten brass to flow for him. And of the jinn there were those who worked under him by his Lord's command. And whoever from among them failed to act upon Our command, We made him taste the punishment of burning.

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يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِيْبٍ وَتَمَثِيْلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُوْرٍ
رَاسِيْتٍ اَعْمَلُوْا اِلَآ دَاوُدَ شَكَرًا وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ﴿١٣﴾

13. YaAAmaloon lahu ma yashao min mahareeba watamatheela wajifanin kaaljawabi waqudoorin rasiyatin iAAaloo ala dawooda shukran waqaleelun min AAibadiya alshshakooru

13. They made for him what he pleased – of prayer halls and statues, and bowls like water reservoirs and fixed cooking-pots. “Do your work thankfully, O people of David!” And few among My human subjects are grateful.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ
مِنْ سَآئِهِ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي
الْعَذَابِ الْمُوْهِِنِ ﴿١٤﴾

14. Falamma qadayna AAalayhi almawta ma dallahum AAala mawtihi illa dabbatu al-ardi ta/kulu minsaatahu falamma kharra tabayyanati aljinnu an law kanoo yaAAlamoona alghayba ma labithoo fee alAAathabi almuheeni

14. And when We decreed death on him (Solomon), nothing made them aware of his death but a creature of the earth that ate away the stick he was leaning on. So when he fell down, it made the jinn aware that, if they had knowledge of the unseen, they would not have continued to suffer in humiliation.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِيْنٍ وَشِمَالٍ كُلُوْا مِنْ رِّزْقِ
رَبِّكُمْ وَاشْكُرُوْا لَهُ ۖ بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُوْرٌ ﴿١٥﴾

15. Laqad kana lisaba-in fee maskanihim ayatun jannatani AAan yameenin washimaglin kuloo min rizqi rabbikum waoshkuroo lahu baldatun tayyibatun warabbun ghafoorun

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15. Certainly there was a sign for Sheba³ in their abode: two gardens, on the right and on the left. Eat of your Lord's provision and give thanks to Him. A good land and a Forgiving Lord!

3. This could be the same Sheba as mentioned in [Verse 27:22](#), but the story narrated in these Verses here may pertain to a different period.

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ
ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾

16. FaaAAraadoo faarsalna AAalayhim sayla alAAarimi wabaddalnahum bijannatayhim jannataynihawgatay okulin khamṭin waathlin washay-in min sidrin qaleelin

16. But they turned away (from the Right Path). Then We sent upon them an inundating flood. And in place of their two gardens, We gave them two gardens yielding bitter fruit and growing tamarisk and some stunted *Sidr*⁴.

4. This term [translated as lote tree/s in English] as used in the Qur'aan is indicative of tree/s to be found in a world beyond life on this earth.

ذَٰلِكَ جَزَيْنَهُم بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ
﴿١٧﴾

17. Thalika jazaynahu**m** bi**m**a ka**f**aroo wa**h**al nu**j**azee illa**l**ka**f**oora

17. We punished them thus because they suppressed the Truth. And We punish none but those who suppress the Truth.

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وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا قُرًى ظُهُرَةً وَقَدَّرْنَا
فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ ﴿١٨﴾

18. WajaAAalna baynahun wabayna alqura allatee barakna feeha quran thahiratan waqaddarna feeha^طalssayra seeroo feeha layaliya waayyaman amineena

18. And between them and the towns which We had blessed with our bounties, We had placed other townships within sight of one another to facilitate secure journeys therein, by night and by day.

فَقَالُوا رَبَّنَا بَعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ
وَمَرَفْنَاهُمْ كُلَّ مُمْرَقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾

19. Faqaloo rabbana baAAaid bayna asfaringa wathalamoo anfusahum fajaAAalnahum ahadeetha wamazzaqnahum kulla mumazzaqin inna fee thalika laayat^طin likulli sabbarin shakoorin

19. But then they said, “Our Lord! Make the stages of our journeys longer.”⁵ And they wronged themselves! And We reduced them to just a tale among numerous other tales, and scattered them completely. Therein indeed are signs for anyone who is patient and grateful.

5. By reducing the number of intermediate stations, the traders perhaps intended to garner greater profits for themselves – or had some such covetuous intentions – in the sale proceeds of their merchandice. But this measure obviously proved counter-productive. Their longer journeys might have become subject to highway robberies.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾

20. Walaqad saddaqa AAalayhim ibleesu thannahu faittabaAAaohu illa fareeqan mina almu/mineena

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20. And the devil did certainly find his opinion concerning them come true. And they followed him, except for a group of the believers.

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطٰنٍ اِلَّا لِيَتْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ
هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلٰى كُلِّ شَيْءٍ حَفِيظٌ ﴿٢٠﴾

21. Wama kana lahu AAalayhim min sultanin illa linaAAlama man yu/minu bial-akhirati mimman huwa minha fee shakkin warabbuka AAala kulli shay-in hafeezhun

21. And he (Satan) holds no authoritative power over them, but that for Us his (satanic) influence distinguishes him who believes in the Hereafter from him who is in doubt concerning it. And your Lord monitors everything.

قُلْ اَدْعُوا الَّذِيْنَ رَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ
مِثْقَالَ ذَرَّةٍ فِى السَّمٰوٰتِ وَلَا فِى الْاَرْضِ وَمَا لَهُمْ فِیْهَا مِنْ
شَرِّكَ وَمَا لَهُ مِنْهُمْ مِّنْ ظٰهِرٍ ﴿٢٢﴾

22. Quli odAAoo allatheena zaAAamtum min dooni Allahi la yamlikoona mithqala fee alssamawati wala fee al-ardi wama lahum feehima min shirkin wama lahu minhum min thaheerim

22. Say, “Call upon those whom you consider gods besides Allah; they control not even the weight particle⁶ in the heavens or in the earth, nor have they any partnership in either creation. And He has no assistant from among them.

6. Refer [study note 1](#) of this Chapter above.

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وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِّعَ
عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ



23. Wala tanfaAAu alshshafaAAatu AAindahu illa liman athina lahu hatta itha fuzziAAa AAan quloobihim qaloo matha qala rabbukum qaloo alhaqqa wahuwa alAAaliyyu alkabeeru

23. And intercession is of no avail with Him, except from him whom He permits. Until when fear is removed from their hearts, they (seekers of intercession) ask (those whom they considered to be their intercessors), “What is it that your Lord said?” They say, “The Truth. And He is the Most High, the Great.”⁷

7. It is unfortunate that a majority of Muslims consider Prophet Muhammad (peace on him) to be their intercessor with Allah on the Judgment Day. In this they follow Christians who take Prophet Jesus (peace on him) as their intercessor. Both communities have gone astray from divine teachings. The divine teaching in this Verse is a categorical No to intercession, but the No has a rider by way of a test – to test mankind whether they would succumb to subtle satanic deviation inherent therein. After the categorical No to intercession, the Verse here alludes that Allah Ta’ala may however accept the intercession of him whom he may permit to intrcede. But the Qur’aan has nowhere told us that Allah Almighty has permitted Prophet Muhammad or any other Prophet to intercede! The Muslims – and not Allah Almighty – have given their Prophet the permission!! They have thus fallen deeply into the unpardonable crime of *shirk* just as their Christian brothers have. Also please see [Verse 2:48](#) and the study note thereunder (Manzil I) in this regard.

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ
إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ



24. Qul man yarzuqukum mina alssamawati waal-ardi quli Allahu wa-inna aw iyyakum laAAala hudan aw fee dalalin mubeenin

24. Say, “Who provides for you from the heavens and the earth?” Say, “Allah! And indeed either of us – we or you – are on right guidance or in manifest error.”⁸

8. This is a divine reiteration that polytheists and believers in monotheism cannot be on the same page. Polytheists do believe in Allah, but they also believe in intercessors who would intercede for them with Allah. This position of the polytheists is rejected outright here.

قُلْ لَا نُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

25. Qul la tus-aloonā AAamma ajramnā walā nus-alu AAamma taAAamaloona

25. Say, “You will not be asked what we may be guilty of, nor shall we be asked of what you do.”

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾

26. Qul yajmaAAu baynanā rabbunā thumma yaftaḥu baynanā bialḥaqqi wahuwa alfattāḥu alAAaleemu

26. Say, “Our Lord will gather us together. Then He will judge between us on the basis of truth. And He is the Best Judge, the Best One to know.”

قُلْ أَرُونِي الَّذِينَ لَكُمْ مِنْ دُونِ اللَّهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

﴿٢٧﴾

27. Qul arooniya allatheena alḥaqtum bihi shurakaā kallā bal huwa Allāhu alAAazeezu alḥakeemu

27. Say, “Show me those whom you worship besides Him. No! But it is Allah, the Omnipotent, the Wise, alone Who is worthy of worship.”

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وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٢٨﴾

28. Wama arsalnaka illa kaffatan lilnnasi basheeran wana^{the}heeran walakinna akthara alnnasi layaAAlamoona

28. And We have not sent you but as a bearer of good news and as a warner to the entire mankind, but most of mankind knows not.

وَيَقُولُونَ مَتَى هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٩﴾

29. Wayaqooloona mata ^{hatha} alwaAAdu in kuntum ^{sadiqeena}

29. And they ask, “When is this promise going to be fulfilled, if what you say is true?”

قُلْ لَّكُمْ مِّيعَادُ يَوْمٍ لَا تَسْتَجِيرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾

30. Qul lakum meeAAadu yawmin la tasta/khiroona AAanhu saAAatan wala tastaqdimooona

30. Say, “The fulfillment of the promise for you is on a Day which you cannot postpone nor prepone even by a moment.”

وَقَالَ الَّذِينَ كَفَرُوا لَنُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي
بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ
إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ أَصْغَعُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا
أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

31. Waqala allatheena kafaroo lan nu/mina bihatha alqur-ani wala biallathee bayna yadayhi walaw taraithi althhalimoona mawqoofoona AAinda rabbi^him yarjiAAu baAAduhum ila baAAadin alqawla yaqoolu allatheena istudAAifoo lillatheena istakbaroo lawla antum lakunna mu/mineena

31. And those who suppress the Truth say, “We do not believe in this Qur’aan, nor in that which has preceded it.” And if you could but see the wrongdoers, when they are made to stand before their Lord, blaming one another! Those deemed to be weak say to those who were proud, “Had it not been for you, we would have been believers!”

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ
إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُّجْرِمِينَ ﴿٣٢﴾

32. Qala allatheena istakbaroo lillatheena istudAAifoo anahnu sadadnakum AAani alhuda baAAada ithjaakum bal kuntum mujrimeena

32. The proud ones say to those deemed weak, “Did we turn you away from the guidance after it had come to you!? Nay, you yourselves were guilty.”

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وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ
وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ
أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ
الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

33. Waqala allatheena istudAAifoo lillatheena istakbaroo bal makru allayli waalnnahari ith ta/muroonanaa nakfura biAllahi wanaAAala lahu andadan waasaroo alnnadamata lamma raawoo alAAathaba wajaAAalna al-aghla fee aAAnaqi allatheena kafaroo hal yujzawna illa ma kanoo yaAAamaloona

33. And those deemed weak say to those who had been proud, “Nay, it was your night-and-day schemings to prod us to be ungrateful to Allah and set up other gods besides Him.” And they keep their remorse to themselves when they see the punishment. And We put shackles on the necks of those who suppress the Truth. Are they getting back anything but for what they did?

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا
إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾

34. Wama arsalna fee qaryatin min natheerin illa qala mutrafooha inna bima orsiltum bihi kafirooma

34. And We sent not anyone to warn a township but the well-to-do in it said, “We do indeed disbelieve what you are sent with.”

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿٣٥﴾

35. Waqaloo nahnu aktharu amwalan waawladan wama nahnu bimuaAththabeena

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35. And they said, “We have abundance of wealth and children, and we are not going to be punished!”

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿٣٦﴾

36. Qul inna rabbee yabsutu alrrizqa liman yashao wayaqdiru walakinna akthara alnnasi layaAAalamoona

36. Say, “My Lord does indeed amplify and straiten provisions for whomsoever He wills, but most of mankind knows this not.”

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ
وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الْوَعْدِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ
ءَامِنُونَ ﴿٣٧﴾

37. Wama amwalukum wala awladukum biellatee tuqarribukum AAindana zulfa illa man amana waAAamila salihan faola-ika lahum jazao alddiAAafi bima AAamiloo wahum fee alghurufati aminooona

37. And it is not your wealth, nor your children, that bring you close to Us; but (the piety of) one who believes and does good deeds. Such ones are entitled to double reward for what they do. And they are secure in their high positions.

وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ
مُخْطَرُونَ ﴿٣٨﴾

38. Waallatheena yasAAawna fee ayatina muAAajizeena ola-ika fee alAAathabi muhdaroona

38. And those who strive to work against Our Verses/signs, those will be brought for punishment.

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ
مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٨﴾

39. Qul inna rabbee yabsutu alrrizqa liman yashao min AAibadihi wayaqdiru lahu wama anfaqtum min shay-in fahuwa yukhlifuhu wahuwa khayru alrraziqueena

39. Say, “Surely my Lord gives the provision for living in ample measure – and restricts it – to whom He wills of His subjects. And whatsoever you spend, He compensates therefor. And He is the Best Provider.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا
يَعْبُدُونَ ﴿٤٠﴾

40. Wayawma yahshuruhum jameeAAan thumma yaqoolu lilmaala-ikati ahaola-i iyyakum kanoo yaAAabudoona

40. And the Day He will gather them all together, and then ask the angels, “Did they worship you?”

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ
أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾

41. Qaloo subhanaka anta waliyyuna min doonihim bal kanoo yaAAabudoona aljinna aktharuhum bihim mu/minoona

Manzil V: 34: Saba

41. They [the angels] will say, “Glory to You! You are our Wali – not they! Nay, they worshipped the jinn; in them, most of them believed.”

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ
ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿٤٢﴾

42. Faalyawma la yamliku baAAadukum libaAAadin nafAAan wala darran wanaqoolu lillatheena *th*alamoothooqoo AAathaba alnnari allatee kuntum biha tukaththiboona

42. So that Day you will not be able to benefit or harm one another. And We will say to those who were wicked, “Taste punishment by the Fire, which you used to deny!”

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ
أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرًى
وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ
﴿٤٣﴾

43. Wa-itha tutla AAalayhim ayatuna bayyinatun qaloo ma hatha illa rajulun yureedu an yasuddakum AAamma kana yaAAbudu abaokum waqaloo ma hatha illa ifkun muftaran waqala allatheena kafaroo lilhaqqi lamma jaahum in hatha illa sihrun mubeenun

43. And when Our clear Verses are recited to them, they say, “This is not but a man who wants to turn you away from that which your fathers worshipped.” And they say, “It is nothing but a concocted lie!” And those who suppressed the Truth say of the Truth when it comes to them, “This is nothing but magic manifest!”

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وَمَا آتَيْنَهُمْ مِّنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ



44. Wama ataynaghum min kutubin yadrusoonaha wama arsalna ilayhim qablaka min natheer

44. And We had not given them any Books to read, nor did We send them, before you, a warner.

وَكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَّغُوا مِعْشَارَ مَا آتَيْنَهُمْ فَكَذَّبُوا رُسُلِي

فَكَيْفَ كَانَ نَكِيرِ

45. Wakathhaba allatheena min qablihim wama balaghoo miAAashara ma ataynaghum fakathhaboo rusulee fakayfa kana nakeeri

45. And those before them rejected the Truth. And these here now have not yet attained a tenth of what We gave them, and yet they (those before) rejected My Messengers! And how severe in effect was My forsaking them!!

﴿قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَن تَقُومُوا لِلَّهِ مِثْلَ خِزْفَةٍ وَقَدْ ذُكِّرْتُم مَّا تَتَفَكَّرُونَ﴾

بِصَاحِبِكُم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ

46. Qul innama aAaithukum biwahidatin an taqoomoo lillahi mathna wafurad thumma tatafakkaroo mabisahibikum min jinnatin in huwa illa natheerun lakum bayna yaday AAathabin shadeedin

46. Say, "I exhort you only to one thing: that you stand up for Allah in twos and alone, then ponder! There is no madness in your companion (Muhammad). He is but one to warn you of a severe punishment."

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنَّ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ
شَيْءٍ شَهِيدٌ ﴿٤٧﴾

47. Qul ma saaltukum min ajrin fahuwa lakum in ajriya illa AAala Allahi wahuwa AAala kulli shay-in shaheedun

47. Say, “Whatever reward I ask of you, it is only for you yourselves. It is for Allah to give me my reward. And He is a Witness over all things.”

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَالِمُ الْغُيُوبِ ﴿٤٨﴾

48. Qul inna rabbee yaqthifu bialhaqqi AAallamu alghuyoobi

48. Say, “My Lord, Knower of the unseen, does indeed project the Truth.”

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾

49. Qul jaa alhaqqu wama yubdi-o albatilu wama yuAAeedu

49. Say, “The Truth has come, and falsehood neither originates creation, nor reproduces it.”

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي
إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

Manzil V: 34: Saba

50. Qul in dalaltu fa-innama adillu AAala nafsee wa-ini ihtadaytu fabima yoohee ilayya rabbee innahu sameeAAun qareebun

50. Say, "If I err, I err only to my own detriment. And if I am right, it is because of what my Lord reveals to me. He does indeed listen, and He is indeed close."

وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾

51. Walaw tara ith faziAAoo fala fawta waokhihoon min makanin qareebin

51. And if you could see them get terrified! But then there would be no escape; and they would be easily caught.

وَقَالُوا ءَامَنَّا بِهِ ؕ وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾

52. Waqaloo amanna bihi waanna lahumu alttanawushu min makanin baAAeedin

52. And they would say, "We do believe in it." And how could they attain salvation from a place out of bounds from the place (earth) where they could attain to it?

وَقَدْ كَفَرُوا بِهِ ؕ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾

53. Waqad kafaroo bihi min qablu wayaqthifoona bialghaybi min makanin baAAeedin

53. And they did disbelieve in it before. And they threw stones at the unseen from a place too distant.⁹

Manzil V: 34: Saba

9. The disbelievers' disbelief of divine revelations was like throwing stones at the unseen. The 'missiles' could hardly be expected to reach the target. The disbelievers were just groping in the dark without knowledge!

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ إِنَّهُمْ كَانُوا

فِي شَكٍّ مَّرِيبٍ ﴿٥٤﴾

54. Waḥeela baynaḥum wabayna mā yashtaḥoonā kama fuAAila bi-ashyaAAiḥim min qablu innahum kaṇoo fee shakkin mureebīn

54. And a barrier would be placed between them and that which they desire, as was done with those of their kind before. The sceptics would indeed be ever in doubt.¹⁰

10. The atheists and the polytheists would ever in this life remain doubtful of the Reality of One Creator creating, sustaining and controlling the entire Universe along with everything therein.

سُورَةُ فَاطِرٍ

Chapter 35: Fatir (Originator of Creation)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَكِئَةِ رُسُلًا أُولَى أَجْنَحَةٍ
مُتَنَبِّئِينَ وَثَلَاثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿١﴾

1. Alḥamdu lillāhi fatiri alssamawati waal-ardi jaAAili almala-ikati rusulan oleē ajnihatin mathnawathulatha warubāAAa yazeedu fee alxalqi mā yashāo inna Allāha AAala kulli shay-in qadeerun

1. The praise¹ is for Allah, Who originated the heavens and the earth, Who made the angels as messengers flying on wings, two, three, and four. He increases in creation what He wills. Allah is indeed Capable of doing anything.

1. Refer [study note 3](#) on Chapter 1. (Manzil I)

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا
مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

2. Ma yafṭaḥi Allāhu lilnnāsi min raḥmatin fala mumsika laha wama yumsik fala mursila lahu min baAAadihi wahuwa alAAazezu alḥakeemu

Manzil V: 35: Fatir

2. Whatever of mercy Allah opens for mankind, there is none to withhold it. And what He withholds none can send it thereafter. And He is Omnipotent, the Wise One.

يَتَأْتِيهَا النَّاسُ أَذْكَرُوا نِعَمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَاتُّى تُؤْفَكُونَ ﴿٣﴾

3. Ya ayyuha alnnasu othkuroo niAAmata Allahi AAalaykum hal min khaliqin ghayru Allahi yazuqukum mina alssama-i waal-ardi la ilaha illa huwa faanna tu/fakoona

3. O Mankind! Recall Allah's favours upon you. Is there any creator besides Allah who provides for you from the heavens and the earth? There is none worthy of worship but He. How then are you fooled by falsehood?

وَإِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ ﴿٤﴾

4. Wa-in yukaththibooka faqad kuththibat rusulun min qablika wa-ilā Allahi turjaAAu al-omooru

4. And if they reject you, Messengers before you were rejected too. And to Allah return all matters.

يَتَأْتِيهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ
بِاللَّهِ الْغُرُورُ ﴿٥﴾

5. Ya ayyuha alnnasu inna waAAda Allahi haqqun fala taghurrannakumu alhayatu alddunya walayaghurrannakum biAllahi algharooru

Manzil V: 35: Fatir

5. O mankind! Allah's promise is indeed true. So let not the lives of this world deceive you, nor let the arch-deceiver (the Satan) deceive you about Allah.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا

مِنْ أَصْحَابِ السَّعِيرِ ﴿١﴾

6. Inna alshshaytana lakum AAaduwwun faittakhihoohu AAaduwwan innama yadAAoo hizbahu liyakoonoo min as-habi alssaAAeeri

6. The devil is indeed your enemy, so take him for an enemy. He only invites his followers to be companions of the burning Fire.

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

7. Allatheena kafaroo lahum AAathabun shadeedun waallatheena amanoo waAAamiloo alssalihati lahum maghfiraton waajrun kabeerun

7. Those who suppress the Truth, for them is a severe punishment. And those who believe and do good deeds, for them is forgiveness and a great reward.

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي

مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ



8. Afaman zuyyina lahu soo-o AAamalihi faraaghu hasanan fa-inna Allaha yudillu man yashao wayahdee man yashao fala tathhab nafsuka AAalayhim hasaratin inna Allaha AAaleemun bima yasnaAAoona

8. Does he, whose evil deed is made to look enticing to him, consider it good!? Now, indeed, Allah lets go astray whom He wills and guides to the Right Path whom He wills. So let not yourself (Prophet) get affected with anxiety for them. Allah does indeed know what they do.

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَثِيرُ سَحَابًا فَسُقْنَهُ إِلَى
بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ الْتُشُورُ ﴿٩﴾

9. WaAllahu allathee arsala alrriyaha fatutheeru sahaban fasuqnahu ila baladin mayyitin faahyayna bihi al-arda baAAda mawtiha kathalika alnnushooru

9. And Allah it is Who sends the winds to raise a cloud.² Then We drive it on to a dead land, and therewith give life to the earth after it had been dead. Likewise will the Resurrection happen!

2. Refer [study note 8](#) on Chapter 30.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ
الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ
أُولَئِكَ هُوَ يَبُورُ ﴿١٠﴾

10. Man kana yureedu alAAizzata falillahi alAAizzatu jameeAAan ilayhi yasAAadu alkalimu atttayyibu waalAAamalu alssalihu yarfaAAuhu waallatheena yamkuroona alssayyi-ati lahum AAathabun shadeedun wamakru ola-ika huwa yabooru

10. If any do seek power and glory, then to Allah belongs all power and glory! To Him do words of purity rise, and He does exalt the good deed. And those who plan evil, for them there shall be a severe punishment! And their plan will perish.

Manzil V: 35: Fatir

وَاللَّهُ خَلَقَكُمْ مِنْ نُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا
وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا
يُنْقَضُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

11. WaAllahu khalaqakum min turabin thumma min nutfatin thumma jaAAalakum azwajan wamatahmilu min ontha wala tadaAAu illa biAAailmihi wama yuAAammaru min muAAammarin wala yunqasu min AAumurihi illa fee kitabin inna thalika AAala Allahi yaseerun

11. And Allah created you from dust, then from fertilized ovum, and then He made male and female pairs of you. And no female bears, or delivers, except with His knowledge. And no one is granted a long life, or a shortened one, but it is all recorded in a book. This is indeed easy for Allah.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ
وَمِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى
الْفُلُكَ فِيهِ مَوَاجِرَ لِيَتَبَتَّغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

12. Wama yastawee albahrani hatha AAathbun furatun sa-ighun sharabuhu wahatha milhun ojajun wamin kullin ta/kuloona lahman tariyyan watastakhrijoona hilyatan talbasoonaha watara alfulka feehee mawakhira litabtaghoo min fadlihi walaAAaallakum tashkuroona

12. And the two seas are not alike: one sweet, thirst-queching, pleasant to drink; and the other salty, bitter. And from both you eat fresh flesh and bring out jewels which you wear. And you see the ships in the sea cut through its water so that you might seek His bounty and be thankful.

Manzil V: 35: Fatiir

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا
يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ
مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾

13. Yooliju allayla fee alnnahari wayooliju alnnahara fee allayli wasakhhara alshshamsa waalqamara kullun yajree li-ajalin musamman thalikumu Allahu rabbukum lahu almulku waallatheena tadAAoona min doonihi ma yamlikoona min qitmeer**in**

13. Allah makes the night enter the day, and He makes the day enter the night. And He has made the sun and the moon subservient, each pursuing its course till an appointed time. That is Allah, your Lord; His is the kingdom! And those whom you pray to besides Him own not even so much as skin of a date-stone.

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ
الْقِيَامَةِ يَكْفُرُونَ بَشِرْ كُفْرَكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾

14. In tadAAoohum la yasmaAAoo duAAagukum walaw samiAAoo ma istajaboo lakum wayawma alqiyamati yakfuroona bishirkikum wala yunabbi-oka mithlu khabeer**in**

14. If you pray to them, they hear not your call; and if they hear, they cannot answer you. And on the day of Resurrection they will deny you worshipped them besides Allah. And none can give you information like the One All-Aware!

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

15. Ya ayyuha alnnasu antumu alfuqarao ila Allahi waAllahu huwa alghaniyyu alhameedu

15. O mankind! It is you who are in need of Allah. And Allah is the Self-Sufficient One, the Praised One.

﴿١٦﴾ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

16. In yasha/ yuthhibkum waya/ti bikhalqin jadeedin

16. If He so wills, He can destroy you and bring a new creation.

﴿١٧﴾ وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ

17. Wama thalika AAala Allahi biAAazeedin

17. And this is not at all beyond Allah's power.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جِمْلِهَآ لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

18. Wala taziru waziratun wizra okhra wa-in tadAAu muthqalatun ila himliha la yuhmal minhu shay-on walaw kana tha qurba innama tunthiru allatheena yakshawna rabbahum bialghaybi waaqamoo alssalata waman tazakka fa-innama yatazakka linafsihi wa-ila Allahi almaseeru

18. And no bearer of burdens shall bear another's burden. And if any body weighed down by a burden calls attention to its heavy load, nothing of it will be carried by another, even though the latter be near of kin. You can warn only those who fear their Lord without seeing Him, and have established the Prayer³. And whoever has purified himself, purifies only for his own good. And to Allah is the final destination.

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3. Refer study notes [4](#) and [108](#) on Chapter 2 (Manzil I) on how to establish the Prayer.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾

19. Wama yastawee al-aAAma waalbaseeru

19. And the blind and the one who is able to see are not alike.

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾

20. Wala alththulumatu wala alnooru

20. Nor are the darkness and the light alike.

وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾

21. Wala alththillu wala alharooru

21. Nor are the shade and the heat alike.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۚ وَمَا أَنتَ بِمُسْمِعٍ
مَّن فِي الْقُبُورِ ﴿٢٢﴾

22. Wama yastawee al-ahyao wala al-amwatu inna Allaha yusmiAAu man yashao wama anta bimusmiAAin man fee alquboori

22. And the living and the dead are not alike. Allah does indeed make one hear whom He wills. And you cannot make those ones hear who are in the graves.⁴

4. A large number of Muslims have come to believe that Prophet Muhammad (peace on him) is alive. And they supplicate directly to him by saying "O Muhammad!" They believe he can hear them, although he has been dead and buried in his grave at Medina for over 1400 years now. Their belief is in direct contradiction with this Qur'aanic Verse. But they do not bother! Their Mullahs assure them that their Prophet is certainly going to take them to Jannah. And they persist indulging in the unpardonable sin of *shirk*.

إِنْ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾

23. In anta illa natheerun

23. You (Prophet Muhammad) are but a warner!

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا
فِيهَا نَذِيرٌ ﴿٢٤﴾

24. Inna arsalnaka bialhaqqi basheeran wanatheeran wa-in min ommatin illa khala feeha natheerun

24. We have indeed sent you with the Truth as a bearer of good news and a warner. And not a people, but a warner had been among them!

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
وَيَا لِرُبِّرٍ وَبِالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾

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25. Wa-in yukathhibooka faqad kathhaba allatheena min qablihim jaat-hum rusuluhum bialbayyinati wabialzzuburi wabialkitabi almuneeri

25. And if they reject you, those before them did also reject! Their Messengers came to them with clear signs, and with scriptures, and with the illuminating Book.

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

26. Thumma akhathtu allatheena kafaroo fakayfa kana nakeeri

26. Then I seized those who suppressed the Truth. And how severe in effect was My forsaking them!!

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا
وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٍ ﴿٢٧﴾

27. Alam tara anna Allaha anzala mina alssama-i maan faakhrajna bihi thamaratin mukhtalifan alwanuhawamina aljibali judadun beedun wahumrun mukhtalifun alwanuha wagharabeebu soodun

27. Do you not see that Allah sends down water from the clouds, and then We bring out therewith fruits of various hues and kinds? And in the mountains are streaks, white and red of various shades and very black.

وَمِنَ النَّاسِ وَالْدَّوَآبِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

28. Wamina alnnasi waalddawabbi waal-anAAami mukhtalifun alwanuhu kathalika innama yakhshaAllaha min AAibadihi alAAaulamao inna Allaha AAazeezun ghafoorun

28. And, similarly, there are mankind, beasts and cattle of various hues and colours. Only those of His subjects fear Allah who possess knowledge. Allah is indeed Omnipotent, Forgiving.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً يَرْجُونَ تَجَرَّةً لَّن تَبُورَ ﴿٢٩﴾

29. Inna allatheena yatloona kitaba Allahi waaqamoo alssalata waanfaqoo mimma razaqnahum sirran waAAalaniyatan yarjoona tijaratan lan taboora

29. Those indeed who have recited the Book of Allah, established the Prayer and spent secretly and openly out of what We have given them, look forward to a bargain that never fails.

لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

30. Liyuwaffiyahum ojoorahum wayazeedahum min fadlihi innahu ghafoorun shakoorun

30. So that He may pay them back their rewards fully and give them more out of His grace. He is indeed Forgiving, Appreciative.

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ
بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

31. Waallathee awhayna ilayka mina alkitabi huwa alhaqqu musaddiqan lima bayna yadayhi inna Allaha biAAibadihi lakhabeerun baseerun

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31. And that which We have revealed to you of the Book, that is the Truth, confirming that which is before it. Allah is indeed Aware, Observer of His subjects.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ
لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ إِنَّ اللَّهَ ذَالِكُ
هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

32. Thumma awrathna alkitaba allatheena istafayna min AAibadina faminhum thalimun linafsihi waminhum muqtasidun waminhum sabiqun bialkhayrati bi-ihni Allahi thalika huwa alfadlu alkabeeru

32. And then We have given the Book in inheritance to those whom We have chosen from among Our subjects. And of them is he who wrongs himself, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission. That is the great favour.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ
ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

33. Jannatu AAadin yadkhuloonaha yuhallawna feeha min asawira min thahabin walulu-an walibasuhum feeha hareeru

33. Gardens of perpetuity they enter into, to be adorned therein with bracelets of gold and pearls. And their dress therein is silken.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

34. Waqaloo alhamdu lillahi allatheee athhaba AAanna alhazana inna rabbana laghafoorun shakoorun

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34. And they say, “The praise is for Allah, Who has taken away the sorrow from us! Our Lord is indeed certainly Forgiving, Appreciative.”

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا

لُغُوبٌ ﴿٣٥﴾

35. Alla^{thee} a^hallana dara almuqamati min fadlihi la yamassuna feeha nasabun wala yamassuna feehalughoobun

35. “Who by His grace has settled us in a house abiding forever. Neither any calamity nor any fatigue afflicts us therein.”

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ

عَنْهُمْ مِّنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَافٍ ﴿٣٦﴾

36. Waallatheena kafaroo lahum naru jahannama la yuqda AAalayhim fayamootoo wala yukhaffafu AAanhum min AAathabiha kathalika najzee kulla kafoorin

36. And those who suppress the Truth, for them is Hell-fire. It does not finish them that they die there, (but they continue to suffer without dying) and the punishment thereof is not lightened for them. We thus do retribute every ingrate.

وَهُمْ يَصْطَرِّخُونَ فِيهَا رَبِّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا

نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ

فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

37. Wahum yastarikhoona feeha rabbana akhrijna naAamal salihan ghayra allathee kunna naAamalu awa lam nuAammirkum ma yata^hakkaru feehi man tathakkara wajaakumu alnnatheeru fathooqoo fama lilththalimeena min naseerin

37. And therein they wail, “Our Lord! Take us out. We will do good deeds – other than what we used to do!” “Did We not give you a long life so that he, who would, could do it? And there came to you the warner! So suffer now; for, wicked persons have no one to help them.”

﴿٣٨﴾ إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

38. Inna Allaha AAalimu ghaybi alssamawati waal-ardi innahu AAaleemun bi^hati alssudoori

38. Allah is indeed the Knower of the unseen in the heavens and the earth. He does indeed know the secrets of the minds.

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ
الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ
إِلَّا خَسَارًا ﴿٣٩﴾

39. Huwa allathee jaAAalakum khala-ifa fee al-ardi faman kafara faAAalayhi kufruhu wala yazeedu alkafireena kufruhum AAinda rabbi^him illa maqtan wala yazeedu alkafireena kufruhum illa khasaraⁿ

39. It is He Who has made you His representatives on the earth. So whoever suppresses the Truth, suppresses it to his own detriment. And their suppression increases the suppressors in nothing but hatred with their Lord. And their suppression increases the suppressors in nothing but loss.

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا
مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى
بَيِّنَتٍ مِّنْهُ بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾

40. Qul araaytum shurakaakumu allatheena tadAAoona min dooni Allahi aroonee matha khalaqoo mina al-
ardi am lahum shirkun fee alssamawati am ataynahum kitaban fahum AAala bayyinat minhu bal in yaAAidu
alththalimoona baAADuhum baAADan illa ghurooran

40. Say, "Have you seen your gods whom you pray to besides Allah? Show me what sort of
earth they have created! Or have they any share in the heavens? Or, have We given them a
Book a clear edict whereof they follow?" Nay! The wicked people hold out promises to one
another only to deceive.

﴿٤١﴾ إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ
أَحَدٍ مِّنْ بَعْدِي إِنَّهُ كَانَ خَلِيمًا غَفُورًا ﴿٤٢﴾

41. Inna Allaha yumsiku alssamawati waal-arda an tazoola wala-in zalata in amsakahuma min ahadin min baAAadihi innahu
kana haleeman ghafooran

41. Indeed, Allah upholds the heavens and the earth lest they degenerate. And if they
degenerate, none can uphold them after He lets them degenerate. He is indeed Forbearing,
Forgiving.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ
أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٣﴾

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42. Waaq^usa^umoo biAlla^hi ja^hda aymaⁿihim la-in ja^hum natheerun layakoonunna a^hda min i^hda al-omami falamma ja^hum natheerun ma^u za^hahum illa^u nufooraⁿ

42. And they swore their strongest oaths, by Allah, that if a warner came to them, they would be better guided than any of the communities. And when a warner did come to them, it only increased their aversion (to right guidance).

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكُرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ
لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

43. Istikba^ran fee al-ardi wamak^ra alssayyi-i wala ya^heequ almak^ru alssayyi-o illa^u bi-ahlihi fahal yaⁿthuroona illa^u sunnata al-awwaleena falan tajida lisunnati Alla^hi tabdeelan walan tajida lisunnati Alla^hi ta^hweelan

43. Displaying arrogance on earth and planning evil. And the evil plan affects none but the planners themselves. Do they then wait for nothing but the way the ancients were dealt with? But you will find neither change nor deviation in Allah's way.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَذَابَ الَّذِينَ مِنْ قَبْلِهِمْ
وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا
فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾

44. Awa lam yaseeroo fee al-ardi fayanthuroo kayfa kana AAaqibatu allatheena min qablihim wakanoo ashadda minhum quwwatan wama kana Alla^hu liyuAAajizahu min shay-in fee alssamawati wala^u fee al-ardi innahu kana AAaleeman qadeeraⁿ

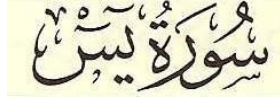
44. Do they not travel on earth and see what end those before them met with? And those before them were stronger in power than they! And Allah is not such that anything in the heavens or the earth could frustrate Him. He is indeed Knowledgeable, Powerful.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا



45. Walaw yu-akhithu Allahu alnnasa bima kasaboo ma taraka AAala tahriha min dabbatin walakin yu-akhkhiruhum ila ajalin musamman fa-itha jaa ajaluhum fa-inna Allaha kana biAAibadihi baseeran

45. And were Allah to get hold of people for punishments they earn, He would not leave a single creature living! But He gives them time till an appointed term. And when their terms end, then, of course, Allah does have the overall picture of His subjects.



Chapter 36: Ya-Seen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يس

1. Yā-seen¹

1. These are among the letters, of the Arabic language, appearing at the beginning of some Qur'aanic chapters. Significance of these letters is a mystery. Omniscient Allah has perhaps purposely kept it mysterious to remind mankind of the limitation of knowledge it is bestowed with.

وَالْقُرْآنِ الْحَكِيمِ

2. Waalqur-ani alhakeemi

2. By the Qur'aan, full of wisdom!

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

3. Innaka lamina almursaleena

3. You (Prophet Muhammad) are indeed one of the Messengers (of Allah for mankind).

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾

4. AAala siratin mustaqeemin

4. [Who (the Messengers) are] on Straight Path.

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

5. Tanzeela alAAazezi alrraheemi

5. (The Qur'aan is) sent down by the Omnipotent, the Merciful.

لِيُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾

6. Litunthira qawman ma onthira abaohum fahum ghafiloona

6. So that you (Prophet Muhammad) may warn a people whose fathers were not warned, and are therefore unaware.

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

7. Laqad haqqa alqawlu AAala aktharihim fahum la yu/minoona

7. Divine verdict has already been passed against most of them, so they believe not.²

2. Despite repeated appeals from Prophet Muhammad, most Makkans (at the time of revelation of this part of the Qur'aan) would not believe that Muhammad was a Messenger of Allah, come to deliver the divine Message of the Qur'aan to them. These non-believers, upon whom the divine verdict was thus passed, had obviously been given all evidence of the genuineness of Muhammad being the Messenger; and yet they suppressed the Truth.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ



8. Inna jaAAalna fee aAAnaqihim aghlaalan fahiya ila al-athqani fahum muqmaḥoona

8. We have indeed placed on their necks chains reaching up to the chins, so that they have their heads held up.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ



9. WajaAAalna min bayni aydeehim saddan wamin khalfihim saddan faaghshaynaghum fahum layubsiroona

9. And We have set a barrier in front of them and a barrier behind. Then We have so covered them up that they see not.

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ



10. Wasawaon AAalayhim aanthartahum am lam tunthirhum la yu/minoona

10. And whether you warn them or not, it is all the same to them; they believe not.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ
وَأَجْرٍ كَرِيمٍ ﴿١١﴾

11. Innama tunthiru mani ittabaAAa alththikra wakhashiya alrrah^{ma}na bialghaybi fabashshirhu bimaghfiratin waajrin kareemin

11. You can warn only him who follows the Zikr (Qur'aan) and fears the Gracious One without actually seeing Him. Give him then the good news of forgiveness and generous reward.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَءَاتَاهُمْ كُلَّ شَيْءٍ
أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

12. Inna nahnu nuhyee almawta wanakutubu ma qaddamoo waatharahum wakulla shay-in ahsaynahu fee imamin mubeenin

12. We do indeed bring the dead to life. And We do write down what they send ahead and what they leave behind. And We record everything in a clear document.

وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

13. Waidrib lahum mathalan as-haba alqaryati ith jaaha almursaloona

13. And recount to them the story of the town-people, when the Messengers came to the town.

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إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾

14. Ith arsalna ilayhimu ithnayni fakaththaboohuma faAAazzazna bithalithin faqaloo inna ilaykum mursaloona

14. When We sent to them two Messengers, they rejected them both. Then We aided them with a third. And they said, “We have indeed been sent to you.”

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

15. Qaloo ma antum illa basharun mithluna wama anzala alrrahmanu min shay-in in antum illatakthiboona

15. They (the town-people) said, “You are none but mortals like us. And, the Gracious One has sent nothing! You are none but liars.”

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

16. Qaloo rabbuna yaAalamu inna ilaykum lamursaloona

16. They (the Messengers) said, “Our Lord knows that we are indeed sent to you as His Messengers.”

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾

17. Wama AAalayna illa albalaghu almubeenu

17. “And our responsibility is only to deliver the divine Message clearly.”

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ
أَلِيمٌ ﴿١٨﴾

18. Qaloo inna tatayyarna bikum la-in lam tantahoo lanarjumannakum walayamassannakum minnaAAathabun aleemun

18. They (the town-people) said, “We do indeed consider you to be portents of evil. If you desist not, we will surely stone you, and a painful punishment from us will certainly afflict you.”

قَالُوا طَيَّرْنَاكُمْ مَعَكُمْ أَئِن ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

19. Qaloo ta-irukum maAAakum a-in thukkirtum bal antum qawmun musrifoona

19. They said, “Your evil portents be with you. Do you consider it evil that you are reminded of your duty to Allah!? Nay, you are a people transgressing all bounds.”

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَنْقُومُ اتَّبِعُوا الْمُرْسَلِينَ
﴿٢٠﴾

20. Wajaa min aqsa almadeenati rajulun yasAAa qala ya qawmi ittabiAAoo almursaleena

20. And from the remote part of the city there came a man running. He said, “O my people! Follow the Messengers.”

اَتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾

21. IttabiAAoo man la yas-alukum ajran wahum muhtadoona

21. “Follow those who ask of you no reward! And the Messengers are rightly guided.”

وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

22. Wama liya la aAAbudu allathee faṭaranee wa-ilayhi turjaAAoona

22. “And what reason have I that I should not worship Him Who created me?! And to Him you will be returned.”

أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرَدَّنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شَفَاعَتُهُمْ
شَيْئًا وَلَا يُنْقِذُونَ ﴿٢٣﴾

23. Aattakhithu min doonihi alihatan in yuridni alrrahmanu bidurrin la tughni AAanee shafaAAatuhum shay-an wala yunqithooni

23. “Shall I take to worshipping any god besides Him – gods whose intercession, if the Gracious One should desire to afflict me with harm, will avail me naught, and who can save me not?”

إِنِّي إِذَا لَفِيَ ضَلَالٍ مُبِينٍ ﴿٢٤﴾

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24. Innee ithan lafee dalalalin mubeenin

24. “I shall then indeed be in clear error.”

إِنِّى ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾

25. Innee amantu birabbikum faismaAAooni

25. “I do indeed believe in your Lord, so give me a hearing.”

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتُ قَوْمِى يَعْلَمُونَ ﴿٢٦﴾

26. Qeela odkhuli aljannata qala ya layta qawmee yaAAalamoona

26. It was said, “Enter the Garden.” He said, “Would that my people knew”

بِمَا غَفَرَ لى رَبِّى وَجَعَلَنِى مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

27. Bima ghafara lee rabbee wajaAAalane min al mukrameena

27. “How my Lord has forgiven me and made me one among those honoured!”

وَمَا أَنزَلْنَاهُ عَلَىٰ قَوْمِهِ مِنۢ بَعْدِهِ مِن جُندٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

﴿٢٨﴾

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28. Wama anzalna AAala qawmihi min baAAadihi min jundin mina alssama-i wama kunna munzileena

28. And We did not send down upon his people any army from heaven, after him, nor did We need send any.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٨﴾

29. In kanat illa sayhatan wahidatan fa-itha hum khamidoona

29. It was just a single deafening blast, and then they were silenced by death!

يَحْسُرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

﴿٢٩﴾

30. Ya hasratan AAala alAAaibadi ma ya/teehim min rasoolin illa kanoo bihi yastahzi-oona

30. Alas for the subjects! Never does a Messenger come to them but they mock him.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْفُرُوزِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ

﴿٣٠﴾

31. Alam yaraw kam ahlakna qablahum mina alqurooni annahum ilayhim la yarjiAAoona

31. Do they not see how many generations We did destroy before them – generations that return to them not?

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وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

32. Wa-in kullun lamma jameeAAun ladayna muh^hdaroonaa

32. And all of them, certainly indeed, will be brought before Us together.

وَعَايَةُ لَهُمْ الْأَرْضُ الْمَمَيَّةُ أَحْيَيْنَهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

﴿٣٣﴾

33. Waayatun lahumu al-ar^hdu almaytatu ahyaynaha^h waakhrajna minha^h habban faminhu ya/kuloona

33. And a sign to them is the dead earth. We make it alive, and bring out from it grain of which they eat.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ

﴿٣٤﴾

34. WajaAAalna^h fee^hha jannatin min nakheelin waaAAangbin wafajjarna^h fee^hha mina alAAuyooni

34. And We have made therein gardens of date-palms and grapes and We have made some springs to flow therein.

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

35. Liya/kuloo min thamarihi wamg AAaamilat-hu aydeehim afala yashkuroona

35. That they may eat of the fruit thereof – fruit that their hands have not made. Will they not then be thankful?

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا
يَعْلَمُونَ ﴿٣٦﴾

36. Subhāna allathee khalaqa al-azwaja kullaha mimma tunbitu al-ardu wamin anfusihi wamimma layaAAalamoona

36. Glory to Him Who created pairs of all things – pairs of what the earth grows, pairs of their own kind, and pairs of what they know not!

وَعَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

37. Waayatun lahumu allaylu naslakhun minhu alnnahara fa-itha hum muhlimoona

37. And a sign to them is the night: We take out the day there from and then they are those in darkness.³

3. At dusk, the night is shrouded with the veneer of daylight. It is as if the divine forces at work skin (*salakha*) this veneer off; and then we get the night. Therefore dusk, when the atmosphere is still permeated with some daylight, is part (one end) of the day. The dawn is the other end. Verse 11:114 directs us to offer our *salah* (obligatory prayer) during these two ends (*tarafiyān*) of the day. The Verse describes the same two periods (dawn and dusk) as *zulufun* (proximities) to the night. Dawn and dusk are therefore parts of the day, and not of the night.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

38. Waalshshamsu tajree limustaqarrin laha thalika taqdeeru alAAazezi alAAaleemi

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38. And the sun moves on in the way (orbit) fixed for it. That is a course laid down by the Omnipotent, the Knowledgeable.

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

39. Waalqamara qaddarnahu manazila hatta AAada kaalAAurjooni alqadeemi

39. And the moon: We have laid down phases for it till it returns in shape (curved) to an old dry palm-stalk.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ
يَسْبَحُونَ ﴿٤٠﴾

40. La alshshamsu yanbaghee laha an tudrika alqamara wala allaylu sabiqu alnnahari wakullun fee falakin yasbahoonaa

40. Neither is it possible for the sun to overtake the moon (for their paths are different), nor can the night take the place of the day. And all float on in orbit.

وَعَايَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ﴿٤١﴾

41. Waayaton lahum anna hamalna thurriyyatahum fee alfulki almashhooni

41. And a sign to them is that We bore their race in the laden ship (Noah's Ark)⁴.

4. Refer [Verse 26:119](#).

وَخَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾

42. Wakhalaqna lahum min mithlihi mā yarkaboona

42. And We have created⁵ for them the like thereof, whereon they ride.

5. Although apparently ships are man-built, it is Allah that provides man the ability and the facility to build them. Credit for anything that man creates or builds should in fact go to Him (Allah). The ships and other vehicles that man now builds are far more sophisticated and technologically advanced than Noah's Ark. The intelligence for such sophistication is Allah-provided.

وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾

43. Wa-in nasha/ nughriqhum fala sareekha lahum wala hum yunqathoona

43. And if We so will, We may drown them, then there would be no one to respond to their cries for help, nor can they be rescued.

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

44. Illa rahmatan minna wamataAAan ila heenin

44. (They cannot be rescued) except by mercy and provision from Us for a given time.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

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45. Wa-itha qeela lahumu ittaqoo ma bayna aydeekum wama khalfakum laAAallakum turhamoona

45. And then it would be said to them, “Take heed of what is ahead of you and what is behind you, so that mercy is shown to you.”

وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا
مُعْرِضِينَ ﴿٤٦﴾

46. Wama ta/teehim min ayatin min ayati rabbihim illa kanoo AAanha muAAarideena

46. And there comes to them no Verse of the Verses of their Lord but they turn away from it.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا
أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾

47. Wa-itha qeela lahum anfiqoo mimma razaqakumu Allahu qala allatheena kafaroo lillatheena amanoo anutAAimu man law yashao Allahu atAAamahu in antum illa fee dalalin mubeenin

47. And when it is said to them, “Spend out of what Allah has given you,” those who disbelieve say to those who believe, “Shall we feed him whom, if Allah wills, He could feed? You are not but clearly in error.”

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

48. Wayaqooloona mata hatha alwaAAadu in kuntum sadiqeena

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48. And they say, “When will this promise (of the Last Day happening) come to pass, if what you say is true?”

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

49. Ma yanthuroona illa sayhatan wahidatan ta/khuthuhum wahum yakhissimoona

49. They await but a single deafening blast, which will overwhelm them while they squabble.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

50. Fala yastateeAAoona tawsiyatan wala ila ahlihim yarjiAAoona

50. Then they will not be able to make a bequest, nor return to their families.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

51. Wanufikha fee alssoori fa-itha hum mina al-ajdathi ila rabbihim yansiloona

51. And when the trumpet is blown, to their Lord they will rush from their graves.

قَالُوا يَبْوِثَلْنَا مِنْ بَعَثْنَا مِنْ مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
الْمُرْسَلُونَ ﴿٥٢﴾

52. Qaloo ya waylana man baAAathana min marqadina hatha ma waAAada alrrahmanu wasadaqa almursaloona

52. They will say, “O woe to us! Who has raised us up from our graves? This is what the Gracious One had promised! And the Messengers did tell the truth.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

53. In kanat illa sayhatan wahidatan fa-itha hum jameeAAun ladayna muhdaroona

53. It will but be a single dafening blast, after which they all shall be brought before Us.

فَالْيَوْمَ لَا تَظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

54. Faalyawma la tuhlamu nafsun shay-an wala tujzawna illa ma kuntum taAAamaloona

54. That Day then none shall be wronged even a bit; and you shall not be recompensed aught but for what you did.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِيهُونَ ﴿٥٥﴾

55. Inna as-haba aljannati alyawma fee shughulin fakihoona

55. The inhabitants of the Garden (Paradise) shall indeed on that Day be merrily occupied.

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِئُونَ ﴿٥٦﴾

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56. Hum waazwajuhum fee thilalin AAala al-ara-iki muttaki-oona

56. They and their wives shall be in shaded places, reclining on couches.

لَهُمْ فِيهَا فَكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿٥٧﴾

57. Lahum feeha fakihatun walahum ma yaddaAAoona

57. They shall have fruits therein, and they shall have whatever they desire.

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾

58. Salamun qawlan min rabbin raheemin

58. Peace shall be the greeting from the Merciful Lord.

وَامْتَنُزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾

59. Waintazoo alyawma ayyuha almujrimoona

59. And stand aside this Day, O guilty ones!

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﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَدَيَّ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ

مُبِينٌ ﴿١٠﴾

60. Alam aAAhad ilaykum ya banee adama an la taAAbudoo alshshaytana innahu lakum AAaduwwun mubeenun

60. Did I not send guidance to you, O children of Adam, that you should not worship the Satan? He is indeed an open enemy to you!

﴿وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١١﴾

61. Waani oAAbudoonee hatha siratun mustaqeemun

61. And that you worship Me. This is the Straight Path.

﴿وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿١٢﴾

62. Walaqad aqalla minkum jibillan katheeran aalam takoonoo taAAaqiloona

62. And he (Satan) did certainly lead many a generation from among you astray. Could you not then understand?

﴿هَٰذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿١٣﴾

63. Hathihi jahannamu allatee kuntum tooAAadoona

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63. This is the Hell you were being warned of.

أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٤﴾

64. Islawha alyawma bima kuntum takfuroona

64. Suffer it this Day since you suppressed the Truth.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا
كَانُوا يَكْسِبُونَ ﴿١٥﴾

65. Alyawma nakhtimu AAala afwaghihim watukallimuna aydeehim watashadu arjuluhum bima kanoo yaksiboona

65. This Day We seal their mouths and their hands will speak to Us, and their feet will bear witness as to what they earned.

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿١٦﴾

66. Walaw nashao latamasna AAala aAyunihim faistabaqoo alssirata faanna yubsiroona

66. And had We so willed, We would have covered their eyes. Then, how would they see to get to the (Straight) Path?⁶

6. Primary purpose of mankind being bestowed with intelligence – higher than what other creatures on earth have been given – is to enable them to recognize the existence of the Almighty Creator and to walk the Straight Path (see Verse 61

Manzil V: 36: Ya-Seen

above) of worshipping Him alone. Besides, they were given Books of divine Guidance through Messengers so that they do not go astray. The expression ‘their eyes’ used in this Verse is a metaphor for the higher intelligence and Books of guidance.

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ



67. Walaw nashao lamasakhnaghum AAala makanatihim fama istataAAoo mudiiyyan wala yarjiAAoona

67. And had We so willed, We would have degraded them in their position, then they would be able neither to proceed, nor turn back.⁷

7. Allah Almighty could have degraded mankind to the position of other animals. In that case they (mankind) would not be able to make any improvement in their lives as they have indeed done with their higher level of intelligence. Man has progressed from living in a cave to building mansions for himself. He has progressed from travelling on foot to travelling by aeroplanes. Other animals have not been able to make such a technological advance. A crow during Adam's time lived the same kind of life as his counterpart now. Man is also liable to regression by misuse of his higher intelligence. In that case he reduces himself to positions lower than that of the animals. Man is capable of raising himself to deserve Paradise. He is also capable to condemn himself to Hell. Other animals are not made for such rewards or punishments.

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

68. Waman nuAAammirhu nunakkis-hu fee alxhalqi afala yaAAqiloona

68. And one whom We give a long life, We cause a reversal of creation in that one.⁸ Do they not understand?

8. In old age, a person wanes in strength of body and mind. Allah Almighty gives here evidence of His power to degrade man.

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ

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69. Wama AAallamnahu alshshiAAara wama yanbaghee lahu in huwa illa thikrun waqur-anun mubeenun

69. And We have not taught him (Prophet Muhammad) poetry, nor does it befit him. This (Qur'aan) is nothing but a clear Narrative and Reading.

لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقُّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

70. Liyunthira man kana hayyan wayahiqqa alqawlu AAala alkafireena

70. (The Qur'aan is meant) to warn him who is alive⁹, and to expose those that suppress the Truth therein.

9. But, sadly, the Qur'aan is nowadays read for the dead!!

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَدًا لَهُمْ لَهَا مَلِكُونَ ﴿٧١﴾

71. Awa lam yaraw anna khalaqna lahum mimma AAamilat aydeena anAAaman fahum laha malikoona

71. Do they not see that We have created – of things Our hands have wrought – cattle for them, so they become their masters?

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

72. Wathallalnaha lahum faminha rakoobuhum waminha ya/kuloona

72. And We have made the cattle subservient to them, so some of them they ride, and some they eat.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

73. Walahum feeha manafiAAu wamasharibu afala yashkuroona

73. And for them therein there are other benefits, and they get milk there from to drink. Will they not then be grateful?

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾

74. Waittakhathoo min dooni Allahi alihatan laAAallahum yunsaroona

74. And they take gods besides Allah hoping to be helped.

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ ﴿٧٥﴾

75. La yastaateeAAoona nasrahum wahum lahum jundun muhdaroona

75. They (gods other than Allah) are incapable of helping them, and yet they (the polytheists) consider them (the gods) a host at their beck and call!

فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾

76. Fala yahzunka qawluhum innā naAAalamu mā yusirroona wama yuAAlinoona

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76. So let not what they say grieve you. We do indeed know what they conceal and what they proclaim.

﴿٧٧﴾ أَوَلَمْ يَرَ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ

77. Awa lam yara al-insanu anna khalaqnahū min nuṭṭafatin fa-iṭṭha huwa khaṣeemun mubeenun

77. Does not man see that We have created him from a little thing of fertilized ovum? And, lo, he has become an open adversary!

﴿٧٨﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

78. Waḍaraba lana mathalan wanasiya khalqahu qala man yuhyee alAAiḥama wahiya rameemun

78. And he (man) compares us to material things and forgets his own creation. He says, “Who will bring the bones to life, when they are rotten?”

﴿٧٩﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

79. Qul yuhyeeha allathee anshaaha awwala marratin wahuwa bikulli khalqin AAaleemun

79. Say, “He will bring life back to them, Who had brought them into existence in the first place. And He knows the entire creation.”

﴿٨٠﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ

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80. Allathee jaAAala lakum mina alshshajari al-akhdari naran fa-itha antum minhu tooqidoona

80. “He Who makes fire for you out of the green tree, the fire with which then you kindle.”¹⁰

10. The mention of ‘green’ (chlorophyll) here is significant. With the green chemical substance in it, the tree decomposes atmospheric carbon dioxide into carbon and oxygen, retaining carbon for itself and releasing oxygen back into the atmosphere. It is the carbon in the tree that ignites with the help of the oxygen in the atmosphere. Also to note is the fact that jungles of trees in the ancient past had got buried into the earth to provide fuel for the modern man.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ
وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

81. Awa laysa allathee khalaqa alssamawati waal-arda biqadirin AAala an yakhuqa mithlahum balawahuwa alkhallaqu alAAaleemu

81. Is not He Who created the heavens and the earth capable of creating the like thereof? Yes, of course! And He is the Creator, fully aware of all things.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

82. Innama amruhu itha arada shay-an an yaqoola lahu kun fayakoonu

82. When He intends anything, His command to it is just to say, “Be”, and it is!

فَسُبْحَنَّ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

83. Fasubhana allathee biyadihi malakootu kulli shay-in wa-ilayhi turjaAAoona

Manzil V: 36: Ya-Seen

83. Glory then to Him in Whose hand is the sovereignty over all things! And to Him is your return.

سُورَةُ الصَّافَّاتِ

Chapter 37: As-Saaffaat (Ranged in Ranks)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالصَّافَّاتِ صَفًّا ﴿١﴾

1. Waalssaffati saffan

1. By those that line up in rows

فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾

2. Faalzajirati zajran

2. And then charge fiercely (at the enemy)

فَالَّتَالِيَاتِ ذِكْرًا ﴿٣﴾

3. Faalttaliyati thikran

Manzil VI: 37: Saaffaat

3. Reciting Allah's Greatness (Allaho-akbar)! ¹

1. Allah Almighty stresses the importance of the statement in Verse 4 below by swearing in the name of an army of believers launching a charge against forces of evil with the battlecry of 'Allaho-akbar'. HE thereby emphasises the importance with Him also of things by which He swears.

إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٤﴾

4. Inna ilāhākum lawahidun

4. Indeed! There is only One Entity Whom you should worship.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ﴿٥﴾

5. Rabbu alssamawāti waal-ardi wama baynahuma warabbu almashariqi

5. (And the One Whom you should worship is the) Lord of the heavens and the earth and what is in between, and Lord of the easts! ²

2. The Sun has many planets other than the earth. All these planets have rotational movements around their respective axes. So like the earth, these other planets have their respective easts. Besides, there are innumerable stars out there in the vast cosmos. And these stars, like our own Sun, may also have their respective planets revolving and rotating around them. All these planets should therefore be having their own respective easts. 'Lord of the easts' is Lord of all these innumerable planets. The planets are of course included in the Arabic expression *wama baynahuma* contained in the earlier part of this Verse, but by mentioning 'east' Allah Ta'ala has brought to light the factual positions of the planets, orbiting the Sun and other stars that were unknown to mankind at the time the Qur'aan was revealed. [The people then thought that the Sun moved round the earth.] This also shows the need for interpreting Qur'aanic Verses in the light of knowledge gained by mankind from time to time. Those who advocate sticking to the interpretation at the time of revelation are advocates of stagnation.

Manzil VI: 37: Saaffaat

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِرِيَّةٍ الْكَوَاكِبِ ﴿٦﴾

6. Innā zayyannā alssamaa alddunya bizeenatin alkawākibi

6. We have indeed adorned the sky of this world with the glitter of the stars.

وَحِفْظًا مِّنْ كُلِّ شَیْطَانٍ مَّارِدٍ ﴿٧﴾

7. Wahifthan min kulli shaytanin maridin

7. And We have made it (the sky of this world) a safeguard against every defiant devil.³

3. Verse 2:29 speaks of seven heavens (skies). And Verse 67:3 tells us that these seven heavens are one above another. The sky that we see is the sky of this world. We cannot see the other six skies above this sky. Those six skies are till now beyond human (scientific) knowledge. Man boasts of technological advances that have enabled him to travel into space and even land on the moon. The limited knowledge that Allah Almighty has released to him has made man so proud that he has now forgotten his Creator. Some so-called scientists have gone to the extent of denying His existence altogether. Darwin had proposed his theory of evolution to counter the belief in Creation. Darwin's modern counterparts like Stephen Hawking see no need for God in running the universe. Scientists aware of the marvels of Nature ought to be the foremost in recognizing the Almighty Power behind the perfect Creation all around us. And yet, under the satanic influence, they foolishly deny that very Power that gave them their intelligence. Such defiant devils, whether in human form or as jinns, shall ever be confined to the limits of 'the sky of the world' and shall never be able to go to the skies beyond to unearth the secrets of Creation.

لَّا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَىٰ وَيُفْضَوْنَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾

8. La yassammaaAaona ilā almala-i al-aAAla wayuqthafoona min kulli janibin

8. They cannot listen to the deliberations of the Highest Assembly up there. And they are repelled from every side.

دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾

9. Duhooran walahum AAathabun wasibun

9. They (the defiant devils) are driven off. And for them is perpetual punishment.

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

10. Illa man khatifa alkhatfata faatbaAAahu shihabun thaqibun

10. In the exceptional case of a devil snatching away any secret, a piercing flame trails him.

فَأَسْتَفْتِهِمْ أَهَمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ
لَازِبٍ ﴿١١﴾

11. Faistafatihim ahum ashaddu khalqan am man khalaqna inna khalaqnahum min teenin lazibin

11. Ask them then whether what they have created was more difficult or what We have created. We have indeed created them of clinging clay.

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾

Manzil VI: 37: Saaffaat
12. Bal AAajibta wayaskharoona

12. Nay! You wonder, while they mock.

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾

13. Wa-itha thukkiroo la yathkuroona

13. And when reminded, they take no heed.

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾

14. Wa-itha raaw ayatan yastaskhiroona

14. And when they see a (miraculous) sign (like Moses' staff turning into serpent), they mock at it.

وَقَالُوا إِن هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾

15. Waqaloo in hatha illa sihrun mubeenun

15. And say, "This is nothing but obvious magic."

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أَعِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَعِنَّا لَمَبْعُوثُونَ ﴿١٦﴾

16. A-itha mitna wakunna turaban waAithaman a-inna lamabAoothoona

16. “When we are dead and have become dust and bones, shall we then be raised to life again!?”

أَوَعَابَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾

17. Awa abaona al-awwaloona

17. “We or our fore-fathers?”

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾

18. Qul naAam waantum dakhiroona

18. Say, “Yes! And you will be humble.”

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾

19. Fa-innama hiya zajratun wahidatun fa-itha hum yanturoona

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19. And it will but be one big shout, and then they will see.

وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٢٠﴾

20. Waqaloo ya waylana hatha yawmu alddeeni

20. And they will say, "O woe to us! This is the Day of Judgment."

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾

21. Hatha yawmu alfasli allathee kuntum bihi tukaththiboona

21. This is the Day of Distinction (of those going to Paradise from those going to Hell), which you used to deny.

﴿٢٢﴾ أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ

22. Ohshuroo allatheena thalamoo waazwajahum wama kanoo yaAAbudoona

22. Gather all those who wronged (themselves and others) and their associates, and what they worshipped

مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾

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23. Min dooni Allahi faihdoohum ila sirati aljaheemi

23. Besides Allah, and then lead them up the way to Hell.

وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾

24. Waqifoohum innahum masooloona

24. And stop them there to be questioned,

مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾

25. Ma lakum la tanasaroona

25. “What is the matter with you that you help not one another?”

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾

26. Bal humu alyawma mustaslimoona

26. Nay! That day they will be submissive.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾

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27. Waaqbala baAAduhum AAala baAAadin yatasgaloona

27. And they will confront one another questioningly.

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾

28. Qaloo innakum kuntum ta/toonana AAani alyameeni

28. Saying, “You did indeed use to come to us from the right side (exercise control over us).”

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾

29. Qaloo bal lam takoonoo mu/mineena

29. The others will say, “Nay! You (yourselves) were not believers.”

وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطَانٍ ۖ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾

30. Wama kana lana AAalaykum min sultanin bal kuntum qawman tagheena

30. “And we had no authority over you, but you (yourselves) were a transgressing people.”

فَحَقَّقَ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّكَ لَظَّالِمُونَ ﴿٣١﴾

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31. Faḥaqqā AAalaynā qawlu rabbina inna laḥa-iqoona

31. “And the word of our Lord has come true over us: we do indeed have to taste it.”

فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾

32. Faaghwaynakum inna kunna ghaweena

32. “We led you astray, for we ourselves had gone astray.”

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

33. Fa-innaḥum yawma-ithin fee alAAathabi mushtarikoona

33. So, that Day they will share the punishment.

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾

34. Inna kathalika nafAAalu bialmujrimeena

34. Thus do We deal with the criminals.

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

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35. Innahum kanoo itha qeela lahum la ilaha illa Allahu yastakbiroona

35. They had indeed behaved arrogantly, when they were told, “There is no god but Allah!”

وَيَقُولُونَ إِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

36. Wayaqooloona a-inna latarikoo alihating lishaAAairin majnoonin

36. And they had said, “Shall we abandon our gods for the sake of a mad poet?”

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾

37. Bal jaa bialhaqqi wasaddaqa almursaleena

37. Nay, he has come with the Truth and confirms what the Messengers (had come with before).

إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾

38. Innakum latha-iqoo alAAathabi al-aleemi

38. You shall indeed taste the painful punishment.

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﴿٣٩﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

39. Wama tujzawna illa ma kuntum taAAmaloona

39. And you shall be paid back nothing but for what you did.

﴿٤٠﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ

40. Illa AAibada Allahi almukhlaseena

40. Save those who worship Allah alone devotedly.

﴿٤١﴾ أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ

41. Ola-ika lahum rizqun maAAaloomun

41. For them is sustenance as expected

﴿٤٢﴾ فَوَٰكِهُۥ وَهُمْ مُّكْرَمُونَ

42. Fawakihu wahum mukramoona

42. Of fruits. And they are honoured,

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فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾

43. Fee jannati alnnaAeemi

43. In Gardens of bliss,

عَلَى سُرُرٍ مُّتَقَابِلِينَ ﴿٤٤﴾

44. AAala sururin mutaqabileena

44. On couches, facing one another.

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٥﴾

45. Yutafu AAalayhim bika/sin min maAAeenin

45. A bowl of pure original drink will be made to go around them,

بَيَظَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾

46. Baydaa laththatin lilshsharibeena

46. White in colour, delicious in taste.

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لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾

47. Lā feeḥa ghawlun walā hum AAanha yunzafoona

47. There will be nothing destructive in it, nor will they get intoxicated therewith.

وَعِنْدَهُمْ قَصِرَاتُ الطُّرُفِ عَيْنٌ ﴿٤٨﴾

48. WaAAindahum qasiratu alttarfi AAeenun

48. And with them will there be those with restraining looks from beautiful eyes.

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾

49. Kaannahunna bayḍun maknoonun

49. As if they were eggs, carefully shielded.

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾

50. Faaqbala baAAadhum AAala baAAadin yatasaloona

50. Some of them will then accost others inquisitively.

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قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

51. Qala qa-ilun minhum innee kana lee qareenun

51. One of them will say, “I used to have a companion.”

يَقُولُ أَأِنَّكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾

52. Yaqoolu a-innaka lamina almuṣaddiqeena

52. “Who asked, ‘Are you indeed of those who accept?’

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأِنَّا لَمَدِينُونَ ﴿٥٣﴾

53. A-itha mitna wakunna turaban waAAithaman a-inna lamadeenoona

53. ‘When we are dead and have become dust and bones, shall we then be brought to justice?’”

قَالَ هَلْ أُنْتُمْ مُّطَّلِعُونَ ﴿٥٤﴾

54. Qala hal antum muttaliAAoona

54. Another (person in Paradise) will say, “Will you have a look?”

فَاطَّلَعَ فَرَءَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

55. FaṭṭalaAAa faraghu fee sawā-i aljaḥeemi

55. Then he looked down and saw him (companion on earth of the man in Paradise) in the ignominy of Hell.

قَالَ تَاللَّهِ إِنْ كِدْتُ لِتُزَيِّنَ ﴿٥٦﴾

56. Qala taAllahi in kidta laturdeeni

56. He will say, “By Allah! You had almost ruined me.”

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾

57. Walawla niAAamatu rabbee lakuntu mina almuḥḍareena

57. “And had it not been for the largesse of my Lord, I should have been among those brought there!”

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾

58. Afama nahnu bimayyiteena

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58. “Are we to have no death,

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾

59. Illa mawtatana al-oolā wama nahnu bimuAAaththabeena

59. Except for our previous death!? And are we not to be punished!?”

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

60. Inna hatha lahuwa alfawzu alAAatheemu

60. “This indeed is the highest success!!”

لِيُمِثِلَ هَذَا فَلَیَعْمَلِ الْعَمِلُونَ ﴿٦١﴾

61. Limithli hatha falyaAAali alAAamiloona

61. For the like of this, then, let the people do their work.

أَذَلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزُّقُومِ ﴿٦٢﴾

62. Athalika khayrun nuzulan am shajaratu alzzaqqoomi

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62. Is this better as hospitable reception or Zaqqum, the tree of Hell?

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿١٣﴾

63. Inna jaAAalngah fitnatan lil~~th~~hameena

63. We have indeed made it [Zaqqum] a calamity for the wicked people.

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿١٤﴾

64. Innah shajaratun takhruju fee asli aljaheemi

64. It is a tree that springs up at the bottom of Hell.

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿١٥﴾

65. TalAAuhā kaannahu ruosu alshshayateeni

65. Its shoots repulsive as devils' heads.

فَإِنَّهُمْ لَا يَكْلُونُ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿١٦﴾

66. Fa-innahum laakiloona minha famali-oona minha albutoona

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66. Then indeed they will eat there from and fill their bellies therewith.

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿١٧﴾

67. Thumma inna lahum AAalayha lashawban min hameemin

67. Then indeed for them thereupon will there be a drink made of boiling water.^{3a}

3a. May I remind the readers that the descriptions of things in the Hereafter, as given in this and in a few foregoing Verses, are *mutashabihaat* in terms of [Verse 3:7](#). We have to accept them as divinely described, without trying to interpret them with our limited human knowledge. These are beyond human understanding in this worldly life.

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿١٨﴾

68. Thumma inna marjiAAahum la-ila aljaheemi

68. Then indeed their return shall be to the Hell.

إِنَّهُمْ أَلفَوْا ءَابَاءَهُمْ صَالِينَ ﴿١٩﴾

69. Innahum alfaw abaahum dalleena

69. They indeed had found their fathers astray

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فَهُمْ عَلَىٰ آثَرِهِمْ يُهْرَعُونَ ﴿٧٠﴾

70. Fahum AAala athar^hihim yuhraAAoona

70. So they hasten to follow in their (fathers') footsteps.⁴

4. This is the bane of our modern society as well. Right or wrong, people tend to follow their fathers' footsteps. Muslims in the Indian subcontinent insist on visiting and praying at dead saints' tombs because their fathers' did so. They won't listen if anyone tells them that their acts smack of *shirk* in Qur'aanic light.

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾

71. Walaqad dalla qablahum aktharu al-awwaleena

71. And most of the ancient peoples did go astray before them,

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾

72. Walaqad arsalna feehim munthireena

72. And We did send warners among them.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾

73. Faonthur kayfa kana AAaqibatu almunthareena

73. Then see what end those warned met with!

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾

74. Illā AAibāda Allāhi almukhlāseena

74. Except for those who devotedly worship Allah alone.

وَلَقَدْ نَادَيْنَا نُوْحًا فَلْيَعْمَ الْمُجِيبُونَ ﴿٧٥﴾

75. Walaqad naḍana noohun falaniAAama almujeeboona

75. And Noah did certainly call out to Us, and how excellent was our response!

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

76. Wanajjaynahu waahlahu mina alkarbi alAAatheemi

76. And We saved him and the people with him from the great grief.

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

77. WajaAAalna thurriyyatahu humu albaqeena

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77. And made his offspring the only survivors.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾

78. Watarakna AAalayhi fee al-akhireena

78. And left on him [the salutation] among the later generations:

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾

79. Salamun AAala noohin fee alAAalameena

79. “Peace on Noah among the worlds⁵!”

5. Refer [study note 5](#) on Chapter 1 (Manzil I).

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾

80. Inna kathalika najzee almuhsineena

80. Thus indeed do We reward the good people.

Manzil VI: 37: Saaffaat

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾

81. Innahu min AAibadina almu/mineena

81. He was indeed one of Our believing worshippers.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾

82. Thumma aghraqna al-akhareena

82. We then drowned the others.

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾

83. Wa-inna min sheeAAatihi la-ibraheema

83. And, indeed, Abraham was of his ilk.

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

84. Ith jaa rabbahu biqalbin saleemin

84. When he came to his Lord with a sound mind.

Manzil VI: 37: Saaffaat

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾

85. Ith qala li-abeehi waqawmihi matha taAAabudoona

85. When he said to his father and his people, “What is it that you worship?”

أَفِئْكَاءَ إِلَهَآءِ دُونِ اللَّهِ تُرِيدُونَ ﴿٨٦﴾

86. A-ifkan alihatan doona Allahi tureedoona

86. “Do you desire to perpetrate the lie that there are gods besides Allah?”

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾

87. Fama thannukum birabbi alAAalameena

87. “What do you then think about the Lord of all the worlds?”

فَنَظَرَ نَظْرَةً فِى النُّجُومِ ﴿٨٨﴾

88. Fanathara nathratan fee alnnujoomi

88. He then cast a glance at the stars.

Manzil VI: 37: Saaffaat

فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾

89. Faqala innee saqeemun

89. And said, “I am sick indeed!”

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

90. Fatawallaw AAanhu mudbireena

90. So they turned away from him.

فَرَاعَ إِلَىٰ آٰلِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

91. Faragha ila alihatihim faqala ala ta/kuloona

91. Then he secretly turned to their gods and asked them, “Don’t you eat?”

مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾

92. Ma lakum la tantiqoona

92. “What is the matter with you that you do not speak?”

Manzil VI: 37: Saaffaat

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾

93. Faragha AAalayhim darban bialyameeni

93. Then, unseen by anyone, he turned upon them, hitting them with his right hand.

فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٤﴾

94. Faaqbaloo ilayhi yaziffoona

94. Then they (the people) came rushing to him.

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾

95. Qala ataAbudoona ma tanhitoona

95. He (Abraham) asked, “Do you worship that which you (yourselves) carve out!?”

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

96. WaAllahu khalaqakum wama taAmaloona

96. “And Allah has created you and your work.”⁶

Manzil VI: 37: Saaffaat

6. Man boasts of being able to create many things like buildings, different modes of vehicles running on land, sea and air etc.etc. But, behind all such man-made creations, there is the hidden Hand of Allah Almighty without which man can do nothing. Unless he recognises this Reality, man is destined to be doomed! It is this recognition that man is tested for in his temporary abode on earth.

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

97. Qaloo ibnoo lahu bunyanan faalqoohu fee aljaheemi

97. They (the people) said, “Cast him (Abraham) into the flaming fire from a structure specially built for him.”

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

98. Faaradood bihi kaydan fajaaAalnahumu al-asfaleena

98. And they devised a plan against him, but We brought them down.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾

99. Waqala innee thahibun ila rabbee sayahdeeni

99. And he (Abraham) said, “I do indeed betake myself to my Lord – He will guide me.”

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾

100. “My Lord, grant me a righteous son.”

فَبَشِّرْهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾

101. Fabashsharnahu bighulamin haleemin

101. So We gave him the good news of a gentle and kind son.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَدُبَّتْ إِيَّيَ أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ
مَاذَا تَرَى قَالَ يَتَأَبَّتْ أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

﴿١٠٢﴾

102. Falamma balagha maAAahu alssaAAaya qala ya bunayya innee ara fee almanami annee athbahuka faonthur matha tara qala ya abati ifAAaal ma tu/maru satajidunee in shaa Allahu mina alssabireena

102. And then when he (son) grew up to be able to work with him, he (Abraham) said, “O my son! I have seen in a dream that I sacrifice you. Now consider how you see it.” He (son) said, “O my father! Act upon what is commanded to you. Allah willing, you will find me patient.”

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾

103. Falamma aslama watallahu liljabeeni

Manzil VI: 37: Saaffaat

103. And then when they had both submitted to Allah's Will, and he (Abraham) had laid him (son) upon his forehead,

وَنَدَيْنَاهُ أَنْ يَأْتِ رَبَّهُمْ ﴿١٠٤﴾

104. Wanadaynahu an ya ibraheemu

104. And We called out to him, "O Abraham!"

قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾

105. Qad saddaqt alrru/ya inna kathalika najzee almuhsineena

105. "You have certainly fulfilled the obligation laid upon you in the vision. We do thus reward the good people."

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾

106. Inna hatha lahuwa albalao almubeenu

106. "This is indeed the trial manifest."

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾

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107. Wafadaynahu bi**thibhin** AAat**heemin**

107. And We ransomed him (Abraham) with a great sacrifice,⁷

7. The test that Abraham was put to was whether, at the behest of Allah Almighty, he would readily sacrifice the object he loved most – his son. He passed that test. The son was saved and in his place, apparently, a sacrificed animal lay there. Abraham's is a symbolic example of day-to-day major and minor tests that man is divinely put to. Every human being is tested thereby for genuineness of his/her belief in the Almighty.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾

108. Watarakna AAalayhi fee al-akhireena

108. And left on him [the salutation] among the later generations:

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾

109. Salammun AAala ibraheema

109. "Peace upon Abraham!"

كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

110. Kathalika najzee almuhsineena

110. We do thus reward the good people.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾

111. Innahu min AAibadina almu/mineena

111. He was indeed one of Our believing worshippers.

وَبَشَّرْنَاهُ بِإِسْحَقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾

112. Wabashsharnahu bi-ishaaqa nabiyyan mina alssaliheena

112. And We gave him the good news of (his son) Isaac, (who would also be) a prophet from among the righteous people.

وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ

﴿١١٣﴾

113. Wabarakna AAalayhi waAAala ishaqa wamin thurriyyatihima muhsinun wathalimun linafsihi mubeenun

113. And We bestowed blessings on him and on Isaac. And of their offspring some have been good, but some, evidently unjust to themselves.

وَلَقَدْ مَنَّآ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾

114. Walaqad mananna AAala moosa waharoon

114. And We did certainly confer a favour on Moses and Aaron.

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾

115. Wanajjaynahuma waqawmahuma mina alkarbi alAAathheemi

115. And We saved them both and their people from the great grief.

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾

116. Wanaṣarnahum fakanoo humu alghalibeena

116. And We helped them, and then they were the ones with the upper hand.

وَعَاقَبْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾

117. Waataynahuma alkitaba almustabeena

117. And We gave them both the Book (Torah) that made things clear.

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾

118. Wahadaynahuma alssirata almustaqeema

118. And We guided them on the Straight Path.

وَتَرَكُنَا عَلَيْهِمَا فِي الْأَخْرَيْنَ ﴿١١٩﴾

119. Watarakna AAalayhima fee al-akhireena

119. And left on them both [the salutation] among the later generations:

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾

120. Salamun AAala moosa waharoona

120. “Peace upon Moses and Aaron!”

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾

121. Inna kathaalika najzee almuhsineena

121. Thus do We indeed reward the good people.

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾

122. Innahuma min AAibadina almu/mineena

122. They both were indeed among Our believing subjects.

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾

123. Wa-inna ilyasa lamina almursaleena

123. And Elias (Elijah) was indeed among those sent as Messengers.

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾

124. I^h qala liqawmihi ala tattaqoona

124. When he asked his people, “Are you not scared of wrongful living?”

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾

125. AtadAAoona baAAlan watatharoona ahsana alkhaliqeena

125. “Do you pray to Ba’l (idol worshipped by Elias’ people) and forsake the Best of the creators – ”

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾

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126. Allāha rabbakum warabba āba-ikumu al-awwaleena

126. “ – Allah, your Lord and the Lord of your forefathers?”

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾

127. Fakaththaboohu fa-inna-hum lamuhdaroona

127. But they rejected him (Elias), so they shall indeed certainly be presented (for punishment before the Lord),

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾

128. Illā AAibada Allāhi almukhlaseena

128. Excpt for those who worship Allah alone devotedly.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾

129. Watarakna AAalayhi fee al-akhireena

129. And We left on him [the salutation] among the later generations:

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سَلَامٌ عَلَىٰ إِلَٰهَ ٱلْيَاسِينِ ﴿١٣٠﴾

130. Salamun AAala il yaaseena

130. "Peace upon Elias!"

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾

131. Inna kathaika najzee almuhsineena

131. We do indeed thus reward the good people.

إِنَّهُ مِنۢ مِّنۢ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾

132. Innahu min AAibadina almu/mineena

132. He was indeed among Our believing subjects.

وَإِنَّ لُوطًا لِّمِنَ ٱلْمُرْسَلِينَ ﴿١٣٣﴾

133. Wa-inna lootan lamina almursaleena

133. And Lot was certainly indeed one of those sent as Allah's Messengers.

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إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

134. Ih najjaynahu waahlahu ajmaAAena

134. When We saved him and his family, all –

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾

135. Illa AAajoozan fee alghabirena

135. Except for an old woman who was left among those who remained behind.

ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿١٣٦﴾

136. Thumma dammarna al-akharena

136. Then We destroyed the others [– other than those saved].

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾

137. Wa-innakum latamurroona AAalayhim mushbihena

137. And you do indeed pass by them in the mornings

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وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

138. Wabiallayli afala taAAqiloona

138. And at night.^{7a} Do you not then understand?

7a. The remains of the destroyed habitations of Lot's people were, as these Verses 137 and 138 indicate, located on a caravan route that the Arabs had frequented during their trade journeys during the time the Qur'aan was revealed. Watch, in this context, the YouTube videos: The Physical remains of Sodom and Gomorrah - [Part 1](#) & [Part 2](#).

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾

139. Wa-inna yoonusa lamina almursaleena

139. And Jonah⁸ was certainly indeed one of those sent as Allah's Messengers.

8. Refer [study notes 25 & 26](#) on Chapter 21 (Manzil IV).

إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ ﴿١٤٠﴾

140. Ith abaqa ila alfulki almashhooni

140. When he ran away to the laden ship,

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فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

141. Fasahama fakana mina almodhadeena

141. And then he (Jonas) embarked the ship with others but was one of those thrown overboard (into the sea).⁹

9. The Qur'aan does not give exact details of how or why Jonas got thrown overboard. It could be that the ship sank because it was overladen. But there are other man-made stories in circulation. The Qur'aan does not give the details because these are not important for the purpose the event is recorded here. The purpose is to let the readers of the Qur'aan know that Allah Almighty does not spare even His accredited Messenger if that Messenger acts without divine sanction. Jonas had run away from his people without that sanction.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

142. Faltaqamahu alhootu wahuwa muleemun

142. And then the big fish swallowed him and he was himself to blame.

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾

143. Falawla annahu kana mina almusabbiheena

143. But had he not indeed been of those who glorify (Allah),

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لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

144. Lalabitha fee baṭnihi ila yawmi yubAAathoona

144. He would have remained in its belly till the Day people are resurrected.

﴿فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ﴾ ﴿١٤٥﴾

145. Fanabathnahu bialAAara-i wahuwa saqeemun

145. Then We flung him on to the open shore, and he was sick.

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾

146. Waanbatna AAalayhi shajaratan min yaqteenin

146. And We caused a gourd vine to grow up over him.

وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

147. Waarsalnahu ila mi-ati alfin aw yazeedoona

147. And We sent him to a constituency of a hundred thousand or more.

﴿١٤٨﴾ فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

148. Faamanoo famattaAAnahum ila heenin

148. And they believed, so We let them enjoy life for a while.

﴿١٤٩﴾ فَاسْتَفْتِهِمَ أَلِرَبِّكَ ابْنَاتٌ وَلَهُمْ أَبْنَاءٌ

149. Faistaftihim alirabbika albanatu walahumu albanoon

149. Now ask them (your people, O Muhammad) whether your Lord has daughters and they would like to have sons for themselves!?¹⁰

10. Here, as the next Verse clarifies, the Qur'aan alludes to the pagan Arabs' heretic belief about the angels being daughters (Allah forbid) of the Creator. In their satanic imagination, they chose daughters for Him, while they themselves would like to have only sons!

﴿١٥٠﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ

150. Am khalaqna almalai-ikata inathan wahum shahidoona

150. Did We create the angels as females, and did they witness their creation?

﴿١٥١﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ

151. Ala innahum min ifkihim layaqooloona

151. Are they not just telling some of the lies they have themselves concocted?

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾

152. Walada Allahu wa-innahum lakathiboona

152. And (they say), “Allah has children.” And they certainly are liars.

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾

153. Astafa albanati AAala albaneena

153. Has He preferred to have daughters over sons?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

154. Ma lakum kayfa tahkumoon

154. What is the matter with you? How poorly do you judge!

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾

155. Afala tathakkaroon

155. Would you not yet take heed?

أَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ ﴿١٥٦﴾

156. Am lakum sultānun mubeenun

156. Or, do you have any clear authority?

فَأْتُوا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٥٧﴾

157. Fa/too bikitābikum in kuntum sadiqeena

157. Then produce your document, if what you say is true!

وَجَعَلُوْا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ اِنَّهُمْ لَمُحْضَرُوْنَ

﴿١٥٨﴾

158. WajaAAaloo baynahu wabayna aljinnati nasaban walaqad AAalimati aljinnatu innahum lamuhdaroonaa

158. And they assume a relationship between Him and the jinn. And the jinn do certainly know that they will be brought up for judgment.

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سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾

159. Subhāna Allāhi AAamma yaṣifoona

159. Allah is far more glorious than how they describe Him!

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾

160. Illā AAibāda Allāhi almukhlaseena

160. Except for those who devotedly worship Allah alone.

فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾

161. Fa-innakum wama taAbudoona

161. So you indeed and what you worship,

مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ ﴿١٦٢﴾

162. Ma antum AAalayhi bifatineena

162. Are incapable of tempting anyone against Him,

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إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾

163. Illa man huwa sali aljaheemi

163. Save him who is destined to burn in the flaming Fire.

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾

164. Wama minna illa lahu maqamun maAloomun

164. And there is none of us (Angels) but has an assigned place,

وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾

165. Wa-inna lanahnu alssaffoona

165. And we are indeed those ranged in ranks.

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾

166. Wa-inna lanahnu almusabbihoon

166. And we do indeed certainly glorify Him.

Manzil VI: 37: Saaffaat

وَإِنْ كَانُوا لَيَقُولُنَّ ﴿١٦٧﴾

167. Wa-in kanoo layaqooloona

167. And they did indeed use to say:

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾

168. Law anna AAindana thikran mina al-awwaleena

168. “If only we had a scripture from the ancestors,”

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾

169. Lakunna AAibada Allahi almukhlaseena

169. “We would have devotedly worshipped Allah alone.”

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾

170. Fakafaroo bihi fasawfa yaAAalamoona

170. And so they now disbelieve in it (the Qur’aan), and so they will soon come to know.

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وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْأُمَرَاءِ ۚ

171. Walaqad sabaqat kalimatuna liAAaibadina almursaleena

171. And Our word has certainly already gone forth to those of Our subjects sent as the Messengers,

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ

172. Innahum lahumu almansooroona

172. That they indeed are surely those who shall be helped,

وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ

173. Wa-inna jundana lahumu alghaliboona

173. And, indeed, Ours will be the triumphant army.

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ

174. Fatawalla AAanhum hatta heenin

174. So turn away from them for a while,

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾

175. Waabsirhum fasawfa yubsiroona

175. And observe them, they too will observe.

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾

176. AfabiAAathabina yastaAAjiloona

176. Would they want Our punishment hastened?

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾

177. Fa-itha nazala bisahatihim fasaa sabahu almunthareena

177. It will be a bad day for those who wait for the punishment, as it would descend in their yard.

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

178. Watawalla AAanhum hatta heenin

Manzil VI: 37: Saaffaat

178. And turn away from them for a while,

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾

179. Waabsir fasawfa yubsiroona

179. And observe, they too will observe.

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

180. Subhana rabbika rabbi alAAizzati

180. Your Lord, the Lord of Majesty, is far more glorified than how they describe Him!

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

181. Wasalamun AAala almursaleena

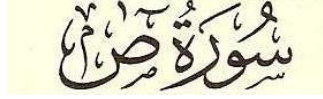
181. And peace on those sent as Messengers!

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

182. Waalhamdu lillahi rabbi alAAalameena

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182. And praise to Allah, the Lord of the worlds!



Chapter 38: Saad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

ص وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾

1. Sad waalqur-ani thee alththikri

1. Sad¹. By this Qur'aan, that contains all that one should remember and all that matters!

1. This is one of the letters of the Arabic language that appear at the beginning of some Qur'aanic chapters. Significance of these letters is a mystery. Omniscient Allah has perhaps purposely kept it mysterious to remind mankind of the limitation of knowledge it is bestowed with.

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

2. Bali allatheena kafaroo fee AAizzatin washiqaqin

2. But, verily, the suppressors of the Truth are lost in false pride, and deeply out of tune with Reality.

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَا تَجِئْ مِنَّا بِآيَاتٍ وَلَا تَكُنْ مِنَ الْكَاذِبِينَ ﴿٣﴾

3. Kam ahlakna min qablihim min qarnin fanadaw walata heena manasin

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3. How many a generation have We destroyed before them! They (the earlier generations) prayed to Us when it was too late for them to escape!

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ ۖ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ



4. WaAAajiboo an jaahum munthirun minhum waqala alkafiroona hatha sahirun kaththabun

4. And people deem it strange that a person from among themselves should have come to warn them! And the spressors of the Truth say, "This one is but a lying magician!"

أَجْعَلِ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ

5. AjaAAala al-alihata ilahan wahidan inna hatha lashay-on AAujabun

5. "Has he converted all deities into one single God? This is indeed a strange thing!"

وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمْسُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ إِنَّ هَذَا

لَشَيْءٌ يُرَادُ

6. Wainṭalaqa almalao minhum ani imshoo waṣbiroo AAala alihatikum inna hatha lashay-on yuradu

6. And the leaders among them egged them on, "Go and persevere with your deities. This (what Muhammad is propounding) is indeed a thing designed!"

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مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ ﴿٧﴾

7. Ma samiAAana bihatha fee almillati al-akhirati in hatha illa ikhtilaqun

7. “We have not heard of this in any recent society! This is nothing but fabrication!”

أَنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَذُوقُوا
عَذَابِ ﴿٨﴾

8. Aonzila AAalayhi alththikru min bayninga bal hum fee shakkin min thikree bal lamma yathooqoo AAathabi

8. “Is it upon him – from amongst us all – that the divine Scripture has been sent down!?”
Nay! It is My Scripture that they doubt. Nay! They have not tasted the punishment I give.

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾

9. Am AAindahum khaza-inu rahmati rabbika alAAazezi alwahhabi

9. Or, do they have the treasures of your Lord’s Mercy – the Lord Omnipotent, the Bestower of Grace!?

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا
فِي الْأَسْبَابِ ﴿١٠﴾

10. Am lahum mulku alssamawati waal-ardi wama baynahuma falyartaqoo fee al-asbabi

10. Or, do they possess the absolute sovereignty over the heavens and the earth and all that is in between!? Let them then ascend in vehicles!

جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ﴿١١﴾

11. Jundun ma hunglika mahzoomun mina al-ahzabi

11. The confederate forces are bound to suffer defeat there.²

2. After the Muslims generally abandoned the Qur'aan to be their Guide, Allah Almighty, it appears, passed the investigative bent of human mind from them to others. This is apparent from the fact that while the leadership in scientific investigation lay with the Muslims for centuries after revelation of the Qur'aan, that leadership is no longer with them now. It is now in the hands of the atheists. These atheists think that they can conquer and rule the universe. They have succeeded, obviously with Allah's hidden permission, to cross the earth's atmosphere into outer space. The divine permission is clearly hinted at in Verse 10 above, although at the time of the revelation of the Qur'aan nobody had imagined that man would be able to land on the moon. Allah obviously permitted man to have forays into outer space just to enable him to have a glimpse of His immense superhuman power in building the universe. Allah obviously wanted man to know for certain that the task is far beyond human abilities. Yet, the human scientist remains adamantly atheistic! The Satan goads him to dream of conquering the universe. It's just his wishful thinking as Verse 11 above informs us.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾

12. Kaththabat qablahum qawmu noohin waAAadun wafirAAawnu thoo al-awtadi

12. Before them, Noah's people, and the tribe of AAad, and Pharaoh of the many tent-pegs (i.e. with means and power), denied the Truth,

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَحْزَابُ ﴿١٣﴾

13. Wathamoodu waqawmu lootin waas-habu al-aykati ola-ika al-ahzabu

13. And so did the tribe of Thamood, and the people of Lot, and the dwellers of the wood³ [Midian]: those were the peoples allied against the Truth.

3. Refer [Verses 26:176 to 26:189](#) for greater details.

إِنْ كُلِّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾

14. In kullun illa kaththaba alrrusula fahaqqa AAiqabi

14. Not one among them but denied the Messengers. So they deserved My penalty.

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾

15. Wama yanzhuru haola-i illa sayhatan wahidatan ma laha min fawaqin

15. And these people (of this age) need wait for no more than one single blast (to be annihilated).⁴

4. The World War II atomic bomb blasts at Nagasaki and Hiroshima in Japan provide samples of such total annihilation.

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

16. Waqaloo rabbana AAajjil lana qittana qabla yawmi alhisabi

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16. And they (the polytheists) say (mockingly), “Our Lord! Hasten on to us our share before the Day of Reckoning!”

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٦﴾

17. Isbir AAala ma yaqooloona waothkur AAabdana dawooda tha al-aydi innahu awwabun

17. Bear patiently what they (the polytheists) say, and remember Our devotee David, a man of strength. He was indeed of those who always turned to Us.

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ ﴿١٧﴾

18. Inna sakhkharna aljibala maAAahu yusabbiha bialAAashiyyi waal-ishraqi

18. We did indeed cause the mountains to join him (David) in extolling Our Glory at sunset and at sunrise,

وَالطَّيْرِ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٨﴾

19. Waalttayra mahshooratan kullun lahu awwabun

19. And the birds in their assemblies: they all would always turn to Him.

وَشَدَدْنَا مُلْكَهُ وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ ﴿١٩﴾

20. And We strengthened his (David's) kingdom, and bestowed upon him wisdom and decisiveness in speech.

﴿وَهَلْ أَتَاكَ نَبُؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ﴾

21. Wahal ataka nabao alkhasmi ith tasawwaroo almihraba

21. And has the information of the litigants come to your knowledge when they climbed over the walls of (King David's) private chamber?

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

22. Ith dakhloo AAala dawooda fafaziAAa minhum qaloo la takhaf khasmani bagha baAAaduna AAalabaAAadin faohkum baynana bialhaqqi wala tushṭiṭ waihdina ila sawa-i alssirati

22. When they confronted David, he shrank back in fear of them. They said, "Fear not! We are two litigants. One of us has wronged the other. So judge between us with justice, and deviate not from what is right, and show both of us the right path."

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً وَلِيَ نَعَجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

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23. Inna hatha akhee lahu tisAAun watisAAoona naAAajatan waliya naAAajatun wahidatun faqala akfilneeha waAAazzanee fee alkhitabi

23. “This man here is my brother. He has ninety-nine ewes, whereas I have one ewe. And he asks me to hand over to him even the one I have. And he prevailed over me in the discourse we had.”

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَىٰ نِعَاجِهِ وَإِنَّ كَثِيرًا
مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ
رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

24. Qala laqad thalamaka bisu-ali naAAajatika ila niAAajihi wa-inna katheeran mina alkhulata-i layabghee baAAaduhum AAala baAAadin illa allatheena amanoo waAAamiloo alssalihati waqaleelun ma hum wathanna dawoodu annama fatannahu faistaghfara rabbahu wakharra rakiAAan waanaba

24. David said (to the complainant), “He has certainly wronged you by demanding that your ewe be added to his ewes! And indeed do many associates – except those who believe in Allah and do righteous deeds – wrong one another; but how few are those exceptions!” And David at once realized that We had tested him (by presenting to him the case of the ewes)! And so he asked his Lord to forgive him, and bowed down, and turned to Him in repentance.⁵

5. In all probability the two litigants were angels sent by Allah Ta’ala to teach King David a lesson. Undoubtedly, the King had committed some unnamed impropriety, unbecoming of a Prophet King of his high stature. A safe bet is to assume that the King’s impropriety was of the nature of the impropriety involved in the litigants’ case. But since Allah almighty has thought it fit not to specifically name the King’s impropriety, we should better avoid echoing what Chritian scriptures (Old Testament) unabashedly accuse the King of committing an undoubtedly sinful act. The accusation has to be patently false since Allah Almighty could not have chosen a man committing such a heinous crime as His Prophet. The Christian scripture containing this accusation is not purely divine as the Qur’aan is. It is of the nature of the man-influenced and error-prone *ahadeeth* which too contain some unpalatable and unsavoury things about our own Prophet Muhammad (peace on him). What King David might have done could only be described as an impropriety not amounting to sin. And as the next Verse below informs us Allah forgave King David.

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فَغَفَرْنَا لَهُ ذَٰلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٥﴾

25. Faghafarna lahu thalika wa-inna lahu AAindana lazulfa wahusna ma**abin**

25. And We forgave him (David) that [the impropriety that he had committed]. And, indeed, he will certainly be among those near to us – the best place to return to!

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ
وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ
اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

26. Ya dawoodu inna jaAAalnaka khaleefatan fee al-ardi faohkum bayna alnnasi bialhaqqi walgtattabiAAi alhawaa fayudillaka AAan sabeeli Allahi inna allatheena yadilloona AAan sabeeli Allahi lahum AAathabun shadeedun bima nasoo yawma alhisabi

26. “O David! We have indeed made you a vicegerent on earth. Establish, then, a just rule among the people, and follow not vain desire, lest it lead you astray from Allah’s Path. Those who go astray from Allah’s Path shall indeed suffer severe punishment for having forgotten the Day of Reckoning!”

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَٰلِكَ ظَنُّ
الَّذِينَ كَفَرُوا قَوْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾

27. Wama khalaqna alssamaa waal-arda wama baynahuma batilan thalika thannu allatheena kafaroo fawaylun lillatheena kafaroo mina alnnari

27. AND We have not created the heaven and the earth and all that is in between in vain. That is what those who suppress the Truth think. Woe then from the Fire unto all those who suppress the Truth!

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ
نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾

28. Am najAAalu allatheena amanoo waAAamiloo alssalihati kaalmufsideena fee al-ardi am najAAalu almuttaqeena kaalfujjari

28. Would We treat those who believe and do righteous deeds like those who spread corruption on the earth!? Would We treat those who are Allah-fearing like those that are wicked!?

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا ءَايَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ
﴿٢٩﴾

29. Kitabun anzalnahu ilayka mubarakun liyaddabbaroo ayatihi waliyatathakkara oloo al-albabi

29. Blessed is the Book We have revealed to you, [O Muhammad,] so that people may ponder over its Verses, and that those who are endowed with insight may pass on their understanding to others.

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

30. Wawahabna lidawooda sulaymana niAama alAAabdu innahu awwabun

30. And We bestowed Solomon – an excellent devotee – [as a son] to David. He would indeed always turn to Us.

إِذْ عَرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجَيَادُ ﴿٣١﴾

31. Ith AAurida AAalayhi bialAAashiyyi alssafinatu aljiyadu

31. As, towards the close of day, well-bred horses were brought before him (Solomon),

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ

﴿٣٢﴾

32. Faqala innee ahbabtu hubba alkhayri AAan thikri rabbee hatta tawarat bialhijabi

32. He (Solomon) said, “I have indeed come to love the good things in life as these remind me of my Lord (Who has created them)!” And when they (the horses) were out of sight under the veil of darkness (of the night),

رُدُّوْهَا عَلَيَّ فطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾

33. Ruddooha AAalayya fatafiqa mashan bialssooqi waal-aAAanaqi

33. (Solomon ordered,) “Bring them (the horses) back to me!” And then he would [lovingly] stroke their legs and their necks.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ

أَنَابَ ﴿٣٤﴾

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34. Walaqad fatanna sulaymana waalqayna AAala kursiyyihi jasadān thumma angaba

34. And We did certainly put Solomon on trial by placing upon his throne a [lifeless] body; and thereupon he turned in repentance to Us.⁶

6. Like King David, King Solomon too, it seems, had committed some unnamed impropriety. Books of *Ahaadeeth* do allude to some highly impossible and improbable acts attributed to the great King. But the *Ahaadeeth* are man-influenced and error-prone. And why should we go to those books when the Qur'aan gives us everything needed for our guidance? Allah Almighty has thought it fit not to specifically mention the impropriety done, so why should mankind be eager to find it out? This Qur'aanic Verse itself indicates that the impropriety was related to the succession to Solomon's throne. We learn from Israelite history that the successor to Solomon was incompetent and that led to the disintegration of the great Solomon Empire. What we should learn from these episodes concerning the two Prophet-kings is that (i) Prophets are after all human and (ii) hereditary succession to ruler-ship is not divinely sanctioned.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ
بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾

35. Qala rabbi ighfir lee wahab lee mulkan la yanbaghee li-ahadin min baAAadee innaka anta alwahhabu

35. He (Solomon) prayed, "O my Lord! Forgive me my sins, and bestow upon me a kingdom which may not suit anyone after me. You are indeed the bestower of gifts!"

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

36. Fasakkharna lahu alrreeha tajree bi-amrihi rukhaan haythu asaba

36. We then made the wind subservient to him, so that it blew gently at his behest in the direction he willed.

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وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ﴿٣٧﴾

37. Waalshshayateena kulla banna-in waghawwasin

37. And (We made) the devils (work for him) in every kind of construction activity and in diving.

وَعَاخِرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾

38. Waakhareena muqarraneena fee al-asfadi

38. And there were others too (who worked for him while) linked together in fetters.

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

39. Hatha AAataona faomnun aw amsik bighayri hisabin

39. [And We told him,] “This is Our special Grant; whether you help others with it or not, no account will be taken!”

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّعَابٍ ﴿٤٠﴾

40. Wa-inna lahu AAindana lazulfa wahusna maabin

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40. And, indeed, he (Solomon) will certainly be among those near to us – the best place to return to!

وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ
وَعَذَابٍ ﴿٤١﴾

41. Waothkur AAabdana ayyooba ith nada rabbahu annee massaniya alshshaytanu binusbin waAAathabin

41. And recall⁷ when Our devotee Job prayed to his Lord, “The Satan has indeed afflicted me with illness and suffering!”

7. Refer [Verses 21:83 & 21:84 and study note 22](#) (Qur’aanic Studies Manzil IV).

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

42. Orkud birijlika hatha mughtasalun baridun washarabun

42. [He was told,] “Stamp your foot!” [Water springs out from the ground.] “This is cool water to wash with and to drink!”

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِّأُولِي الْأَلْبَابِ ﴿٤٣﴾

43. Wawahabna lahu ahlahu wamithlahum maAAahum rahmatan minna wathikra li-olee al-albabi

43. And We restored to him his family and as many more with them, as an act of grace from Us, and as a source of inspiration to all who are endowed with insight.

وَاخْذُ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ وَلَا تَحْنُثْ إِنَّكَ وَجَدَنَّاهُ صَابِرًا نِعْمَ الْعَبْدُ
إِنَّهُ أَوَّابٌ ﴿٤٤﴾

44. Wakhuth biyadika dighthan faidrib bihi walā tahnath innā wajadnahu sabiran niAAama alAAabdu innahu awwabun

44. [And We told him,] “Now take a handful of herbs and strike therewith, and you shall not break your oath!”⁸ We did indeed find him patient in adversity – an excellent devotee, who would always turn to Us!

8. Apparently, during his illness, Job (Ayub) had taken an oath to give lashes to somebody he was then annoyed with. But after his recovery and restoration of his former happy position in life, Job was reluctant to carry out the oath, but he also did not want to be guilty of breaking an oath. And this was the via media divinely suggested to him. The lashes with the light bunch of herbs would not hurt the victim.

وَاذْكُرْ عَبْدَنَا إِبْرَاهِيمَ إِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾

45. Waothkur AAibadana ibraheema wa-ishaqa wayaAAaqooba olee al-aydee waal-absari

45. And recall Our servants Abraham, and Isaac, and Jacob, who were all endowed with inner strength and vision:

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾

46. Inna akhlasnaghum bikhalisatin thikra alddari

46. We did indeed purify them by means of the purity of the remembrance of the life to come.

وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾

47. Wa-innahum AAindana lamina almustafayna al-akhyari

47. And they were certainly indeed, in Our sight, among the selected best of humankind!

وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾

48. Waothkur ismaAAeela wa-ilyasaAAa watha alkifli wakullun mina al-akhyari

48. And recall Ishmael⁹ and Elisha¹⁰, and Zulkifl¹¹: every one of them was among the best of humankind!

9. Abraham's elder son whom Abraham was ready to sacrifice at Allah's command [see [Verses 37:101 to 37:107](#)].

10. Elisha [*ilyasaAAa*] is mentioned at one other place [Verse 6:86] in the Qur'aan, which gives no other details about him.

11. The Qur'aan gives no other details about this name too, except for a similar mention in Verse 21:85.

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾

49. Hatha thikrun wa-inna lilmuttaqeena lahusna maabin

49. This [Qur'aan] is a Reminder/Narrative [of all that leads mankind to Paradise and all that leads them to Hell]. And, certainly indeed, the most beautiful of all goals awaits those who are pious and Allah-fearing.

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جَنَّاتٍ عَدْنٍ مَّفْتَحَةٌ لَهُمُ الْأَبْوَابُ ﴿٥٠﴾

50. Jannati AAadnin mufattahatan lahumu al-abwabu

50. The goals are gardens of perpetual bliss with gates kept open for them [the pious and Allah-fearing].

مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَكَهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾

51. Muttaki-eena feeha yadAAoona feeha bifakihatini katheeratin washarabin

51. They will be comfortable and at ease therein, frequently calling for fruits and drinks.

وَعِنْدَهُمْ قَصِيرَاتُ الْطَّرْفِ أَتْرَابٌ ﴿٥٢﴾

52. WaAAindahum qasiratu alṭarfi atrabin

52. And they will have with them companions of modest gaze.

هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

53. Hatha ma tooAAadoona liyawmi alhisabi

53. This is what you are promised for the Day of Reckoning:

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾

54. Inna hatha larizquna mā lahu min nafadin

54. This, certainly indeed, shall be Our inexhaustible provision!

هَذَا وَإِنَّ لِلطَّٰغِيْنَ أَشْرَّ مَأْٰبٍ ﴿٥٥﴾

55. Hatha wa-inna lilttagheena lasharra maabin

55. This [provision would of course be there as promised!] And, certainly indeed, the most evil of all goals awaits those who transgress the bounds of what is right.

جَهَنَّمَ يَصْلَوْنَهَا فَيُسَّ السَّعَادُ ﴿٥٦﴾

56. Jahannama yaslawnahā fabi/sa almiḥadu

56. Hell! They will suffer therein. And how vile a resting-place!

هَذَا فَلْيَذُوقُوْهُ حَمِيْمٌ وَعَسَاقُ ﴿٥٧﴾

57. Hatha falyathooqoohu hameemun waghassaqun

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57. This, [then, is for them.] So let them taste it: boiling water (to drink) and a pus-like thing (to eat!)

وَعَاخِرُ مِنْ شَكْلَيْهِ أَزْوَاجٌ ﴿٥٨﴾

58. Waakharu min shaklihi azwajun

58. And other torments in pairs of similar nature [– similar to those mentioned in the preceding Verse].

هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾

59. Hatha fawjun muqtaḥimun maAAakum la marhaban bihim innahum saloo alnnari

59. This crowd of people who went headlong with you into sin – no welcome to them either! They shall indeed suffer the Fire!

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْقَرَارُ ﴿٦٠﴾

60. Qaloo bal antum la marhaban bikum antum qaddamtumoohu lana fabi/sa alqararu

60. They [the seduced] will say [to the seducers], “Nay, but it is you who are not welcome! You have brought this upon us: and it is a vile state to be in!”

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قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿١١﴾

61. Qaloo rabbana man qaddama lana hatha fazidhu AAathaban diAAafan fee alnnari

61. They will say, “Our Lord! Increase the punishment in the Fire twofold for those who brought this upon us!”

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ﴿١٢﴾

62. Waqaloo ma lana la nara rijalan kunna naAuddhum mina al-ashrari

62. And they will say, “How come we do not see men whom we counted among the evil?”

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿١٣﴾

63. Attakhathnahum sikhriyyan am zaghat AAanhumu al-absaru

63. “We used to hold them in ridicule! Or is it that our eyes have missed them?”

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿١٤﴾

64. Inna thalika lahaqqun takhasumu ahli alnnari

64. That, indeed, will in truth be the mutual wrangling among the people of the Fire!

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿١٥﴾

65. Qul innama ana munthirun wama min ilahin illa Allahu alwahidu alqahharu

65. Say [O Muhammad], “I am only a warner! And there is none worthy of worship other than Allah, the One and Only, the Almighty.”

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿١٦﴾

66. Rabbu alssamawati waal-ardi wama baynahuma alAAazeezu alghaffaru

66. “The Lord of the heavens and the earth and all that is in between, the Omnipotent, the Ultimate Forgiver!”

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿١٧﴾

67. Qul huwa nabaon AAaathheemun

67. Say: “This is a Message of the greatest importance!”

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿١٨﴾

68. Antum AAanhu muAAaridoona

68. “[And] you turn away from it!”

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ ﴿٦٨﴾

69. Ma kana liya min AAilmin bialmala-i al-aAAala ith yakhtasimoon

69. “I could have had no knowledge of the angels up there when they argued [against the creation of man].”

إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٦٩﴾

70. In yoo^{ha} ilayya illa^a annama^a ana^a natheerun mubeen^{un}

70. “[I could have no knowledge of it] if it had not been revealed to me [by Allah’s permission.] I am but a plain warner.”

إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِذْنِيْ خَلِقُ بَشَرًا مِّنْ طِيْنٍ ﴿٧٠﴾

71. Ith qala rabbuka lilmala-ikati innee khaliqun basharan min teenin

71. When your Lord said to the angels, “I am indeed about to create a human being out of clay.”

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فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾

72. Fa-itha sawwaytuhu wanafakhtu feehi min roohee faqaAAoo lahu sajideena

72. “And when I have completed his form and breathed into him of My spirit, lie down before him in prostration!”

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

73. Fasajada almalaa-ikatu kulluhum ajmaAAoona

73. The angels then prostrated all of them together.

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

74. Illa ibleesa istakbara wakana mina alkafireena

74. [All] except Iblees¹², who became arrogant, and [thus] became one of those who suppress the Truth.

12. Refer study notes 2.27 to 2.30 on [Verse 2.34](#) (Manzil I).

قَالَ يٰٓإِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۖ اسْتَكْبَرْتَ ۖ أََمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

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75. Qala ya ibleesu ma manaAAaka an tasjuda lima khalaqtu biyadayya astakbarta am kunta mina alAAaleena

75. Allah said, “O Iblees! What has prevented you from prostrating before what I have created with My hands? Are you proud or are you of those who think of themselves as high and mighty!?”

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾

76. Qala ana khayrun minhu khalaqtanee min narin wakhalaqtahu min teenin

76. Iblees replied, “I am better than he. You have created me out of fire [energy], and You have created him out of clay [matter].”

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

77. Qala faokhruj minha fa-innaka rajeemun

77. Allah said, “Get out from here; for, indeed, you are expelled!”

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾

78. Wa-inna AAalayka laAAnatee ila yawmi alddeeni

78. “And My curse shall be on you till the Judgment Day!”

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قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

79. Qala rabbi faanthirnee ila yawmi yubAAathoona

79. Iblees said, “My Lord! Give me respite then till the Day of Resurrection!”

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾

80. Qala fa-innaka mina almunthareena

80. Allah Ta’ala said, “So shall you indeed be among those given respite”

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

81. Ila yawmi alwaqti almaAAloomi

81. “For a period of time the duration of which is fixed.”

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

82. Qala fabiAAizzatika laoghwiannahum ajmaAAeena

82. Iblees said, “Then I swear by Your Honour that I shall certainly seduce them all,”

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إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٣﴾

83. Illā AAibadaka minhumu almukhlageena

83. “All except those subjects of Yours who are sincerely devoted to You!”

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

84. Qala faalhaqqu waalhaqqa aqoolu

84. Allah Ta’ala said, “The Truth, then – and in Truth do I state:”

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

85. Laamlaanna jahannama minka wamimman tabiAAaka minhum ajmaAAeena

85. “Certainly will I fill Hell with you and with all those who shall follow you among them!”

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

86. Qul ma as-alukum AAalayhi min ajrin wama ang mina almutakallifeena

86. Say [O Prophet], “I ask of you no reward for this [Qur’aan]. And I am not pretentious.”

إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٨٧﴾

87. In huwa illa thikrun lilAAalameena

87. “This [Qur’aan] is nothing but that which all human beings need to constantly refer to for rightful decisions and actions in their respective worlds.”

وَلَتَعْلَمَنَّ نَبَأُهُ بَعْدَ حِينٍ ﴿٨٨﴾

88. WalataAAalamunna nabaahu baAAda heenin

88. “And you will certainly come to know its [Qur’aan’s] Message [of the greatest importance] ¹³ after some time! ¹⁴”

13. See [Verse 67](#) above.

14. Within a decade of the complete revelation of the Qur’aan, the Islamic State under Khalif Omar had already become the greatest power on earth. And during the next few centuries, Muslims had become the torch-bearers in almost all fields of human activity like science, medicine, technology etc. Muslims could have this achievement because they had then, by and large, grasped the importance of the Qur’aan and followed its tenets in their lives. The Muslims’ suzerainty however vanished after the majority of them started treating the Qur’aan as a thing of no importance! History has thus registered the importance of the Qur’aan in no uncertain terms. But man, alas, continues to be in deep slumber!



Chapter 39: Az-Zumar (The Crowds)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

1. Tanzeelu alkitabi mina Allahi alAAazeezi alhakeemi

1. Revelation of the Book is from Allah, the Omnipotent, the Wise.

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاَعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ



2. Inna anzalna ilayka alkitaba bialhaqqi faoAAabudi Allaha mukhlisan lahu alddeena

2. We have revealed the Book to you [Prophet Muhammad] in Truth, indeed! Worship Allah, then, consecrating your lifestyle exclusively for Him.¹

1. Consecrating his/her lifestyle exclusively for Allah is the crux and motto of a believer's life. When one so consecrates one's lifestyle, one does not suppress the truth as one knows it even when the truth is against one's own interests. If I suppress the truth in such a circumstance, I grievously fail the test divinely laid for me to check my belief! Although the divine instruction was primarily meant for the Prophet, it is impliedly meant for every believer.

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أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا
لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ
إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣٩﴾

3. Alā lillāhi alddeenu alkhaliṣu waallatheena ittakhathoo min doonihi awliyaa mā naAAbuduhum illaliyuqarriboona ila Allāhi zulfā inna Allāha yahkumu baynahum fee mā hum feehi yakhtalifoona inna Allāha lā yahdee man huwa kaṭhibun kaffārun

3. Is it not for Allah that the pure way of life is!? And those who have taken *awliya*² besides Allah (say), “We worship them not but that they may bring us nearer to Allah.” Allah will indeed decide among them concerning what they differ in. Allah does indeed not guide anyone who is a lying suppressor of the Truth.

2. Refer [study notes on Verse 2:107](#) (Manzil I).

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَنَهُ
هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤٠﴾

4. Law arada Allāhu an yattakhitha waladan laistafa mimma yakhluqu mā yashao subhanahu huwa Allāhu alwahidu alqahharu

4. Had Allah wanted to have a son, He could have chosen anyone He willed out of those whom He created.³ Glorified is He! He is Allah: the One and Only, the Almighty.

3. In Verse 19:92, the Qur’aan has already pointed out to us that it is simply inconceivable that the Gracious One should beget a son. Begetting is an activity characteristic of and a need of created beings like man and animals that are mortal. They need someone to take their places after their deaths. But Allah is immortal. He is Omniscient and Omnipotent. He is far above all creature needs. He needs no son, and He has no son!

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خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ
عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ
الْغَفُورُ ﴿٥﴾

5. Khalafaq alssamawati waal-arda bialhaqqi yukawwiru allayla AAala alnnahari wayukawwiru alnnahara AAala allayli wasakhhara alshshamsa waalqamara kullun yajree li-ajalin musamman ala huwa alAAazezu alghaffaru

5. He created the heavens and the earth; and it was His privilege to create them. He wraps the day over the night and wraps the night over the day.⁴ And He has subjected the sun and the moon, each to run its course until an appointed time. Is He not the Omnipotent, the Ultimate Forgiver!?

4. There is a hint here about the earth being round and not flat as the people at the time of revelation of the Qur'aan believed it to be. Had the earth been flat, there would not be the gradual wrapping or winding of the day and the night as the Verse suggests. All places on earth would be in daylight – or at night – simultaneously in that case!

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُمْ مِنَ الْأَنْعَامِ
ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي
ظُلُمَاتٍ ثَلَاثٍ ۚ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ
﴿٦﴾

6. Khalafakum min nafsini wahidatin thumma jaAAala minhazawjaha waanzala lakum mina al-anAAami thamaniyata azwajin yakhluqukum fee buutooni ommahatikum khalqan min baAAadi khalqin fee thulumatini thalathin thalikumu Allahu rabbukum lahu almulku la ilaha illa huwa faanna tusrfoona

6. He (Allah) created you from a single being (Adam), and from that single being He made its mate. And He sent down for you eight cattle in pairs.^{4a} He creates you in your mothers' wombs, giving you one form after another inside three layers of darkness.⁵ That is Allah, your Lord. His is the sovereignty over all things. There is none worthy of worship other than Him. So what has made you turn away?

4a. What I understand by this are domestic animals of four categories in pairs, namely, cows/buffalows, sheep/goat, camels & horse/donkey that man has made use of for various purposes.

5. Allah Ta'ala fashions a new human being in the pitch darkness inside the womb. The foetus is contained in a membrane, over the membrane is the wall of the womb, and over the womb is the belly skin. These are the three layers preventing any light from reaching the foetus inside.

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا
يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

7. In takfuroo fa-inna Allaha ghaniyyun AAankum wala yarda liAAaibadihi alkufra wa-in tashkuroo yardahu lakum wala taziru waziratu wizra okhra thumma ila rabbikum marjiAAukum fayunabbi-okum bima kuntum taAAamaloona innahu AAaleemun biti alssudoori

7. If you suppress the Truth, then indeed Allah stands in no need of you. And He likes not that His subjects should suppress the Truth. And if you are grateful, He likes that for you. None shall bear another's burden. Then to your Lord is your return and He will tell you what you had been doing. He is indeed well aware of what lies hidden in your minds.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ
نَسِيَ مَا كَانَ يَدْعُوًّا إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّیُضِلَّ عَنْ سَبِيلِهِ ۚ قُلْ
تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

8. Wa-itha massa al-insana durrun daAAa rabbahu muneeban ilayhi thumma itha khawwalahu niAAmatan minhu nasiya ma kana yadAAao ilayhi min qablu wajaAAala lillahi andadan liyudilla AAan sabeelihi qul tamattaAA bikufrika qaleelan innaka min as-habi alnnari

8. When any affliction affects man, he cries out to his Lord, turning to Him alone. Then when his Lord bestows His favour upon him, he forgets what he had cried out to Him for before, and sets up rivals to Allah that they may lead others astray from His Path. Say, (O Prophet),

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“Enjoy your suppression of the Truth for a while. Indeed, you will be among the inmates of the Fire.”

أَمَّنْهُوَ قَنِيتُ عَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا
رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ
إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿٩﴾

9. Amman huwa qanitun anaa allayli sajidan waqa-iman yahthharu al-akhirata wayarjoo rahmata rabbihi qul hal yastawee allat^hheena yaAAalamoona waallat^hheena la yaAAalamoona innama yatath^hakkaru oloo al-albabi

9. Or [take the example of] one who remembers Allah assiduously during parts of the night, prostrating and standing, fears the Hereafter, and seeks His Lord’s mercy [and] ask, “Are those who know [like that one] equal to those who do not know?” Only those endowed with insight take heed.

قُلْ يٰٓعِبَادِ اللّٰهِ اٰمَنُوْا اَتَّقُوْا رَبَّكُمۡ لِّلَّذِيْنَ اَحْسَنُوْا فِىۡ هٰذِهِ الدُّنْيَا
حَسَنَةً وَّاَرْضُ اللّٰهِ وَّسِعَةٌ اِنَّمَا يُؤَفِّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ
﴿١٠﴾

10. Qul ya AAibadi allat^hheena amanoo ittaqoo rabbakum lillat^hheena ahsanoo fee hat^hihi alddunya^hasanatun waardu Allahi wasiAAatun innama yuwaffa alssabiroona ajrahum bighayri hisabin

10. Say, “O my fellow subjects of Allah who believe, fear your Lord! A good reward awaits those who are good in this world. And Allah’s earth is spacious. Indeed those who persevere shall be granted their reward without measure beyond what is due to them.”

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قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

11. Qul innee omirtu an aAAbuda Allaha mukhlisan lahu alddeena

11. Say, "I am indeed commanded to worship Allah, consecrating my lifestyle exclusively to Him."

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

12. Waomirtu li-an akoona awwala almuslimeena

12. "And I am commanded to be the first of those who surrender to Him."

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

13. Qul innee akhafu in AAasaytu rabbee AAathaba yawmin AAazheemin

13. Say, "I do indeed fear the punishment of a dreadful Day if I disobey my Lord,."

قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾

14. Quli Allaha aAAbudu mukhlisan lahu deene

14. Say, "Allah shall I worship, consecrating my lifestyle exclusively to Him."

فَاعْبُدُوا مَا شِئْتُمْ مِّنْ دُونِهِ ۚ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ
وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾

15. FaAAAbudoo ma shi/tum min doonihi qul inna alkhaseena allaatheena khasiroo anfasahum waahleehim yawma alqiyamati ala thalika huwa alkhusranu almubeenu

15. “You worship whomsoever you please, then, apart from Him.” Say, “Those, indeed, shall be the losers who will have lost their own selves and their kith and kin on the Day of Resurrection! Is that not obviously the real loss?”

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ اللَّهَ بِهِ
عِبَادَهُ ۚ يَعْبادِ فَاتَّقُونِ ﴿١٦﴾

16. Lahum min fawqihim thulalun mina alnnari wamin tahtihim thulalun thalika yukhawwifu Allahu bihi AAibadahu ya AAibadi faittaqooni

16. For them, sheets of fire above them and sheets beneath them! This is what Allah warns His subjects against. “Fear me then, O you subjects of Mine!”

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ
الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿١٧﴾

17. Waallatheena ijtanaboo alttaghoota an yaAAabudooha waanaboo ila Allahi lahumu albushrafabashshir AAibadi

17. And those who eschew worshipping false gods and return penitently to Allah – good news for them! (O Prophet!) Give good news to My subjects.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ
وَأُولَٰئِكَ هُمُ أُولُو الْأَلْبَابِ ﴿١٨﴾

18. Allatheena yastamiAAoona alqawla fayattabiAAoona ahsanahu ola-ika allatheena hadahumu Allahu waola-ika hum oloo al-
albab

18. Those who pay heed to the Word [Qur'aan] and follow the good guidance thereof. Those are the ones whom Allah has guided. And those are the ones endowed with insight.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

19. Afaman haqqa AAalayhi kalimatu alAAathabi afaanta tunqithu man fee alnnari

19. What about the one on whom the sentence of punishment is decreed – can you save the one already in the Fire?"

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ۚ وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾

20. Lakini allatheena ittaqaw rabbahum lahum ghurafun min fawqiha ghurafun mabniyyatun tajree min tahtiha al-anharu waAAda
Allahi la yukhlifu Allahu almeeAAada

20. But for those who fear their Lord there shall be chambers built over chambers beneath which rivers flow. Allah's promise – and never does Allah fail to fulfill His promise!

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أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا
أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ
لَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٢١﴾

21. Alam tara anna Allaha anzala mina alssama-i maaan fasalakahu yangbeeAAa fee al-ardi thumma yukhriju bihi zarAAan mukhtalifan alwanuhu thumma yahejju fatarahu musfarran thumma yajAAaluhu hutaman inna fee thalika lathikra li-olee al-albabi

21. Do you not see that Allah sent down water from the sky, then made it flow on earth as resources of water, and then with it He brings out vegetation of various hues. Then this vegetation withers, and you see it turn yellow, and then He reduces it to rubble? Indeed there is a lesson in this for those endowed with insight.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِٖٓ فََوَيْلٌ لِّلْقَاسِيَةِ
قُلُوبِهِمْ مِّن ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

22. Afaman sharaḥa Allahu sadrahu lil-islami fahuwa AAala noorin min rabbihi fawaylun lilqasiyati quloobuhum min thikri Allahi ola-ika fee dalalin mubeenin

22. Is one then whose head Allah has opened for Islam and who is guided by the light from his Lord (be likened to) those – woe to them – whose minds are hardened against any remembrance of Allah. Those are the ones who have obviously gone astray.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مّتَابِرًا تَقَشِّعُهُ مَغَانِیُ الْجُلُودِ الَّذِينَ
يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ
اللَّهُ يَهْدِي بِهِٓ مَن يَشَاءُ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٢٣﴾

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23. Allahu nazzala aḥsana alḥadeethi kitaban mutashābihan mathāniya taqshaAAirru minhu juloodu allatheena yakhshawna rabbahum thumma taleenu julooduhum waquloobuhum ila thikri Allahithalika huda Allahi yahdee bihi man yashao waman yudlili Allahu fama lahu min hadin

23. Allah has sent down the best *hadeeth* [Qur'aan]⁶, a Book with oft-repeated passages resembling one another. Thereat shiver the skins of those that fear their Lord! And then their skins and their minds become receptive to Allah's remembrance. That is Allah's Guidance! He guides therewith whosoever He wills. And one whom Allah lets go astray has none to guide him.

6. Qur'aan describes itself as the best *hadeeth*. It does not mention, sanctify or authorize any other *hadeeth* book as a parallel – or even supportive – source for the Allah-approved Deen [way of life] Islam for mankind.

أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ
لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ﴿٢٤﴾

24. Afaman yattaqee biwajhihi soo-a alAAathabi yawma alqiyamati waqeela lil~~th~~halimeena thooqoo makuntum taksiboona

24. How about the one who has to face the severe punishment on the Day of Resurrection? Wrong-doers [like that one] shall be told, "Taste what you earned."

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَآتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ
﴿٢٥﴾

acwe25. Kath~~th~~aba allatheena min qablihim faatahumu alAAathabu min haythu la yashAAuroona

25. The peoples that lived before them denied the Truth. Then the punishment came upon them from where they knew not!

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فَآذَاقَهُمُ اللَّهُ الْخِرَىٰ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٦﴾

26. Fa^ha^hqahumu Allahu alkhizya fee al^hayati alddunya walaAAathabu al-akhirati akbaru law kanoo yaAAalamoona

26. And Allah made them taste disgrace in the life of this world, and certainly the punishment of the Hereafter will be much more grievous. If only they knew!

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾

27. Walaqad darabna lilnnasi fee ha^htha alqur-ani min kulli mathalin laAAallahum yata^hakkaroona

27. And We have certainly quoted for mankind from every kind of situations [they may face] in this Qur'aan for them to remember and relate from.⁷

7. This Verse in other words informs us that the Qur'aan contains models of all situations any human being may face during his/her lifetime. He/she should take lessons from the model situations and apply them to his/her own problem. The Qur'aan is therefore a self-sufficient model code of moral conduct.

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

28. Qur-^anan AAarabiyyan ghayra ^hee AAiwajin laAAallahum yattaqoona

28. An Arabic Qur'an, without crookedness, for them to take heed from.

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ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ
يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

29. Ḍaraba Allāhu mathalan rajulan feeḥi shurakāo mutashakisoona warajulan salaman lirajulin hal yastawiyāni mathalan alḥamdu lillāhi bal aktharuhum la yaAlamoona

29. Allah quotes an example: a man shared by several contending masters, and another submitting to one man. Can the two be alike? All praise to Allah! But most of them know not.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٤٠﴾

30. Innaka mayyitun wa-innahum mayyitoona

30. You (Prophet Muhammad) are mortal and so are they!

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٤١﴾

31. Thumma innakum yawma alqiyamati AAinda rabbikum takhtasimoona

31. Then [after death] all of you will be contesting before your Lord on the Day of Resurrection.

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالْحَقِّ إِذْ جَاءَهُ ۖ أَلَيْسَ فِي
جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٤٢﴾

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32. Faman afhamu mimman kathaba AAala Allahi wakathaba bialssidqi ith jaahu alaysa fee jahannama mathwan lilkafireena

32. Who, then, can be more wicked than he who lied against Allah and denied the Truth when it came to him? Is not in Hell an abode for those who suppress the Truth?

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

33. Waallathee jaa bialssidqi wasaddaqa bihi ola-ika humu almuttaqoona

33. And one who came with the Truth, and one who confirmed it as true – such are the ones who practice piety.

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ



34. Lahum ma yashaoona AAinda rabbihim thalika jazao almuhsineena

34. For them there shall be, with their Lord, whatever they desire. That is the reward for good people.

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ

الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٤﴾

35. Liyukaffira Alllahu AAanhum aswaa allathee AAamiloo wayajziyahum ajrahum bi-ahsani allathee kanoo yaAAamaloona

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35. [The reward of the good people is] such that Allah remits their bad deeds and compensates them well for their good deeds.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضْلِلِ اللَّهُ
فَمَا لَهُ مِنْ هَادٍ ۝۳۶

36. Alaysa Allahu bikafin AAabdahu wayukhawwifoona biallaheena min doonihi waman yudlili Allahu fama lahu min hadin

36. Is Allah not sufficient for His subject? They frighten you of others besides Him. And there is none to guide the one whom Allah lets go astray.

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ۝۳۷

37. Waman yahdi Allahu fama lahu min mugillin alaysa Allahu biAAazezin thee intiqamin

37. And one whom Allah guides, none can lead that one astray. Is not Allah Omnipotent, with power to give a fitting retribution?

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَعَيْتُمْ
مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادْنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ ضَرِّيَ
أَوْ أَرَادْنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ
يَتَوَكَّلُ الْمُتَوَكِّلُونَ ۝۳۸

38. Wala-in saaltahum man khalaqa alssamawati waal-arda layaqoolunna Allahu qul afaraaytum matadAAoona min dooni Allahi in aradaniya Allahu bidurrin hal hunna kashifatu durrihi aw aradanee birahmatin hal hunna mumsikatu rahmatihi qul hasbiya Allahu AAalayhi yatawakkalu almutawakkiloona

38. And if you ask them ‘Who created the heavens and the earth?’ they will surely reply ‘Allah.’ Tell them, ‘What do you think, then, of those whom you pray to instead of Allah? If Allah should will to harm me, will those remove the harm inflicted by Him? Or if Allah should will to be merciful to me, will they be able to withhold His Mercy from me?’ Say, “Allah is sufficient for me. In Him should put their trust – all those who do trust!”

قُلْ يَنْقُومُ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

39. Qul ya qawmi iAAamaloo AAala makānatikum innee AAamilun fasawfa taAAalamoona

39. Tell them, "O my people! Do what you do, as hard as you may, I too will do what I should. You shall soon know."

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

40. Man ya/teehee AAathabun yukhzeehi wayahillu AAalayhi AAathabun muqeemun

40. “[You shall soon know] who suffers a disgracing punishment and whom the everlasting punishment is due upon.”

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ
فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾

41. Inna anzalna AAalayka alkitaba lilnnasi bialhaqqi famani ihtada falinafsihi waman dalla fa-innamayadillu AAalayha wama anta AAalayhim biwakeelin

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41. We have sent down the Book upon you [Prophet Muhammad] with the Truth for all mankind. So one who takes guidance there from, one does so to one's own benefit. And one, who goes astray there from, shall hurt only one's own self by straying. You are not a manager of their affairs.

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَاجِلِهَا
فِيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

42. Allahu yatawaffa al-anfusa heena mawtiha waallatee lam tamut fee manamiha fayumsiku allatee qada AAalayha al-mawta wayursilu al-okhra ila ajalin musamman inna fee thalika laayatin liqawmin yatafakkaroona

42. It is Allah Who takes away the souls of people at their death; and in their sleep, of those that have not died. Then He retains the souls of those against whom He had decreed death and returns those of others till an appointed time. In that indeed are signs for people who reflect.

أَمْ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا
وَلَا يَعْقِلُونَ ﴿٤٣﴾

43. Ami ittakhathoo min dooni Allahi shufaAAa qul awa law kanoo la yamlikoona shay-an walayaAAaqiloona

43. Or have they taken intercessors other than Allah? Say, “Can they intercede even if they have no power and do not even understand?”⁸

8. This Verse tells us in no uncertain terms that no one, repeat no one, can intercede with the Omniscient Allah. But in flagrant disobedience of this clearcut guidance of the Qur’aan, most Muslims say that Prophet Muhammad shall intercede for them! And the Christians are sure their Christ will take them to Paradise, whatever their crimes here in this wicked world!! Both communities are gravely deluded.

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قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ۖ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ



44. Qul lillahi alshshafaAAatu jameeAAan lahu mulku alssamawati waal-ardj thumma ilayhi turjaAAoona

44. Say, “All intercession lies with Allah. His is the absolute sovereignty over the heavens and the earth. And to Him will all of you be returned.”

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ

الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

45. Wa-itha thukira Allahu wahdahdu ishmaazzat quloobu allatheena la yu/minoona bial-akhirati wa-ithathukira allatheena min doonihi itha hum yastabshiroona

45. And when Allah alone is mentioned, minds of those who do not believe in the Hereafter shrink away with aversion. And when others are mentioned besides Allah, they are filled with joy!

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ

بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

46. Quli allahumma fatira alssamawati waal-ardj AAalima alghaybi waalshshahadati anta tahkumu bayna AAibadika fee ma kanoo feehi yakhtalifoona

46. Say, “O Allah, the Maker of the heavens and the earth, the Knower of the unseen and the seen! You are the One to judge among Your subjects in matters they have been differing in.”

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وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ
سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ



47. Walaw anna lillatheena thalamoo ma fee al-ardi jameeAAan wamithlahu maAAahu laiftadaw bihi min soo-i alAAathabi yawma alqiyamati wabadu lahum mina Allahi ma lam yakoonoo yahasiboona

47. Had the wrong-doers at their disposal the treasures of the earth in their entirety and as much besides, they would gladly offer it on the Day of Resurrection to redeem themselves from the harrowing punishment. For, there will appear to them from Allah something (sinister) they had never even imagined.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

48. Wabadu lahum sayyi-atu ma kasaboo wahaqa bihim ma kanoo bihi yastahzi-oona

48. The evil that they earn will be apparent to them, and that which they scoffed at shall besiege them.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا
أُوتِيْتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

49. Fa-itha massa al-insana durrun daAAana thumma itha khawwalnahu niAamatan minna qala innamaootetuhu AAala AAilmin bal hiya fitnatun walakinna aktharahum la yaAAalamoona

49. When an affliction affects man, he prays to Us. Then when We bestow upon him a favour from Us, he says, "I have been given this because of my knowledge." Nay! This favour is a test; but most of them know not.

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ



50. Qad qalaha allatheena min qablihim fama aghna AAanhum ma kanoo yaksiboona

50. The people before them had said the same, but their earnings were of no avail to them.

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيَّيْبُهُمْ سَيِّئَاتُ

مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾

51. Faasaabahum sayyi-atu ma kasaboo waallatheena thalamoo min haola-i sayuseebuhum sayyi-atu ma kasaboo wama hum bimuAAajizeena

51. And the evil they earned hit them. The wrongdoers among these now will also be hit by the evil they earn. They will not escape.

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ

لِقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

52. Awa lam yaAAlamoo anna Allaha yabsutu alrrizqa liman yashao wayaqdiru inna fee thalika laayatin liqawmin yu/minoona

52. Do they not know that Allah gives the provision in ample measure to whom He wills and restricts it to whom He wills? Therein are signs for those that believe.

Manzil VI: 39: Zumar

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

53. Qul ya AAibadiya allahheena asrafoo AAala anfusihim la taqnaṭoo min raḥmati Allahi inna Allaha yaghfiru alḥthunooba jameeAAan innahu huwa alghafooru alraḥheemu

53. Say, “O my fellow subjects of Allah – those who have committed excesses against themselves! Despair not of Allah’s Mercy. Allah does indeed forgive all sins; He is indeed the One forgiving, merciful.”

﴿وَأَنبِئُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ
لَا تُنصَرُونَ﴾

54. Waaneeboo ila rabbikum waaslimoo lahu min qabli an ya/tyakumu alAAaṭhabu thumma laṭunsaroona

54. “Turn to your Lord and submit to Him before the punishment comes to you. Thereafter, you will receive no help.”

﴿وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ
بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ﴾

55. WaṭttabiAAoo aḥsana ma onzila ilaykum min rabbikum min qabli an ya/tyakumu alAAaṭhabu baghtatan waantum la tashAAuroona

55. “Follow the good admonition that has been sent down for you from your Lord before the punishment catches you unawares.”

Manzil VI: 39: Zumar

أَنْ تَقُولَ نَفْسٌ يَحْسَرْتُنِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ
كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾

56. An taqoola nafsun ya hasratā AAala mā farrattū fee janbi Allāhi wa-in kuntu lamina alssakhireena

56. Lest anyone should say, "Oh! I am so sorry for neglecting my duty towards Allah and for being among those that scoffed."

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾

57. Aw taqoola law anna Allāha hadanee lakuntu mina almuttaqeena

57. Or should anyone say, "If only Allah had guided me, I should have been among the pious."

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ
﴿٥٨﴾

58. Aw taqoola heena tara alAAathaba law anna lee karratan faakoona mina almuhsineena

58. Or should anyone say on seeing the (gravity of the) punishment, "O that I could have another chance, and then be among those who do good deeds!"

Manzil VI: 39: Zumar

بَلَىٰ قَدْ جَاءَكَ ءَايَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ
الْكَافِرِينَ ﴿٥٩﴾

59. Balā qad jaatka ayate fakathabta biha waistakbarta wakunta mina alkafireena

59. Yes (you had your chances)! My signs did come to you but you rejected them. And you behaved arrogantly and were among those who suppressed the Truth.

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ
فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

60. Wayawma alqiyamati tara allatheena kathaboo AAala Allahi wujoohuhum muswaddatun alaysa fee jahannama mathwan
lilmutakabbireena

60. And on the Day of Resurrection you shall see the faces, of those who had lied against Allah, blackened! Is not the (proper) abode, for arrogant people, in Hell?

وَيُنَجِّى اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ
﴿٦١﴾

61. Wayunajjee Allahu allatheena ittaqaw bima**fazat**ihim la yamassuhumu als^{oo}-o wala hum yahz^{anoona}

61. And Allah will save the Allah-fearing on account of their success in resisting the evil. No harm shall touch them nor shall they grieve.

Manzil VI: 39: Zumar

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

62. Allahu khaliqul kulli shay-in wahuwa AAala kulli shay-in wakeelun

62. Allah is the Creator of everything. And He is the Manager of affairs for everything.⁹

9. Everything here includes human beings. In the divine scheme of things, a human being, unlike other animals, is given the freedom to choose – to choose to believe in Allah (with all His attributes as given in the Qur’aan) or not to believe in Him. A believer has just to abide by His directions as given in the Qur’aan and rest assured that all his/her affairs in this worldly life will be exquisitely managed by Him. The believer has not to worry about it at all.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ
الْخَسِرُونَ ﴿١٣﴾

63. Lahu maqaleedu alssamawati waal-ardi waallatheena kafaroo bi-ayati Allahi ola-ika humu alkhasiroona

63. He (Allah) has the keys of the heavens and the earth. And those who suppress Allah’s signs – they will be the doomed ones.

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونَنِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿١٤﴾

64. Qul afaghayra Allahi ta/muroonnee aAAabudu ayyuha aljahiloona

64. Say, “O you ignorant people! Do you tell me to worship anyone other than Allah!?”

Manzil VI: 39: Zumar

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَ مِنَ الْخَسِرِينَ ﴿١٥﴾

65. Walaqad oohiya ilayka wa-ilā allatheena min qablika la-in ashrakta layahbatanna AAamaluka walatakoonanna mina alkhasureena

65. And, most certainly, it was revealed to you and to all Prophets before you that if you worship anyone besides Allah, your deeds will certainly be worthless and you will certainly be among the doomed ones.

بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿١٦﴾

66. Bali Allaha faoAAbud wakun mina alshshakireena

66. So then worship Allah alone and be among those that are grateful.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ
وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٧﴾

67. Wama qadaroo Allaha haqqa qadrihi waal-ardu jameeAAan qabdatuhu yawma alqiyamati waalssamawatu matwiyyatun biyameenihi subhanahu wataAAala AAamma yushrikoona

67. And they have not given Allah the Honour that is due to Him! On the Day of Resurrection the entire earth will be in His grasp, and the heavens shall be folded up in His Right Hand. Glorified and Exalted is He from all that they worship besides Him.^{9a}

9a. [Listen to what Maulana Wahiduddin Khan](#) has to say on this Verse.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ
اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرٰى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

68. Wanufikha fee alssoori fagaAAiqa man fee alssamawati waman fee al-ardi illa man shaa Allahu thumma nufikha feehi okhra fa-
itha hum qiyamun yanzuroona

68. And the Trumpet shall be blown and all who are in the heavens and the earth shall fall down dead save those whom Allah wills. Thereafter the Trumpet shall be blown again, and then all of them will be up on their feet, looking all around.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالنَّبِيِّينَ
وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

69. Waashraqati al-ardu binoori rabbiha wawudiAAa alkitabu wajee-a bialnnabiyyeena waalshshuhada-i waqudiya baynahum
bialhaqqi wahum la yuzhlamoona

69. And the earth shall shine with the light of its Lord, the Book (of deeds) shall be produced, the Prophets and all witnesses shall be brought, cases among them shall be justly decided, and they shall not be wronged!

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

70. Wawuffiyat kullu nafsin ma AAamilat wahuwa aAAlamu bima yafAAaloona

70. And everyone shall be paid in full for all that he/she did. And Allah knows what they do.

Manzil VI: 39: Zumar

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتُحْتَأَمُّ أَبْوَابُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ
عَلَى الْكَافِرِينَ ﴿٧١﴾

71. Waseeqa allatheena kafaroo ila jahannama zumaran hatta itha jaooha futihat abwabuha waqala lahum khazanatuha alam ya/tikum rusulun minkum yatloona AAalaykum ayati rabbikum wayunthiironakum liqaa yawmikum hatha qaloo bala walakin haqqat kalimatu alAAathabi AAalalkafireena

71. And the suppressors of Truth shall be led in groups towards Hell until when they arrive there, its gates shall be opened. And its keepers shall ask them, “Did Messengers from among yourselves not come to you, reciting Verses/signs of your Lord to you and warning you of your meeting on this Day?” They will say, “Yes, they did come!” But the sentence of punishment was bound to be executed against the suppressors of Truth.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٧٢﴾

72. Qeela odkhuloo abwaba jahannama khalideena feeha fabi/sa mathwa almutakabbireena

72. They will be told, “Enter the gates of Hell to abide eternally therein!” Evil then is the abode of those that are arrogant.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ
أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

73. Waseeqa allatheena ittaqaw rabbahum ila aljannati zumaran hatta itha jaooha wafutihat abwabuhawaqala lahum khazanatuha salamun AAalaykum tibtum faodkhulooha khalideena

73. And those who feared their Lord shall be led in groups towards Paradise until when they arrive there, its gates shall be opened. And its keepers shall say to them, “Peace upon you; you did well! So enter it (Paradise) to abide eternally therein.”

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ
حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾

74. Waqaloo alhamdu lillahi allathee sadaqana waAdahu waawrathana al-arda natabawwao mina aljannati haythu nashao faniAAma ajru alAAamileena

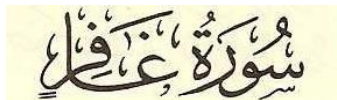
74. And they will say, “The praise is for Allah Who has made His promise to us come true, and Who gave us the earth to inherit. We may now dwell in Paradise wherever we please.” Excellent is the reward of those who did good deeds!

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ
بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

75. Watara almala-ikata haffeena min hawli alAAarshi yusabbihoona bihamdi rabbihim waqudiya baynahum bialhaqqi waqeela alhamdu lillahi rabbi alAAalameena

75. And you shall see the angels thronging around the Throne, glorifying their Lord with His praise. Cases among them will be justly decided. And it will be said, “The praise is for Allah, the Lord of the worlds¹⁰.”

10. This divine proclamation is verbatically the same as in [Verse 1:2](#). Please see my study notes on that Verse [Qur’aanic Studies Manzil I].



Chapter 40: - Ghafir (Forgiver)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

حَمْدٌ

1. Ha-meem¹

1. These are among letters of the Arabic language that appear at the beginning of some Qur'aanic chapters. Significance of these letters is a mystery. Omniscient Allah has perhaps purposely kept it mysterious to remind mankind of the limitation of knowledge it is bestowed with.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ

2. Tanzeelu alkitabī minā Allāhi alAAazeezi alAAaleem

2. Sending down of the Book (Qur'aan) is from Allah, the Omnipotent, the Knowledgeable.

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهٌ
الْمَصِيرُ

3. Ghāfiri al^ḥḥanbi waqābali al^ttawbi shadeedi alAAiqābi ^thee al^ttawli lā ilāha illā huwa ilayhi al^maseeru

Manzil VI: 40: Ghafir

3. Forgiver of the sin and Acceptor of the repentance, severe in giving punishment, limitless in reach. None is worthy of worship other than He. To Him is the final destination.

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي

الْبِلَادِ

4. Ma yujadilu fee ayati Allahi illa allatheena kafaroo fala yaghrurka taqallubuhum fee albiladi

4. No one calls Allah's Verses in question, but those who suppress the Truth! Hence, let not their activity among the populace deceive you.²

2. It often happens that the wicked and the cruel people in this world have the upper hand. Despite their crimes against humanity, they continue apparently to enjoy life. To take an example on a macro level from history, Hitler had undoubtedly an upper hand for many years initially in World War II. He seemed invincible against his opponents all around him. But in the end he had to suffer an ignominious defeat and death. The believers have to take heart from this historical piece from our recent past. History abounds in such examples. And I have no doubt every believer has experienced in their personal lives such examples of bad persons having bad ends. But personal experiences are not necessarily definitive in character. The person experiencing or witnessing them does not always have the whole story revealed to him. The person is likely therefore to be deceived. To him or her, crime apparently goes unpunished most of the times. A believer however remains steadfast in believing that Allah Almighty is watching every minute thing everywhere and that justice is bound to be done whatever the apparent position for now. One other thing that ought to be remembered in this context is that an atheist is not likely to be punished in this world if that atheist behaves justly with all his fellow citizens here. His punishment for his disbelief in Allah is reserved for the Hereafter.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ

لِيَأْخُذُوهُ وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ

عِقَابِ

5. Kaththabat qablahum qawmu noohin waal-ahzabu min baAAadihim wahammat kullu ommatin birasoolihim liya/khuthoohu wajadaloo bialbatili liyudhidoohu bihi alhaqqa faakhathuhum fakayfa kana AAiqabi

5. People of Noah, before them, denied the Truth. And the tribes, after them, did the same. And every people tried hard to engage their Messenger in false arguments and smother the Truth thereby. But then I caught hold of them! And how did I punish them!!

وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾

6. Wakathalika haqat kalimatu rabbika AAala allatheena kafaroo annahum as-habu alnnari

6. And thus was the word of your Lord concerning those who suppressed the Truth fulfilled – that they would be inmates of the Fire.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ
بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا
فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

7. Allatheena yahmiloona alAAarsha waman hawlahu yusabbihoona bihamdi rabbihim wayu/minoona bihi wayastaghfiroona lillatheena amanoo rabbana wasiAAata kulla shay-in rahmatan waAAilman faighfir lillatheena taboo waittabaAAoo sabeelaka waqihim AAathaba aljaheemi

7. Those that bear the Throne, and are around It, hymn the praise of their Lord and do believe in the praise they hymn. And they pray for forgiveness for those who believe, “Our Lord! You comprehend all things in mercy and knowledge. Do forgive those who repent and follow Your way, and save them from the punishment of Hell.”

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

8. Rabbana waadkhilhum jannati AAadnin allatee waAAadtahum waman salaha min aba-ihim waazwajihim wathurriyyatihim innaka anta alAAazeezu alhakeemu

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8. “Our Lord! And admit them to the Gardens of Eden which You have promised them, and admit therein such of their fathers and their wives and their descendants as mend their ways. You are indeed the One Omnipotent, Wise.”

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ
وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٤٠﴾

9. Waqihimu alssayyi-ati waman taqi alssayyi-ati yawma-ithin faqad rahimtahu wathalika huwa alawzu alAAa^{the}emu

9. “And save them from bad deeds! And one whom You have saved from bad deeds, that one, verily, You have taken into mercy that day. That is the highest success.”

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ
أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿٤١﴾

10. Inna allath^{he}eena kafaroo yunadawna lamaqtu Allahi akbaru min maqtikum anfusakum ith^h tudAAawna ila al-eemani fatakfuroona

10. An announcement is indeed made to those who had suppressed the Truth, “Allah's abhorrence is certainly more terrible than your abhorrence one of another, when you were called towards belief but you declined!”

قَالُوا رَبَّنَا آمَنَّا أَتُنْتِنَا وَأَحْيَيْتَنَا أَتُنْتِنَا فَأَعْتَرَفْنَا بِذُنُوبِنَا
فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿٤٢﴾

11. Qaloo rabbana amattana ithnatayni waahyaytana ithnatayni faiAAatarafna bithunoobina fahal ilakhuroojin min sabeelin

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11. They say, “Our Lord! Twice have You kept us in a dead state, and twice have You given us life. Now that we do confess to our sins, is there any way out?”

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ ٱللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَؤْمِنُوا
فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِيِّ ٱلْكَبِيرِ ﴿١٣﴾

12. Thalikum bi-annahu itha duAAiya Allahu wahdahu kafartum wa-in yushrak bihi tu/minoo faalhukm lillahi alAAaliyyi alkabeeri

12. “You are in this plight because, when only Allah was invoked, you would suppress your belief, but when someone besides Him was invoked, you would demonstrate your belief. The command then is only with Allah, Who is the One, and only, High and Great.”

هُوَ ٱلَّذِى يُرِيكُمْ ءَايَاتِهِ وَيُنَزِّل لَكُمْ مِّنَ ٱلسَّمَآءِ رِزْقًا وَمَا يَتَذَكَّرُ
إِلَّا مَن يُنِيبُ ﴿١٣﴾

13. Huwa allathee yureekum ayatihi wayunazzilu lakum mina alssama-i rizqan wama yatathakkaru illaman yuneebu

13. He it is Who shows you His signs, and sends down for you provision from the sky. And none pays attention save one who turns to Him in repentance.

فَٱدْعُوا ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَافِرُونَ ﴿١٤﴾

14. FaodAAoo Allaha mukhliseena lahu aldeena walaw kariha alkafiroona

14. So pray to Allah, making your way of life exclusively for Him, and even if the suppressors of Truth be averse.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ
عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

15. RafeeAAu alddarajati thoo alAAarshi yulqee alrooḥa min amrihi AAala man yashao min AAibadihi liyunthira yawma altalaqi

15. Exalter of the Ranks, Lord of the Throne (Seat of absolute authority)! He transmits the Spirit of His command upon whom He wills of His subjects to warn people of the Day of Meeting.

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ
الْوَحِيدِ الْقَهَّارِ ﴿١٦﴾

16. Yawma hum barizoona la yakhfa AAala Allahi minhum shay-on limani almulku alyawma lillahi alwahidi alqahhari

16. The Day they emerge (from the graves), nothing of them being hidden from Allah! Whose is the Sovereignty that day? Allah's – the One, the Almighty!

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ
﴿١٧﴾

17. Alyawma tujza kullu nafsin bima kasabat la thulma alyawma inna Allaha sareeAAu alhisabi

17. This day everyone is rewarded what one had earned; no wrong, this day! Allah indeed is swift at accounts.

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وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمِينَ مَا لِلظَّالِمِينَ
مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾

18. Waanthhirhum yawma al-azifati ithi alquloobu lada alhanajiri kathhimeena ma lilthhalimeena minhameemin wala shafeeAAin yutaAAu

18. And warn them of the Approaching (Judgment) Day, when the hearts will be choking at the throats, when shall there be no friend for the wrong-doers, nor shall any intercessor be heeded.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾

19. YaAAalamu kha-inata al-aAAayuni wama tukhfee alsudooru

19. He knows the traitor of the eyes, as well as that which the heads (minds) hide.

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ
هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾

20. WaAllahu yaqdee bialhaqqi waallathheena yadAAaona min doonihi la yaqdoona bishay-in inna Allaha huwa alsameeAAu albaseeru

20. Allah's decision is based on truth, and those whom they pray to besides Him decide nothing. Allah is indeed the One Who listens, sees.

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﴿٢١﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِي
الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٢٢﴾

21. Awa lam yaseeroo fee al-ardi fayanthuroo kayfa kana AAaqibatu allatheena kanoo min qablihim kanoo hum ashadda minhum quwwatan waatharan fee al-ardi faakhathahumu Allahu biathunoobihim wama kana lahum mina Allahi min waqin

21. Have they not travelled on the earth to see what happened to those who lived before them? Those were stronger than these in power and influence on the earth. Yet Allah seized them for their sins, and none could defend them from Allah.

﴿٢٣﴾ ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ
اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٤﴾

22. Thalika bi-annahum kanat taatehim rusuluhum bialbayyinati fakafaroo faakhathahumu Allahu innahu qawiyyun shadeedu alAAaiqabi

22. That was because their Messengers did bring them clear evidences (of Allah's Sovereignty) but they suppressed those evidences and Allah caught hold of them. He is indeed strong, severe in punishment.

﴿٢٥﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٦﴾

23. Walaqad arsalna moosa bi-ayatina wasultanin mubeenin

23. And We did send Moses with Our signs and a clear warrant

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إِلَىٰ فِرْعَوْنَ وَهَمَمَنَ وَقَرُونَ فَقَالُوا سَحِرٌ كَذَّابٌ ﴿٢٤﴾

24. Ilā firAAawna wahamana waqaroonā faqaloo sahirun kaththabun

24. Towards Pharaoh and Haman and Korah³, but they called Moses a lying sorcerer!

3. Refer [Verses 28:76 to 28:82](#) and study note 12 on Chapter 28 [Qur'aanic Studies Manzil V] on Korah (Qaroon in Arabic).

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ
وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

25. Falamma jaahum bialhaqqi min AAindina qaloo oqtuloo abnaa allatheena amanoo maAAahu waistahyoo nisaahum wama kaydu alkafireena illa fee dalalin

25. Then as he (Moses) brought them the Truth from Us, they ordered, “Kill the sons of those who believe with him, and spare their women.” And the plot of those who suppress the Truth cannot but be faulty.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۚ إِنِّي أَخَافُ
أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

26. Waqala firAAawnu tharoonee aqtul moosa walyadAAu rabbahu innee akhafu an yubaddila deenakum aw an yuzhira fee al-ardi alfasada

26. And Pharaoh said, “Leave killing of Moses to me, and let him pray to his Lord. I do indeed fear that he will change your way of life or that he will cause anarchy to spread in the land.

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وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ
الْحِسَابِ ﴿٢٧﴾

27. Waqala moosa innee AAu^{tu} birabbee warabbikum min kulli mutakabbirin la yu/minu biyawmi al^{hi}sabi

27. And Moses said, “I do indeed seek refuge in my Lord and your Lord from every arrogant person who believes not in the Day of Account-taking.”

وَقَالَ رَجُلٌ مُُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ
رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِن
يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ ۖ وَإِن يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ
إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

28. Waqala rajulun mu/minun min ^{ali} firAAawna yaktumu eema^{na}hu ataqtuloona rajulan an yaqoola rabbiyya Allahu waqad jaakum bialbayyinati min rabbikum wa-in yaku kath^{ibi}ban faAAalayhi kath^{ibi}buhu wa-in yaku sadiqan yusibkum baAAadu allathee yaAAaidukum inna Allaha la yahdee man huwa musrifun kath^{ath}abun

28. And a believing man of Pharaoh's family, who concealed his faith, said, “Would you kill a man because he says, ‘My Lord is Allah,’ and has brought you clear evidences from your Lord? If he is lying, he will himself suffer therefor; and if he is truthful, then something of what he warns you of will strike you. Allah does indeed guide not one who is a lying transgressor.”

يَنْقُومَ لَكُمْ أَلْمَلِكُ الْيَوْمَ ظَهَرِينَ فِي الْأَرْضِ فَمَن يَنْصُرُنَا مِن بَأْسِ اللَّهِ
إِن جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ
﴿٢٩﴾

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29. Ya qawmi lakumu almulku alyawma thahireena fee al-ardi faman yangsuruna min ba/si Allahi in jaanaqala firAAawnu ma oreekum illa ma ara wama ahdeekum illa sabeela alrashaadi

29. “O my people! Today, you have the ruling authority, you having the upper hand. But who would save us from the wrath of Allah should it come to us?” Pharaoh said, “I do but show you what I see, and I do but guide you to wise way.”

وَقَالَ الَّذِي ءَامَنَ يَنْقُومُ إِلَيَّ أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾

30. Waqala allathee amana ya qawmi innee akhafu AAalaykum mithla yawmi al-ahzabi

30. And a believer said, “O my people! I do indeed fear for you a day like that faced by the confederates⁴.”

4. The ancient peoples mentioned in Verses [38:12](#) and [38:13](#) and referred to again in Verse 40:31 below.

مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا
اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾

31. Mithla da/bi qawmi noohin waAAadin wathamooda waallatheena min baAAadihim wama Allahu yureedu thulman lilAAibadi

31. “Like what happened to Noah's folk, and AAad and Thamood, and those that lived after them, and Allah wills no injustice for His subjects.”

وَيَنْقُومُ إِلَيَّ أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾

32. Waya qawmi innee akhafu AAalaykum yawma alttanadi

32. “And, O my people, I do indeed fear for you a Day of (general) Summons to all (dead) people [when they shall all rise alive and gather together for Allah to pronounce His judgment on everyone and everything].”

يَوْمَ تَوَلُّونَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ
مِنْ هَادٍ ﴿٣٣﴾

33. Yawma tuwalloona mudbireena ma lakum mina Allahi min AAasimin waman yudlili Allahu fama lahu min hadin

33. A Day when you will turn to flee, having none to defend you from Allah. And there is none to guide one whom Allah sends astray.

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ
مِمَّا جَاءَكُمْ بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ
رَسُولًا ۚ كَذَلِكَ يَضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٣٤﴾

34. Walaqad jaakum yoosufu min qablu bialbayyinati fama ziltum fee shakkin mimma jaakum bihi hattaitha halaka qultum lan yabAAatha Allahu min baAAadihi rasoolan kathalika yudillu Allahu man huwa musrifun murtabun

34. And verily Joseph had come to you earlier with clear signs, yet you ceased not to be in doubt concerning what he had come to you with; till, when he died, you said, “Allah will not raise any Messenger after him.” Thus does Allah let a doubting transgressor go astray.

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ كِبَرٌ مَقْتًا عِنْدَ اللَّهِ
وَعِنْدَ الَّذِينَ ءَامَنُوا ۚ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

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35. Allat^{he}ena yujadiloona fee ayati Allahi bighayri sultanin atahum kabura maqtan AAinda Allahi waAAinda allat^{he}ena amanoo kathalika yatbaAAu Allahu AAala kulli qalbi mutakabbirin jabbarin

35. [Allah lets] those [go astray] who quarrel over Allah's Verses/signs without having any authority – a greatly hateful behaviour in the sight of Allah and in the sight of those who believe. Allah thus does set a seal [of abhorrence] on arrogant mind of every tyrant.

وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صَرْحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ



36. Waqala firAAawnu ya hamanu ibni lee sarhan laAAallee ablughu al-asbaba

36. And Pharaoh said, “O Haman! Build for me a tower that I may get to the means.”

أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَذِبًا وَكَذَلِكَ
رُئِيَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي



37. Asbaba alssamawati faattaliAAa ila ilahi moosa wa-innee laat^hunnuhu kathiban wakathalika zuyyina lifirAAawna soo-o AAamalihi wasudda AAani alssabeeli wama kaydu firAAawna illa fee tababin

37. “The means of access to the heavens to rise up to the Entity Moses worships, though indeed I consider him a liar.” Thus did the evil in what Pharaoh did seem good to him, and he was debarred from the path of righteousness. And Pharaoh's plan was bound to come to naught.

وَقَالَ الَّذِي ءَامَنَ يَنْقُومُ اتَّبِعُونِ اَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾

38. Waqala allathee amana ya qawmi ittabiAAooni ahdikum sabeela alrrashadi

38. And the man who believed said, “O my people! Follow me. I will show you the way of right conduct.”

يَنْقُومُ إِنَّمَا هَذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

39. Ya qawmi innama hathihi alhayatu alddunya mataAAun wa-inna al-akhirata hiya daru alqarari

39. “O my people! Life of this world is but a temporary provision, and the Hereafter – that is the permanent home.”

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنشَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

40. Man AAamila sayyi-atan fala yujza illa mithlaha waman AAamila salihaan min thakarini aw onthawahuwa mu/minun faola-ika yadkhuloona aljannata yurzaqoona feeha bighayri hisabin

40. Whoever does an ill-deed, he will not be repaid but by the like thereof. And everyone, male or female, doing a righteous deed and believing, will enter the Garden to be provided with therein without measure.

Manzil VI: 40: Ghafir

﴿وَيَقُولُ مَا لِيَ أُدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونَنِي إِلَى النَّارِ﴾

41. Waya qawmi mallee adAAookum ila alnnajati watadAAoonanee ila alnnari

41. And (the believing man from among Pharaoh's people continued,) "O my people! What is the matter with me that I call you to salvation while you call me to the Fire!?"

﴿تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ
إِلَى الْعَزِيزِ الْغَفَّارِ﴾

42. TadAAoonanee li-akfura biAllahi waoshrika bihi ma laysa lee bihi AAilmun waana adAAookum ila alAAazeezi alghaffari

42. "You call me to suppress my belief in the Oneness of Allah and to worship others besides Him – others of whom I have no knowledge! And I call you to the Omnipotent, the Forgiver."

﴿لَا جَرَمَ أَنْتُمْ تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي
الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ
هُمُ أَصْحَابُ النَّارِ﴾

43. La jarama annama tadAAoonanee ilayhi laysa lahu daAAawatun fee alddunya wala fee al-akhirati waanna maraddana ila Allahi waanna almusrifeena hum as-habu alnnari

43. "There is no doubt that the thing you call me to has no claim to being of any substance in this world or in the Hereafter, that our return will be to Allah, and that the transgressors will be the inmates of the Fire."

Manzil VI: 40: Ghafir

فَسْتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ



44. Fasata^hkuroona ma aqoolu lakum waofawwidu amree ila Allahi inna Allaha baseerun bialAAibadi

44. “And you will remember what I say to you. I entrust my cause to Allah. Allah does indeed see all that His subjects do.”

فَوَقَّهَ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

45. Fawaqahu Allahu sayyi-ati ma makaroo wahaqa bi-ali firAAawna soo-o alAAathabi

45. Allah then protected him from the evils of what they plotted. And the scourge of punishment encompassed Pharaoh's people.

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ

فِرْعَوْنَ أَشَدَّ الْعَذَابِ

46. Alnnaru yuAAaradoona AAalayha ghuduwwan waAAashiyyan wayawma taqoomu alssaAAatu adkhiloo ala firAAawna ashadda alAAathabi

46. The Fire – they (Pharaoh's people) were warned about it morning and evening. And the day the Hour (the time when the present world will end and the Hereafter begin) arrives (it will be said,) “Put Pharaoh's people to the most severe punishment.”

Manzil VI: 40: Ghafir

وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا
إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَنُونَ عَلَيْنَا نَصِيبًا مِّنَ النَّارِ ﴿٤٧﴾

47. Wa-ith yatahajjoona fee alnnari fayaqoolu aldduAAafao lillatheena istakbaroo inna kunna lakum tabaAAan fahal antum mughnoona AAanna naseeban mina alnnari

47. And when they quarrel in the Fire, the weak ask the proud, “We were just your followers. Would you therefore relieve us of a portion of the Fire?”

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾

48. Qala allatheena istakbaroo inna kullun feeha inna Allaha qad hakama bayna alAAaibadi

48. The proud say, “We are all together in this. Allah has already pronounced the Judgment on His subjects.”⁵

5. This contentious discourse among the inmates of Hell has a lesson to teach to the Muslims of today. Despite Allah’s declared abhorrence (Verse 6:159) against formation of sects, the Muslims have persisted in grouping themselves into numerous sects like Sunni, Shia etc. Someone declares a deviant view, and, others, aided and abetted by the Satan, flock together around that view. And, lo, a sect is formed! Rank and file of any such sect just blindly follows its leaders. Most of the followers do never bother to cross-check their leaders’ contentions with the Qur’aan. If the leaders’ contentions are such as to make them liable for punishment in the Hereafter, the blind followers too would get the same punishment.

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَلَيْنَا يَوْمًا
مِّنَ الْعَذَابِ ﴿٤٩﴾

49. Waqala allatheena fee alnnari likhazanati jahannama odAAao rabbakum yukhaffif AAanna yawman mina alAAathabi

Manzil VI: 40: Ghafir

49. And those in the Fire plead with the guards of Hell, “Entreat your Lord that He gives us this day some relief from the punishment.”

قَالُوا أَوْ لَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا
دُعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

50. Qaloo awa lam taku ta/teekum rusulukum bialbayyinati qaloo bala qaloo faodAAoo wama duAAao alkafireena illa fee dalalin

50. They [the guards] say, “Did not your Messengers come to you with clear evidences?” They [those in the Fire] say, “Yes, they did.” The guards say, “Then you yourself make the prayer to Allah! And the prayer of those that suppress the Truth is but in vain.”

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ
﴿٥١﴾

51. Inna lanansuru rusulana waallatheena amanoo fee alhayati alddunya wayawma yaqoomu al-ashhadu

51. We do indeed help Our Messengers, and those who believe, in the life of the world and on the Day the witnesses arise.

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ
﴿٥٢﴾

52. Yawma la yanfaAAu alththalimeena maAAathiratum walahumu allaAAanatu walahum soo-o alddari

Manzil VI: 40: Ghafir

52. The Day when the excuse of the wrong-doers shall avail them not. And for them is the curse, and for them the ill abode.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ﴿٥٣﴾

53. Walaqad atayna moosa alhuda waawrathna banee isra-eela alkitab

53. And We did give Moses the guidance, and We made the Children of Israel inherit the Book.

هُدًى وَذِكْرَىٰ لِأُولَى الْأَلْبَابِ ﴿٥٤﴾

54. Hudan wathikra li-olee al-albabi

54. [The Book was] guide and message for men of understanding.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ
وَالْإِبْكَارِ ﴿٥٥﴾

55. Faisbir inna waAda Allahi haqqun waistaghfir lithanbika wasabbih bihamdi rabbika bialAAashiyyi waal-ibkari

55. Do have patience then! Allah's promise is indeed true. And ask for forgiveness of your sin, and hymn the praise of your Lord in the evening and in the early morning.

Manzil VI: 40: Ghafir

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ
إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

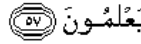


56. Inna allatheena yujadiloona fee ayati Allahi bighayri sultanin atahum in fee sudoorihim illa kibrun mahum bibaligheehi faistaAAith biAllahi innahu huwa alssameeAAu albaseeru

56. Those indeed who raise disputes concerning Allah's Verses without any divine authority having come to them, there is nothing in their minds but greatness which they will never attain. So take refuge in Allah. He – He alone – indeed is the One to hear, see.⁶

6. Reading this Verse brings Rashad Khalifa to my mind. Did Gabriel or any other angel appear before him to declare the last two Verses of Qur'aanic Chapter 9 as human interpolations? Just because those two Verses did not fit into the mathematical formula he invented to test their genuineness, he had the temerity to virtually contradict Verse 15:9 giving divine guarantee against any such interpolations.

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ



57. Lakhalqu alssamawati waal-ardi akbaru min khalqi alnnasi walakinna akthara alnnasi layaAlamoona

57. Creation of the heavens and the earth is certainly greater than creation of mankind. However, most people know not.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا
الْمُؤْسَىٰ قَلِيلًا مَّا تَتَذَكَّرُونَ



Manzil VI: 40: Ghafir

58. Wama yastawee al-aAma waalbaseeru waallatheena amanoo waAAamiloo alssalihati wala almusee-o qaleelan ma tata h |akkaroon

58. And the blind man and one who is able to see are not equal, neither are those who believe and do good works equal to the evil one. Little do you reflect!

إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٨﴾

59. Inna alssaAAata laatiyatun la rayba feeha wala^{kin}na akthara alnnasi la yu/minoon

59. The Hour is certainly coming, no doubt thereof! However, most people believe not.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

60. Waqala rabbukumu odAAoonee astajib lakum inna allatheena yastakbiroona AAan AAibadatee sayadkhuloona jahannama dakhireen

60. And your Lord has said, “Pray to Me and I will respond to you. Those indeed who are too proud to worship Me – those will enter Hell humiliated.”

اللَّهُ الَّذِي جَعَلَ لَكُمْ الَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ

لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾

61. Allahu allath^{ee} jaAAala lakumu allayla litaskunoo feehi waalnnahara mub^siran inna Allaha lathoo fadlin AAala alnnasi wala^{kin}na akthara alnnasi la yashkuroon

Manzil VI: 40: Ghafir

61. It is Allah Who has made night for you to rest therein, and He has made day for you to see well therein. Allah is indeed most gracious on mankind, yet most people give no thanks.

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا
هُوَ فَاَنَّى تُؤْفَكُونَ ﴿١٢٧﴾

62. Thalikumu Allahu rabbukum khaliqu kulli shay-in la ilaha illa huwa faanna tu/fakoona

62. That (Gracious One) is Allah, your Lord, the Creator of all things! There is none worthy of worship but He. How then are you fooled by falsehood?

كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُوا بِآيَاتِ ٱللَّهِ يَجْحَدُونَ ﴿١٢٨﴾

63. Kathalika yu/faku allatheena kanoo bi-ayati Allahi yajhadooona

63. Thus are they fooled who reject Allah's Verses!

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ بِنَآءٍ وَصَوَّرَكُم فَأَحْسَنَ
صُورَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَاتِ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَتَبَارَكَ ٱللَّهُ رَبُّ
ٱلْعَٰلَمِينَ ﴿١٢٩﴾

64. Allahu allathee jaAAala lakumu al-arda qararan waalssamaa binaan wasawwarakum faahsanasuwarakum warazaqakum mina
alttayyibati thalikumu Allahu rabbukum fatabaraka Allahu rabbu alAAalameena

Manzil VI: 40: Ghafir

64. It is Allah Who made the earth a dwelling-place for you and the sky, a generator of means to provide sustenance⁷. And He shaped you and perfected your shapes, and has provided you with good things. That is Allah, your Lord. Blessed then is Allah, the Lord of the worlds⁸!

7. Refer [study note 15](#) under Verse 2:22 (Manzil I) on why the Arabic word *bingan* is so rendered.

8. Refer [study note 5](#) under Verse 1:2 (Manzil I) for the meaning of worlds (*AAalameena*)

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿١٥﴾

65. Huwa alhayyu la ilaha illa huwa faodAAoohu mukhliseena lahu alddeena alhamdu lillahi rabbi alAAalameena

65. He is the ever-living One. None is worthy of worship but He. So pray to Him, keeping your way of life exclusively for Him. Praise to Allah, the Lord of the Worlds!

﴿قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ
مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ﴾ ﴿١٦﴾

66. Qul innee nuheetu an aAAabuda allatheena tadAAoona min dooni Allahi lamma jaaniya albayyinatun min rabbee waomirtu an oslima lirabbi alAAalameena

66. Say, "I am indeed forbidden to worship those whom you pray to besides Allah since clear evidences have come to me from my Lord, and I am commanded to submit to the Lord of the worlds."

Manzil VI: 40: Ghafir

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ
طِفْلًا ثُمَّ لِيَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِيَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يَتَوَفَّى مِنْ
قَبْلِ^ط وَلِيَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

67. Huwa allathe^e khalaqakum min turabin thumma min nutfatin thumma min AAalaqatin thumma yukhrijukum tiflan thumma litablughoo ashuddakum thumma litakoonoo shuyookhan waminkum man yutawaffa^a min qablu walitablughoo ajalan musamman walaAAallakum taAAqiloona

67. It is He Who created you from dust, then from a tiny seed of fertilized ovum, then from a clinging leech-like clot of blood. He then brings you out as a child, then facilitates you to attain to full strength and then to become old – though some among you die before – so that you reach an appointed term, and so that you understand (sentence continued to next Verse)

هُوَ الَّذِي يُحْيِي وَيُمِيتُ^ط فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ
﴿١٨﴾

68. Huwa allathe^e yuhyee wayumeetu fa-itha qada amran fa-innama yaqoolu lahu kun fayakoonu

68. (That) it is He Who gives life and causes death. When He ordains a thing, He just tells it, “Be” and it is!

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ
أَنَّهُمْ يُصْرِفُونِ^ط ﴿١٩﴾

69. Alam tara ila allatheena yujadiloona fee ayati Allahi anna yusrafoona

69. Have you not seen those who dispute Allah’s Verses/signs, how they are deviated? ⁹

9. Truth as enunciated in Verse 68 above is that it is Allah Who gives life and causes death, and to create anything He wills, He has just to say 'Be' and the thing stands created. In Verse 10:32, the Qur'aan informs us that everything other than the Truth is error or falsehood. Darwin's atheistic and preposterous theory that life evolves by itself is therefore an error and a falsity.

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

70. Allat^hheena kat^hthaboo bialkitabi wabimā arsalnā bihi rusulanā fasawfa yaAAlamoona

70. Those who deny the Book¹⁰ and that wherewith We sent Our Messengers. But they will come to know the Truth,

10. The Book here could be the one referred to as *ommu alkitab* (Mother or Master Copy of the original Book with Allah) in [Verse 13:39](#). The Qur'aan, Torah etc. are the divine Books with which the Messengers came.

إِذْ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾

71. Ithi al-agh^lalū fee aAAna^qihim waalssalasilu yushaboona

71. When they are dragged by chains, with iron collars around their necks.

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

72. Fee al^hameemi thumma fee alnnari yusjaroona

72. Through boiling waters. Then they are burned in the Fire.

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾

73. Thumma qeela lahum ayna ma kuntum tushrikoona

73. Then they are asked, “Where are all those whom you worshipped”

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ
يُضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾

74. Min dooni Allahi qaloo dalloo AAanna bal lam nakun nadAAoo min qablu shay-an kathalika yudillu Allahu alkafireena

74. “(Worshipped) besides Allah?” They reply, “They have failed us; but what we used to pray to besides Allah before had no legitimacy to pray to at all!” Thus does Allah send astray those that suppress the Truth.

ذَٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٧٥﴾

75. Thalikum bima kuntum tafrahoona fee al-ardi bighayri alhaqqi wabima kuntum tamrahoona

75. (They are told,), “You are in this sorry plight because you used to exult on earth without right, and because you used to be insolent.”

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﴿٧٦﴾ اَدْخُلُواْ أَبْوََابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ

76. Odkhuloo abwāba jahannama khalideena feeha fabi/sa mathwā almutakabbireena

76. “Enter now the gates of Hell, to dwell therein. Evil then is the abode of the arrogant.”

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ
﴿٧٧﴾ فَالْيَتَنَا يُرْجَعُونَ

77. Faṣbir inna waAAda Allāhi ḥaqquṇ fa-imma nuriyannaka baAAda allathee naAAiduhum aw natawaffayannaka fa-ilayna yurjaAAoona

77. Do have patience then! Allah’s promise is indeed true. And whether we let you see something of what We promise them, or We cause you to die, still to Us they will be brought back.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ
مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا
جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

78. Walaqad arsalna rusulan min qablika minhum man qasasna AAalayka waminhum man lam naqsusAAalayka wama kana lirasoolin an ya/tiya bi-ayatin illa bi-ithni Allāhi fa-itha jaa amru Allāhi qudiya bialḥaqqi wakhasira hunalika almutbiloona

78. And We did send Messengers before you. We have told you about some of them, and We have not told you about the others. And it was not given to any Messenger that he should bring a (miraculous) sign save by Allah's leave. Then as Allah's decree comes, every matter is judged in accordance with the Truth, and the followers of falsehood will then be lost.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا
تَأْكُلُونَ ﴿٧٩﴾

79. Allahu allathee jaAAala lakumu al-anAAama litarkaboo minha waminha ta/kuloona

79. It is Allah Who has made cattle for you to ride on some of them – and you eat some of them.

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى
الْفُلْكِ تَحْمَلُونِ ﴿٨٠﴾

80. Walakum feeha manafiAAau walitablughoo AAalayha hajatan fee sudoorikum waAAalayha waAAaalgalfulki tuhmaloon

80. And you have in them (cattle) benefits – and to satisfy by their means a need in your minds, you are carried upon them, as upon the ship.¹¹

11. Cattle had been giving numerous benefits for mankind during the time of revelation of the Qur'aan. They continue to give numerous benefits even in this modern age. They are still used to drive carts and plough fields in villages where modern facilities have not yet reached. Generation of milk and milk products has become a big business now. Animal hides are used for making various things like belts, bags, shoes etc. Animal meat continues to be a major food item. During Hajj time animals are sacrificed in their thousands, and yet cattle species are far from being extinct. Wild animals, on the other hand, would be in danger of becoming extinct if their hunting is allowed indiscriminately. Herein is a sign, for one who ponders, of divine Hand working behind the scenes, for benefit of mankind.

وَيُزِيكُمُ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾

81. Wayureekum ayatihi faayya ayati Allahi tunkiroona

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81. And He continues to show you His signs. Which, then, of the signs of Allah do you deny?

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَذَابَ الَّذِينَ مِنْ قَبْلِهِمْ
كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءِثَارًا فِي الْأَرْضِ فَمَا أَعْنَى عَنْهُمْ مَا كَانُوا
يَكْسِبُونَ ﴿٨٢﴾

82. Afalam yaseeroo fee al-ardi fayanthuroo kayfa kana AAaqibatu allatheena min qablihim kanoo akthara minhum waashadda quwwatan waatharan fee al-ardi fama aghna AAanhum ma kanoo yaksiboona

82. Have they not travelled on earth to see what happened to those before them? Those were more in number than them, and stronger in power and influence on the earth. But what they earned availed them not!

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾

83. Falamma jaat-hum rusuluhum bialbayyinati farihoo bima AAindahum mina alAAilmi wahaqa bihim makanoo bihi yastahzi-oona

83. And when their Messengers brought them clear evidences (of divine Presence) they exulted in the knowledge they themselves had. And the thing they mocked at besieged them.

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ
﴿٨٤﴾

84. Falamma raaw ba/sana qaloo amanna biAllahi wahdahu wakafarna bima kunna bihi mushrikeena

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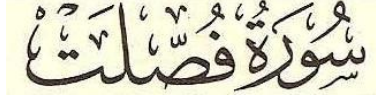
84. Then, as they saw the severity of Our punishment, they said, “We believe in Allah, the One and Only, and reject all those whom we had worshipped besides Him.”

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي

عِبَادِهِ ۖ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

85. Falam yaku yanfaAAuhum eemanuhum lamma raaw ba/sana sunnata Allahi allatee qad khalat fee AAibadihi wakhasira hunalika alkafiroona

85. But their believing after seeing the severity of our punishment will be of no avail to them. This has always been Allah's law for His subjects. And then the suppressors of Truth will be doomed.



Chapter 41: Fussilat (Explained in Detail)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

حم ﴿١﴾

1. Ha-meem ¹

1. These are some of the mysterious letters of the Arabic language that appear at the beginning of some Qur'aanic chapters.

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾

2. Tanzeelun mina alrahmani alraheemi

2. [This is] sent down from the Gracious, the Merciful,

كِتَابٌ فَصَّلَتْ آيَاتُهُ وَقُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾

3. Kitabun fussilat ayatuhu qur-anan AAarabiyyan liqawmin yaAAalamoona

3. [It is] a Book with its Verses well explained, [and it is] a recitation in Arabic for people with knowledge.

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤١﴾

4. Basheeran wanatheeran faaAAarada aktharuhum fahum la yasmaAAoona

4. Heraldng good news and giving warnings. And most of them turn away and listen not.

وَقَالُوا قُلُوبُنَا فِيْ اَكِنَّةٍ مِّمَّا تَدْعُونَا اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا
وَبَيْنِكَ حِجَابٌ فَاَعْمَلْ اِنَّا عَمِلُوْنَ ﴿٤٢﴾

5. Waqaloo quloobuna fee akinnatin mimma tadAAoona ilayhi wafee athanina waqrun wamin bayninawabaynika hijabun faiAAamal innana AAamiloona

5. And they say, "Our minds are immune to what you call us to, our ears are deaf thereto, and there is a barrier between us and you. So you act your way, we do indeed act our way."

قُلْ اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ يُوحٰى اِلٰى أَتَمَّا اِلٰهُكُمْ اِلَهٌ وَّاحِدٌ فَاسْتَقِيْمُوْا
اِلَيْهِ وَاسْتَغْفِرُوْهُ ۖ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ﴿٤٣﴾

6. Qul innama ana basharun mithlukum yooha ilayya annama ilahukum ilahun wahidun faistaqeemoo ilayhi waistaghfiroohu wawaylun lilmushrikeena

6. Say, "Although I am a man like you, it is revealed to me that the Entity worthy of worship by all of you is One and only One. So take the straight path to Him, and ask for gorgiveness of Him. And woe to all those who worship others besides Allah."

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الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾

7. Allatheena la yu/toona alzzakata wahum bial-akhirati hum kafiroona

7. “Those that do not give the Zakaat², and do not believe in the Hereafter.”

2. Zakaat, in terms of Verse 30:39, is that which is given away purely for Allah’s pleasure.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ ﴿٨﴾

8. Inna allatheena amanoo waAAamiloo alssalihati lahum ajrun ghayru mamnoonin

8. Those indeed that believe and do righteous deeds, those will have an uninterrupted reward.

﴿قُلْ أَيْنَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ
لَهُ أَندَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ﴾ ﴿٩﴾

9. Qul a-innakum latakfuroona biallathee khalaqa al-arda fee yawmayni watajAAaloona lahu andqanthalika rabbu alAAalameena

9. Say, “Do you really deny Him Who created the earth in two spans of time, and set up equals to Him – Him, the Lord of all the worlds!?”

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وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَمْرًا فِي أَرْبَعَةِ
أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿١٠﴾

10. WajaAAala feeha rawasiya min fawqiha wabaraka feeha waqaddara feeha aqwataha fee arbaAAati ayyamin sawaan lilssa-ileena

10. “And, in four spans of time, He placed firm mountains rising above its surface, blessed it with plenty and growth, and ingrained within itself its provisions, sufficient for all needs.”³”

3. Readers may like to go through [The Story of Earth](#) in 10 parts on YouTube. It is fascinating. Although the authors of the videos fail to mention it, the meticulous divine Hand behind creation of the earth ought to be apparent to the believers.

ثُمَّ أَوْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا
وَلِلْأَرْضِ أَئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

11. Thumma istawa ila alssama-i wahiya dukhanun faqala laha walil-ardi i/tiya tawAAan aw karhan qalata atayna ta-iAAeena

11. “Then He turned to the heaven, and it was all smoke. And He said to it and to the earth, ‘Come you both, willingly or unwillingly!’ They both said, ‘We do willingly come.’”

فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا
السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

12. Faqadahunna sabAAa samawat in fee yawmayni waawha fee kulli sama-in amraha wazayyannaalssamaa alddunya bimasabeeha wahif/haan thalika taqdeeru alAAazeezi alAAaleemi

12. Then He decreed it to become seven heavens in two spans of time, and ingrained in every heaven its function. And We adorned the nearest heaven with lamps (stars), and set it up as a

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guard (to protect the earth and life thereon)⁴. This is how the One Omnipotent, All-knowing has decreed.

4. Please see [study note 10](#) on Verse 21:32 (Manzil IV).

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

13. Fa-in aAAaradoo fuqul anthartukum saAAaiqatan mithla saAAaiqati AAadin wathamoodack

13. If even then they turn away, tell them, "I forewarn you of a thunderbolt like the one that struck (the ancient people of) AAad and Thamood."

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾

14. Ith jaaat-humu alrrusulu min bayni aydeehim wamin khalfihim alla taAAabudoo illa Allaha qaloo law shaa rabbuna laanzala mala-ikatan fa-inna bima orsiltum bihi kafirooma

14. When the Messengers came to them or to those who lived before or after them asking them not to worship any one but Allah, they all said, "If our Lord had so pleased He would certainly have sent the angels down. So we do indeed reject what you are sent with."

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنْهُ قُوَّةٌ
أَوْلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا
يَجْحَدُونَ ﴿١٥﴾

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15. Faamma AAadun faistakbaroo fee al-ardi bighayri alhaqqi waqaloo man ashaddu minna quwwatan awa lam yaraw anna Allaha allathee khalaqahum huwa ashaddu minhum quwwatan wakanoo bi-ayatina yajhadoona

15. So as regards AAad, they unjustly turned arrogant on earth, and said, "Are there any people stronger than us?" Did they not see that Allah Who created them was far greater in power than they? Yet they arrogantly denied Our signs!

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ الْآخِرَةِ
فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

16. Faarsalna AAalayhim reehan sarṣaran fee ayyamin nahisatin linutheeqahum AAathaba alkhizyi fee alhayati alddunya walaAAathabu al-akhirati akhza wahum la yunṣaroon

16. Then We let loose on them a blowing wind for several calamitous days to make them taste a disgraceful punishment here in this world. And the punishment in the Hereafter will be far more disgraceful! And they will have none to help them.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةٌ
الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾

17. Waamma thamoodu fahadaynaghum faistahabboo alAAama AAala alhuda faakhathat-hum saAAaiqatu alAAathabi alhooni bimā kanoo yaksiboona

17. And as regards Thamood, We did give them guidance, but they loved blindness over guidance! Then the thunderbolt of a humiliating punishment seized them because of what they earned.

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وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

18. Wanajjayna allatheena amanoo wakanoo yattaqoona

18. And We saved those who believed and were pious.

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾

19. Wayawma yuhsharu aAdaa Allahi ila alnnari fahum yoozaAaona

19. And the Day Allah's enemies are gathered at the Fire and are then set in rows.

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا
كَانُوا يَعْمَلُونَ ﴿٢٠﴾

20. Hatta itha ma jaooha shahida AAalayhim samAAaahum waabsaruhum wajulooduhum bima kanoo yaAmaloona

20. By the time they reach it (Fire), their ears and eyes and skins would have testified to what they had done.

وَقَالُوا لَٰجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنطَقَنَا اللَّهُ الَّذِي أَنطَقَ كُلَّ شَيْءٍ
وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

21. Waqaloo lijuloodihim lima shahidtum AAalayna qaloo antaqana Allahu allathee antaqa kulla shay-in wahuwa khalaqakum awwala marratin wa-ilayhi turjaAAoona

21. And they ask their skins, “Why did you testify against us?” They reply, “Allah – who gave all things the power of speech – made us speak. It is He who created you the first time, and to Him you will return.”

وَمَا كُنْتُمْ تَسْتِيرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا
جُلُودُكُمْ وَلَكِن ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾

22. Wama kuntum tastatiroona an yashhada AAalaykum samAAaukum wala absarukum walajuloodukum walakin *than*antum anna Allaha la yaAAalamu katheeran mimma taAAamaloona

22. You could never prevent your ears or eyes or skins from testifying against you. And you thought that Allah was mostly unaware of what you did!

وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِّنَ
الْخَاسِرِينَ ﴿٢٣﴾

23. Wathalikum *than*annukumu allathe *than*antum birabbikum ardakum faasbahtum mina alkhaseena

23. It is this false notion you had of your Lord that ruined you, and you find yourselves among those doomed!

فَإِن يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِن يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾

24. Fa-in yasbiroo faalnnaru mathwan lahum wa-in yastaAAatiboo fama hum mina almuAatabeena

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24. Whether they patiently bear their suffering or not, they shall continue to abide in Hell! And if they beg for favour, they shall not be among the recipients thereof.

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ
عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ
كَانُوا خَاسِرِينَ ﴿٢٥﴾

25. Waqayyadna lahum quranaa fazayyanoo lahum ma bayna aydeehim wama khalfahum wahaqqa AAalayhimu alqawlu fee omamin qad khalat min qablihim mina aljinni waal-insi innahum kanoo khasireena

25. And We had assigned to them companions who made their present and their past look good to them. And the fate that had once befallen the communities of jinns and men before them befell upon them. They were indeed doomed!

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا
فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾

26. Waqala allatheena kafaroo la tasmaAAoo lihatha alqur-ani wailghaw feehi laAAaallakum taghliboona

26. And those that suppress the Truth say, “Do not listen to this Qur’aan, and insert frivolities in it, so that you may prevail over the believers.”⁵

5. During the time the Qur’aan was in the process of being revealed, people who did not believe in it used to disturb the sessions called to publicise fresh revelations, by indulging in talking to each other rather than listening to the revelations. That position still prevails. I have seen people talking to each other in the back rows of a Friday congregation while the Imam is explaining to them the significance of Qur’aanic Verses from the pulpit. They do not listen at all to the Imam. But, besides, there is something more sinister that is happening now! The Imam in most of the Masajid, especially in the Indian sub-continent, is haranguing his gullible audience with things that are not in the Qur’aan, or, rather, that are against the teachings of the Qur’aan! He urges his audience to seek the help of dead saints long back buried in their graves. He devotes most part of his Friday sermon in eulogizing the dead saints rather than the living Allah. And he quotes a Qur’aanic Verse in support of his diatribe, twisting its interpretation with man-influenced and error-prone *ahaadeeth*. And he spews venom against all those who do not agree with his twisted interpretation of the Qur’aan.

فَلَنُذِيقَنَ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَتَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا
يَعْمَلُونَ ﴿٢٧﴾

27. Falanu^طtheeqanna allat^طheena kafaroo AAat^طhaban shadeedan walanajziyannahum aswaa allat^طhee kanoo yaAAamaloona

27. We shall make all those who suppress the Truth taste the severe punishment, and pay them back for the evil that they had perpetrated.

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا ذُرُؤُ الْخُلْدِ
جَزَاءٌ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾

28. Thalika jazao aAAa^طda-i Allahi alnnaru lahum fee^طha daru alkhuldi jazaan bima kanoo bi-ayatinayajhadoo^طna

28. This – the Hell – is the requital for Allah's enemies. They will have therein their eternal home, as punishment for arrogantly denying Our signs.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أُضَلَّلْنَا مِنَ الْجِنَّ وَالْإِنسِ
نَجْعُلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

29. Waqala allat^طheena kafaroo rabbana arina allathayni adallana mina aljinni waal-insi najAAalhumatahta aqdamina liyakoona mina al-asfaleena

29. Those who had suppressed the Truth will say, “O Lord! Show us those among the jinns and human beings who had led us astray that we may trample them under our feet to render them among the lowliest of creatures.”

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إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ
عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي
كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾

30. Inna allatheena qaloo rabbunā Allahu thumma istaqamoo tatanazzalu AAalayhimu almalā-ikatu allatakhafoo wala tahzanoo waabshiroo bialjannati allatee kuntum tooAAadoona

30. Those indeed who say ‘Allah is Our Lord’ and then remain steadfast, the angels come down to them saying, “Fear not, nor regret, but rejoice in the glad news of Paradise that has been promised to you!”

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا
مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾

31. Nahnu awliyāgokum fee alhayati alddunya wafee al-akhirati walakum feeha mā tashtahee anfusukum walakum feeha mā taddaAAoona

31. “We are your close friends in this life and in the Hereafter. And in the Hereafter, you will get whatever you desire, and you will have therein whatsoever you ask for”

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾

32. Nuzulan min ghafoorin raheemin

32. “As gift from the One forgiving, merciful.”⁶

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6. Verses 30, 31 and 32 above together constitute a brief divine recipe for salvation. The recipe is just to have an unshakeable belief in Allah being the Lord (i.e., one's creator, nourisher, protector, guide, judge, benevolent ruler but also one to give severe punishment to the evil-doer, all rolled into one). It is easy for one to declare that Allah is one's Lord, but Allah, from time to time, puts that belief to test throughout one's life. It is important to pass those tests. The Verses also define what the salvation is. It is a gift from the Creator freely available to anyone who would conduct one's life as per that really practical recipe. But are there many takers – even among the so-called Muslims?

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا
وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

33. Waman aḥsanu qawlan mimman daAAa ila Allāhi waAAamila ṣāliḥan waqala innanee mina almuslimeena

33. And who speaks better than one who calls to God, does things righteously, and says, “I am indeed among those who submit to Allah?”

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ
فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

34. Walā tastawee alḥasanatu walā alssayyi-atu idfaAA biāllatee hiya aḥsanu fa-itha allathee baynaka wabaynahu AAadawatun kaannahu waliyyun ḥameemun

34. And good and evil are not alike. Repel evil with what is good. Then one, between whom and you there was enmity, will be like a close friend.

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

35. Wama yulaqqaha illa allatheena ṣabaroo wama yulaqqaha illa thoo ḥaththin AAatheemin

35. And it is granted to none but those who exercise patience. And it is granted to none but those with a great endowment.

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ



36. Wa-imma yanzaghannaka mina alshshaytani nazghun faistaAAith biAllahi innahu huwa alssameeAAu alAAaleemu

36. And if a mischief from the Satan affects you, seek refuge in Allah. HE is indeed the One who hears, knows.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا

لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ



37. Wamin ayatihi allaylu waalnnaharu waalshshamsu waalqamaru la tasjudoo lilshshamsi wala lilqamari waosjudoo lillahi alathee khalaqahunna in kuntum iyyahu taAAabudoona

37. And some signs of His are the night, the day, the sun and the moon. Prostrate not to the sun and the moon, and prostrate to Allah who created them, if you do truly worship Him.

فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا

يَسْأَمُونَ



38. Fa-ini istakbaroo faallatheena AAinda rabbika yusabbihoona lahu biallayli waalnnahari wahum layas-amoonaa

38. But if they [Allah's subjects] are too arrogant to worship Him, then those that are close to your Lord do never get weary of singing His praises night and day.

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وَمِنْ ءَايَاتِهِ ؕ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ
وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

39. Wamin ayatihi annaka tara al-arda khashiAAatan fa-itha anzalna AAalayha almaa ihtazzat warabat inna allathee ahyaha lamuhyee almawta innahu AAala kulli shay-in qadeerun

39. And it is among His signs that the barren earth you see begins to stir and sprout when We send down rain upon it. He who gives it life will indeed also give life to the dead. He indeed has power over everything.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي ءَايَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ
أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَمَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

40. Inna allatheena yulhidoona fee ayatina la yakhfawna AAalayna afaman yulqa fee alnnari khayrun amman ya/tee aminan yawma alqiyamati iAAamaloo ma shi/tum innahu bimā taAAamaloona baseerun

40. Those that effect distortion in Our Verses – they indeed are not hidden from Us! Who then is better: he who will be cast into Hell, or he who will come out safe on the Day of Resurrection? Do whatever you want; He does indeed see whatever you do.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

41. Inna allatheena kafaroo bialththikri lamma jaahum wa-innahu lakitabun AAazeerun

41. Those that suppress the Reminder (Qur’aan) when it has come to them! It is certainly indeed a powerful Book.

لَا يَأْتِيهِ الْبَطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ
حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

42. La ya/teehi albatilu min bayni yadayhi wala min khalfihi tanzeelun min hakeemin hameedin

42. Falsehood can enter it neither overtly nor covertly. It is a revelation sent down from One, wise and praiseworthy.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو
عِقَابٍ أَلِيمٍ ﴿٤٣﴾

43. Ma yuqalu laka illa ma qad qeela lilrrusuli min qabluka inna rabbaka lathoo magfiratin wathoo AAiqabin aleemin

43. You have been told nothing but what was told to other Messengers before you. Your Lord is certainly indeed full of forgiveness, but also capable of giving severe punishment.

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَبِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ؕ أَعْجَمِيٌّ وَعَرَبِيٌّ
قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشَفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فَيَذَابُهِمْ قُرْ
ۖ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

44. Walaw jaAAalnahu qur-anan aAAjamiyyan laqaloo lawla fussilat ayatuhu aaAAjamiyyun waAAarabiyyun qul huwa lillatheena amanoo hudan washifaon waallatheena la yu/minoona feeathanihim waqrun wahuwa AAalayhim AAaman ola-ika yungadawna min maknin baAAeedin

44. And had We made it a Qur’aan in a non-Arab tongue, they would surely have said, “Why are its Verses not explained clearly – non-Arabic into Arabic?” Say, “It is guidance and cure

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for those who believe; and for those who do not believe, their ears are deaf thereto and their eyes blind. They are those to whom one calls from a place far away.”

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ

لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾

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

45. And We did give Moses the Book; but differences were created therein. And had the Word of your Lord not preceded it, matters would have been settled then and there among them. They are deeply in doubt and suspicion about it.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا

رَبُّكَ بِظَالِمٍ لِّلْعَبِيدِ ﴿٤٦﴾

46. Man AAamila salihan falinafsihi waman asaa faAAalayha wama rabbuka bi h |allamin lilAAabeedi

46. If one does a good deed, one does it for oneself. And if one does a bad deed, one bears its consequence oneself. And your Lord is not cruel to His subjects.

﴿٤٧﴾ إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ

مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ

يُنَادِيهِمْ أَئِنَّ شَرَّ كَايٍ قَالُوا ءَاذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾

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47. Ilayhi yuraddu AAilmu alssaAAati wama takhruju min thamaratin min akmamiha wama tahmilu min ontha wala tadaAAu illa biAAailmihi wayawma yunadeehim ayna shuraka-ee qaloo athannaka maminna min shaheed**in**

47. To Him goes back the knowledge of the Hour (the time when the present world will end and the Hereafter begin). No fruit comes out of its spathe, no female conceives or gives birth, but with His knowledge. And that Day He will call them out, “Where are those whom you worshipped besides Me?” They will answer, “We confess to You none of us has seen them!”

﴿٤٨﴾ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِن قَبْلُ وَظَنَّوْا مَا لَهُم مِّن مَّحِيصٍ

48. Waḍalla AAanhum ma kanoo yadAAoona min qablu waḥannoo ma lahum min maḥees**in**

48. And those they prayed to before, will desert them. And they will realise there is no place for them to escape to.

لَّا يَسُومُ الْإِنسَانُ مِن دُعَاءِ الْخَيْرِ وَإِن مَّسَّهُ
الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾

49. La yas-amu al-insanu min duAAa-i alkhayri wa-in massahu alshsharru fayaoosun qanoo**tun**

49. Man never tires of praying for good. And if evil befalls him he gives up all hope.

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وَلَيْنَ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ
لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي
إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنَذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

50. Wala-in athaqnahu rahmatan minna min baAAdi darraa massat-hu layaqoolanna hatha lee wamaathunnu alssaAAata qa-imatan wala-in rujiAAtu ila rabbee inna lee AAindahu lalhusna falanunabbi-anna allatheena kafaroo bima AAamiloo walanuthetheeqannahum min AAathabin ghaleezhin

50. And if We let him have a taste of Our mercy after some distress had afflicted him, he says, "It was my due. I do not think the Hour will ever happen. And even if I am sent back to my Lord, there will surely still be the best for me with Him." We shall tell those who suppress the Truth what they used to do, and make them suffer severe punishment.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَنِ أَعْرَضَ وَنَأَىٰ بِنَجَابِهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ
عَرِيسٍ ﴿٥١﴾

51. Wa-itha anAAamnā AAalā al-insāni aAArada wanaa bijanibihi wa-itha massahu alshsharru fathoo duAAa-in AAareedin

51. And when We shower Our favours upon man he keeps himself arrogantly aloof. And when anything bad happens to him, he prays a great deal.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ نُفٌّ كَفَرْتُمْ بِهِ ۖ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي
شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

52. Qul araaaytum in kana min AAindi Allahi thumma kafartum bihi man adallu mimman huwa fee shiqaqin baAAeedin

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52. Say, "Do you see if this is from Allah and you deny it, would there be anyone more astray than he who is in such extreme rebellion?"

سَنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ
يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

53. Sanureehim gyatinaa fee al-afaqi wafee anfusihim hatta yatabayyana lahum annahu alhaqqu awa lam yakfi birabbika annahu AAala kulli shay-in shaheedun

53. We will show Our signs to them in the wide world outside and within themselves, until it becomes clear to them that it (Qur'aan) is the truth. Is it not sufficient that your Lord is Witness over all things?

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ءَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾

54. Ala innahum fee miryatin min liqa-i rabbihim ala innahu bikulli shay-in muheetun

54. Beware! They are indeed in doubt concerning their meeting their Lord. Beware! He does indeed encompass all things.

سُورَةُ الشُّورَى

Chapter 42: Ash-Shuraa (The Mutual Consultation)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

ح ١

1. Ha-meem¹

ع ٢

2. AAayn-seen-qaf¹

1. These are among the letters, of the Arabic language, mysteriously appearing at the beginning of some Qur'aanic chapters.

كَذَٰلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

3. Kathalika yoohee ilayka wa-ila allatheena min qablika Allahu alAAazeezu alhakeemu

3. THUS has Allah, the Omnipotent, the Wise, revealed to you, and to those before you:

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لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤٢﴾

4. Lahu mā fee alssamawati wama fee al-ardi wahuwa alAAaliyyu alAAatheemu

4. To Him belong all that is in the heavens and all that is in the earth. And He is the One exalted, great.

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٤٣﴾

5. Takadu alssamawatu yatafattarna min fawqihinna waalmala-ikatu yusabbihoona bihamdi rabbihim wayastaghfiroona liman fee al-ardi ala inna Allaha huwa alghafooru alrraheemu

5. The heavens almost burst asunder from above them; and the angels sing their Lord's praise, and ask forgiveness for all on earth. Beware! Allah is indeed the One forgiving, merciful!

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ
بِوَكِيلٍ ﴿٤٤﴾

6. Waallatheena ittakhathoo min doonihi awliya Allahu hafeethun AAalayhim wama anta AAalayhim biwakeelin

6. And those that take *awliya*² other than Allah, He is watching them; and you (Prophet) are not a manager/dispenser of their affairs.

2. Refer [study notes on Verse 2:107](#) (Manzil I).

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وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَنُنذِرَ
يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾

7. Wakathalika awḥayna ilayka qur-ānan AAarabiyyan litunthira omma alqura waman ḥawlahawatunthira yawma aljamAAi la rayba feehi fareequn fee aljannati wafareequn fee alssaAAeeri

7. And thus do We reveal to you (Prophet Muhammad) Qur’aan in the Arabic tongue in order that you may warn the Mother (Makkah) of all cities and all those who dwell around it. And warn them of the Day of the Gathering [Resurrection Day] – no doubt at all that the Day is going to come – when some shall find themselves in paradise, and some in the blazing fire.

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

8. Walaw shaa Allahu lajaAAalahum ommatan wahidatan walakin yudkhilu man yashao fee rahmatihi waalththalimoona ma lahum min waliyyin wala naseer

8. And had Allah so willed, He could surely have made them all one single community. However, He admits to His mercy whom He wills! And those that transgress limits set by Allah shall have no *wali*³ and none to help them.

3. *Wali* is singular form of *awliya*. See study note 2 above.

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۖ قُلْ فَلِلَّهِ الْوَلَايَةُ ۖ هُوَ الْوَلِيُّ ۖ وَهُوَ يُحْيِي الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

9. Ami ittakhathoo min doonihi awliyaa faAllahu huwa alwaliyyu wahuwa yuhyee almawta wahuwa AAala kulli shay-in qadeer

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9. Have they taken *awliya* other than Him? But Allah is the *Wali*. And it is He Who brings the dead to life. And it is He Who has the power to do anything.

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

10. Wama ikhtalaftum feehi min shay-in fahukumu ila Allahi thalikumu Allahu rabbee AAalayhi tawakkaltu wa-ilayhi oneebu

10. And the resolution of your differences on any matter rests with Allah. [Say,] “Such is Allah, my Lord! In Him have I placed my trust, and to Him do I always turn!”

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ
الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ
﴿١١﴾

11. Fatiru alssamawati waal-ardi jaAAala lakum min anfusikum azwajan wamina al-anAAami azwajan yathraokum feehi laysa kamithlihi shay-on wahuwa alssameeAAu albaseeru

11. The Originator of the heavens and the earth! He has made for you mates of your own kind – just as He has made mates among the animals – to multiply you thereby. There is nothing like Him, and He is the One Who hears all, sees all.

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

12. Lahu maqaleedu alssamawati waal-ardi yabsutu alrizqa liman yashao wayaqdiru innahu bikulli shay-in AAaleemun

12. He has the keys of the heavens and the earth. He provides abundantly to whom He wills, and restrictively to whom He wills. He does indeed know everything.

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ﴾

13. SharaAAa lakum mina alddeeni ma wassa bihi noohan waalla^{thee} awhayna ilayka wama wassaynabihi ibraheema wamoosa waAAeesa an aqemoo alddeena wala tatafarraqoo feehi kabura AAalaalmushrikeena ma tadAAoohum ilayhi Allahu yajtabee ilayhi man yashgo wayahdee ilayhi man yuneebu

13. Ordained for you, for the right conduct of life, that which He had enjoined upon Noah – and which We revealed to you [Prophet Muhammad] – and that which We had enjoined upon Abraham, Moses, and Jesus: Stand firmly by the Allah-ordained way of life, and break not your unity therein. What you call them to, appears a tall order to those who worship others besides Allah. Allah calls to Himself whom He wills, and guides to Himself one who turns to Him.

﴿وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّىَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ﴾

14. Wama tafarraqoo illa min baAAadi ma jaahumu alAAilmu baghyan baynahum walawla kalimatun sabaqat min rabbika ila ajalin musamman laqudiya baynahum wa-inna alla^{thee}ena oorithoo alkitaba min baAAadhim lafee shakkin minhu mureebi

14. And they did not break up their unity, but only after they had received knowledge – out of mutual jealousy. And had it not been for a decree already issued from your Lord for a set term,

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their matter would indeed have been decided then and there. And those indeed who have inherited the Book after them are in grave doubt and suspicion about it.⁴

4. This Verse is squarely applicable to modern-day Muslims. They are divided among themselves into so many, innumerable, sects, utterly neglecting the binding force of the Qur'aan. Allah Ta'ala shames them from time to time with humiliation at the hands of other communities, but they nonchalantly ignore the divinely given warning signals. Their neglect is the by-product of the regrettable doubt and suspicion they harbour about the efficacy of the Book to take them again to the pinnacle of glory their forefathers, who followed the Book, had enjoyed.

فَلِذَلِكَ فَادُّعْ وَأَسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا
أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلُنَا
وَلَكُمْ أَعْمَلُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ



15. Falithalika faodAAu waistaqim kama omirta wala tattabiAA ahwaahum waqul amantu bima anzala Allahu min kitabin waomirtu li-aAAadila baynakum Allahu rabbuna warabbukum lana aAAamalunawalakum aAAamalukum la hujjata baynana wabaynakumu Allahu yajmaAAu baynana wa-ilayhi almaseeru

15. To this [Qur'aan], then, you invite [all mankind], and persistently follow the course as prescribed [by Allah]. And follow not their vain desires. And say, "I believe in whatever Writ Allah has sent down. And I am commanded to deal justly with problems amongst you. Allah is our Lord and He is your Lord as well. We are responsible for our deeds, and you, for yours. There is no contentious issue between us and you. Allah will bring us all together. And to Him is the final destination."

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ
رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

16. Waallatheena yuhajjoona fee Allahi min baAAadi ma istujeeba lahu hujjatuhum dahidatun AAinda rabbihim waAAalayhim ghadabun walahum AAathabun shadeedun

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16. And those that would quarrel about Allah, after what is amply provided and clarified (by the Prophet and by things in and around them) about Him, all their contentions are null and void in the sight of their Lord. And upon them will fall [His] wrath, and for them is severe suffering in store.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ



17. Allahu allathee anzala alkitaba bialhaqqi waalmeezani wama yudreeka laAAalla alssaAAata qareebun

17. It is Allah Who has sent down the Book with the truth and the balance [wherewith to conduct one's life on principles of justice]. And who knows, the Hour (the time when the present world will end and the Hereafter begin) may well be near!

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ
مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلا إِنَّ الَّذِينَ يُمارُونَ فِي السَّاعَةِ لَفِي

ضَلَالٍ بَعِيدٍ

18. YastaAAjilu biha allatheena la yu/minoona biha waallatheena amanoo mushfiqoona minhawayaaAlamoona annaha alhaqqu ala inna allatheena yumaroon fee alssaAAati lafee dalalin baAAeedin

18. Those who do not believe in it ask for hastening it. And those who believe, fear it and know it to be the truth. Beware! Those who entertain doubts about the Hour have certainly indeed gone far astray!

Manzil VI: 42: Shuraa

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

19. Allahu lateefun biAAibadihi yarzuqu man yashao wahuwa alqawiyyuu

19. Allah is most kind to His subjects. He provides for them as much as He wills. And He is most strong, the Omnipotent!

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

20. Man kana yureedu hartha al-akhirati nazid lahu fee harthihi waman kana yureedu hartha alddunya/tihi minha wama lahu fee al-akhirati min naseebin

20. One who is desirous of a harvest in the Hereafter, We shall grant an increase in that one's harvest there. And one who is desirous of a harvest in this world, We give him something thereof. And he will have no share in the blessings of the Hereafter.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا
كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

21. Am lahum shurakaao sharaAAoo lahum mina alddeeni ma lam ya/than bihi Allahu walawla kalimatu alfasli laqudiya baynahum wa-inna althalimeena lahum AAathabun aleemun

21. Do they have gods, other than Allah, which enjoin upon them a religious law that Allah has not prescribed!? Had it not been for divine decree on the final judgment, their matter would indeed have been decided [in this world itself]. And, indeed, painful punishment awaits the wicked people.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ
هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

22. Tara althhalimeena mushfiqeena mimma kasaboo wahuwa waqiAAun bihim waallatheena amanoo waAAamiloo alssalihati fee rawdati aljannati lahum ma yashaoona AAinda rabbihim thalika huwa alfadlu alkabeeru

22. You will see the wicked people fearful of what they have earned, and the evil effects of what they had earned falling back upon them, themselves. And [you will see] those who had believed and had done righteous deeds living among the flowering meadows of the gardens of Paradise. They shall have what they want, with their Lord. **That** is the greatest favour [a human being can achieve.]

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً
نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

23. Thalika allathee yubashshiru Allahu AAibadahu allatheena amanoo waAAamiloo alssalihati qul la as-alukum AAalayhi ajran illa almawaddata fee alqurba waman yaqtarif hasanatan nazid lahu feehalhusnan inna Allaha ghafoorun shakoorun

23. That favour is what Allah gives the glad tiding of, to such of His subjects as believe and do righteous deeds. Say, “No reward do I ask of you for this [Message] other than the love of the near and dear ones.” And one who does anything good We increase for him the goodness thereof. Allah is indeed forgiving, appreciative of gratitude.

Manzil VI: 42: Shuraa

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ
اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

24 Am yaqooloona iftarā AAalā Allāhi kathīban fa-in yashā-i Allāhu yakhtim AAalā qalbika wayamhu Allāhu albatila wayuḥiqqu
alḥaqqā bikalimatihī innahu AAaleemun biḥatī alssudoori

24. Do they say, “He [Muhammad] has concocted a falsehood against Allah”? But then, had Allah so willed, He could have sealed your heart. And Allah blots out all falsehood, and makes the truth prevail by His words. He is indeed aware of what goes on is in the minds [of human beings].

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ
مَا تَفْعَلُونَ ﴿٢٥﴾

25. Wahuwa allathee yaqbalu alttawbata AAan AAibadihi wayaAAfoo AAani alssayyi-ati wayaAAlamu matafAAaloona

25. And it is He Who accepts repentance from His subjects, pardons bad deeds, and it is He Who knows all that you do.

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِّن فَضْلِهِ
وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

26. Wayastajeebu allatheena amanoo waAAamiloo alssalihati wayazeeduhum min fadlihi waalkafiroona lahum AAathabun
shadeedun

26. And He responds to those who believe and do righteous deeds, and He gives them more out of His Grace. And a rigorous punishment awaits those that suppress the Truth.

Manzil VI: 42: Shuraa

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ
مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴾ ٢٧

27. Walaw basata Allahu alrriqqa liAAibadihi labaghaw fee al-ardi walakin yunazzilu biqadarin ma yashao innahu biAAibadihi khabeerun ba^{seer}un

27. And had Allah given provisions in abundance to His subjects, they would commit transgressions on earth. And so He bestows provisions, in due measure, as He wills. He is indeed fully aware of [the needs of] His subjects.

﴿ وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ
وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴾ ٢٨

28. Wahuwa allathee yunazzilu alghaytha min baAAadi ma qana^{to}o wayanshuru rahmatahu wahuwa alwaliyyu alhameedu

28. And it is He who sends down heavy rain after people have despaired of it, and He spreads His Mercy thereby. He is the *Wali*⁵, to whom all praise is due.

5. Refer [study notes 154 & 155](#) on Chapter 2 (Manzil I).

﴿ وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَى
جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴾ ٢٩

29. Wamin ayatihi khalqu alssamawati waal-ardi wama baththa feehima min dabbatin wahuwa AAalajamAAihim itha yashao qadeerun

Manzil VI: 42: Shuraa

29. And among His signs is the creation of the heavens and the earth, and of the living creatures He has caused to flourish in them both. And He has the power to gather them together whenever He wills.

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ



30. Wama asabakum min museebatin fabima kasabat aydeekum wayaAAfoo AAan katheer**in**

30. And whatever calamity befalls you, it is because of what your own hands have earned.⁶ And much He pardons.

6. Modern-day Muslims, beware! You yourselves are responsible for the ignominy you are suffering.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِّنْ
دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

31. Wama antum bimuAAjizeena fee al-ardi wama lakum min dooni Allahi min waliyyin wala naseer**in**

31. And you cannot do anything to frustrate Him on earth. And you have none to be your *wali*⁷ other than Allah, and none to help you.

7. Refer [study notes 154 & 155](#) on Chapter 2 (Manzil I).

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾

Manzil VI: 42: Shuraa

32. Wamin ayatihi aljawari fee albahri kaal-aAAlami

32. And among His signs are the ships like some signboards [raised] in the sea.

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾

33. In yasha/ yuskini alrreeha fayathlalna rawakida AAala thahrihi inna fee thalika laayatin likulli sabbarin shakoorin

33. If He so wills, He makes the wind still. And then they [ships] lie motionless on the sea's surface. In this indeed are signs for all who are patient and grateful.

أَوْ يُوبِقْهُمْ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾

34. Aw yoobiqhunna bima kasaboo wayaAAfu AAan katheerin

34. Or He destroys them because of the evil they have earned. And much He pardons.

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّخِصٍ ﴿٣٥﴾

35. WayaAAalama allatheena yujadiloona fee ayatina ma lahum min maheesin

35. And let those who dispute Our messages know that there is no place for them to escape to.

Manzil VI: 42: Shuraa

فَمَا أُوتِيتُمْ مِّن شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ
لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

36. Fama ooteetum min shay-in famataAAu alhayati alddunya wama AAinda Allahi khayrun waabqalillaheena amanoo waAAala rabbihim yatawakkaloona

36. So whatever you are given is but a [temporary] provision for life in this world. And that which is with Allah is better and lasting for those who believe and in their Lord place their trust.

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا
هُمْ يَغْفِرُونَ ﴿٣٧﴾

37. Waallatheena yajtaniboona kaba-ira al-ithmi waalfawahisha wa-itha ma ghadiboo hum yaghfiroona

37. And [that which is with Allah is better and lasting] for those who shun the greater sins and indecencies⁸, and who, when in anger, readily forgive.

8. Refer [study note 13](#) on Verse 7:33.

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

38. Waallatheena istajaboo lirabbihim waaqamoo alssalata waamruhum shoora baynahum wamimmarazaqnahum yunfiqoona

Manzil VI: 42: Shuraa

38. And [that which is with Allah is better and lasting] for those who have responded to their Lord and have established regular prayer⁹. And their affairs are conducted by mutual consultation¹⁰. And they spend out of what We have provided to them.

9. Refer study notes [2:4](#) and [2:108](#) on Chapter 2 [Manzil I] to learn more about the Qur'aanic meaning of establishing regular prayer.

10. This is a clear Qur'aanic authority for a democratic form of government. But an Islamic Government has necessarily to be governed by the Qur'aan as its immutable and unchangeable constitution.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾

39. Waallatheena itha asabahumu albaghyu hum yantasiroona

39. And [that which is with Allah is better and lasting] for those who defend themselves against tyranny.

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

40. Wajazao sayyi-atin sayyi-atun mithluha faman AAafa waaslah faajruhu AAala Allahi innahu layuhibbu alththalimeena

40. And harm may be requited by an equal harm. But, then, the reward of one who forgives and reconciles rests with Allah. He [Allah] does indeed not love wicked persons.

وَلَمَنْ آذَنَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾

41. Walamani intasara baAAda thulmihi faola-ika ma AAalayhim min sabeelin

41. And, certainly, no blame whatever attaches to anyone who defends oneself after having been wronged.

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

42. Innama alssabeelu AAala allatheena yathlimoona alnasa wayabghoona fee al-ardi bighayri alhaqqi ola-ika lahum AAathabun aleemun

42. Blameworthy are but those who oppress people and unjustly commit transgression on earth: for them, a painful punishment!

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

43. Walaman sabara waghafara inna thalika lamin AAazmi al-omoori

43. And, certainly indeed, it is among the most resolute of acts for anyone to be patient and forgiving.

وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن وَلِيٍّ مِّنْ بَعْدِهِ ۖ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا
الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ ﴿٤٤﴾

44. Waman yudlili Allahu fama lahu min waliyyin min baAAadihi watara althhalimeena lamma raawoo alAAathaba yaqooloona hal ila maraddin min sabeelin

Manzil VI: 42: Shuraa

44. And he whom Allah lets go astray has no *wali* thereafter. And so you will see the evildoers [on Judgment Day] exclaim as soon as they behold the punishment, “Is there any way back?”

وَتَرَهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الدَّلِّ يَنْظُرُونَ مِنْ
طَرَفٍ خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾

45. Watarahum yuAaraadoona AAalayha khashiAAeena mina alththulli yanzuroona min tarfin khafiyyin waqala allatheena amanoo inna alkhaseereena allatheena khasiroo anfusahum waahleehim yawma alqiyamati ala inna alththalimeena fee AAathabin muqeemin

45. And you will see them brought up for the punishment, humbled in disgrace, looking around with a furtive glance. And those who had believed will say, “Indeed, the doomed ones are those that have doomed themselves and their families on the Day of Resurrection.” Beware! The evildoers will suffer an eternal punishment.

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ
مِنْ سَبِيلٍ ﴿٤٦﴾

46. Wama kana lahum min awliyya yanguroonahum min dooni Allahi waman yudlili Allahu fama lahu min sabeelin

46. And they will have no *awliya* to help them besides Allah! And he whom Allah lets go astray shall find no way out.

أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ
مُلْجَاٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾

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47. Istajeeboo lirabbikum min qabli an ya/tiya yawmun la maradda lahu mina Allahi ma lakum min malja-in yawma-ithin wama lakum min nakeer**in**

47. Respond to your Lord before a Day – on which there will be no turning back – comes, at Allah’s behest. That Day you will have no place of refuge, and neither will you be able to resort to any denial.

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغَ وَإِنَّا إِذَا
أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾

48. Fa-in aAraḍoo fama arsalnaka AAalayhim hafeeḥan in AAalayka illa albalaghu wa-inna ithaathaana al-insana minna rahmatan fariḥa biha wa-in tuṣibhum sayyi-atun bima qaddamat aydeehim fa-inna al-insana kafoor**un**

48. Then if they respond not, We have not sent you [Prophet] to be their keeper. Your responsibility is but to deliver Allah’s Message to the people correctly.¹¹ And when We give man a taste of Our grace, he exults in it. And if misfortune befalls them as a result of what they have done, then, behold, man becomes ungrateful!

11. Despite this clear and categorical divine statement, a majority among the Muslims today believe – a la the Christians – that Prophet Muhammad shall surely intercede on Judgment Day to take them all to Jannah. But, surely, they [the Muslims – as also the Christians -] are gravely deluding themselves!

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ
لِمَن يَشَاءُ الذَّكَورَ ﴿٤٩﴾

49. Lillahi mulku alssamawati waal-ardi yakhluqu ma yashao yahabu liman yashao inathan wayahabu liman yashao alththukoora

Manzil VI: 42: Shuraa

49. Allah's is the absolute sovereignty over the heavens and the earth. He creates what He wills. He gives female offspring to whom He wills, and male offspring to whom He wills.

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثَاءً وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا
إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

50. Aw yuzawwijuhum thukranan wa-inthan wayajAAalu man yashao AAaqeeman innahu AAaleemun qadeerun

50. Or, He [Allah] gives a mixed, male and female, offspring, and makes whom He wills barren. He does indeed know everything, can do anything.

﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ
رَسُولًا فَيُوحِيَ بآيَاتِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

51. Wama kana libasharin an yukallimahu Allahu illa wahyan aw min wara-i hijabin aw yursila rasoolan fayoo^{hi}ya bi-ithⁿⁱhi ma yashao innahu AAaliyyun hakeemun

51. And man cannot receive an address by Allah otherwise than through inspiration, or from behind a veil, or through a Messenger [angel] revealing a divine Message by His [Allah's] leave. He is indeed Exalted, Wise!

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ
لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥١﴾

52. Wakathalika aw^{hayn}a ilayka roo^{han} min amrina ma kunta tadree ma alkitab^u wala al-eemanu walakin jaAAalnahu nooran nahdee bihi man nashao min AAaibadina wa-innaka latahdee ila siratin mustaqeemin

52. And, likewise, have We revealed to you [Prophet Muhammad] a soul of a message, at Our behest! You did not know what the divine Writ is, or what belief means. Nonetheless, We have caused this Message [We have revealed to you] to be a light, whereby We guide whom We will of Our subjects. And, you do certainly guide people to the Straight Path.

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ لَا إِلَهَ إِلَّا اللَّهُ تَعْبِيرُ
الْأُمُورِ ﴿٥٣﴾

53. Sirati Allahi allathee lahu ma fee alssamawati wama fee al-ardi ala ila Allahi tageeru al-omooru

53. [The Straight] Path of Allah, to whom all that is in the heavens and all that is on earth belongs. Verily, with Allah is the end of all matters!

سُورَةُ الزُّكْرَفِ

Chapter 43: Az-Zukhruf (The Gold Adornments)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

حم ﴿١﴾

1. Ha-meem¹

1. These are among the letters, of the Arabic language, mysteriously appearing at the beginning of some Qur'aanic chapters.

وَالْكِتَابِ الْمُبِينِ ﴿٢﴾

2. Waalkitabi almubeeni

2. By the Book that makes things clear!

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾

3. Inna jaAAalnahu qur-anan AAarabiyyan laAAallakum taAAqiloona

3. We have made it a Qur'aan [reading material] in Arabic, so that you understand.

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَىٰ حَكِيمٍ ﴿٤٤﴾

4. Wa-innahu fee ommi alkitabi ladayna laAAaliyyun hakeemun

4. And it is indeed in the Mother Book with Us, certainly [with contents] of the highest order and wisdom.

أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ﴿٤٥﴾

5. Afanadribu AAankumu alththikra safhan an kuntum qawman musrifeena

5. Should We then keep the divine Message away from you altogether as you are a people steeped in transgression? ²

2. Man is endowed with intelligence primarily for him to recognize the existence of the sole Creator of the entire universe with everything therein. But most people, under satanic influence, suppress the inevitable conclusion this faculty would throw up. As a result, they become atheists, agnostics or polytheists. The All-knowing, immensely considerate and merciful Creator has not therefore stopped merely at giving man the faculty of intelligence of a higher order than that given to other animals. HE has in addition given them a Book of guidance. HE would not, in His infinite mercy, deprive even an ingrate, sinful people of this guidance.

وَكَمْ أَرْسَلْنَا مِن نَّبِيِّ فِي الْأَوَّلِينَ ﴿٤٦﴾

6. Wakam arsalna min nabiyyin fee al-awwaleena

6. And how many of the prophets did We send amongst the ancient peoples!?

Manzil VI: 43: Zukhruf

وَمَا يَأْتِيهِمْ مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٧﴾

7. Wama ya/teehim min nabiyyin illa kanoo bihi yastahzi-oona

7. And no prophet did ever come to them but they mocked at him.

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ﴿٨﴾

8. Faahlakna ashadda minhum batshan wamada mathalu al-awwaleena

8. And We destroyed those that were stronger in power than these. And gone were the likes of the ancient peoples!

وَلَيْن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ
الْعَزِيزُ الْعَلِيمُ ﴿٩﴾

9. Wala-in saaltahum man khalaqa alssamawati waal-arda layaqoolunna khalaqahunna alAAazeezu alAAaleemu

9. And were you to question them, ‘Who created the heavens and the earth?’ they would surely reply, ‘the Omnipotent, the All-knowing did surely create them.’

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ
﴿١٠﴾

10. Allathee jaAAala lakumu al-arda mahdan wajaAAala lakum feeha subulan laAAallakum tahtadoona

10. The One Who has made the earth spread out for you, and has made therein ways for you to travel by.

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَّيْتًا كَذَلِكَ
تُخْرِجُونَ ﴿١١﴾

11. Waallathee nazzala mina alssama-i mgan biqadarin faansharna bihi baldatan maytan kathalika tukhrajoon

11. And the One Who sends down rain from the sky in due measure. And We raise to life therewith a land that is dead. You too will be raised likewise (when you are dead).

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرَكَبُونَ
﴿١٢﴾

12. Waallathee khalaqa al-azwaja kullaha wajaAAala lakum mina alfulki waal-anAAami ma tarkaboona

12. And the One Who has created all things in pairs, and has made ships and cattle for you to ride on.

لِيَتَسَوَّأَ عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ
وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

13. Litastawoo AAala thuhuoorihi thumma tathkuroo niAAamata rabbikum itha istawaytum AAalayhi wataqooloo subhana allathee sakhkhara lana hatha wama kunna lahu muqrineena

Manzil VI: 43: Zukhruf

13. So that you may mount on their backs, and then remember your Lord's favour, while so mounted, and say, "Glory to Him Who has made these subservient to us, and we could never have done this by ourselves."

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

14. Wa-inna ila rabbing lamunqaliboona

14. "And to our Lord, indeed, must we turn back!"

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

15. WajaAAaloo lahu min AAibadihi juz-an inna al-insana lakafoorun mubeenun

15. And they created partners for Him from amongst His subjects! Man is certainly indeed openly ungrateful [to his Lord].

أَمْ أَتَّخَذَ مِنْ مَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ ﴿١٦﴾

16. Ami ittakhatha mimma yakhluqu bangatin waasfakum bialbaneena

16. Has He taken daughters out of what He himself creates, and chosen sons for you!?

Manzil VI: 43: Zukhruf

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا
وَهُوَ كَظِيمٌ ﴿١٧﴾

17. Wa-itha bushshira ahaduhum bima daraba lilrahmani mathalan thalla wajhuhu muswaddan wahuwa kathheemun

17. And when news is given to anyone of them of the birth of one [daughter] like what he allots [in a display of pernicious audacity] to the Gracious One, his face becomes darkened with suppressed anger!

أَوْ مَن يُنثَرُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ
مُبِينٍ ﴿١٨﴾

18. Awaman yunashshao fee alhilyati wahuwa fee alkhisami ghayru mubeenin

18. [The man given the news of a daughter born to him thinks, “Am I now saddled with an offspring] to be brought up in jewellery?” And he lapses into a dilemma [whether to keep the child alive or kill her. Refer Verses 16:58, 59].

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا
خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾

19. WajaAAaloo almala-ikata allatheena hum AAibadu alrahmani inathan ashahidoo khalqahum satuktabu shahadatuhum wayus-aloona

19. And they make angels, who themselves are subjects of the Gracious One, into females. Did they witness their creation? Their evidence will be recorded, and they will be questioned!

Manzil VI: 43: Zukhruf

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا
بِخُرُوصٍ ﴿٢٠﴾

20. Waqaloo law shaa alrahmanu ma AAabadnahum ma lahum bithalika min AAilmin in hum illayakhrugoona

20. And they say, “Had the Gracious One so willed, we should not have worshipped them (deities)!” They have no knowledge thereof. Indeed, they do nothing but lie!

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾

21. Am ataynahum kitaban min qablihi fahum bihi mustamsikoona

21. Had We given them a Writ before this, to which they are holding fast? ³

3. There has been no divine authority ever for worshipping angels.

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهُتَدُونَ ﴿٢٢﴾

22. Bal qaloo inna wajadna abaana AAala ommatin wa-inna AAala atharihim muhtadoona

22. But they say, “We did find our fathers following certain community rites, and we do indeed follow in their footsteps.”

Manzil VI: 43: Zukhruf

وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ



23. Wakathalika ma arsalna min qablika fee qaryatin min natheerin illa qala mutrafooha inna wajadnaabaana AAala ommatin wa-inna AAala atharihim muqtadoona

23. And, just the same way, We did never send a Warner before you to any people, but the affluent among them said, “We did find our fathers following certain community rites, and we do indeed emulate them.”

﴿قَالَ أَوْلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ
قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ﴾

24. Qala awa law ji/tukum bi-ahda mimma wajadtum AAalayhi abgakum qaloo inna bima orsiltum bihi kaftiroona

24. He [the Warner] said, “How could you emulate them even when I brought you better guidance than that which you found your fathers following?” They said, “We do indeed deny that you are sent with any divine message at all!”

﴿فَأَنْتَقِمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَنَقِبَةُ الْمُكَذِّبِينَ﴾

25. Faintaqamna minhum faonhur kayfa kana AAaqibatu almukathhibeena

25. We then penalised them. And see what end the liars⁴ met with!

Manzil VI: 43: Zukhruf

4. Those who denied Allah's Messengers are described here as liars because in denying the Messengers, they acted against their conscience.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ



26. Wa-ith qala ibraheemu li-abeehi waqawmihi innanee baraon mimma taAAabudoona

26. And when Abraham said to his father and his people, “I do indeed have nothing to do with what you worship.”

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ

27. Illa allathee fataranee fa-innahu sayahdeeni

27. “(I do worship none) but Him Who made me, and He will certainly guide me.”

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ

28. WajaAAalaha kalimatan baqiyyatan fee AAaqibihi laAAallahum yarjiAAoona

28. And He [Allah] made it [what Abraham said] an enduring statement among those who came after him, that they may turn back [to Allah].

Manzil VI: 43: Zukhruf

بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ



29. Bal mattaAAtu haqla-i waabaahum hatta jaahumu alhaqu warasoolun mubeenun

29. Nevertheless, I did give means of livelihood to these and to their fathers, until the Truth came to them, and a Messenger manifest.

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ



30. Walamma jaahumu alhaqu qaloo hatha sihrun wa-inna bihi kafiroona

30. And when the Truth came to them, they said, “This is deceptive magic, and we do indeed reject it!”

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

31. Waqaloo lawla nuzzila hatha alqur-anu AAala rajulin mina alqaryatayni AAattheemun

31. And they say, “Why is not this Qur'aan sent down to some leading man in either of the two cities?”

Manzil VI: 43: Zukhruf

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ
بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

32. Ahum yaqsimoonah rahmata rabbika nahnu qasamna baynahum maAAeeshatahum fee alhayati
alddunya warafaAAna baAAadahum fawqa baAAadin darajatin liyattakhitha baAAaduhum baAAadan sukhriyyan warahmatu rabbika
khayrun mimma yajmaAoona

32. Is it they who apportion the Mercy of your Lord? It is We Who apportion among them their livelihood in the life of this world! And We raise some of them above others in rank, so that some may take service from others. And the Mercy of your Lord is better than the worldly wealth they amass.

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ
لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

33. Walawla an yakoona alnnasu ommatan wahidatan lajaAAalna liman yakfuru biallrahmani libuyootihim suqufan min fiddatin
wamaAAarija AAalayha yathharoonah

33. And were it not that mankind might all go the same (evil) way, We would provide, for everyone that becomes ungrateful towards the Gracious One, silver roofs – and staircases by which to go up – for their houses.

وَلِبُيُوتِهِمْ أَبْوَابٌ وَسُرُرٌ عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾

34. Walibuyootihim abwaban wasururan AAalayha yattaki-oona

34. And for their houses doors, and couches on which they could recline,

وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعِ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ
لِلْمُتَّقِينَ ﴿٣٥﴾

35. Wazukhrufan wa-in kullu thalika lamma mataAAu alhayati alddunya waal-akhiratu AAinda rabbika lilmuttaqeena

35. And adornments of gold. And all these are nothing but conveniences of the present life. And the Hereafter, with your Lord, is for the Righteous.

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ
لَهُ وَقَرِينٌ ﴿٣٦﴾

36. Waman yaAAashu AAan thikri alrrahmani nuqayyid lahu shaytanana fahuwa lahu qareenun

36. If anyone turns away from remembrance of the Gracious One, We appoint for him a devil to be a companion to him.

وَالَّذِينَ لَا يَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

37. Wa-innahum layasuddoonahum AAani alssabeeli wayahsaboona annahum muhtadoona

37. And the devils do certainly indeed hinder them from the Path, and they think they are being guided aright!

Manzil VI: 43: Zukhruf

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيُطْسِ الْقَرَيْنُ



38. Hatta itha jaana qala ya layta baynee wabaynaka buAAada almashriqayni fabi/sa alqareenu

38. Ultimately, when (such a one that turns away from Allah) comes to Us, he says (to the devil appointed as his companion), “Would that I and you were as far apart as the two Easts⁵ are!” And a wretched companion is that devil!

5. The dual word *mashriqayn* [two Easts] is also used in Verse 55:17. In Chapter 55 both mankind and Jinns are addressed. In that context the two Easts referred to appear to be one for mankind and the other for the Jinns. Mankind knows where its East is, but it does not know where the East of the Jinns lies. In other words, the distance between the two Easts is infinite. The same sense of an infinitely long distance is implied in the use of the same dual word here.

وَلَن يَنْفَعَكُمُ الْيَوْمَ إِذ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

39. Walan yanfaAAakumu alyawma ith thalamtum annakum fee alAAaathabi mushtarikoona

39. And the Day of Resurrection shall have nothing good for you when you have been wicked. Instead, you shall join others in getting punished!

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ

40. Afaanta tusmiAAu alssumma aw tahdee alAAumya waman kana fee dalalin mubeenin

40. Can you then make the deaf to hear, or show the way to the blind or to one gone far astray?

Manzil VI: 43: Zukhruf

﴿٤١﴾ فَأَيَّمَا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ

41. Fa-imma nathhabanna bika fa-inna minhum muntaqimoona

41. Even if We take you away, We shall not fail to exact retribution from them.

﴿٤٢﴾ أَوْ نُرِيَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ

42. Aw nuriyannaka allathee waAAdnahun fa-inna AAalayhim muqtadiroona

42. Or We shall show you what We have promised them; for, indeed, they are completely under our control.

﴿٤٣﴾ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

43. Faistamsik biallathee oohiya ilayka innaka AAala siratin mustaqeemin

43. So hold fast to the Revelation sent down to you. You are indeed on the Straight Path.

﴿٤٤﴾ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ

44. Wa-innahu lathikrun laka waliqawmika wasawfa tus-aloon

44. And it (the Qur'aan) is certainly indeed the divine Message for you and for your people. And soon shall you (all) be brought to account.

وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ ءَالِهَةً
يُعْبَدُونَ ﴿٤٥﴾

45. Wais-al man arsalna min qablika min rusulina ajaAAalna min dooni alrrahmani alihatan yuAAabadoona

45. And ask our Messengers whom We sent before you, "Did We appoint any deities, other than the Gracious One, to be worshipped?"

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ
الْعَالَمِينَ ﴿٤٦﴾

46. Walaqad arsalna moosa bi-ayatina ila firAAawna wamala-ih i faqala innee rasoolu rabbi alAAalameena

46. And We did send Moses, with Our Signs, to Pharaoh and his Chiefs: He [Moses] said, "I am a Messenger of the Lord of the Worlds."

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾

47. Falamma jaahum bi-ayatina itha hum minha yadhakoona

47. Then when he came to them with Our Signs, they ridiculed those Signs.

Manzil VI: 43: Zukhruf

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا
وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾

48. Wama nureehim min ayatin illa hiya akbaru min okhtiha waakhathnahum bialAAathabi laAAallahum yarjiAAoona

48. And We showed them not any Sign but that which was better than the one preceding. And We seized them with Punishment, so that they turn to Us.

وَقَالُوا يَتَّيِئُ السَّاحِرُ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾

49. Waqaloo ya ayyuha alshahiru odAAu lana rabbaka bimā AAahida AAindaka innana lamuhtadoona

49. And they said, “O you magician! Invoke thy Lord for us since He has a covenant with you. We shall certainly be of those guided.”

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾

50. Falamma kashafna AAanhumu alAAathaba itha hum yankuthoona

50. Then as We relieved them of the punishing calamity, they broke their word!

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَنْقُومِ الْيَسْرُ إِلَىٰ مُلْكِ مِصْرَ وَهَٰذِهِ
الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي ۖ أَفَلَا تُبْصِرُونَ ﴿٥١﴾

51. Wanada firAAawnu fee qawmihi qala ya qawmi alaysa lee mulku misra wahathihi al-anharu tajree min tahtee afala tubsiroona

51. And Pharaoh issued a proclamation among his people, saying, “O my people! Are not the dominion of Egypt mine and these streams flowing underneath? Do you not then see all this?”

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥١﴾

52. Am ana khayrun min hatha allathee huwa maheenun wala yakadu yubeenu

52. “Am I not better than this man (Moses), who is so contemptible and cannot express himself clearly?”

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٢﴾

53. Falawla olqiya AAalayhi aswiratun min thahabin aw jaa maAAahu almala-ikatu muqtarineena

53. “Then why are not gold bracelets bestowed upon him, or the angels accompanying him?”

فَاسْتَخَفَّ قَوْمَهُ ۖ فَاطَاعُوهُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَٰسِقِينَ ﴿٥٣﴾

54. Faistakhaffa qawmahu faataAAoohu innahum kanoo qawman fasiqeena

54. Thus did he [Pharaoh] trick his people into obeying him! They were indeed a people depraved.

Manzil VI: 43: Zukhruf

فَلَمَّا ءَاسَفُونَا اٰنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ اَجْمَعِينَ ﴿٥٥﴾

55. Falamma asafoona intaqamna minhum faaghraqnahum ajmaAAeena

55. Then as they incurred our displeasure, We exacted retribution from them, and drowned them all.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

56. FajaAAalnahum salafan wamathalan lil-akhireena

56. And We made them part of past history and example for later peoples.

﴿٥٧﴾ وَلَمَّا ضَرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

57. Walamma duriba ibnu maryama mathalan itha qawmuka minhu yasiddoona

57. When (Jesus) the son of Mary is mentioned by way of an example, your people protest!

وَقَالُوا ءَاٰلِهَتُنَا خَيْرٌ اَمْ هُوَ مَا ضَرَبُوهُ لَكَ اِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ

﴿٥٨﴾

58. Waqaloo aalihatusa khayrun am huwa ma daraboohu laka illa jadalan bal hum qawmun khasimoona

Manzil VI: 43: Zukhruf

58. And they say, “Are our gods better, or he [Jesus]?” They mention him to you not but by way of argument. Yes, they are a contentious people.⁶

6. Jesus [peace on him] was worshipped then, just as he is now, by Christians. To the pagan Arabs, he was a god just like one of their own gods. So, they argued, why was the Christian god mentioned with respect in the Qur’aan whereas their gods were not?

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾

59. In huwa illa AAabdun anAAamna AAalayhi wajaAAalnahu mathalan libanee isra-eela

59. He [Jesus] was no more than a worshipper of Allah. We granted Our favour to him, and We made him an example for the Children of Israel.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾

60. Walaw nashao lajaAAalna minkum mala-ikatan fee al-ardi yakhlufoona

60. And had We so willed, We could certainly have made angels, instead of you, to be our representatives on the earth.

وَإِنَّهُمْ لَعِلَّامٌ لِّلْسَاعَةِ فَلََا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾

61. Wa-innahu laAAilmun lilssaAAati fala tamtarunna biha waittabiAAooni hatha siratun mustaqeemun

61. And this [divine revelation]⁷ indeed is definite knowledge of the Hour (the time when the present world will end and the Hereafter begin). Have no doubt then about it, and follow Me. This is the Straight Path.

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٢﴾

62. And let the Satan hinder you not [from the Straight Path]. Indeed, he is an open enemy to you!

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ
الَّذِي تَخْتَلِفُونَ فِيهِ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣﴾

63. And when Jesus came with clear Signs, he said, “Verily, I have come to you with divine revelation spelling out Wisdom, and in order to make clear to you some of the (points) on which you differ. So fear Allah, and obey me.”

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُواْ هَذَا صِرَاطَ مُّسْتَقِيمٍ ﴿١٤﴾

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64. "Allah is indeed my Lord as also yours! So worship Him. This is the Straight Path."

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ إِلِيمٍ



65. Faikhtalafa al-ahzabu min baynihim fawaylun lillatheena *th*alamoo min AAathabi yawmin aleemin

65. Then the sects had differences among themselves. Woe then to the wicked ones from the punishment of a painful Day!

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ



66. Hal yanuroona illa *alssa*AAata an ta/tiyahum baghtatan wahum la yashAAuroona

66. Are they waiting for the Hour to come upon them unawares, all of a sudden?

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

67. Al-akhillao yawma-*i*thin baAAduhum libaAAdin AAaduwwun illa almuttaqeena

67. Friends on that day will be foes, one to another, the Righteous excepted.

Manzil VI: 43: Zukhruf

يَعْبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿١٨﴾

68. Ya AAibadi la khawfun AAalaykumu alyawma walā antum tahzanoona

68. O those who worship me! You shall have no fear that Day, nor shall you grieve.

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿١٩﴾

69. Allatheena amanoo bi-ayatina wakanoo muslimena

69. Those that have believed in Our Verses/Signs and submitted to Allah's Will.

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٢٠﴾

70. Odkhuloo aljannata antum waazwajukum tuhbaroona

70. Enter the Garden, you and your wives, rejoicing.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ
وَتَلَذُّ الْأَعْيُنُ ۖ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٢١﴾

71. Yutafu AAalayhim bisihafin min thahabin waakwabin wafeeha ma tashtaheehi al-anfusu watalaththu al-aAAayunu waantum feeha khaliidoona

Manzil VI: 43: Zukhruf

71. Dishes and goblets of gold will be passed round to them. And they will have there all that they desire, all that looked pleasing to their eyes. And you shall abide therein for ever.

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧١﴾

72. Watilka aljannatu allatee oorithtumooha bima kuntum taAamaloon

72. And this will be the Garden you shall be heirs to for your deeds (in worldly life).

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٢﴾

73. Lakum feeha fakihatun katheeraton minha ta/kuloona

73. You shall have fruits therein in abundance, to eat from.

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٣﴾

74. Inna almujrimeena fee AAathabi jahannama khalidoona

74. The sinners will indeed dwell under punishment in Hell.

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٤﴾

75. La yufattaru AAanhum wahum feehi mublisoona

75. The severity of punishment will not be lightened from them, and they will be overwhelmed with despair there.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمْ الظَّالِمِينَ ﴿٧٦﴾

76. Wama thalamnahum walakin kanoo humu althhameena

76. And We did them no wrong; but they wronged themselves.

وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكِثُونَ

﴿٧٧﴾

77. Wanaḍaw ya maliku liyaqḍi AAalayna rabbuka qala innakum makithoona

77. They will cry, “O Malik [guarding angel of Hell]! Would that your Lord put an end to us!” He [the guard] will say, “But indeed, you are here to stay.”

لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٨﴾

78. Laqad ji/nakum bialhaqqi walakinna aktharakum lilhaqqi karihoona

78. Verily, We have brought the Truth to you; but most of you have a hatred for Truth.

Manzil VI: 43: Zukhruf

﴿٧٩﴾ أَمْ أَمْرُكُمْ أَأَمْرًا فَإِنَّا مُبْرِمُونَ

79. Am abramoo amran fa-inna mubrimoona

79. Do they decide what to do? Then We decide what to do.⁸

8. There is an inevitable divine reaction to every human plan of action. Say, for example, a thief decides to burgle a house one dark night. A divine plan, in relation to that human plan, does immediately get set up. If it is the divine Will that the intended victim be punished for some bad deed on his part, or be put to one of those many trials and tribulations of human life, the thief's plan gets facilitated and the burglary happens. Otherwise, it fails. Nothing can happen in this world without divine concurrence.

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ



80. Am yahsaboona anna la nasmaAAu sirrahum wanajwahum bala warusuluna ladayhim yaktuboona

80. Or do they think that We hear not their secrecies and their secret talks? Yes, We do! And Our messengers [angels] are with them, recording.

﴿٨١﴾ قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ

81. Qul in kana lilrrahmani waladun faana awwalu alAAabideena

81. Say, "If the Gracious One had a son, I would be the first to worship him."

Manzil VI: 43: Zukhruf

سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

82. Subh^{ana} rabbi alssamawati waal-ardi rabbi alAAarshi AAamma yasifoona

82. The Lord of the heavens and the earth, the Lord of the Throne – He is free from things they attribute to him!

فَذَرَّهُمْ يُخَوِّضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٨٣﴾

83. Fatharhum yakhoodoo wayalAAaboo hatta yulaqoo yawmahumu allathee yooAAadoona

83. So let them continue to be engaged in their vain talks and games until they meet the Day promised to them.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

84. Wahuwa allathee fee alssama-i ilahun wafee al-ardi ilahun wahuwa alhakeemu alAAaleemu

84. And He is the One worthy of worship in the heaven and worthy of worship on the earth! And He is full of Wisdom and Knowledge.

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ
السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

85. Watabaraka allathee lahu mulku alssamawati waal-ardi wama baynahuma waAAindahu AAilmu alssaAAati wa-ilayhi turjaAAoona

85. And blessed is He to Whom belongs the absolute sovereignty over the heavens and the earth, and of all in between them. And with Him is the Knowledge of the Hour (the time when the present world will end and the Hereafter begin). And to Him shall you be brought back!

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ
يَعْلَمُونَ ﴿٨٦﴾

86. Wala yamliku allatheena yadAAoona min doonihi alshshafaAAata illa man shahida bialhaqqi wahum yaAAalamoona

86. And those whom they invoke besides Allah have no power of intercession, except for one who bears witness to the Truth. And they know (they have no power)!

وَلِئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾

87. Wala-in saaltahum man khalaqahum layaqoolunna Allahu faanna yu/fakoona

87. And if you ask them who created them, they will surely say, 'Allah!' How then are they deluded (from His Guidance)?

وَقِيلَ لَهُ رَبِّ إِنَّا هَنَّا قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾

88. Waqeelihi ya rabbi inna haola-i qawmun la yu/minoona

88. And (their delusion induces the Prophet to) exclaim, "O my Lord! These people will never believe."

Manzil VI: 43: Zukhruf

فَاَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

89. Faisfah AAanhum waqul salamun fasawfa yaAAalamoona

89. Leave them alone then, and say "Peace!" Soon shall they know!

سُورَةُ الدُّخَانِ

Chapter 44: Ad-Dukhaan (The Smoke)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

حم ﴿١﴾

1. Ha-meem¹

1. These are among the mysterious letters, of the Arabic language, appearing at the beginning of some Qur'aanic chapters.

وَالْكِتَابِ الْمُبِينِ ﴿٢﴾

2. Waalkitabi almubeeni

2. [Angels swear:] By the Book clear [Qur'aan]!

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ ﴿٣﴾

3. Inna anzalnahu fee laylatin mubarakatin inna kunna munthireena

3. We have indeed sent it [the Qur'aan] down on a blessed night.² We had indeed been warning [mankind]!

Manzil VI: 44: Dukhaan

2. Please refer Qur'aanic Chapter 97 in this context.

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾

4. Feeha yufraqu kullu amrin hakeemin

4. That night, every decree of wisdom is distinctly defined.

أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾

5. Amran min AAindina inna kunna mursileena

5. Decree from Us – We were the Messengers indeed!

رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾

6. Rahmatan min rabbika innahu huwa alssameeAAu alAAaleemu

6. A mercy from your Lord – He hears all, knows all!

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُوقِنِينَ ﴿٧﴾

7. Rabbi alssamawati waal-ardi wama baynahuma in kuntum mooqineena

7. He is the Lord of the heavens and the earth and all that is in between, if you do certainly believe.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾

8. La ilaha illa huwa yuhyee wayumeetu rabbukum warabbu aba-ikumu al-awwaleena

8. No deity other than Him – He who gives life and death! Your Lord and Lord of your forefathers!

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾

9. Bal hum fee shakkin yalAAaboona

9. But, they play with their doubts.

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾

10. Fairtaqib yawma ta/tee alssamao bidukhanin mubeenin

10. Wait then for the Day when smoke appears in the sky

Manzil VI: 44: Dukhaan

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

11. Yaghsha alnnasa hatha AAathabun aleemun

11. [And] envelopes the people, [who cry out,] “Painful punishment this!”

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

12. Rabbana ikshif AAanna alAAathaba inna mu/minoona

12. “Our Lord! Relieve us from this punishment; we do indeed believe in You!”

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾

13. Anna lahumu alththikra waqad jaahum rasoolun mubeenun

13. Was not there for them the Zikr [Qur’aan]? And surely a Messenger duly and clearly authorized had come to them therewith! ³

3. This would be the divine answer to the polytheists when they would cry out, as in Verses 11 and 12 above, on seeing the smoke enveloping them. The divine answer continues in Verses 14 to 16 below.

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾

14. Thumma tawallaw AAanhu waqaloo muAAallamun majnoonun

14. But then they had turned away from him saying he was a crazy man, just repeating what he had learnt from others!

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

15. Inna kashifoo alAAathabi qaleelan innakum AAa-idoona

15. Were We to ease the torment for a while, you would return to worshipping others besides Allah!

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾

16. Yawma nabtishu albatshata alkubra inna muntaqimoona

16. On the Day We get hold with the severest grip [Day of Judgment], We will certainly exact retribution.

﴿١٧﴾ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ

17. Walaqad fatanna qablahum qawma firAAawna wajaahum rasoolun kareemun

17. And We did put the people of Pharaoh on trial, before them. And there came to them a noble Messenger!

Manzil VI: 44: Dukhaan

﴿١٨﴾ أَنْ أَدْعُوا إِلَىٰ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

18. An addoo ilayya AAibada Allahi innee lakum rasoolun ameenun

18. [The Messenger said to them,] “Hand over to me Allah’s worshippers [Children of Israel]. I am a trustworthy Messenger sent to you.”

﴿١٩﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُم بِسُلْطَانٍ مُّبِينٍ

19. Waan la taAAloo AAala Allahi innee aateekum bisultaanin mubeenin

19. And the Messenger further said, “Do not set you yourselves above Allah. I have indeed come to you with clear authority.

﴿٢٠﴾ وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ

20. Wa-innee AAathu birabbee warabbikum an tarjumbooni

20. And I do indeed seek refuge with my Lord – and your Lord – lest you stone me [to death].

﴿٢١﴾ وَإِنْ لَّمْ تُؤْمِنُوا لِي فَأَعْتَزِلُونِ

21. Wa-in lam tu/minoo lee faiAAatazilooni

21. If you do not believe in me, then do let me go!

فَدَعَا رَبَّهُ أَنَّ هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾

22. FadaAAa rabbahu anna haola-i qawmun mujrimoona

22. He then prayed to his Lord, “These are sinful people.”

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبِعُونَ ﴿٢٣﴾

23. Faasri biAAaibadee laylan innakum muttabaAAoona

23. [Allah said,] “Move out in the night with My devotees. You shall indeed be pursued.”

وَأَتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾

24. Waotruki albahra rahwan innahum jundun mughraqoona

24. “Leave the sea and be calm! Pharaoh’s army is destined to be drowned.”

كَمْ تَرَ كُؤًا مِن جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾

25. Kam tarakoo min jannatin waAAuyoonin

25. How many gardens and fountains did they leave behind!

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾

26. WazurooAAin wamaqamin kareemin

26. And [how many] fields and places nice!

وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾

27. WanaAAatin kanoo feeha fakiheena

27. And comfortable life which they enjoyed!

كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آٰخِرِينَ ﴿٢٨﴾

28. Kathalika waawrathnaha qawman akhareena

28. And such other things! And We handed over all that to another people.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٩﴾

29. Fama bakat AAalayhimu alssamao waal-ardu wama kanoo munhareena

29. Neither the heaven nor the earth wept for them! And they were given no respite.

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾

30. Walaqad najjayna banee isra-eela mina alAAathabi almuheeni

30. And We did save the Children of Israel from the humiliating torture.

مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾

31. Min firAAawna innahu kana AAaliyan mina almusrifeena

31. [Torture -] at the hands of Pharaoh! He was foremost among those who exceeded all bounds.

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَی الْعَالَمِينَ ﴿٣٢﴾

32. Walaqadi ikhtarnahum AAala AAilmin AAala alAAalameena

32. And We chose them – We knew whom to choose – above all other people.

وَعَآتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٣﴾

33. Waataynahum mina al-ayati ma feehi balaon mubeenun

Manzil VI: 44: Dukhaan

33. And We gave them signs in which there was a clear test.

إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾

34. Inna haola-i layaqooloona

34. Indeed, there are those who do say,

إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾

35. In hiya illa mawtatuna al-oola wama nahnu bimunshareena

35. “There is nothing beyond our first death! And we shall not be raised to life again.”⁴

4. This, unfortunately, is what most people – including Muslims – in the world today believe! Muslims could really be Muslims only when they become mentally certain that there is life after death.

فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾

36. Fa/too bi-aba-ina in kuntum sadiqeena

36. “If what you say is true, then bring back our forefathers!”

Manzil VI: 44: Dukhaan

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ



37. Ahum khayrun am qawmu tubbaAAin waalla^hheena min qablihim ahlakn^hahum innahum kanoo mujrimeena

37. Are they better than the people of Tubba [an ancient tribe] and those who came before them? We destroyed those earlier peoples, because they were sinners!

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٨﴾

38. Wama khalaqna alssamawati waal-arda wama baynahuma laAAaibeena

38. We did not create the heavens and the earth and all that lies in between them just for playing therewith!

مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

39. Ma khalaqnahuma illa bial^hhaqqi walakinna aktharahum la yaAAalamoona

39. We did not create them but with a purpose⁵! Yet most of them know this not.

5. The purpose of course is to bestow upon mankind a perpetual life of peace, plenty and security in Paradise. But to get there, man has to go through a series of trials and tribulations, designed to test his belief in the Almighty Creator, in this worldly life.

Manzil VI: 44: Dukhaan

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾

40. Inna yawma alfasli meeqatuhum ajmaAAeena

40. Indeed, Day of the Decision is the appointed time for them all.

يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾

41. Yawma la yughnee mawlan AAan mawlan shay-an wala hum yunsaroona

41. Day when friend shall be of no avail to friend, and they shall not be given any help!

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

42. Illa man rahima Allahu innahu huwa alAAazeezu alraheemu

42. [No help] except to those whom Allah shows mercy. Indeed, He is the One Omnipotent, Merciful.

إِنَّ شَجَرَتَ الزُّقُومِ ﴿٤٣﴾

43. Inna shajarata alzzaqoomi

43. Indeed, the Zaqum tree⁶

6. See Verses [37.62](#) to 37.66

طَعَامُ الْآثِمِينَ ﴿٤٤﴾

44. TaAAamu al-atheemi

44. [Zaqqum tree] shall be food of the sinful.

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾

45. Kaalmuhli yagilee fee albutooni

45. [Food of the sinful would be] like molten brass boiling in their bellies,

كَغَلِي الْحَمِيمِ ﴿٤٦﴾

46. Kaghalyi alhameemi

46. Like the boiling of hot water!

خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٧﴾

47. Khuthoohu faiAAtiloohu ila sawa-i aljaheemi

47. [Allah will command angels,] “Seize him and drag him into the thick of the Hell Fire.”

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

48. Thumma subboo fawqa ra/sihi min AAathabi alhameemi

48. “Then pour over his head boiling water as punishment.”

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

49. Thuq innaka anta alAAazeezu alkareemu

49. “Taste it! You did indeed consider yourself powerful and honourable!”

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾

50. Inna hatha ma kuntum bihi tamtaroon

50. “This indeed is what you had doubts about.”

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

51. Inna almuttaqeena fee maqamin ameenin

51. The pious shall be in a secure place.

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾

52. Fee jannatin waAuyoonin

52. Among gardens and springs!

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾

53. Yalbasoona min sundusin wa-istabraqin mutaqabileena

53. Dressed in silk and brocade, and facing one another!

كَذَٰلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾

54. Kathalika wazawwajnahum bihoorin AAeenin

54. Thus shall it be! And We shall give them Houris with lovely eyes as companions.

يَدْعُونَ فِيهَا بِكُلِّ فَنَكَّةٍ آمِنِينَ ﴿٥٥﴾

55. YadAAoona feeha bikulli fakihatina amineena

55. In an atmosphere of peace and security therein, they will ask for every kind of fruit.

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾

56. La yathooqoon feeha almawta illa almawtata al-oola wawaqahum AAathaba aljaheemi

56. They will not taste death therein like the one they earlier had. Allah will save them from the torment of Hell.

فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾

57. Fadlan min rabbika thalika huwa alfawzu alAAatheemu

57. [Saving people from Hell and granting them entry into Paradise would be] a favour from your Lord. That will be the highest success.

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾

58. Fa-innama yassarnahu bilisanika laAAallahum yatathakkaroona

58. We have indeed then made this Qur'aan easy in your own language so that they [your people] may listen and pay attention.

Manzil VI: 44: Dukhaan

فَأَرْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿٥٩﴾

59. Fairtaqib innahum murtaqiboona

59. So you wait and watch [what happens to them]; they too are waiting and watching [what happens to you.]

سُورَةُ الْجَاثِيَةِ

Chapter 45: Al-Jathiyah (Bringing to the Knees)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

حم

1. Ha-meem

1. These are among the mysterious letters, of the Arabic language, appearing at the beginning of some Qur'aanic chapters.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

2. Tanzeelu alkitabī mina Allāhi alAAazezi alhakeemī

2. Revelation of the Book is from Allah, the Omnipotent, and Wise.

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ

3. Inna fee alssamawati waal-ardi laayatin lilmu/mineena

Manzil VI: 45: Jathiyah

3. Indeed, in the heavens and the earth there are Signs for those who believe!

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤٥﴾

4. Wafee khalqikum wama yabuththu min dabbatin ayatun liqawmin yooqinoona

4. And in your creation and in animals Allah proliferates, there are Signs for people certain of their belief in Him.²

2. Take only one part – the eye – of human creation. Scientists are agreed that it is one of the marvels of creation, which no man can equal. All other parts of the body – of any animal – are all marvels of creation, which no man can ever hope to equal! And the atheists’ unscientific assumption that all these marvels just happened of their own, is just nonsense! Every part of the body provides a loud and clear evidence of the existence of the Creator. The other Sign that this Verse mentions is the proliferation of some animals like sheep. Imagine the factual position of lakhs of sheep being slaughtered everyday for their meat being served as food for mankind all over the world! But has this fact ever rendered sheep as endangered species like tiger and other wild animals are? Here, in this case also, the divine Hand operating behind the scenes is very much apparent.

وَأَخْتَلَفِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٤٦﴾

5. Waikhtilafi allayli waalnnahari wama anzala Allahu mina alssama-i min rizqin faahya bihi al-arda baAAda mawtiha watasreefi alriyahi ayatun liqawmin yaAAqiloona

5. And in the succession of night and day, and in the provision that Allah sends down from the sky wherewith He gives life to the earth after it had been dead, and in the winds changing their directions, there are Signs for people who make use of their intelligence.³

3. In this context, you may kindly also go through study notes on [Verse 2:164](#) [Qur’aanic Studies Manzil I]

Manzil VI: 45: Jathiyah

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ
اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ ﴿٦﴾

6. Tilka ayatullahi natloohaa AAalayka bialhaqqi fabi-ayyi hadeethin baAAda Allahi waayatihi yu/minoona

6. These are Allah's Verses being recited to you [O Muhammad] in Truth. In what Hadeeth after Allah and His Verses will they, then, believe? ⁴

4. Refer [study note 74 on Verse 7:185](#)

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾

7. Waylun likulli affakin atheemin

7. Woe to every sinful liar.

يَسْمَعُ ءَايَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ
بِعَذَابٍ أَلِيمٍ ﴿٨﴾

8. YasmaAAu ayati Allahi tutla AAalayhi thumma yusirru mustakbira kaan lam yasmaAAahafabashshirhu biAAathabin aleemin

8. He hears Allah's Verses recited to him, and then arrogantly persists [in being a sinful liar] as though he had not heard it. Tell him, then, he shall suffer a painful punishment.

Manzil VI: 45: Jathiyah

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٩﴾

9. Wa-itha AAalima min ayatina shay-an ittakhathaha huzuwan ola-ika lahum AAathabun muheenun

9. When he comes to know something from Our Verses, he makes a fun of it. For such there shall be a humiliating punishment.

مِّن رَّآئِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

10. Min wara-ihim jahannamu wala yughnee AAanhum ma kasaboo shay-an wala ma ittakhathoo min dooni Allahi awliyya walahum AAathabun AAazheemun

10. There is Hell beyond, for them. Their worldly earnings, or those whom they took as *awliya*⁵ besides Allah, shall avail them not! And for them, there is a great punishment.

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

هَٰذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿١١﴾

11. Hatha hudan waallatheena kafaroo bi-ayati rabbihim lahum AAathabun min rijzin aleemin

11. This (Qur'aan) is guidance. For those who suppress the truth of the Verses of their Lord, there shall be punishment of a painful scourge.

Manzil VI: 45: Jathiyah

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ
بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ﴾

12. Allahu allathee sakhkhara lakumu albahra litajriya alfulku feehee bi-amrihi walitabtaghoo min fadlihi walaAAallakum tashkuroona

12. Allah it is Who has made the sea subservient to you so that ships may sail in it at His command and you may seek of His Favour and give thanks to Him.

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُۥٓ اِنَّ فِيْ ذٰلِكَ
لَآٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ﴾

13. Wasakhkhara lakum ma fee alssamawati wama fee al-ardi jameeAAan minhu inna fee thalika laayatin liqawmin yatafakkaroonaa

13. And He has made things in the heavens and all that is in the earth, subservient to you. Indeed, there are Signs in this for those who reflect.

﴿قُلْ لِّلَّذِيْنَ ءَامَنُوْا يَغْفِرُوْا لِّلَّذِيْنَ لَا يَرْجُوْنَ اَيَّامَ
اللّٰهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوْا يَكْسِبُوْنَ﴾

14. Qul lillatheena amanoo yaghfiroo lillatheena la yarjoona ayyama Allahi liyajziya qawman bima kanoo yaksiboona

14. Tell those who believe to forgive those who do not look forward to the Divine Times (Hereafter) for Allah Himself to requite them for their deeds.⁶

6. It is not for man to punish anyone just for disbelief in the Hereafter. It is for Allah to do that.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

15. Man AAamila ṣāliḥan falinafsihi waman aṣāa faAAalayha thumma ilā rabbikum turjaAAoona

15. He who does a good deed does so for his own good; and he who commits a bad deed, will himself suffer its consequence. All of you will then [after you have done your deeds here, good or bad] be sent back to your Lord.

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ ﴿١٦﴾

16. Walaqad atayna banee isra-eela alkitaba waalhukma waalnnubuwwata warazaqnahum mina alttayyibati wafaddalnahum AAala alAAalameena

16. Indeed We did bestow upon the Children of Israel the Book, political power and Prophethood. And We provided them with good things and exalted them above the worlds⁷.

7. See [study note 1:5](#) on Chapter 1.

وَعَاثَيْنَاهُم بِبَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا إِلَّا مِّنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَفْضِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

17. Waataynahum bayyinatīn mina al-amri fama ikhtalafoo illā min baAAadi mā jaahumu alAAailmu baghyan baynahum inna rabbaka yaqdee baynahum yawma alqiyamati feema kanoo feehi yakhtalifoona

Manzil VI: 45: Jathiyah

17. And We gave them clear directions on what to do. Then they differed not until after knowledge had come to them out of spite, one against another.⁸ On the Day of Resurrection, Allah will indeed judge among them in what they differed.

8. Divine Law in the Torah for Jews was as clear as it is in the Qur'aan for the Muslims. And like the Jews, the Muslims differed not because of any lack of clarity in the Law, but because most of them would not admit their own mistakes and magnanimously yield to correct views given by others.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا
يَعْلَمُونَ ﴿١٨﴾

18. Thumma jaAAalnaka AAala shareeAAatin mina al-amri faittabiAAaha wala tattabiAA ahwaa allatheena la yaAAalamoona

18. Then We have set you, (O Prophet), on a certain course of action. So follow that course, and not desires of those who know not.

إِنَّهُمْ لَن يَغْنَوْا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

19. Innahum lan yughnoo AAanka mina Allahi shay-an wa-inna alththalimeena baAAaduhum awliyao baAAadin waAllahu waliyyu almuttaqeena

19. They will indeed be of no avail to you against Allah. And indeed the wrong-doers are friends one to another, whereas Allah is the *wali*⁹ to those who fear Him.

9. Refer [study notes on Verse 2:107](#).

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هَذَا بَصِيرٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾

20. Hatha basa-iru linnasi wahudan warahmatun liqawmin yooqinoona

20. These (Qur'aanic Verses) are insights for mankind, and guidance and mercy for people certain of their belief in Allah.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ

﴿٢١﴾

21. Am hasiba allatheena ijtarahoo alsayyi-ati an najAalalum kaallatheena amanoo waAAamiloo alssalihati sawaan mahyahum wamamatuhum saa ma yahkumoon

21. Do those who do bad things think that We shall make them equal, in their lives and in their deaths, to those who believe and do good deeds? Vile is their judgement!

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ
بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

22. Wakhalaqa Allahu alssamawati waal-arda bialhaqqi walitujza kullu nafsin bima kasabat wahum layuthlamoon

22. Allah created the heavens and the earth in Truth to requit every person for his/her deeds. And none shall be wronged.

Manzil VI: 45: Jathiyah

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى
عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ
غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

23. Afaraayta mani ittakhathā ilahahu hawahu waadallahu Allahu AAalā AAilmin wakhatama AAalāsamAAihi waqalbihi wajaAAala AAalā baṣarihi ghishāwatan faman yahdeehi min baAAadi Allāhi afalataṭhakkaroona

23. Have you then seen a person who has taken his desire for his god, and then Allah, knowing this, caused him to go astray, put a seal on his hearing and his heart, and cast a veil over his sight? Who is there then to guide him after Allah? Will you not then ponder over this?

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا
لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

24. Waqaloo mā hiya illā ḥayatunā alldunya namootu wanahya wama yuhlikuna illā alddahru wamalahum biṭhalika min AAilmin in hum illā yaṭṭunna

24. And they say, “There is nothing other than our present worldly life. We die and we live here; and it is the passage of time that destroys us, nothing else.” And they have no knowledge about this; they are indulging in nothing but conjecture!

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّتُوا
بِبَآئِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

25. Wa-itha tutla AAalayhim ayatuna bayyinatīn mā kāna ḥujjatahum illā an qaloo i/too bi-aba-ing in kuntum sadiqeena

Manzil VI: 45: Jathiyah

25. And when Our Clear Verses are recited to them, their only contention is, “Bring back to us our fathers if what you say is true.”

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

26. Quli Allahu yuhyeekum thumma yumeetukum thumma yajmaAAukum ila yawmi alqiyamati la rayba feehi walakinna akthara alnnasi la yaAAalamoona

26. Say, “It is Allah Who gives you life and then causes you to die, and then bring all of you together on the Day of Resurrection, a Day wherein there is no doubt. Yet, most people know not.”

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْصِرُ
الْمُبْطِلُونَ ﴿٢٧﴾

27. Walillahi mulku alssamawati waal-ardi wayawma taqoomu alssaAAatu yawma-ithin yakhsaru almutbiloona

27. And Allah’s is the absolute sovereignty over the heavens and the earth! And the Day the Hour (of Resurrection) comes to pass, the followers of falsehood shall be in doom.

وَنَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ
تَعْمَلُونَ ﴿٢٨﴾

28. Watarā kulla ommatin jathiyatan kullu ommatin tudAAa ila kitabiha alyawma tujzawna ma kuntum taAAamaloona

Manzil VI: 45: Jathiyah

28. And you shall see every people on their knees. Every people will be summoned to come forth and see their Record and will be told, “Today you shall be given your dues for what you did.”

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا
كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

29. Hatha kitabuna yantiqu AAalaykum bialhaqqi inna kunna nastansikhu ma kuntum taAAlaloona

29. “This, Our Record, speaks the truth about you. We did indeed record all that you did.”

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي
رَحْمَتِهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾

30. Faamma allatheena amanoo waAAamiloo alssalihati fayudkhiluhum rabbuhum fee rahmatihi thalika huwa alfawzu almubeenu

30. Those then who believe and do righteous deeds – their Lord shall admit them to His Mercy. That is the success manifest!

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ
فَأَسْتَكْبِرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾

31. Waamma allatheena kafaroo afaalam takun ayatee tutla AAalaykum faistakbartum wakuntum qawman mujrimeena

31. And those that suppressed the Truth shall be told, “Were My Verses not recited to you? But then you were a proud and sinful people!”

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ
إِنْ نُنْظِنُ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِينَ ﴿٣٢﴾

32. Wa-itha qeela inna waAAda Allahi haqqun waalssaAAatu la rayba feeha qultum ma nadree maalssaAAatu in na^hunnu illa ^hannan wama nahn^u bimustayqineena

32. And when told, “Allah’s promise is true indeed! And the Hour (the time when the present world will end and the Hereafter begin) – there is no doubt therein.” you said, “We do not know what the Hour is. We are just guessing and are not at all certain.”

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾

33. Wabada lahum sayyi-^{atu} ma AAamiloo wahaqa bihim ma kanoo bihi yastahzi-oona

33. And the evil of what they do will be apparent to them, and that which they scoff at will besiege them.

وَقِيلَ الْيَوْمَ نَنْسِكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوُكُمْ النَّارُ وَمَا
لَكُمْ مِّن نَّصِيرِينَ ﴿٣٤﴾

34. Waqeela alyawma nansakum kama naseetum liqaa yawmikum hatha wama/wakumu alnngru wamalakum min nasireena

34. And it will be said, “We forget you today as you forgot your appointment this Day. The Fire shall now be your abode, and none shall come to help you.”

Manzil VI: 45: Jathiyah

ذَٰلِكُمْ بِأَنَّكُمْ أَتَّخَذْتُمْ ءَايَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا ۖ فَالْيَوْمَ
لَا يُخْرِجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

35. Thalikum bi-annakumu ittakhathum ayati Allahi huzuwan wagharratkumu alhayatu alddunyaafaalyawma la yukhrajooona minha wala hum yustaAAtaboona

35. "That is because you held Allah's Verses/Signs in ridicule and the worldly life deluded you." That Day then they shall not be taken out of that (unenviable) state of theirs nor shall they be allowed to solicit favours.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

36. Falillahi alhamdu rabbi alssamawati warabbi al-ardi rabbi alAAalameena

36. All praise is due then to Allah, the Lord of the heavens, the Lord of the earth, the Lord of the entire Universe.

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

37. Walahu alkibriyaoo fee alssamawati waal-ardi wahuwa alAAazeezu alhakeemu

37. And all greatness in the heavens and the earth is His! He is the One Omnipotent, Wise.

سُورَةُ الْأَحْقَافِ

Chapter 46: Al-Ahqaaf (The Sand Dunes)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

حم

1. Ha-meem¹

1. These are among the mysterious letters, of the Arabic language, appearing at the beginning of some Qur'aanic chapters.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

2. Tanzeelu alkitabī minā Allāhi alAAazeezi alhakeemī

2. The Book [Qur'aan] is a revelation from Allah the Omnipotent, Wise.

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

3. Ma khalaqna alssamawati waal-arda wama baynahuma illa bialhaqqi waajalin musamman waallatheena kafaroo
AAamma onthiiroo muAAridoona

Manzil VI: 46: Ahqaaf

3. We created not the heavens and the earth and all that is in between them save with truthful purpose, and for a term appointed. And those who suppress the Truth heed not the warning they are given.

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنْوِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَثَرَةٍ مِّنْ عِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿٤٦﴾

4. Qul araaaytum ma tadAAoona min dooni Allahi aroonee matha khalaqoo mina al-ardi am lahum shirkun fee alssamawati eetoonee bikitaabin min qabli hatha aw atharatin min AAilmin in kuntumsadiqeena

4. Say, "Have you considered those that you invoke besides Allah? Show me what part of the earth they have created! Or have they any share in the heavens? Bring me a divine book preceding this one (Qur'aan), or some shred of knowledge in support, if what you say is true."

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ﴿٤٧﴾

5. Waman adallu mimman yadAAao min dooni Allahi man la yastajeebu lahu ila yawmi alqiyamati wahum AAan duAAa-ihim ghafiloon

5. And who is gone further astray than those who pray, instead of Allah, to such as hear not their prayer till the Day of Resurrection, and are unaware of their prayer.²

2. Beware, all those among Muslims who call out to dead saints and/or to the Prophet! This Verse is applicable to you as well.

Manzil VI: 46: Ahqaaf

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾

6. Wa-itha hushira alnnasu kanoo lahum aAAdaan wakanoo biAAibadatihim kafiireena

6. And when mankind is gathered (on the Judgment Day, those whom they prayed to, besides Allah,) will become their enemies, and will deny they were worshipped by them.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ كَفَرُوا
لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾

7. Wa-itha tulat AAalayhim ayatuna bayyinatun qala allatheena kafaroo lilhaqqi lamma jaahum hathasihrun mubeenun

7. And when Our clear Verses are recited to them, those who suppress the Truth say of the Truth when it reaches them, “This is nothing but magic.”

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ
أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ
الرَّحِيمُ ﴿٨﴾

8. Am yaqooloona iftarahu qul ini iftaraytuhu fala tamlikoona lee mina Allahi shay-an huwa aAAlamu bima tufeedoona feehi kafa bihi shaheedan baynee wabaynakum wahuwa alghafooru alrraheemu

8. Or do they say you [Muhammad] fabricated it [Qur’aan]? Say, “If I have fabricated it, you do have no power to support me against Allah. He is aware of what [lies] you utter concerning it. He is enough as a witness between me and you. And He is the One, Forgiving, Merciful.”

Manzil VI: 46: Ahqaaf

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرَىٰ مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنَّا نَتَّبِعُ إِلَّا
مَا يُوحَىٰ إِلَيْنَا وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

9. Qul mā kuntu bidAAan mina alrrusuli wama adree mā yufAAalu bee walā bikum in attabiAAu illa mayooḥa ilayya wama ana illa nathēerun mubeenun

9. Say, “I am not the first one among the Messengers. And I know not what will be done with me or with you. I do but follow what is revealed to me, and I am but a plain warner.”

قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ وَكَفَرْتُمْ بِهِ ۖ وَشَهِدَ شَاهِدٌ
مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ ۖ فَقَامَنَ وَاسْتَكْبَرْتُمْ ۖ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

10. Qul araaaytum in kana min AAindi Allahi wakafartum bihi washahida shahidun min banee isra-eela AAala mithlihi faamana waistakbartum inna Allaha la yahdee alqawma alththameena

10. Say, “Do you consider what could happen to you if it [Qur’aan] is from Allah and you suppress your belief in it, and a witness from among the Children of Israel testifies to the like thereof [Torah]³ and then believes, and you are too proud!?” Allah does indeed not guide the people that are wicked!

3. The Verse draws the pagan Arabs’ attention to the Jews living amongst them, who had testified to and believed in the Torah being revealed from Allah. The teachings in the Torah are similar to those in the Qur’aan. The pagan Arabs ought not therefore to dismiss Qur’aanic Verses as just magic [see Verse 7 above].

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

Manzil VI: 46: Ahqaaf

11. Waqala allatheena kafaroo lillatheena amanoo law kana khayran ma sabaqoona ilayhi wa-ith lam yahtadoo bihi fasayaqooloona hatha ifkun qadeemun

11. And those who refuse to believe say of those who believe, “Had it [the Qur’aanic revelations] been (any) good, they would not have preceded us to it.” And since they would not be guided by it, they say, “This is an ancient lie.”⁴

4. The backdrop in which this Verse was revealed was the Makkian period of Muhammad’s prophethood. Only a few had converted to Islam; and those too, most of them, were from the poor category. The quotes given here are of the well-to-do from the majority pagan Makkans.

وَمِنْ قَبْلِهِ كَتَبُ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ
مُصَدِّقٌ لِّسَانِ عَرَبِيًّا لِّيُنْذِرَ الَّذِينَ ظَلَمُوا وَيُبَشِّرَ لِّلْمُحْسِنِينَ ﴿١٢﴾

12. Wamin qablihi kitabu moosa imaman warahmatan wahatha kitabun musaddiqun lisanan AAarabiyyan liyunthira allatheena thalamoo wabushra lilmuhsineena

12. And, before it, the Book revealed to Moses [Torah] was leading guide and mercy. And this Book [Qur’aan], confirming [the guidance given in Torah], is in the Arabic language to warn those who wrong others and themselves and to bring good tidings for the righteous people.

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

13. Inna allatheena qaloo rabbuna Allahu thumma istaqamoo fala khawfun AAalayhim wala hum yahzanoona

13. Those indeed who say ‘Allah is Our Lord’ and then remain steadfast, they shall have no fear then, nor shall they grieve!”⁵

Manzil VI: 46: Ahqaaf

5. Refer also, in this context, to similar [Verse 41:30](#), which is a further elaboration of this Verse here. The Verse depicts, in a nutshell, the character of a believer in this world.

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

14. Ola-ika as-habu aljannati khalideena feeha jazaan bima kanoo yaAAamaloona

14. They shall be inhabitants of the Garden (Paradise), living eternal lives therein as rewards for their deeds.

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

15. Wawassayna al-insana biwalidayhi ihsanan hamalat-hu ommuhu kurhan wawadaAAat-hu kurhan wahamluhu wafisaluhu
thalathoona shahran hatta itha balagha ashuddahu wabalagha arbaAAeena sanatan qala rabbi awziAAanee an ashkura niAAamataka
allatee anAAamta AAalayya waAAalawalidayya waan aAAamala salihan tardahu waaslih lee fee thurriyyatee innee tubtu ilayka wa-
innee mina almuslimeena

15. And We have commended to man to be kind to parents. His mother bears him in pain and in pain does she deliver him. And the bearing and feeding of him till he is weaned away from mother's milk takes thirty months. Then as he attains to full strength and reaches forty years of age, he says, "My Lord! Inspire me to be thankful for the favour You have bestowed on me and on my parents, and to do righteous deeds that would please You. And make me righteous in the matter of my offspring. I do indeed turn to You in repentance, and indeed I am of those who submit.

Manzil VI: 46: Ahqaaf

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ
فِي أَصْحَابِ الْجَنَّةِ وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

16. Ola-ika allatheena nataqabbalu AAanhum ahsana ma AAamiloo wanatajawazu AAan sayyi-atihim fee as-habi aljannati waAAda alssidqi allatheee kanoo yooAAadoona

16. Such are the ones from whom We accept the good of what they do, and overlook the bad. They shall be among the inhabitants of the Garden (Paradise) – a true promise given to them.

وَالَّذِي قَالَ لِيَوْلَدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَيْتَ الْقُرُونُ مِنْ
قَبْلِي وَهُمَا يَسْتَكْبِرَانِ اللَّهُ وَبَلَغَ مِنْهُمَا نُصْحًا وَكَانَ يُعْذِرُ لِمَا هَدَيَا
إِلَّا أَصْطِيرُ الْوَلَدَيْنِ ﴿١٧﴾

17. Waallatheee qala liwalidayhi offin lakuma ataAAidaninee an okhrajah waqad khalati alquroonu min qablee wahuma yastagheethani Allaha waylaka amin inna waAAda Allahi haqqun fayaqoolu ma hathailla asateeru al-awwaleena

17. And he who says to his parents, “Fie upon you both! Do you tell me that I shall be brought out (to life again) and generations before me have passed away!?” And the two cry to Allah for help and say, “Woe to you! Believe! Allah’s promise is indeed true.” But he says, “These are nothing but fables of the ancient people!”

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمَمٍ قَدْ خَلَتْ
مِنْ قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

18. Ola-ika allatheena haqqa AAalayhimu alqawlu fee umamin qad khalat min qablihim mina aljinni waal-insi innahum kanoo khasireena

Manzil VI: 46: Ahqaaf

18. Such are the ones among peoples of the jinn and mankind, which have passed away before them, on whom the divine Word has proved true. They indeed are the doomed ones.

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا وَلِيُوفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

19. Walikullin darajatun mimma AAamiloo waliyuwaffiyahum aAAamalahum wahum la yuthlamoona

19. And for all there will be ranks on the basis of what they do, so that He may justly compensate them for their deeds. And they will not be wronged.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمْ
الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ
تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

20. Wayawma yuAAaradu allatheena kafaroo AAala alnnari athhabtum tayyibatikum fee hayatikumu alddunya waistamtaAAatum biha faalyawma tujzawna AAathaba alhooni bima kuntum tastakbroona fee al-ardi bighayri alhaqqi wabima kuntum tafsuqoona

20. And the Day those who suppress the Truth are exposed to the Fire: “You squandered your good things in your worldly life to enjoy its pleasures. So this Day you are made to suffer the humiliating punishment because you were unjustly arrogant on the earth, and because you committed transgression.”

وَأَذْكُرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
عَظِيمٍ ﴿٢١﴾

Manzil VI: 46: Ahqaaf

21. Waothkur akha AAadin ith anthara qawmahu bial-ahqafi waqad khalati alnnuthuru min bayni yadayhi wamin khalfihi alla taAAabudoo illa Allaha innee akhafu AAalaykum AAathaba yawmin AAatheemin

21. And relate the story of the brother of AAad when he warned his people in the sand dunes – and warners did come and go before and after him – saying, “Worship none but Allah. I am indeed afraid punishment of an awesome Day may befall you.”

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ



22. Qaloo aji/tana lita/fikana AAan alhatana fa/tina bima taAAaiduna in kunta mina alssadiqeena

22. They said, “Have you come to turn us away from our gods? Then bring upon us what you warn us of, if you are of the truthful ones.”

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَّا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَدْتُكُمْ

قَوْمًا تَجْهَلُونَ ﴿٢٢﴾

23. Qala innama alAAailmu AAainda Allahi waoballighukum ma orsiltu bihi walakinnee arakum qawman tajhaloona

23. He (Allah’s Messenger) said, “The knowledge [of everything, including the future] is only with Allah! I convey to you what I have been sent with, but I do see you are a people behaving ignorantly.”

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا

أَسْتَعْجَلْتُمْ بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٣﴾

Manzil VI: 46: Ahqaaf

24. Falamma raawhu AAaridan mustaqbila awdiyatihim qaloo hatha AAagridun mumtiruna bal huwa maistaAAajaltum bihi reehun
feeha AAathabun aleemun

24. Then, when they saw it as a dense cloud coming toward their valleys, they said, “Here is a cloud bringing us rain. But it is what you sought to hasten – a wind wherein is painful torment.

تُذْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنُهُمْ كَذَلِكَ
نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

25. Tudammiru kulla shay-in bi-amri rabbiha faasbahoo la yura illa masakinuhum kathalika najzee alqawma almujrimeena

25. [A wind] destroying all things by its Lord’s command! And by morning, nothing could be seen save their dwellings. We do thus ‘reward’ the sinful people.

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً
فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ
كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ
﴿٢٦﴾

26. Walaqad makkannahum feema in makkannakum feehi wajaAAalna lahum samAAaan waabsaran waaf-idatan
fama aghna AAanhum samAAauhum wala absaruhum wala af-idatuhum min shay-in ithkanoo yajhadoona bi-ayati Allahi wahaqa
bihim ma kanoo bihi yastahzi-oona

26. And We did certainly empower them with what We have not empowered you, and We had assigned to them ears and eyes and hearts. But then their ears and eyes and hearts availed those naught since they denied Allah’s Verses/signs. And what they scoffed at surrounded them.

Manzil VI: 46: Ahqaaf

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ



27. Walaqad ahlakna ma ḥawlakum mina alqura waṣarrafna al-ayati laAAallahum yarjiAAoona

27. And We did certainly destroy habitations around you, and We had displayed to them Our Verses/signs, so that they might return to the Right Path.

فَلَوْلَا نَصَرَھُمْ ٱلَّذِينَ اتَّخَذُوا مِن دُونِ ٱللَّهِ قُرْبَانًا ؕ ٱلْهٖتَٰٓةُ بَلْ ضَلُّوا عَنْھُمْ ۚ

وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٢٨﴾

28. Falawla naṣarahumu allatheena ittakhathoo min dooni Allahi qurbanan glihatan bal ḍalloo AAanhum wathalika ifkuhum wama kanoo yaftaroona

28. Then why did those, whom they had taken as means – besides Allah – of approach to divinity, not help them? Nay! But they shunned them. And it was all their lie and forgery.

وَإِذْ صَرَّفْنَا إِلَيْكَ نَافِرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوا۟

أَنصِتُوا۟ فَلَمَّا قُضِيَ وَلَّوْا۟ إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ ﴿٢٩﴾

29. Wa-ith ṣarafna ilayka nafaran mina aljinni yastamiAAoona alqur-ana falamma ḥadaroohu qaloo anṣitoo falamma qudiya wallaw ila qawmihim munthireena

29. And when We directed toward you (Muhammad) a party of the jinn, who wished to hear the Qur'aan! And when they attended it [Qur'aan reading session], they said, "Listen!" And, when it was finished, they turned back to their people to warn them.

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قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾

30. Qaloo ya qawmana inna samiAAana kitaban onzila min baAAadi moosa muṣaddiqan lima bayna yadayhi yahdee ila alḥaqqi wa-ila tareeqin mustaqeemin

30. They said, “O our people! We have heard a Book revealed after Moses, confirming that which was in it, guiding to the Truth and to a Straight Path.”

يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ
وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾

31. Ya qawmana ajeeboo daAAaiya Allahi waaminoo bihi yaghfir lakum min thunoobikum wayujirkum min AAathabin aleemin

31. “O our people! Respond to Allah's caller and believe in Him. He will forgive you some of your sins and save you from a painful punishment.”

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي
الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣٢﴾

32. Waman la yujib daAAaiya Allahi falaysa bimuaAAajizin fee al-ardi walaysa lahu min doonihi awliya ola-ika fee dalalin mubeenin

32. And he who responds not to Allah's caller, he can noway escape [from Him] on the earth. And he has no *awliya*⁶ besides Him. Such people are in clear delusion.

6, Refer [study notes on Verse 2:107](#).

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئِمْ بِخَلْقِهِنَّ
بِقَدِيرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾

33. Awa lam yaraw anna Allaha allathee khalaqa alssamawati waal-arda walam yaAAaya bikhalqihinna biqadirin AAala an yuhyiya almatwa bala innahu AAala kulli shay-in qadeerun

33. Do they not see that it is Allah Who has created the heavens and the earth, Who is not tired by the process of their creation, and Who is Able to give life to the dead? Yes indeed, He is capable of doing anything!

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا
قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾

34. Wayawma yuAAradu allatheena kafaroo AAala alnnari alaysa hatha bialhaqqi qaloo bala warabbinaqala fathooqoo alAAathaba bima kuntum takfuroona

34. And the Day when the suppressors of the Truth are brought up to the Fire! "Is not this real?" They say, "Yes, by our Lord, it is!" The Lord says, "Then taste the punishment; for, you had refused to believe!"

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَرْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَانَتْهُمْ يَوْمَ
يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَّغٌ فَعَلَ بِهَٰلِكَ إِلَّا الْقَوْمَ
الْفَاسِقُونَ ﴿٣٥﴾

35. Faisbir kama sabara oloo alAAazmi mina alrrusuli wala tastaAAajil lahum kaannahum yawma yarawna ma yooAAadoona lam yalbathoo illa saAAatan min naharin balaghun fahal yuhlaku illa alqawmu alfasiqoona

Manzil VI: 46: Ahqaaf

35. Then have patience (O Muhammad) just as those endowed with determination among the Messengers (of old) had patience! And be not in haste concerning them. The Day they see what they are promised (it will so appear to them) as though they had stayed but an hour of daytime.⁷ A culmination! Shall any be destroyed [then] save the transgressing rebels?

7. The Day of Judgment may in fact occur thousands of years after a man dies. But when that Day does occur, it will appear to him as if it had occurred an hour after his death! So the Prophet is being advised, in this Verse, that he should not worry about the doomsday being unduly delayed for a wicked person. The doomsday will come to him virtually as soon as he dies. That will be the culmination of his life on earth.

سُورَةُ مُحَمَّدٍ

Chapter 47: Muhammad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ



1. Allattheena kafaroo wasaddoo AAan sabeeli Allahi aḍalla aAAmaalahum

1. Those that suppress the Truth and cause hindrance in Allah's Path – He will let all their deeds go waste.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى
مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ



2. Waallatheena amanoo waAAamiloo alssalihati waamanoo bima nuzzila AAala muhammadin wahuwa alhaqqu min rabbihim kaffara AAanhum sayyi-atihim waaslah balahum

2. And those who believe and do righteous deeds and believe in what is divinely sent down upon Muhammad – and that (what is sent down) is the Truth from their Lord – He will efface their bad deeds, and He will set their condition right.

Manzil VI: 47: Muhammad

ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا
اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ﴿٣﴾

3. Thalika bi-anna allatheena kafaroo ittabaAAoo albatila waanna allatheena amanoo ittabaAAoo alhaqqa min rabbihim kathalika yadribu Allahu lilnnasi amthalahum

3. It is so because those who suppress the Truth pursue falsehood, and those who believe pursue the Truth from their Lord. In this way does Allah give to mankind the similitudes of their lives!

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ
فَشُدُّوا أَلْوَتَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ
أُوزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُمْ
بِبَعْضٍ ۖ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾

4. Fa-itha laqeeetumu allatheena kafaroo fadarba alrriqabi hatta itha athkhantumoohum fashuddoo alwathaqa fa-imma mannan baAAadu wa-imma fidaan hatta tadaAAa alharbu awzaraha thalika walaw yashao Allahu laintasara minhum walakin liyabluwa baAAakum bibaAAadin waallatheena qutiloo fee sabeeli Allahi falan yudilla aAAamalahum

4. Then when you confront in war those who suppress the Truth, smite their necks until you subdue them, and then take them securely into custody [as prisoners of war]. Thereafter [you may set them free,] either as an act of grace or against ransom, so that the burden of war is lifted. But thus it is – and had Allah so willed, He could indeed punish them Himself – so as to test you [all] by means of one another. And those that are killed in Allah's Path – He will never let their deeds go waste.

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾

5. Sayahdeehim wayuslihu balahum

5. He will guide them, and set their condition right.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ﴿٦﴾

6. Wayudkhiluhumu aljannata AAarrafah lahum

6. And He will admit them to the Garden [Paradise] as already described to them.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

7. Ya ayyuha allatheena amanoo in tansuroo Allaha yansurkum wayuthabbit aqdamakum

7. O you who believe! If you help Allah, He will help you, and He will consolidate your position.

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾

8. Waallatheena kafaroo fataAAsan lahum waaḍalla aAAamalalahum

8. And those that suppress the Truth – they are bound to face destruction, and Allah will let all their deeds go waste:

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَأُحْبَطَ أَعْمَالُهُمْ ﴿٩﴾

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9. Thalika bi-annahum karihoo ma anzala Allahu faahbata aAamal^hahum

9. That is so because they hate what Allah has sent down. And He then causes their deeds to come to naught!

﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴾

10. Afalam yaseeroo fee al-ardi fayanz^huroo kayfa kana AAaqibatu allatheena min qablihim dammara Allahu AAalayhim walilk^afireena amthal^huha

10. Have they not then travelled about on the earth and beheld what happened in the end to those who lived before their time? Allah brought about annihilation on them! And for those that suppress the truth, [He can bring about annihilations] like thereof!

﴿ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴾

11. Thalika bi-anna Allaha mawla allatheena amanoo waanna alk^afireena la mawla lahum

11. That is because Allah is the Patron of all those who believe, whereas they who suppress the Truth have no Patron.

﴿ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا
تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴾

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12. Inna Allaha yudkhilu allatheena amanoo waAAamiloo alssalihati jannatin tajree min tahtiha al-anharu waallatheena kafaroo yatomattaAAoona waya/kuloona kama ta/kulu al-anAAamu waalnnaru mathwan lahum

12. Allah will indeed admit all those who believe and do righteous deeds into gardens underneath which rivers flow. And those who suppress the Truth shall have – they may enjoy their life [in this world] and eat as cattle eat – the Fire [of the hereafter] for their abode.

وَكَايْنٍ مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ
الَّتِي أَخْرَجْتَكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

13. Wakaayyin min qaryatin hiya ashaddu quwwatan min qaryatika allatee akhrajatka ahlaknaghum falanasira lahum

13. And how many a city greater in power than this city [Makkah] of yours which has driven you out, [O Muhammad,] have We destroyed, and then nobody came to help them!

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا
أَهْوَاءَهُمْ ﴿١٤﴾

14. Afaman kana AAala bayyinat min rabbihi kaman zuyyina lahu soo-o AAamalihi waittabaAAoo ahwaahum

14. Is, then, he who stands on clear evidence from his Lord like one to whom one's bad deeds seem good? And people of the latter category follow but their own lusts!

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مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ
لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ
مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ
فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

15. Mathalu aljannati allatee wuAAaida almuttaqoona feeḥa anḥarun min ma-in ghayri as [the pious]inin waanḥarun min labanin lam yataghayyar taAAamuhu waanḥarun min khamrin laththatin lilshsharibeena waanḥarun min AAasalin muṣaffan walahum feeha min kulli alththamarati wamaghfiratun min rabbihim kaman huwa khalidun fee alnnari wasuqoo maan ḥameeman faqattaAAa amAAaḥum

15. [Consider] example of the Garden [Paradise] which the pious are promised. Therein are rivers of unpolluted water, and rivers of milk with unaltering taste, and rivers of wine delicious to drink, and rivers of purified honey. And therein they [the pious] shall enjoy all the fruits and forgiveness from their Lord. Can such pious persons be likened to persons who are to abide in the Fire and be given boiling water to drink that would cut off their intestines? ¹

1. What a contrasting imagery! The ghastly beauty of the imagery does not get lost even in translation.

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا
الْعِلْمَ مَاذَا قَالَ ءَانِفًا أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا
أَهْوَاءَهُمْ ﴿١٦﴾

16. Waminhum man yastamiAAu ilayka hatta itha kharajoo min AAindika qaloo lillaṭḥeena ootoo alAAailma matha qala anifan ola-ika allatḥeena tabaAAa Allahu AAala quloobihim waittabaAAaoo ahwaahum

16. And among them are those who [apparently] listen to you, [O Muhammad,] and then, as soon as they leave you, say despisingly to those endowed with knowledge, “What is it that he [Muhammad] has said?” It is such as these whose hearts Allah has sealed; and they have followed but their own lusts.

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾

17. Waallatheena ihtadaw zadahum hudan waatahum taqwahum

17. And those that seek guidance – He improves them in guidance and gives them their piety.

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ط فَفَءَ أَشْرَاطُهَا فَاَنَّى لَهُمْ إِذَا
جَاءَتْهُمْ ذِكْرُهَا ﴿١٨﴾

18. Fahal yan^huroona illa alssa^{AA}aata an ta^{ti}yahum baghtatan faqad jaa ashra^{tu}ha faanna lahum ithaj^{aa}t-hum thikrahum

18. Are they, then, waiting for the Hour (the time when the present world will end and the Hereafter begin) to come upon them of a sudden? Portends² of it have verily come! And what will mention of these [portends] avail them, once it [the Hour] has come upon them?

2. Calamities suffered by ancient peoples like those of Noah and Lot, the AAad, the Thamood etc. were but portends of what would happen when the Hour comes affecting the entire earth. Such portends do come even now in the form of hurricanes, earthquakes, tsunamis etc. But people now hardly take them as portends. They dismiss them as just natural phenomena!

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿١٩﴾

19. FaiAAalam annahu la ilaha illa Allahu waistaghfir lithanbika walilmu/mineena waalmu/minati waAllahu yaAAlamu mutaqa^{ll}abakum wamathwa^{ku}m

Manzil VI: 47: Muhammad

19. Know, then, that there is none worthy of worship but Alah. And ask forgiveness for your sins, [O Muhammad,] and for [the sins of] all other believing men and women. And Allah does know all your movements as well as your abodes.

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ
مُحْكَمَةٌ وَذِكْرٌ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ
إِلَيْكَ نَظَرَ الْمَغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ لَهُمُ ۖ

20. Wayaqoolu allatheena amanoo lawla nuzzilat sooratun fa-itha onzilat sooratun muhkamatun wathukira feeha alqitalu raayta allatheena fee quloobihim maradun yanghuroona ilayka naghara almaghshiyi AAalayhi mina almawti faawla lahum

20. And those who believe say “Would that divine revelation [as desired by us] is sent down!” But now that an unambiguous revelation about war has been sent down, you [Muhammad] can see those, in whose hearts is a disease, looking at you with the look of one who is about to faint for fear of death! Far better for them would be [continued to next Verse]

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا
أَلَّهَ لَكَانَ خَيْرًا لَّهُمْ ۖ

21. TaAAaAtun waqawlun maAAaroofun fa-itha AAazama al-amru falaw sadaqoo Allaha lakana khayran lahum

21. [Far better for them would be] obedience and a word of gratitude! Now that the matter is settled – [by the revelation concerning war] – it would certainly be for their good to remain true to Alah.

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فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا
أَرْحَامَكُمْ ﴿٢٢﴾

22. Fahal AAasaytum in tawallaytum an tufsidoo fee al-ardj watuqattiAAoo arhamakum

22. “If you turn away, would you, then, spread corruption on earth, and cut asunder your ties of kinship!?”

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴿٢٣﴾

23. Ola-ika allaheena laAAanahumu Allahu faasammahum waaAAama absarahum

23. Those are the ones whom Allah has cursed! So He made them deaf and blinded their sight.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

24. Afala yatadabbaroona alqur-ana am AAala quloobin aqfaluha

24. Why do they not, then, ponder over this Qur’aan? Or are there locks upon their minds to keep it [Qur’aan] out? ³

3. Please view [this video](#) in this context – or [another](#). There are many more such videos available on youtube.com. You may also go through [my article](#) wherein it is explained how the Qur’aan virtually mentions blood circulation by means of which human body is grown and maintained. The Qur’aan discloses this hundreds of years before scientists discovered it!

Manzil VI: 47: Muhammad

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ
سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾

25. Inna allatheena irtaddoo AAala adbarihim min baAAadi ma tabayyana lahumu alhuda alshshaytanu sawwala lahum waamla lahum

25. Indeed, those [hypocrites] who turn on their backs after guidance that has been clearly given to them – the Satan prods them on, and he aids and abets them!

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ
وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾

26. Thalika bi-annahum qaloo lillatheena karihoo ma nazzala Allahu sanuteeAAukum fee baAAadi al-amri waAllahu yaAAlamu israrahum

26. Because, they [hypocrites] say to those [unbelievers] who abhor what Allah has revealed, “We will obey you in some matters.” And Allah is aware of their secrets.

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾

27. Fakayfa itha tawaffat-humu almala-ikatu yadriboona wujoohahum waadbarahum

27. What then would be their condition when, while the angels cause them to die, they strike at their faces and at their backs!?

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ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَطَ ٱللَّهُ وَكَرِهُوا رِضْوَانَهُ فَحَبِطَ أَعْمَلُهُمْ



28. Thalika bi-annahum ittabaAAoo ma askhata Allaha wakarihoo ridwanahu faahbaa aAAamalahum

28. Because, they pursue what angers Allah and shun what pleases Him. And so He has made their deeds worthless.

أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّنْ يُخْرِجَ ٱللَّهُ أَصْغَثَهُمْ



29. Am hasiba allatheena fee quloobihim maradun an lan yukhrija Allahu adghanahum

29. Or do those, in whose hearts is a disease, think that Allah would never bring their crookedness to light?

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَانِهِمْ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ
ٱلْقَوْلِ وَٱللَّهُ يَعْلَمُ أَعْمَالَكُمْ

30. Walaw nashao laaraynakahum falaAAaraftahum biseemahum walataAAarifannahum fee lahni alqawli waAllahu yaAAalamu aAAamalakum

30. And had We so willed, We could have shown them clearly to you, so that you would know them by their visible distinguishing marks. And you should certainly recognize them by tone of speech. And Allah knows what you all do.

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وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُوَ
أَخْبَارَكُمْ ﴿٣١﴾

31. Walanabluwannakum hatta naAlama almuja^hideena minkum waal^ssabireena wanabluwa akh^barakum

31. And We certainly shall try you all to distinguish those of you who strive hard in Our cause and are patient in adversity. And We shall put to test all your assertions.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا
تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَلُهُمْ ﴿٣٢﴾

32. Inna allatheena kafaroo wasaddoo AAan sabeeli Alla^hi washaqqoo alrrasoola min baAAadi matabayyana lahumu alhuda^l lan ya^duroo Alla^ha shay-an wasayuh^bitu aAAamal^ahum

32. Indeed, they who suppress the Truth and cause hindrance in Alah's path, and cut themselves off from the Messenger after guidance clearly given to them – they can in no way harm Allah! And He will render all their deeds worthless.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ ﴿٣٣﴾

33. Ya ayyuha allatheena amanoo a^teeAAoo Alla^ha waate^eAAoo alrrasoola wala^l tubtiloo aAAamal^akum

33. O those who believe! Obey Allah, and obey the Messenger⁴, and render not your deeds null and void!

4. Refer [study notes 144 to 146 on Verse 3:132](#) in this regard.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ
يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾

34. Inna allatheena kafaroo wasaddoo AAan sabeeli Allahi thumma mātoo wahum kuffārun falan yaghfira Allahu lahum

34. Indeed, they who suppress the Truth and cause hindrance in Alah's path, and then die as suppressors of the Truth – Allah will not grant them forgiveness!

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ
يَتْرَكُكُمْ أَعْمَالَكُمْ ﴿٣٥﴾

35. Falā tahinoo watadAAoo ilā alssalmi waantum al-aAAalawna waAllahu maAAakum walan yatirakum aAAamlakum

35. Be not then weak and call for peace while you have the upper hand. Allah is with you, and He will not leave you unrewarded for your deeds.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا
يَسْأَلْكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

36. Innama alhayatu alddunya laAAibun walahwun wa-in tu/minoo watattaqoo yu/tikum ooorakum wala yas-alkum amwalakum

36. The life of this world is but sport and pastime. And if you believe in and fear Allah, He will repay you handsomely without asking you to part with your material possessions therefor.

إِنْ يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخُلُوا وَيُخْرِجْ أَصْغَنَكُمْ ﴿٣٧﴾

37. In yas-alkumooha fayuhfikum tabkhaloo wayukhrij adghanakum

37. Were He to ask and press for it [your material possessions], you would show your miserliness, and so Allah would bring your crookedness to light.

هَآأَنْتُمْ هَآؤَآءِ تَدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ
يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَنِ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا
يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾

38. Ha antum haola-i tudAAawna litunfiqoo fee sabeeli Allahi faminkum man yabkhalu waman yabkhal fa-innama yabkhalu AAan nafsihi waAllahu alghaniyyu waantum alfuqargo wa-in tatawallaw yastabdil qawman ghayrakum thumma la yakoonoo amthalakum

38. Here you are! It is you who are called upon to spend in Allah's Path. But then among you are those who are miserly! And one is miserly but towards one's own self. And Allah is the One self-sufficient, and you are the ones needy! And if you turn away [from Him], He will cause other people to take your place, and they will not be like you!

سُورَةُ الْفَاتِحَةِ

Chapter 48: Al-Fatha (The Victory)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

1. Inna fatahna laka fathan mubeenan

1. We have indeed granted you a clear victory.¹

1. Verses occurring later in this Chapter indicate that the victory mentioned here is neither that at the battle of Badr nor the conquest of Makkah. In between those two events, Prophet Muhammad [peace on him] had set off from Medina, with some of his companions, to perform Umrah at Makkah which was still in the hands of the polytheists. On their way, the party was stopped at a place called Hudaibiah and not allowed to proceed further. Negotiations between the party and the Makkans followed, wherein, the Muslims agreed to return to Medina that year, and the Makkans agreed to allow them to come for the pilgrimage next year. Although the treaty enabled peace for the future propagation of Islam, certain terms therein were apparently humiliating for the Muslims. Therefore, most of the Muslims could not then understand why it was being called a victory. They nevertheless reiterated their oath of allegiance to the Prophet. Only later on did they realize that the extended period of peace they gained was the real victory; for, Islam spread rapidly therein.

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ

وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

2. Liyaghfira laka Allahu ma taqaddama min thanbika wama taakhkhara wayutimma niAmatahu AAalayka wayahdiyaka siratan mustaqeeman

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2. [The victory was granted] in order that Allah may forgive you your past and future sins and complete His favour upon you and guide you to a straight path.

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾

3. Wayangsuraka Allahu nasran AAazeezan

3. And [in order] that Allah might give you [Muhammad] powerful help.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرُدُّوا إِيمَانًا
مَعَ إِيْمَانِهِمْ ۖ لِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا



4. Huwa allathee anzala alssakeenata fee quloobi almu/mineena liyazdadoo eemanan maAAa eemanihim walillahi junoodu alssamawati waal-ardi wakana Allahu AAaleeman hakeeman

4. It is He who sends down tranquillity into the minds of the believers, to add faith to their faith. And to Allah belong all forces of the heavens and the earth. And Allah is Aware, Wise!

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا



5. Liyudkhila almu/mineena waalmu/minati jannatin tajree min tahtiha al-anharu khalideena feehawayukaffira AAanhum sayyi-
atihim wakana thalika AAinda Allahi fawzan AAathheeman

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5. [Tranquillity is bestowed on believers' minds] so that He might admit the believing men and believing women into Gardens, through which rivers flow, to dwell therein forever, and so that He might cleanse them of their evils. And that is, with Allah, the highest success!

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ
بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ
لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾

6. WayuAAaththiba almunafiqeena waalmunafiqati waalmushrikeena waalmushrikati alththanneena biAllahi thanna alssaw-i
AAalayhim da-iratu alssaw-i waghadiba Allahu AAalayhim walaAAanahum waaAAadda lahum jahannama wasgat maseeran

6. And so that He might punish the hypocrites, men and women, and the polytheists, men and women, who imagine evil things about Allah. Evil time shall come upon them. And Allah is very angry with them. And He has cursed them and has prepared Hell for them. And an evil destination it is!

وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾

7. Walillahi junoodu alssamawati waal-ardi wakana Allahu AAazezan hakeeman

7. And to Allah belong all forces of the heavens and the earth. And Allah is Omnipotent, Wise.

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

8. Inna arsalnaka shahidan wamubashshiran wanatheeran

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8. We have indeed sent you [Muhammad] as a witness, as a bearer of good tidings, and as a warner.

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا



9. Litu/minoo biAllahi warasoolihi watuAAazziroohu watuwaqqiroohu watusabbihooohu bukratan waaseelan

9. [We have sent Muhammad as such] so that you [people] may believe in Allah and His Messenger, and may assist Him, respect His Majesty, and glorify Him morning and evening.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

10. Inna allatheena yubayiAAoonaka innama yubayiAAoona Allaha yadu Allahi fawqa aydeehim faman nakatha fa-innama yankuthu AAala nafsihi waman awfa bima AAahada AAalayhu Allaha fasayu/techi ajran AAathheeman

10. Indeed, all who pledge their allegiance to you [Prophet Muhammad] pledge their allegiance to Allah! Allah's hand is over their hands. Hence, he who breaks his oath breaks it only to his own detriment. Whereas he who remains true to what he has pledged to Allah – he shall have a great reward bestowed upon him.

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سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا
يَقُولُونَ بِالسِّنِينَ مَّا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا
إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا



11. Sayaqoolu laka almukhallafoona mina al-aAarabi shaghalatna amwaluna waahloona faistaghfir lanayaqooloona bi-alsinatihim
ma laysa fee quloobihim qul faman yamliku lakum mina Allahi shay-an in arada bikum darran aw arada bikum nafAAan bal kana
Allahu bima taAAamaloona khabeeran

11. Those bedouins [nomadic Arabs staying in small oases in the desert and not in cities like Makkah and Medina] who remained behind [and did not accompany the Prophet in his mission] will say to you [Prophet], “Our properties and our families kept us engrossed, so seek Allah’s forgiveness for us.” They will say with their tongues what is not in their minds. Say, “Who then can intervene in the least on your behalf with Allah, if He wills to inflict any harm on you, or to give you any benefit? Allah is but well aware of all that you do.”

بَلْ ظَنَنْتُمْ أَنْ لَّنَ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ
أَبَدًا وَرَئَيْنَا ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا



12. Bal thanantum an lan yanqaliba alrrasoolu waalmu/minoona ila ahleehim abadan wazuyyina thalika fee quloobikum
wathanantum thanna alssaw-i wakuntum qawman booran

12. “You but thought that the Messenger and the believers would never return to their families. And you were pleased, in your minds, with this thought. And you conceived an evil thought, and you became a people doomed!”

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وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ
سَعِيرًا ﴿١٣﴾

13. Waman lam yu/min biAllahi warasoolihi fa-inna aAAtadna lilkafireena saAAeeran

13. And those who believe not in Allah and His Messenger – We have indeed prepared a blazing Fire for those who suppress the Truth!

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾

14. Walillahi mulku alssamawati waal-ardi yaghfiru liman yashao wayuAAaththibu man yashao wakana Allahu ghafooran raheeman

14. To Allah belongs the absolute sovereignty over the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allah is forgiving and merciful.

سَيَقُولُ الْمَخْلُوقُونَ إِذَا أُنْطَلِقْتُمْ إِلَىٰ مَعَانِمَ لِتَأْخُذُوهَا ذُرُوعًا نَّتَّبِعُكُمْ^ط
يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ فَلَئَن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ
قَبْلُ^ط فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا
﴿١٥﴾

15. Sayaqoolu almukhallafoona itha intalaqtum ila maghanima lita/khuthooha tharoona nattabiAAukum yureedoona an yubaddiloo kalama Allahi qul lan tattabiAAoona kathalikum qala Allahu min qablu fasayaqooloona bal tahsudoonana bal kanoo la yafqahoona illa qaleelan

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15. When you [believers] set off to gather spoils of war, those that stayed behind [during war] will say, “Let us follow you.” They want to change Allah’s word, but tell them, “You shall not follow us. Allah has ordained so about you in advance.” Then they will say, “You are jealous of us.” But little do they understand!

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعُونَ إِلَى قَوْمٍ أُولَى
بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ فَإِنْ تُطِيعُوا يُؤْتِكُمْ
اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا
أَلِيمًا ﴿١٦﴾

16. Qul lilmukhallafeena mina al-aAAarabi satudAAawna ila qawmin olee ba/sin shadeedin tuqatiloona hum aw yuslimoona fa-in tuteeAAoo yu/tikumu Allahu ajran hasanan wa-in tatawallaw kama tawallaytum min qablu yuAAathhibkum AAathaban aleeman

16. Tell the bedouins who stayed behind, “You shall be summoned to fight against a militarily strong people, unless they submit. Then if you obey, Allah will grant you a good reward, but if you turn away as you did before, He will inflict on you a painful punishment.”

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

17. Laysa AAala al-aAAama harajun wala AAala al-aAAaraji harajun wala AAala almareedi harajun waman yutiAAi Allaha warasoolahu yudkhillhu jannatin tajree min tahtiha al-anharu waman yatawalla yuAAathhibhu AAathaban aleeman

17. No blame on the blind, or on the lame or the sick. And he who obeys Allah and His Messenger, Allah will admit him to Gardens through which rivers flow. And he who turns away, he shall be inflicted with painful punishment!

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي
قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

18. Laqad radiya Allahu AAani almu/mineena ith yubayiAAoonaka tahta alshshajarati faAAalima ma fee quloobihim faanzala alsakeenata AAalayhim waathabahum fathan qareeban

18. Allah was surely pleased with the believers when they swore allegiance to you [Prophet] under the tree! HE knew what was in their minds and so He made calmness descend on them and rewarded them with a victory that was to come in near future.

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾

19. Wamaghanima katheeratan ya/khuthoonaha wakana Allahu AAazeezan hakeeman

19. And [Allah rewarded them] with many future spoils of war to gather. And Allah is Omnipotent, Wise.

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ
وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ
وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

20. WaAAadakumu Allahu maghanima katheeratan ta/khuthoonaha faAAajjala lakum hathihi wakaffa aydiya alnnasi AAankum walitakoona ayatan lilmu/mineena wayahdiyakum siratan mustaqeeman

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20. Allah has promised you many future gains [spoils of war] to gather, and He has hastened to you this one. And He has restrained the hands of people from harming you, so that it may be a sign for the believers, and so that He may guide you to a straight path.²

2. Refer [study note 1](#) herein above. The extensive period of peace that followed the Treaty of Hudaibiah was the immediate gain for the believers. History is witness to the fact that the believers gained decisive victories in a number of wars that came later. See the next Verse.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ

قَدِيرًا ﴿٢١﴾

21. Waokhra lam taqdiroo AAalayha qad ahata Allahu biha wakana Allahu AAala kulli shay-in qadeeran

21. And there are others [gains] which are still beyond your grasp, [but] which Allah has brought under His compass [for you]. And Allah is capable of doing anything.

وَلَوْ قَتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

﴿٢٢﴾

22. Walaw qatalakumu allatheena kafaroo lawallawoo al-adbara thumma la yajidoona waliyyan walanaseeran

22. If those who suppress the Truth were to fight you, they would certainly turn their backs. And then they would find neither a wali³ nor anyone else to help!

3. Refer [study notes on Verse 2:107](#).

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سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

23. Sunnata Allāhi allatee qad khalat min qablu walān tajida lisunnati Allāhi tabdeelān

23. That was Allah's practice that prevailed in the past; and you shall find no change in Allah's practice!

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

24. Wahuwa allathee kaffa aydiyahum AAankum waaydiyakum AAanhum bibatni makkata min baAAadi an athfarakum AAalayhim wakana Allahu bima taAamaloona baseeran

24. And He it is who withheld their hands from you, and your hands from them in the valley of Makkah, after giving you victory over them. Allah does see what you do.

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَجَلُّهُ لَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بَغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

25. Humu allatheena kafaroo wasaddookum AAani almasjidi alharami waalhadya maAAakoofan an yablugha majallahu walawla rijalun mu/minoona wanisgon mu/minatin lam taAlamoohum an tataoohum fatuseebakum minhum maAAarratun bighayri AAilmin liyudkhila Allahu fee rahmatihi man yashao law tazayyaloo laAAaththabna allatheena kafaroo minhum AAaththaban aleeman

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25. They were those who suppressed the Truth, hindered you from going to the Sacred Mosque and prevented your offering from reaching its place of sacrifice. And [Allah would have commanded you to fight them] had it not been for the believing men and believing women [in Makkah] whom you might unwittingly have trodden down, and on whose account you might have, unknowingly, become guilty. [Allah withheld your hands from the suppressors of Truth] so that He may bring whoever He will into His mercy. If they [the believers] had been clearly separated [from the non-believers], We would have punished those who have suppressed the Truth with a painful punishment.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ
الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ
وَأَلَزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ
شَيْءٍ عَلِيمًا ﴿٦٦﴾

26. Ith jaAAala allatheena kafaroo fee quloobihimu alhamiyyata hamiyyata aljahiliyyati faanzala Allahu sakeenatahu AAala rasoolihi waAAala almu/mineena waalmazahum kalimata altaqwa wakanoo ahaqqa biha waahlaha wakana Allahu bikulli shay-in AAaleema

26. While those who suppress the Truth made it, in their minds, a matter of pride – the pride of the days of ignorance –⁴ Allah sent down a sense of calmness and tranquillity from Him on to His Messenger and the believers and made them adhere to the principle of piety. And they were entitled to it [piety] and were worthy of it. And Allah has knowledge of all things.

4. As per the custom prevalent among pagan Arabs, Makkans did not have any right to prevent anyone from visiting Kaabah for performing Umrah or Hajj. Even so, Prophet Muhammad and his companions were prevented from entering Makkah for the same purpose! Under the Treaty of Hudaibiah, the believers were forced to return to Medinah without performing Umrah that year. It was just the Makkans sense of false pride – pride against Muhammad propagating against their polytheistic society – that incited them to impose that unjust ban.

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لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ
إِنْ شَاءَ اللَّهُ عَامِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا
لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

27. Laqad sadaqa Allahu rasoolahu alrru/ya bialhaqqi latadkhulunna almasjida alharama in shaa Allahuamineena muhalliqeena ruoosakum wamuqassireena la takhafoona faAAalima ma lam taAAlamoo fajaAAala min dooni thalika fathan qareeban

27. Allah was of course right in showing His Messenger a truthful vision. Allah willing, you will most certainly enter the Sacred Mosque in safety and without fear, with heads shaven or with hair cut short. Allah knew what you did not! So He has given you this victory before that one.⁵

5. The Prophet had set out with his companions for performing an Umrah after seeing a dream in which they had entered the Sacred Mosque at Makkah. But when they had to return halfway from Hudaibiah, people said the dream was not fulfilled! Allah assured in this Verse that the dream was going to be indeed fulfilled. And fulfilled it was the very next year! Besides, later, Makkah was conquered and the Prophet himself performed the Hajj. All this became possible because of the peace initially gained after the Treaty of Hudaibiah. The peace treaty was indeed a victory.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ
وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾

28. Huwa allathee arsala rasoolahu bialhuda wadeeni alhaqqi liyu thhirahu AAala alddeeni kullihi wakafabiAllahi shaheedan

28. He is the One who has sent His Messenger with the guidance and the true way of life [Islam], so that He may have it prevail over all [other] ways of life. And Allah suffices as a witness!⁶

6. This is a categorical divine statement that Islamic way of life shall prevail over all other ways. No wonder then that Islam is the fastest growing religion in the world today, despite the fact that the Muslims are being bashed [for their own shortcomings] here, there – everywhere!

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي
وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ
كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَكَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ
الزُّرَّاعَ لَيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

29. Muḥammadun rasoolu Allāhi waallatheena maAAahu ashiddao AAala alkuffari ruḥamao baynahum tarahum rukkaAAan sujjadan yabtaghoona faḍlan mina Allāhi waridwānan seemahum fee wujoohihim min athari alssujoodi thalika mathaluhum fee alttawratī wamathaluhum fee al-injeeli kazarAAin akhrajā shaṭ-ahu faḡzarahu faistaghlaṭha faistawā AAala sooqihi yuAAajibu alzzurraAAa liyagheeṭha bihimu alkuffara waAAada Allāhu allatheena amanoo waAAamiloo alssalihati minhum maghfiratan waajran AAathheeman

29. Muhammad is the Messenger of Allah. Those who are with him are firm and strict with those who suppress the truth, but compassionate towards one another. You see them bowing and prostrating to seek favours from Allah and His pleasure. Their distinguishing marks – the results of their [frequent] prostrations – are on their faces. They are likened in the Torah and in the Gospel to a seed which sends out its shoot and then strengthens it. It then becomes thick, and stands firm on its own stem, delighting the farmers. [Allah has so developed the character of believers] to enrage, through them, those who suppress the Truth. Allah has promised forgiveness and a great reward to those of them who believe and do good deeds.

سُورَةُ الْحُجُرَاتِ

Chapter 49: Al-Hujuraat (The Private Chambers)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

1. Ya ayyuha allatheena amanoo la tuqaddimoo bayna yadayi Allahi warasoolihi waittaqoo Allaha inna Allaha sameeAAun AAaleemun

1. O you who believe! Do not push yourself forward in the presence of Allah and his Messenger, and fear Allah. Allah does indeed hear all, know all.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا
لَهُ ۚ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا
تَشْعُرُونَ ﴿٢﴾

2. Ya ayyuha allatheena amanoo la tarfaAAoo aswatakum fawqa sawti alnnabiyyi wala tajharoo lahu bialqawli kajahri baAAadikum libaAAdin an tahbata aAamalukum waantum la tashAAuroona

2. O you who believe! Raise not your voices above the Prophet's voice, nor speak loudly to him as you speak loudly to one another, lest your deeds become unwittingly worthless.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ
قُلُوبَهُمْ ۖ لِيَتَّقُوا لَهُم مَّغْفِرَةً ۖ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

Manzil VI: 49: Hujuraat

3. Inna allatheena yaghuddoona aswatahum AAinda rasooli Allahi ola-ika allatheena imtahana Allahu quloobahum lilttaqwa lahum maghfiraturun waajrun AAathheemun

3. Those indeed who lower their voices before Allah's Messenger – they are those whose minds Allah has tested for piety. For them there is forgiveness and a great reward.

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤٩﴾

4. Inna allatheena yunadoonaka min wara-i alhujurati aktharuhum la yaAAaqiloon

4. Those indeed who call out to you [Prophet] from outside the private chambers – most of them have no sense!

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٥٠﴾

5. Walaw annahum sabaroo hatta takhruja ilayhim lakana khayran lahum waAllahu ghafoorun raheemun

5. And had they been patient till you [Muhammad] come out to them, it would have been better for them. And Allah is Forgiving, Merciful.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ جَاءِكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا
قَوْمًا بِجَهَلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٥١﴾

6. Ya ayyuha allatheena amanoo in jaakum fasiqun binaba-in fatabayyanoo an tuseebo qawman bijah^{al}atin fatusbi^{hoo} AAa^{la} ma faAAaltum nadimeena

6. O you who believe! Should a depraved person bring you news, examine it critically, lest you harm a people in ignorance, and then be sorry for what you did.

Manzil VI: 49: Hujuraat

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ
وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ
الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّشِدُونَ ﴿٧﴾

7. WaiAAlamoo anna feekum rasoola Allahi law yutteeAAukum fee katheerin mina al-amri laAAanittum walakinna Allaha habbaba ilaykumu al-eemana wazayyanahu fee quloobikum wakarraha ilaykumu alkufra waalfusooqa waalAAaisyana ola-ika humu alrrashidoona

7. And beware! Allah's Messenger is amongst you. Were he to obey you in most matters, you would surely be in trouble. But Allah has endeared the faith to you and has made it seem good in your minds. And He has made hateful to you suppression of the Truth and transgression and disobedience. Those are the ones rightly guided!

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

8. Fadlan mina Allahi waniAAamatan waAllahu AAaleemun hakeemun

8. A favour from Allah and a bounty! And Allah is Omniscient, Wise.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا
عَلَى الْأُخْرَىٰ فَاقْتُلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ
فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

9. Wa-in ta-ifatani mina almu/mineena iqtataloo faaslihoo baynahuma fa-in baghat ihdahuma AAala al-okhra faqatiloo allatee tabghee hatta tafee-a ila amri Allahi fa-in faat faaslihoo baynahumabialAAadli waaqsitoo inna Allaha yuhibbu almuqsiteena

9. And if two parties of the believers quarrel, make peace between them. Then if one of them does wrong to the other, fight that one which does wrong, till it returns to Allah's command. Then, if it returns, make peace between them with justice and act equitably. Allah does indeed love those that are equitable.

Manzil VI: 49: Hujuraat

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

10. Innama almu/minoona ikhwatun faaslihooh bayna akhawaykum waittaqoo Allaha laAAaallakum turhamoona

10. The believers are but brethren. So make peace among your brothers! And fear Allah so that mercy is showered upon you.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ
وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا
تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿١١﴾

11. Ya ayyuha allatheena amanoo la yaskhar qawmun min qawmin AAasa an yakoonoo khayran minhum wala nisaon min nisa-in
AAasa an yakunna khayran minhunna wala talmizoo anfusakum wala tanabazoo bial-alqabi bi/sa al-ismu alfusooqu baAAda al-
eemani waman lam yatub faola-ika humu alththalimoona

11. O you who believe! Let not one community laugh at another, lest the latter be better than the former. Nor let women laugh at other women, lest the latter be better than the former. Insult not your own people, or call one another by nick-names. It is bad to be called by a name indicating transgressions against divine law after attaining to faith. And one that turns not in repentance – such are the wicked ones! ¹

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ
بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ
أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

Manzil VI: 49: Hujuraat

12. Ya ayyuha allatheena amanoo ijtaniboo katheeran mina alththanni inna baAAa alththanni ithmun wala tajassasoo wala yaghtab baAAadukum baAAadan ayuhibbu ahadukum an ya/kula lahma akheehi maytan fakarihtumooHu waittaqoo Allaha inna Allaha tawwabun raheemun

12. O you who believe! Avoid most of speculation! Speculation in some cases indeed is sin. And spy not on one another, nor let some of you backbite on others. Would any of you like to eat the flesh of his dead brother? You would abhor it! And fear Allah! Allah is indeed Acceptor of repentance, Merciful. ¹

1. Lessons on moral conduct!

يَتَذَكَّرُ النَّاسُ إِنَّنَا خَلَقْنَكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

13. Ya ayyuha alnnasu inna khalaqnakum min thakarín waontha wajaAAalnakum shuAAooban waqaba-ila litaAAarafoo inna akramakum AAinda Allahi atqakum inna Allaha AAaleemun khabeerun

13. O mankind! Verily We have created you from one man and one woman, and made you into nations and tribes in order that you may know one another. The noblest of you with Allah is indeed the one most pious of you. Allah is indeed Omniscient, Well-informed.

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ
الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ
شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

14. Qalati al-aAArabu amanna qul lam tu/minoo walakin qooloo aslamna walamma yadkhuli al-eemanu fee quloobikum wa-in tuṭeeAAoo Allaha warasoolahu la yalitkum min aAAamalikum shay-an inna Allaha ghafoorun raheemun

14. The Bedouin [nomadic] Arabs say, “We do believe.” Say, “You believe not, but you should say, ‘We submit’ and the faith has not yet entered your minds! And if you obey Allah and His Messenger, He will not deprive you of any benefits accruing from your deeds. Allah is indeed Forgiving, Merciful.”

Manzil VI: 49: Hujuraat

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ



15. Innama almu/minoona allatheena amanoo biAllahi warasoolihi thumma lam yartaboo wajahadoo bi-amwalihim waanfusihi fee sabeeli Allahi ola-ika humu alssadiqoona

15. The believers are only those who believe in Allah and His Messenger. Then they doubt not, and struggle hard with their wealth and their lives in the way of Allah. Those are they who are the true believers.²

2. The believers defined!

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ



16. Qul atuAAallimoona Allaha bideenikum waAllahu yaAAalamu ma fee alssamawati wama fee al-ardi waAllahu bikulli shay-in AAaleemun

16. Say, “Would you teach Allah what your religion is!? And Allah knows whatever there is in the heavens and whatever there is in the earth. And Allah knows all things.”

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَمَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ
أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ



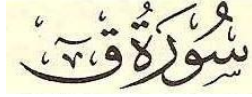
17. Yamunnoona AAalayka an aslamoo qul la tamunoo AAalayya islamakum bali Allahu yamunnu AAalaykum an hadakum lil-eemani in kuntum sadiqeena

17. They think that by becoming Muslims they have done a favour to you. Say, “You have done no favour to me by becoming Muslims! Allah, on the other hand, has done you a favour by guiding you to the faith, if you would but speak the truth.”

﴿١٨﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

18. Inna Allaha yaAAalamu ghayba alssamawati waal-ardi waAllahu baseerun bima taAmaloona

18. Allah does indeed know the secrets of the heavens and the earth. And Allah sees all that you do!



Chapter 50: Qaaf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

ق وَالْقُرْآنِ الْمَجِيدِ ١

1. Qaf waalqur-ani almajeedi

1. Qaf. ¹ By the Glorious Qur'aan, [We swear its authenticity]!

1. This is one of the letters of the Arabic language that appear at the beginning of some Qur'aanic chapters. Significance of these letters is a mystery. Omniscient Allah has perhaps purposely kept it mysterious to remind mankind of the limitation of knowledge it is bestowed with.

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا

شَيْءٌ عَجِيبٌ ٢

2. Bal AAajiboo an jaahum munthirun minhum faqala alkafiroona hatha shay-on AAajeebun

2. But they wonder that there has come to them a Warner [from Allah] from among themselves. So the suppressors of the Truth say, "This is a strange thing!"

أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكْ رَجْعٌ بَعِيدٌ ﴿٢﴾

3. A-itha mitna wakunna turaban thalika rajAAun baAAeedun

3. "What! When we die and have become dust, (shall we rise again to life?) That is a return far [from being ever possible]!"

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ ﴿٤﴾

4. Qad AAalimna ma tanqusu al-ardu minhum waAAindana kitabun hafeehun

4. We do know what the earth takes away from them. And with Us is a record protected!

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾

5. Bal kaththaboo bialhaqqi lamma jaahum fahum fee amrin mareejin

5. But they deny the Truth when it comes to them. And so they are in a confused state of mind.

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾

Manzil VII: 50: Qaaf

6. Afalam yanhuroo ila alssama-i fawqahum kayfa banaynaha wazayyannahā wama laha min furooj**in**

6. Do they not look at the sky above them – how We have made it and adorned it, and see that there are no cracks in it?

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ



7. Waal-arda madadnaha waalqayna feeha rawasiya waanbatna feeha min kulli zawjin baheej**in**

7. And We have spread out the earth and cast² mountains into it. And We have caused every kind of beautiful spouse of herbage grow in it.

2. Refer [study note 4 on Verse 15:19](#).

تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾

8. Tabsiratan wathikra likulli AAabdin muneeb**in**

8. To be observed and commemorated by every devotee turning to Allah.

Manzil VII: 50: Qaaf

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ
وَحَبَّ الْحَصِيدِ ﴿٩﴾

9. Wanazzalna mina alssama-i maaṇ mubārakan faanbatna bihi jannatin wahabba alḥaseedi

9. And We send down from the sky rain as a blessing, and We produce therewith gardens and seed for the harvest

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾

10. Waalnnakhla basiqatin laha ṭalAAun naḡeedun

10. And tall palm-trees, with shoots of fruit-stalks, piled one over another

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾

11. Rizqan lilAAibadi waahyayna bihi baldatan maytan kathalika alkhurooju

11. A provision for (Allah's) subjects. And We give life therewith [with rain] to land that is dead. Thus will the coming out of the dead from their graves [Resurrection] be.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾

Manzil VII: 50: Qaaf

12. Kath^habat qablahum qawmu noohⁱⁿ waas⁻habu alr^rassi wathamood^u

12. [Resurrection] was denied before them by the People of Noah³, the Companions of the Rass³, and the Thamood³,

3. These as well as those mentioned in the next two Verses are all Peoples of pre-historic ages.

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾

13. WaAA^adun wafirAA^awnu wa-ikhwanu lootⁱⁿ

13. And of AA^ad, of Pharaoh, the brethren of Lot,

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾

14. Waas⁻habu al-aykati waqawmu tubbaAA^ain kullun kath^haba alrrusula fah^aqqa waAA^aeedi

14. The Companions of the Wood, and the People of Tubba' (an ancient tribe) – all of them rejected the Messengers, and My warning (to them) was duly fulfilled.

أَفَعَيَّبْنَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

15. AfaAA^ayeena bialkhalqi al-awwali bal hum fee labsin min khalqin jadeedⁱⁿ

Manzil VII: 50: Qaaf

15. Were We then weary with the first Creation that they should be in such a confused state of mind about a new Creation!?

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

16. Walaqad khalaqna al-insana wanaAAlamu ma tuwaswisu bihi nafsuhu wanaḥnu aqrabu ilayhi minḥabli alwareedi

16. And We did create man, and We know the promptings of his own self. And We are closer to him than any bodily channel having access into his brain.⁴

4. Brain is the seat where all human thoughts arise. There is an intricate network of vessels therein connected to other parts of the body like the heart. The connecting vessels to parts below the neck have necessarily to pass through the neck. The connecting vessels in the neck are therefore the most prominent of such vessels that have closest connections with the brain, the seat of all human thought. The Verse here refers to any of such vessels. But in translations, the Arabic term, *ḥabli alwareed*, is represented by the jugular vein, because of the prominence of the neck vessel. The Verse tells us that the divine forces are closer even to such vessels going closest to the seat of human thought.

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾

17. Ith yatalaqa almutalaqqiyani AAani alyameeni waAAani alshshimali qaAAeedun

17. When the two frequently confronting voices, one located on the right and one on the left, confront each other⁵

5. Man has frequently to make a choice between two conflicting urges arising in his mind. To give an example from real life published in newspapers a few years ago, a woman found out that her young son had committed a crime. Her natural instinct was to hide this fact and save her son from punishment he was liable to under the law. But she was an Allah-fearing woman. And her conscience told her that this world's punishment is better than the punishment in the Hereafter. So she herself took her son to the authorities that day! It is such conflicting views arising in a human mind that this Verse is alluding to here.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

18. Ma yalfiẓu min qawlin illa ladayhi raqeebun AAateedun

18. He utters not a word but is there a sentinel by him, ready [to record it]!

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾

19. Wajaat sakratu almawti bialhaqqi thalika ma kunta minhu taheedu

19. And the pangs of death will bring the Truth home to him. "This was the thing you kept away from!"

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾

20. Wanufikha fee alssoori thalika yawmu alwaAAeedi

20. And then the Trumpet is blown – there then is the Day promised!

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾

21. Wajaat kullu nafsin maAAaha sa-iqun washaheedun

21. And every soul comes forth accompanied by a driver and a witness.

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ



22. Laqad kunta fee ghaflatin min hatha fakashafna AAanka ghitaaka fabasaruka alyawma hadeedun

22. "You were careless about this. Now that We have taken off your cover from you, strong is your eyesight this Day!"

وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ

23. Waqala qareenuhu hatha ma ladayya AAateedun

23. And his Companion [witness] says, "It's ready here – what in my hand is [man's record]!"

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

24. Alqiya fee jahannama kulla kaffarin AAaneedin

24. "Throw into Hell every stubborn suppressor of evidence proving existence of Allah [with attributes as given in the Qur'aan]!"

مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

25. MannaAAin lilkhayri muAAadin mureebin

25. "Who was forbidding what was good, transgressing all bounds, and casting doubts and suspicions."

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

26. Alla^{thee} jaAAa^{la} maAAa^{la} All^{ahi} il^{ahan} akhara faalqiya^{hu} fee alAAa^{thabi} alshshadeedi

26. "Who had set up other god/s besides Allah! So throw him into the severe punishment."

﴿٢٧﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَلَا نَكِنَ كَانَ فِي ضَلَالٍ بَعِيدٍ

27. Qa^{la} qareenu^{hu} rabbana^{ma} atghaytu^{hu} walakin kana^{fee} dalalin baAAeedin

27. His Companion says, "Our Lord! I did not make him transgress, but he was (himself) gone far astray."

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾

28. Qa^{la} la takhta^{simoo} ladayya waqad qaddamtu ilaykum bialwaAAeedi

Manzil VII: 50: Qaaf

28. He [Allah] says, "Quarrel not in My Presence; and I did send you the warning in advance."

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ ﴿٢٨﴾

29. Ma yubaddalu alqawlu ladayya wama ana bithallamin liAAabeedi

29. "No alteration in the Word with Me, and I am never unjust to My subjects."

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ
مَّزِيدٍ ﴿٢٩﴾

30. Yawma naqoolu lijahannama hali imtala/ti wataqoolu hal min mazeedin

30. That Day We ask Hell, "Are you full?" And it asks, "Are there any more?"

وَأُزِلَّتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣٠﴾

31. Waozlifati aljannatu lilmuttaqeena ghayra baAAeedin

31. And the Garden [of Paradise] is brought near for the pious and righteous, and it is no longer a distant objective [for them.]

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾

32. Hatha ma tooAAadoona likulli awwabin hafeethin

32. "This is what you were promised. [And this is what was promised] to every one who turned (to Allah in sincere repentance) and protected (himself against satanic influence.)

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾

33. Man khashiya alrrahmana bialghaybi wajja biqalbin muneebin

33. Who feared the Gracious One without physically seeing Him with worldly eyes, and has come with a mind turned in devotion (to Him).

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾

34. Odkhulooha bisalamin thalika yawmu alkhuloodi

34. "Enter therein [in Paradise] in Peace and Security; this is time of eternal life!"

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

35. Lahum ma yashaona feeha waladayna mazeedun

Manzil VII: 50: Qaaf

35. There is for them therein all that they desire. And [there is besides] much more with Us.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ

مِّن مَّحِيصٍ ﴿٣٦﴾

36. Wakam ahlakna qablahum min qarnin hum ashaddu minhum batshan fanaqqaboo fee albiladi hal min maheesin

36. And how many a generation before them, stronger in power than they, did We destroy! They had wandered through the lands in search of a place of escape!!

إِنَّ فِي ذَٰلِكَ لَذِكْرٍ لِّمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ

شَهِيدٌ ﴿٣٧﴾

37. Inna fee thalika lathikra liman kana lahu qalbun aw alqa alssamAAa wahuwa shaheedun

37. Certainly indeed in this is a lesson to learn for any who has an understanding mind or who lends an insightful ear.

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن

لُغُوبٍ ﴿٣٨﴾

38. Walaqad khalaqna alssamawati waal-arda wama baynahuma fee sittati ayyamin wama massanamin lughooabin

38. We created the heavens and the earth and all things in between in six periods of time. And weariness did not even touch Us!

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ
الْغُرُوبِ ﴿٣٩﴾

39. Faṣṣbir AAaḷa mā yaqooloona wasabbih biḥamdi rabbika qabla ṭulooAAi alshshamsi waqabla alghuroobi

39. Have patience, then, over what they say, and glorify your Lord with praise, before the rising of the sun and before its setting.⁶

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾

40. Wamina allayli fasabbihhu waadbara alssujoodi

40. And glorify Him during parts of the night, and post prostrations!⁶

6. These two Verses tell us that we should keep remembering Allah, with all His Glory, constantly throughout the time we are awake while doing our mundane work. That is, besides our Salah timings as prescribed in Verses 17:78, 11:114 & 2:238. During Salah, of course, all mundane work – and even thought – are proscribed!

وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾

41. WaistamiAA yawma yunadi almunadi min makanin qareebin

41. And listen the Day when the Caller calls out from a place quite near, –

Manzil VII: 50: Qaaf

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾

42. Yawma yasmaAAoona alssayhata bialhaqqi thalika yawmu alkhurooji

42. The Day when they hear a real mighty Blast – that is the Day of Resurrection!

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

43. Inna nahnu nuhyee wanumeetu wa-ilayna almasseeru

43. It is indeed We Who give life and cause death; and to Us is the final destination.

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرًّا ۖ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

44. Yawma tashaqqaqu al-ardu AAanhum sirAAan thalika hashrun AAalayna yaseerun

44. That Day the earth swiftly separates from them. That gathering – it is easy for Us!

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ وَمَا أَنتَ عَلَيْهِمْ بِجَبَّارٍ ۖ فَذِكْرٌ بِالْقُرْءَانِ مَن
يَخَافُ وَعِيدِ ﴿٤٥﴾

45. Nahnu aAalamu bima yaqooloona wama anta AAalayhim bijabbarin fathakkir bialqur-ani man yakhafu waAAeedi

Manzil VII: 50: Qaaf

45. We know what they say! And you are not to be coercive on them. So admonish with the Qur'aan such as fear My Warning!

سُورَةُ الذَّارِيَّاتِ

Chapter 51: Az-Zaariyat [The Winds That Scatter]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالَّذِينَ ذَرُّوا ۝١

1. Waalththariyati tharwan

1. By the scattering [winds] that scatter [dust particles]

فَالْحَمِلَتِ وَقُرًّا ۝٢

2. Faalhamilati wiqrān

2. Then bear a load [of tiny water globules condensing around the dust particles]

فَالْجَرِيَّتِ يُسْرًا ۝٣

3. Faaljariyati yusran

3. Then sail smoothly along

فَالْمُقَسِّمَتِ أَمْرًا ﴿٤﴾

4. Faal^{muqassimati} am^{ra}n

4. And then execute given task of apportioning [rainfall].¹

1. Refer [study note 8](#) on Chapter 30 in this context. The role of dust particles in this natural process has been discovered very recently, as late as in 2011 [[source](#)], while it was hinted at in the Qur'aan over 1400 years ago!

إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾

5. Innama ^{tooAAadoona} lasadiqun

5. What you are being promised is certainy indeed true,

وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾

6. Wa-inna alddeena lawaqiAAun

6. And the Judgement Day shall certainly indeed happen!

وَالسَّمَاءِ ذَاتِ الْحُبُكِ ﴿٧﴾

Manzil VII: 51: Zaariyat

7. Waalssama-i thati alhubuki

7. By the heaven full of perfectly defined pathways²

2. One might well have seen a circus artiste keeping onlookers spellbound with his artistry of playing with 3 or 4 balls with his two hands continuously for a few minutes without the balls crashing against one another or without their being floored. But the artiste is a human being after all. He can sustain the show only for a limited period of time and with limited number of balls. But consider the superhuman Artiste Who has been sustaining such a Show for an infinitely long time now and with innumerable balls [heavenly bodies] billions of times bigger than the poor circus artiste can ever handle. We are witness to this Show day in and day out without being ever spellbound by it or without ever giving recognition to the Great Artiste! The Show is brought about by the interplay of innumerable centripetal and centrifugal forces. The mathematical precision with which this is done is simply mind-boggling.

إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾

8. Innakum lafee qawlin mukhtalifin

8. You do certainly indeed differ in what you say [about the Qur'aan]!

يُؤْفِكُ عَنْهُ مَنْ أَفَكَ ﴿٩﴾

9. Yu/faku AAanhu man ofika

9. Those are deluded from it [Qur'aan] who are deluded from the Truth.

قُتِلَ الْخَرَّاصُونَ ﴿١٠﴾

10. Qutila alkharrasoona

10. Doomed are those who just guess!³

3. Darwin's theory is nothing but guesswork.

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾

11. Allatheena hum fee ghamratin sahoona

11. Those that are submerged in carelessness about Truth and Reality.

يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ﴿١٢﴾

12. Yas-aloon ayyana yawmu alddeeni

12. They ask, “When will the Judgement Day be?”

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾

13. Yawma hum AAala alnnari yuftanoona

13. It will be the Day when they shall be made to suffer on the Fire.

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾

14. Thooqoo fitnatakum hatha allathee kuntum bihi tastaAAjiloona

14. "Taste the suffering you deserve! This is what you had sought to hasten."

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾

15. Inna almuttaqeen fee jannatin waAAuyoonin

15. The pious and Allah-fearing shall indeed be in the midst of gardens and fountains.

ءَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾

16. Akhitheena ma atahum rabbuhum innahum kanoo qabla thalika muhsineena

16. They accept what their Lord gives them. They did indeed do good work before (in the life of the world.)

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

17. Kanoo qaleelan mina allayli ma yahjaAAoona

Manzil VII: 51: Zaariyat

17. They slept but little at night

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٧﴾

18. Wabial-ashari hum yastaghfiroona

18. And they asked for forgiveness in the wee hours before dawn.

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٨﴾

19. Wafee amwalihim haqqun lilssa-ili waalmahroomi

19. And they considered it their duty to keep something aside in their property for the needy and the destitute.

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

20. Wafee al-ardi ayatun lilmooqineena

20. And in the earth are there many signs for those who are certain in their belief

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

21. Wafee anfusikum afala tubsiroona

21. And in your own persons too! Do you not see?⁴

4. In Verse 41:56, the Qur'aan inter alia declares: We will show Our signs to them in the wide world outside and within themselves, until it becomes clear to them that it (Qur'aan) is the truth. If readers would take the trouble of scanning the two blog sites [RabbunAllah](#) and [Al-mu'min](#) they can find such signs galore pointed out therein. And if they would but sincerely reflect on how the earth is the only heavenly body in the entire Universe tailor-made to sustain life, human and non-human, they cannot fail to recognize the hidden hand of the Tailor Who fashioned it. Or, if they would just consider how their own fingers – and leave alone all the other parts of their bodies having even more complicated structure – are so ingeniously fashioned to enable them to do umpteen number of their daily jobs therewith, they should not fail to recognize the Great Fashioner working behind the scenes. Imagine life without those fingers!

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

22. Wafee alssama-i rizqum wama tooAAadoona

22. And in the heaven is your provision and also what you are being promised.⁵

5. In physical terms, it is the rain that comes from the sky that provides mankind with means of sustenance. And, in spiritual terms, it is the Guidance that comes down from Allah that shows the correct way to lead human life in order to get the promised life in the Hereafter where there would be no trial and tribulations, but an ad-infinitum continuity of life without sorrow, pain or any wickedness. None other than the Divine Being can give this provision and this promise.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْكُمْ تَنْطِقُونَ ﴿٢٣﴾

23. Fawarabbi alssama-i waal-ardj innahu lahaqqun mithla ma annakum tantiqoona

23. By the Lord of the heaven and the earth, then, this is indeed true, as true as the fact of your speaking.

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾

24. Hal ataka hadeethu dayfi ibraheema almukrameena

24. Has the story of Abraham's honoured guests reached you, (O Prophet)?

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾

25. Ith dakhloo AAalayhi faqaloo salaman qala salamun qawmun munkaroona

25. On coming to him, they said: "Peace!" He said, "Peace, strangers!"

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾

26. Faragha ila ahlihi fajga biAAijlin sameenin

26. Then slipping away from them to his family, he brought a fat calf [to feast his stranger guests therewith.]

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

27. Faqarrabahu ilayhim qala ala ta/kuloona

Manzil VII: 51: Zaariyat

27. And he laid it before them, saying, "Would you not eat it?"

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ
عَلِيمٍ ﴿٢٨﴾

28. Faawjasa minhum kheefatan qaloo la takhaf wabashsharoohu bighulamin AAaleemin

28. Then he was afraid of them. They said, "Fear not!" And they gave him the good news of a son endowed with knowledge.

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾

29. Faaqbalati imraatuhu fee sarratin fasakkat wajhaha waqalat AAajoozun AAaqeemun

29. His wife thereupon came forward crying. She struck her face and exclaimed, "A barren old woman am I!"

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

30. Qaloo kathaliki qala rabbuki innahu huwa alhakeemu alAAaleemu

30. They said, "Your Lord has said so! Indeed He is the One Most Wise, All-Knowing."

Manzil VII: 51: Zaariyat

﴿٣١﴾ قَالِ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

31. Qala fama khatbukum ayyuha almursaloona

31. Abraham said, "What is your mission then, O Messengers?"

﴿٣٢﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ

32. Qaloo inna orsilna ila qawmin mujrimeena

32. They replied, "We have indeed been sent towards a sinning people."

﴿٣٣﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ

33. Linursila AAalayhim hijaratan min teenin

33. "To throw stones of clay upon them."

﴿٣٤﴾ مُّسَوِّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ

34. Musawwamatan AAinda rabbika lilmusrifeena

34. "Targeted with your Lord upon those who go beyond all bounds!"

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾

35. Faakhrajna man kana feeha mina almu/mineena

35. We then evacuated all of the believers who lived therein.

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾

36. Fama wjadna feeha ghayra baytin mina almuslimeena

36. And We did not find therein any Muslims, apart from a single house.

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

37. Watarakna feeha ayatan lillaatheena yakhafoona alAAathaba al-aleema

37. And We left therein a sign for those who fear the painful punishment.⁶

6. Refer [Verse 25:40 and study note thereon](#).

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

Manzil VII: 51: Zaariyat

38. Wafee moosa ith arsalnahu ila firAAawna bisultaniin mubeenin

38. And in Moses [there is a sign] - when We sent him with a clear authority to Pharaoh.

فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَحِيرٌ أَوْ مَجْنُونٌ ﴿٣٨﴾

39. Fatawalla biruknihi waqala sahirun aw majnoonun

39. And he [Pharaoh] turned in arrogance on the strength of his support, and he said (to his council of elders), "He is a magician or a madman."

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾

40. Faakhathnahu wajunoodahu fanabathnahum fee alyammi wahuwa muleemun

40. So then We seized him and his troops, and threw them into the sea. And he was to blame [for this fate].

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾

41. Wafee AAadin ith arsalna AAalayhimu alreeha alAAaqeema

41. And in Aad [there is a sign] - when We sent upon them a devastating wind

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾

42. Ma tatharu min shay-in atat AAalayhi illa jaAAalat-hu kaalrrameemi

42. [The devastating wind] left nothing that it came upon without making it look like old and rotten bones.

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾

43. Wafee thamooda ith qeela lahum tamattaAAoo hatta heenin

43. And in Thamood [there is a sign] - when they were told, "Enjoy yourselves for a while."

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّيْقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾

44. FaAAataw AAan amri rabbihim faakhat-humu alssaAAiqatu wahum yanthuroona

44. They had behaved insolently towards the Command of their Lord! So then a thunderbolt struck them as they looked on.

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٥﴾

45. Fama istataAAoo min qiyamin wama kanoo muntaṣireena

Manzil VII: 51: Zaariyat

45. They could not even stand up or help themselves!

وَقَوْمٌ نُّوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

46. Waqawma noohin min qablu innahum kanoo qawman fasiqeena

46. And the people of Noah before them all – they were indeed a people immersed in transgression!

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

47. Waalssamaa banaynaaha bi-aydin wa-inna lamoosiAAoona

47. And the heaven - We made it powerful and We can certainly indeed expand it. ⁷

7. It is only recently that science has stumbled upon the fact that the universe is expanding. And modern science has become aware of the mind-boggling interplay of tremendous forces that keep the innumerable and huge heavenly bodies floating in their respective orbits without crushing into one another.

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾

48. Waal-arda farashnaaha faniAAama almahidoona

48. And the earth - We prepared its crust, and how well have We prepared it!⁸

Manzil VII: 51: Zaariyat

8. Imagine what would happen if the earth surface had not its ups and downs: we would not have any land; water would envelope it entirely!

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

49. Wamin kulli shay-in khalaqna zawjayni laAAaallakum tathakkaroon

49. And of everything We have created in pairs, so that you ponder over this and remember!⁹

9. But Allah, the Creator, is One - He has no pair, equal or opposite!

فَفِرُّوْا إِلَى اللَّهِ ۖ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

50. Fafirroo ila Allahi innee lakum minhu natheerun mubeenun

50. "Flee¹⁰, therefore, to Allah. I am indeed a plain warner to you from Him."

10. Flee from the lure – and the inevitable pitfalls – of worldly life.

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا ۖ آخَرَ ۖ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾



51. Wala tajAAaloo maAAa Allahi ilahan akhara innee lakum minhu natheerun mubeenun

51. “And set up no other deity with Allah. I am indeed a plain warner to you from Him.”

كَذَٰلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ
أَوْ مَجْنُونٌ ﴿٥٢﴾

52. Kathalika ma ata allatheena min qablihim min rasoolin illa qaloo sahirun aw majnoonun

52. Never did a Messenger come to those that preceded them but they called him a magician or a mad-man. Likewise,

أَتَوَصَّوُا بِهِمْ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

53. Atawasaw bihi bal hum qawmun taghoona

53. Do they persist with the same [canard]!? Nay, they are a people committing transgression.

فَتَوَلَّ عَنْهُمْ فَمَا أَنتَ بِمَلُومٍ ﴿٥٤﴾

54. Fatawalla AAanhum fama anta bimaloomin

54. So turn away from them; you are not to blame!

وَذَكِّرْ فَإِنَّ الذِّكْرَ يُنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

55. Wathakkir fa-inna alththikra tanfaAAu almu/mineena

55. And keep on counselling them; for counselling does indeed benefit the believers!

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

56. Wama khalaqtu aljinna waal-insa illa liyaAAabudooni

56. And I created the jinn and the humans for nothing but that they worship Me.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ ﴿٥٧﴾

57. Ma oreedu minhum min rizqin wama oreedu an yutAAimooni

57. I want from them no provision, nor do I want them to feed Me.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

58. Inna Allaha huwa alrrazzaqu thoo alquwwati almateenu

58. Indeed, Allah is the One Who provides all sustenance. He is Possessor of power that never fails!

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

Manzil VII: 51: Zaariyat

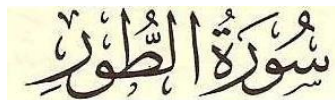
59. Fa-inna lillatheena thalamoo thanooban mithla thanoobi as-habihim falayastaAAjiloona

59. And, indeed, the lot of those who do wrong is like the lot of their counterparts (of yore). So let them not hasten Me.

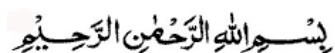
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٥٩﴾

60. Fawaylun lillatheena kafaroo min yawmihimu allathee yooAAadoona

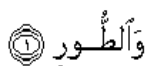
60. Woe, then, to those, who suppress the Truth, during that Day of theirs which they are warned against.



Chapter 52: At-Toor (The Mount)



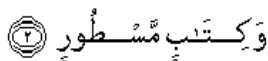
In the Name of Allah, the Gracious, the Merciful



1. Waal^{tu}oori

1. By the Mount [Sinai] ¹

1. In the Qur'aan, revelation of important points is preceded by swearing in the name of things that are important with Allah Almighty. It may be that the importance of any particular thing sworn by is not known to man with his limited knowledge. Here, apparently, the importance lies in the fact that Allah had spoken directly to Prophet Moses at Mount Sinai.



2. Wakitabin mastoorin

2. And by Record inscribed²

2. The Torah revealed to Moses was inscribed on stone slates. It may be that which is referred to here. But it may refer to the DNA wherefrom science has now been able to chart a man's genealogical history. So far only a small percentage of the DNA code has been deciphered, and the rest, which the scientists cannot understand, has been dismissed by them as junk! It may well be that on Judgment Day the 'junk' code will be presented to every individual as the well-documented record of his/her deeds in this finite world.

فِي رَقٍّ مَّنْشُورٍ ﴿٣﴾

3. Fee raqqin manshoorin

3. On a writing material widely published.³

3. And Verses 2 & 3 above together may as well refer to the Qur'aan! The modern publishing industry had got a boost with the invention of paper. Although paper had been invented in China around the time Prophet Jesus was born, it got world-wide attention during the time the Qur'aan was being revealed. So, along with revelation of His last Book of Guidance for mankind, Allah Almighty was preparing the ground, in another part of the world, for its wide publicity. Readers may like to go through the fascinating [History of Paper](#). In the middle of the eighth century A.D., the Muslims defeated the Chinese and learnt the art of papermaking from the prisoners of war. The Muslims in turn taught the art to the then Wild West. And then we have this amazing facility of internet now! The Qur'aan can be accessed easily and cheaply in any nook and corner of the world!! It's indeed now 'on a writing material widely published.' This could not have been known to the Arabs when the Qur'aan was revealed to them. But this was known even then to Allah Almighty, its Author. Here is yet another proof that the Qur'aan is divine. The prophecy indicated in these two Verses has been fulfilled!

وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾

4. Waalbayti almaAAmoori

4. And by the long-standing, frequently visited house [Kaabah]

وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾

5. Waalssaqfi almarfooAAi

5. And by the roof elevated high [of heaven]!

وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

6. Waalbahri almasjoori

6. And by the sea in high tide

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾

7. Inna AAathaba rabbika lawaqiAAun

7. Punishment by your Lord is indeed inevitable.⁴

4. The importance of this divine statement may be gauged by the divine swearing in the names of – not one, not two – but five different things in the preceding Verses. Fear of punishment plays a very important part in moulding human character.

مَّا لَهُ مِنْ دَافِعٍ ﴿٨﴾

8. Ma lahu min dafiAAin

8. None can ward it off.

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾

Manzil VII: 52: Toor

9. Yawma tamooru alssamgo mawran

9. When the sky [Universe] trembles

وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾

10. Wataseeru aljibalu sayran

10. And the mountains move

فَوَيْلٌ لِلْمُكَذِّبِينَ ﴿١١﴾

11. Fawaylun yawma-ithin lilmukaththibeena

11. Woe, then, to all those who had rejected the Truth!

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾

12. Allatheena hum fee khawdin yalAAaboona

12. Those who had wasted their time on vanities.

يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَا ﴿١٣﴾

13. Yawma yudaAAAAoona ila nari jahannama daAAAAan

13. When they are pushed into Hell fire

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾

14. Hathihi alnnaru allatee kuntum biha tukaththiiboona

14. “This is the Fire you had denied!”

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

15. Afasihrun hatha am antum la tubsiroona

15. “Is this, then, a delusion or are you blind to it?”

أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْرُونَ مَا كُنْتُمْ
تَعْمَلُونَ ﴿١٦﴾

16. Islawha faisbiroo aw la tasbiroo sawaon AAalaykum innama tujzawna ma kuntum taAAamaloona

Manzil VII: 52: Toor

16. “Suffer it! Whether you bear it with patience or not, it will be all the same for you: you are but being paid back for what you were doing!”

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٦﴾

17. Inna almuttaqeena fee jannatin wanaAAeemin

17. The pious are in gardens among bounties

فَإِذَا هُمْ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّعَهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٧﴾

18. Fakiheena bima atahum rabbuhum wawaqahum rabbuhum AAathaba aljaheemi

18. They rejoice in all that their Lord has granted them. And their Lord has warded off punishment through the blazing Fire from them.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٨﴾

19. Kuloo waishraboo hanee-an bima kuntum taAmaloona

19. “Eat and drink to your satisfaction as a reward for your [good] deeds.”

مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾

Manzil VII: 52: Toor

20. Muttaki-eena AAala sururin maṣfoofatin wazawwajnaḥum biḥoorin AAeenin

20. “Reclining on couches ranged in rows!” And We shall give them Houris⁵ with lovely eyes as companions.

5. Believers may well remember that this Arabic word *hoorin* is *mutashaabih* in terms of Verse 3:7. Its exact meaning is beyond understanding of us humans in this world. In terms of the said Verse therefore we should not indulge in our error-prone human opinions about it. Indulging in such an exercise on this word has already created a *fitnah* [mischief] among the people, Muslim as well as non-Muslim. Muslims particularly should remember that those eligible to go to Paradise would be incapable of doing anything wrong or indecent there.

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا
أَلْتَنَّهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

21. Waallaṭheena amanoo waittabaAAat-hum ṭhurriyyatuhum bi-eemanin alḥaqna bihimṭhurriyyatahum wama alatnaḥum min AAamalihin min shay-in kullu imri-in bima kasaba raheenun

21. And those that believed and their offspring that followed them in belief, We unite them with their offspring. And We deprive them not of any of their deeds. Every human being is held in pledge for whatever he earns.

وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾

22. Waamdadnaḥum bifakihatini walaḥmin mimma yashtahoona

22. And We help them with fruit and meat – whatever they desire!

Manzil VII: 52: Toor

يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾

23. YatanazaAAoona feeḥa ka/san la laghwun feeḥa walā ta/theemun

23. They have rounds of drinks which give rise to no nonsense, nor sin.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿٢٤﴾

24. Wayaṭoofu AAalayhim ghilmanun lahum kaannahum lu/luon maknoonun

24. And waiting upon them will be boys – like pearls hidden in their shells – assigned to them.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

25. Waaqbala baAAaduhum AAala baAAadin yatasaaloon

25. And they turn to one another, enquiringly.

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

26. Qaloo inna kunna qablu fee ahlina mushfiqeen

26. They say, “We were living with our families in fear, before!”

فَمَنْ أَلَّهْ عَلَيْنَا وَوَقَدْنَا عَذَابَ السَّمُومِ ﴿٢٧﴾

27. Famanna Allahu AAalayna wawaqana AAathaba alssamoomi

27. “So Allah has been good to us, and has warded off from us punishment of intense heat.”

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

28. Inna kunna min qablu nadAAoohu innahu huwa albarru alrraheemu

28. “We did indeed invoke Him before. He is indeed the One Ultimate in goodness, the Merciful!”

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾

29. Fathakkir fama anta biniAAamati rabbika bikahin wala majnoonin

29. Proclaim the praises of your Lord, then! You [Muhammad] are, by His grace, neither a fortune-teller nor a madman.

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُّ بِهِ رَيْبَ الْمُنُونِ ﴿٣٠﴾

30. Am yaqooloona shgAAairun natarabbasu bihi rayba almanooni

30. Or do they say, “A poet! We await a change of fortune for him”?

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ﴿٣١﴾

31. Qul tarabbaṣoo fa-innee maAAakum mina almutarabbiseena

31. Say, “Wait! I, too, am one of those who wait with you.”

أَمْ تَأْمُرُهُمْ أَحْلَمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾

32. Am ta/muruhum ahlamuhum bihatha am hum qawmun taghoona

32. Do their visions dictate this to them – or are they people committing transgression?

أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾

33. Am yaqooloona taqawwalahu bal la yu/minoona

33. Or do they say, “He himself has authored it”? Nay, they believe not!

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ ۚ إِن كَانُوا صَادِقِينَ ﴿٣٤﴾

Manzil VII: 52: Toor

34. Falya/too biḥadeethin mithlihi in kanoo ṣadiqeena

34. Let them produce another discourse like it, if what they say be true!

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٣٥﴾

35. Am khuliqoo min ghayri shay-in am humu alkhaliqoona

35. Are they created out of nothing? Or, are they themselves the creators?

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾

36. Am khalaqoo alssamawati waal-arda bal la yooqinoona

36. Or, have they created the heavens and the earth? And yet they are not certain of a Creator creating them!⁶

6. The so-called intellectuals of the modern era would rather believe in a man-made theory [Darwin's] that everything came about of its own accord by a process of natural selection and of survival of the fittest!

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمَصِيرُونَ ﴿٣٧﴾

37. Am AAindahum khaza-inu rabbika am humu almuṣaytiroona

37. Or, have they your Lord's treasures with them? Or are they in control?

﴿٣٨﴾ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ

38. Am lahum sullamun yastamiAAoona feehi falya/ti mustamiAAuhum bisultānin mubeenīn

38. Or, have they a link through which they could listen? Let him who has listened to them then come up with manifest proof!

﴿٣٩﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ

39. Am lahu albanātu walakumu albanoonā

39. Or, are there daughters for Him, and, for you, sons?⁷

7. The reference is to the pagan Arabs' ridiculous assumption that the myriad idols that they worshipped – or the angels – were Allah's daughters. While they thus chose daughters for Allah, their own preferred choice was to have sons!

﴿٤٠﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَّغْرَمٍ مُثْقَلُونَ

40. Am tas-aluhum ajran fahum min maghramin muthqaloona

40. Or, do you [Prophet Muhammad] ask of them a reward, and so do they get burdened with debt?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

41. Am AAindahumu alghaybu fahum yaktuboona

41. Or, have they the knowledge of the Unseen, which they have written down?⁸

8. The pagan Arabs had no such knowledge to justify their worship of false gods.

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾

42. Am yureedoona kaydan faallatheena kafaroo humu almakeedoona

42. Or, do they want to hatch a plot? But then those who suppress the truth – they themselves are the victims of a plot!

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

43. Am lahum ilahun ghayru Allahi subhana Allahi AAamma yushrikoona

43. Or, have they a deity other than Allah? Allah is too high in glory, above what they worship besides Him!

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

Manzil VII: 52: Toor

44. Wa-in yaraw kisfan mina alssama-i saqiṭan yaqooloo saḥabun markoomun

44. And if they were to see meteorites from the sky falling down, they would say, “Gathering clouds!”

فَذَرَّهُمْ حَتَّىٰ يَلْتَقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾

45. Fatharhum ḥatta yulaqoo yawmahumu allathee feehee yusaAaqaona

45. Leave them alone then until they meet their Day in which they will be stunned.

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

46. Yawma la yughnee AAanhum kayduhum shay-an wala hum yunṣaroona

46. The Day their scheming and plotting will be of no avail to them, and they will receive no help.

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

47. Wa-inna lillatheena ṭhalamoo AAathaban doona ṭhalika walakinna aktharahum la yaAAlamoona

47. And, indeed, for those who do wrong, a punishment closer than that [in this world itself]! But most of them are not aware.

Manzil VII: 52: Toor

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

48. Waṣbir liḥukmi rabbika fa-innaka bi-aAAayunina wasabbih biḥamdi rabbika ḥeena taqoomu

48. And await in patience for your Lord's Decree! We have indeed of course kept you within Our sight. And glorify your Lord with His praise when you are up on your feet!

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ

49. Wamina allayli fasabbihhu wa-idbara alnnujoomi

49. And glorify Him at night, and when the stars retreat [at dawn]!

سُورَةُ النَّجْمِ

Chapter 53: - An-Najm (The Star)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالنَّجْمِ إِذَا هَوَىٰ ①

1. Waalnnajmi itha hawa

1. By the star when it perishes!¹

1. The Arabic word *hawa* has been used in Verse 20:81 in the sense of something getting perished. But, here, the people living at the time the Qur'aan was revealed – and for centuries thereafter – had difficulty in understanding a star getting perished or destroyed. So those people rendered the said Arabic word as 'sets' or 'disappears'. And they understood the Verse as alluding to a star that disappears from the sky as day breaks. But this obviously is a contrived rendering. At day-break, not one, but all stars [other than the Sun of course] disappear to the naked human eye. It is but an illusion. Now, when human knowledge has taken a quantum jump, we know for a fact that stars do get destroyed! Take a look at [this video](#). Qur'aan is a living Book valid for all times till the Last Day. We cannot hold it hostage to the limited understanding of any people in the past.

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ②

2. Ma dalla sahibukum wama ghawa

2. Neither is your comrade [Prophet Muhammad] astray, nor has he deviated.

Manzil VII: 53: Najm

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾

3. Wama yanṭiqu AAani alhawā

3. And he speaks not for attaining any personal desire.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

4. In huwa illā wahyun yooḥā

4. It is nothing but revelation divinely revealed!

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾

5. AAallamahu shadeedu alquwā

5. Imparted to him by One [Angel] mighty in power

ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾

6. Thoo mirratin faistawā

6. [The Angel] capable of passing [quickly from one form to another]. And he rose

Manzil VII: 53: Najm

وَهُوَ بِالْأُفُقِ الْأَعْلَى ﴿٧﴾

7. Wahuwa bial-ofuqi al-aAAAla

7. And he was on the high horizon.

ثُمَّ دَنَا فَتَدَلَّى ﴿٨﴾

8. Thumma dana fatadalla

8. Then he drew near, and came down

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

9. Fakana qaba qawsayni aw adna

9. To be within a distance of two bow-lengths.

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

10. Faawha ila AAabdihi ma awha

10. And He then revealed to His devotee [Muhammad] what He revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١١﴾

11. Ma kaḥaba alfu-ḡdu ma raḡ

11. The mind lied not what it saw.

أَفْتَمَرُوهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾

12. Afatumaroonahu AAala ma yaḡ

12. Would you then be engaged in an argument with him over what he saw!?

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

13. Walaqad raḡhu nazlatan okhra

13. And he [Muhammad] did see him [Angel] descend another time,

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾

14. AAinda sidrati almuntaḡa

Manzil VII: 53: Najm

14. Near Sidrat [a kind of tree] at the farthest frontier.

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾

15. AAindaha jannatu alma/wa

15. Near it [Sidrat] is the Garden Abode [Paradise].

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

16. Ith yaghsha alssidrata ma yaghsha

16. When what covers the Sidr covered it

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾

17. Ma zagha albasaru wama tagha

17. The sight swerved not, nor did it transgress

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾

18. Laqad raq min ayati rabbihi alkubra

18. He did see some of the great signs of his Lord.

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ

19. Afaraaytumu allata waalAAuzza

19. See you the Lat² and the‘Uzza²?

وَمَنْوَةَ الثَّالِثَةِ الْاُخْرَىٰ

20. Wamanata alththalithata al-okhra

20. And Manat², the third, besides?

2. Names of three goddesses the pagan Arabs had installed at Kaabah.

الْكُفُّمُ الذَّكَرُ وَلَهُ الْاُنْثَىٰ

21. Alakumu alththakaru walahu al-ontha

21. Are the males for you and for Him the females!?

تِلْكَ إِذَا قِسْمَةٌ ضِيزَى ﴿٢٢﴾

22. Tilka ithan qismatun deeza

22. This then is an unfair division!

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ
إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ

﴿٢٣﴾

23. In hiya illa asmaon sammaytumooha antum waabaokum ma anzala Allahu biha min sultanin in yattabiAAoona illa al~~th~~hanna
wama tahwa al-anfusu walaqad jaahum min rabbihimu alhuda

23. They are but names you have given them – you and your fathers! Allah has sent no authority for them. They follow but conjecture and what they themselves desire. And, surely, the guidance from their Lord has come to them!

أَمْ لِلْإِنْسَنِ مَا تَمَنَّى ﴿٢٤﴾

24. Am lil-insani ma tamanna

24. Or, is it ordained that man does [always] have what he wishes?

فَاللّٰهِ الْآخِرَةُ وَالْأُولٰٓئِ ۝٢٥

25. Falillahi al-akhiratu waal-oola

25. To Allah then belong the Hereafter and the present.

وَكَمْ مِّن مَّلَكٍ فِي السَّمٰوٰتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا اِلَّا مِّنۢ بَعْدِ اَنۡ
يَاْذَنَ اللّٰهُ لِمَنۡ يَّشَآءُ وَيَرْضٰٓ ۝٢٦

26. Wakam min malakin fee alssamawati la tughnee shafaAAatuhum shay-an illa min baAAadi an ya/thana Allahu liman yashao wayarda

26. And how many angels are there in the heavens whose intercession shall be of no avail, unless and until it be by Allah's permission and pleasure in regard to those whom He wishes!³

3. In the matter of intercession, refer [study notes 482 & 483 on Verse 2:255](#).

اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ لَيَسْمُوْنَ الْمَلٰٓئِكَةَ تَسْمِيَةً اَلَا نُنۡشِ ۝٢٧

27. Inna allatheena la yu/minoona bial-akhirati layusammoona almala-ikata tasmiyata al-ontha

27. Those, indeed, who do not believe in the Hereafter give angels female names.

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وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾

28. Wama lahum bihi min AAilmin in yattabiAAoona illa althanna wa-inna althanna la yughnee mina alhaqqi shay-an

28. And they have no knowledge thereon [on creation of angels]. They but follow their conjecture and conjecture can avail nothing indeed against the Truth.

فَاعْرِضْ عَنْ مَن تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾

29. FaaAArid AAan man tawalla AAan thikrina walam yurid illa alhayata alddunya

29. So keep away from those who turn away from remembering Us and who seek nothing but the life of this world.

ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَىٰ ﴿٣٠﴾

30. Thalika mablaghum mina alAAilmi inna rabbaka huwa aAAlamu biman dalla AAan sabeelihi wahuwa aAAlamu bimani ihtada

30. That [life of this world] is all they know! Indeed it is your Lord Who knows those who have strayed away from His Path and it is He Who knows those who are guided.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لِيَجْزِيَ الَّذِيْنَ اَسْتَوٰ بِمَا
عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰی ﴿٣١﴾

31. Walillahi ma fee alssamawati wama fee al-ardi liyajziya allatheena asawoo bima AAamiloo wayajziya allatheena alhasnawoo bialhusna

31. And To Allah belong all that is in the heavens and all that is in the earth to requite the evil-doers for their deeds and to requite those who have done good deeds with a good reward.

الَّذِيْنَ يَجْتَنِبُوْنَ كَبٰثِرَ الْاِثْمِ وَالْفَوٰحِشِ اِلَّا اللَّمَمَ اِنَّ رَبَّكَ وَاسِعُ
الْمَغْفِرَةِ هُوَ اَعْلَمُ بِكُمْ اِذْ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاِذْ اَنْتُمْ اَجْنٰثٌ فِىْ بُطُوْنِ
اُمّهٰنِكُمْ فَلَا تَزْكُوْا اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَنِ اتَّقٰی ﴿٣٢﴾

32. Allatheena yajtaniboona kaba-ira al-ithmi waalfawahisha illa allamama inna rabbaka wasiAAu almaghfirati huwa aAAlamu bikum ith anshaakum mina al-ardi wa-ith antum ajinnatun fee butooni ommahatikum fala tuzakkoo anfusakum huwa aAAlamu bimani ittaqa

32. Those who avoid grave sins and shameful deeds, lesser offences notwithstanding – for those indeed your Lord abounds in forgiveness. He knows you since He raised you from the earth, and while you were unseen inside your mothers’ wombs. Consider yourselves not then as pure and highly born! He knows those that are pious.

اَفَرَأَيْتَ الَّذِي تَوَلّٰی
﴿٣٣﴾

33. Afaraayta allathee tawalla

33. Have you seen the person that turns away (from Allah’s Path)?

وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٤﴾

34. WaaAAta qaleelan waakda

34. And he/she gives a little, and then stops.

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْ يَرَىٰ ﴿٣٥﴾

35. aAAindahu AAilmu alghaybi fahuwa yara

35. Does he have any knowledge of the Unseen, and is so aware of it?

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾

36. Am lam yunabba/ bima fee suhufi moosa

36. Is he not informed of what is there in the Scripture of Moses?

وَأِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٣٧﴾

37. Wa-ibraheema allathee waffa

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37. And of Abraham, who was true to his word?

﴿٣٨﴾ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

38. Alla taziru waziratun wizra okhra

38. That no bearer of a burden shall bear the burden of another,

﴿٣٩﴾ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

39. Waan laysa lil-insani illa ma saAaA

39. And that man gets nothing but what he strives for,

﴿٤٠﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ

40. Waanna saAAayahu sawfa yura

40. And that his striving shall be [critically] seen

﴿٤١﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ

41. Thumma yujzahu aljazaa al-awfa

41. And then he shall be fully compensated

وَأَنَّ إِلَىٰ رَبِّكَ أَلْمُنْتَهَىٰ ﴿٤٢﴾

42. Waanna ila rabbika almuntaha

42. And that to your Lord is the End,

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾

43. Waannahu huwa adhaka waabkaa

43. And that He it is Who makes people laugh and cry

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

44. Waannahu huwa amata waahyaa

44. And that He it is Who causes death and gives life

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾

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45. Waannahu khalaqa alzzawjayni al~~th~~hakara waal-on~~th~~a

45. And He it is Who created the couple of the male and the female

مِنْ نُّطْفَةٍ إِذَا تُمْنَى ﴿٤٦﴾

46. Min nutfatin i~~th~~a tumna

46. From fertilized ovum as and when [divinely] decreed.⁴

4. [Click here](#) to know what science has since discovered on how an ovum gets fertilized. And [click here](#) to know how a baby's sex is determined. The atheists say the sex is determined by chance, but the Qur'aan tells us here, in these two Verses 45 and 46, that it is divinely determined to keep an intelligent balance between the two sexes despite despicable human efforts to the contrary.

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَىٰ ﴿٤٧﴾

47. Waanna AAalayhi alnnash-ata al-okhra

47. And that He has ordained the second life [for mankind in the Hereafter] to be obligatory upon Himself.

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

48. Waannahu huwa aghna waaqna

Manzil VII: 53: Najm

48. And that He is the One self-sufficient and self-preserving.

وَأَنَّهُ هُوَ رَبُّ الشَّعَرَى ﴿٤٨﴾

49. Waannahu huwa rabbu alshshiAAarā

49. And that He is the Lord of Sirius⁵

5, A star whom some among the pagan Arans worshipped! Allah Almighty here corrects their erroneous belief by reiterating that He is the Lord of everything, including that star.

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى ﴿٤٩﴾

50. Waannahu ahlaka AAadan al-oolā

50. And that He it is Who destroyed the ancient people of AAād

وَنَمُودًا فَمَا أَبْقَى ﴿٥٠﴾

51. Wathamooda fama abqa

51. And Thamood [another ancient people], leaving no trace of them

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وَقَوْمٌ نُّوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾

52. Waqawma noohin min qablu innahum kanoo hum azhlama waatgha

52. And the people of Noah before them! They were all wicked people transgressing Allah-laden bounds.

وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾

53. Waalmu/tafikata ahwa

53. And He destroyed the overturned cities [of the people of Lot]

فَغَشَّاهَا مَا عَشَىٰ ﴿٥٤﴾

54. Faghashshaha ma ghashsha

54. And He covered them with what He covered.⁶

6., Refer [study note 8](#) under Verse25:40.

فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾

55. Fabi-ayyi ala-i rabbika tatamara

55. So, which of your Lord's means of power will you doubt?

هَذَا نَذِيرٌ مِّنَ النَّذْرِ الْأَوَّلَىٰ ﴿٥٦﴾

56. Hatha natheerun mina alnnuthuri al-oola

56. It is a warning among the warnings of yore.

أَزِفَتِ الْأَرْفَةُ ﴿٥٧﴾

57. Azifati al-azifatu

57. The approaching [Hour] has drawn near

لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

58. Laysa laha min dooni Allahi kashifatun

58. None other than Allah can avert it.

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾

Manzil VII: 53: Najm

59. Afamin hatha alhadeethi taAAjaboona

59. Do you, then, wonder at what has been told to you here!?

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿١٠﴾

60. Watadhakoona wala tabkoona

60. Will you laugh at it and not weep!?

وَأَنْتُمْ سَمِيدُونَ ﴿١١﴾

61. Waantum samidoona

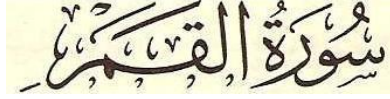
61. And you remain heedlessly engrossed in merriment!?

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿١٢﴾

62. Faosjudoo lillahi waAAabudoo

62. You should [rather] prostrate to Allah, and worship Him!

Manzil VII: 53: Najm



Chapter 54: Al-Qamar (The Moon)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

1. Iqtarabati alssaAAatu wainshaqqa alqamaru

1. The Hour (the time when the present world will end and the Hereafter begin) has drawn near and the moon is breached.¹

1. The Arabic word *shaqqa* has a number of meanings. Most translators have given it here the meaning of ‘split’ and thus attributed to Prophet Muhammad [peace on him] the performing of the miracle of splitting the moon in two and then rejoining the two parts. Such a miracle – if it did happen – would have indeed been a unique one! The Qur’aan does say that the earlier Prophets were endowed with the gifts of performing various miracles. But none of such miracles involved moon or any other heavenly body! All those miracles were restricted to things of this earth. This miracle attributed to Prophet Muhammad is preposterous on another count as well. Nowhere else in the Holy Book does Allah Almighty mention performance, by Muhammad, of any miracle as those performed by earlier Prophets like Moses and Jesus. The Book, on the other hand, points out the fact that the earlier peoples had failed to follow their Prophets despite the latter showing them the miracles! The stress was therefore laid on Prophet Muhammad’s Ummah to look for miracles in the natural creation of their own selves and of all things around them, and thus attain to faith in Allah Ta’ala. That being the unmistakable tenor throughout in the Qur’aan, it was indeed preposterous for the Prophet to come up suddenly with such an unlikely miracle. Moreover, *shaqqa alqamar* is meant in this Verse to be the Sign for the approaching end of this world. There were definitely no signs of the approaching Doom over 1400 years ago when this Verse was revealed. But there definitely are such signs now when nation after nation is engaged in piling up weapons of mass destruction [WMD]. And this piling up was preceded by Man’s first visit to the moon in the late sixties [Watch [the Video](#)]. This Verse foretold that visit, when the virginity of the surface of the moon was for the first time breached by human steps and man-made tools.

وَإِنْ يَرَوْا ءَايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ﴿٢﴾

2. Wa-in yaraw ayatan yuAridoo wayaqooloo sihrun mustamirrun

2. And if they see a sign they turn away and say, “Another delusion!”²

2. And, indeed, the moon-landing feat, watched all over the world, was subsequently condemned as a hoax! And as for its being a Sign for the approaching Doomsday, few –Muslims included – bother!!

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ﴿٣﴾

3. Wakath^haboo waittabaAAoo ahwa^hahum wakullu amrin mustaqir^{un}

3. And they speak lies and follow their own desires. And every matter does come to a settlement.

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُرْدَجَرٌ ﴿٤﴾

4. Walaqad ja^hahum mina al-anba-i ma fee^hi muzdajar^{un}

4. And surely there has come to them some of the news containing lessons

حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ الْنُذُرُ ﴿٥﴾

5. Hikmatun balighatun fama tughnee alnnuthuru

5. In mature wisdom; but warnings avail not!

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَّكَرٍ ﴿٦﴾

6. Fatawalla AAanhum yawma yadAAu alddaAAi ila shay-in nukurin

6. So turn away from them on the Day when the Summoner summons to a thing forbidding.

خُشَّعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ ﴿٧﴾

7. KhushshaAAan absaruhum yakhrujoona mina al-ajdathi kaannahum jaradun muntashirun

7. With downcast eyes, they come out of the graves as though they were locusts dispersed,

مُهَاطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ ﴿٨﴾

8. MuhtiAAeena ila alddaAAi yaqoolu alkafiroona hatha yawmun AAasirun

8. Hurrying on toward the Summoner, the suppressors of Truth say, "This is a hard day."

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿٩﴾

9. Kaththabat qablahum qawmu noohin fakaththaboo AAabdana waqaloo majnoonun waizdujira

9. Before them, Noah's people had denied! They denied Our devotee and said he was a mad man! And thus rebuffed was he!

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿١٠﴾

10. FadaAAa rabbahu annee maghloobun faintasir

10. Then he prayed to his Lord, "I am defeated, so help me!"

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾

11. Fafatahna abwaba alssama-i bima-in munhamirin

11. We then opened gates of the sky with pouring water

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾

12. Wafajjarna al-arda AAuyoonan failtaqa alngo AAala amrin qad qudira

12. And We caused springs in the earth to gush forth, so that the waters met for a predestined purpose.

وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْجِ وَدُسِرَ ﴿١٣﴾

13. Wahamalnahu AAala thati alwahin wadusurin

13. And We carried him [Noah] upon something [Ark made] of planks and nails

تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ ﴿١٤﴾

14. Tajree bi-aAyunina jazaaṇ liman kana kufira

14. That sailed under Our observation, in compensation for one [Noah] who was rejected.

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَّكِرٍ ﴿١٥﴾

15. Walaqad taraknaḥa ayatan fahal min muddakirin

15. And We did leave it [Ark] behind as a Sign for posterity; but is there any to take heed?³

3. Refer [Verse 11:44](#) and study note thereon. Also watch [YouTube video](#) on discovery of the fossilized remains of the Ark.

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ ﴿١٦﴾

16. Fakayfa kana AAathabee wanuthuri

16. And see how My punishment was – and My warnings!

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وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

17. Walaqad yassarna alqur-ana lilththikri fahal min muddakirin

17. And We have certainly made the Qur'aan easy for cultivating Firm Faith in and Remembrance of Me; but is there any to take heed?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ ﴿١٨﴾

18. Kaththabat AAadun fakayfa kana AAathabee wanuthuri

18. (The ancient tribe of) AAad rejected [divine guidance]. How then was My punishment and My warnings!

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ
مُسْتَمِرٍّ ﴿١٩﴾

19. Inna arsalna AAalayhim reehan sarasaran fee yawmi nahsin mustamirrin

19. We did indeed send upon them a furiously blowing wind on a day of constant calamity,

تَنْزِيلُ النَّاسِ كَانَهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ ﴿٢٠﴾

20. TanziAAu alnnasa kaannahum aAAajazu nakhlin munqaAAairin

20. It [wind] swept away men as though they were trunks of uprooted palm-trees.

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢٠﴾

21. Fakayfa kana AAathabee wanuthuri

21. How then was My punishment and My warnings!

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٢١﴾

22. Walaqad yassarna alqur-ana lilththikri fahal min muddakirin

22. And We have certainly made the Qur'aan easy for cultivating Firm Faith in and Remembrance of Me; but is there any to take heed?

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٢﴾

23. Kaththabat thamoodu bialnnuthuri

23. (The ancient tribe of) Thamood rejected warnings.

فَقَالُوا أَبَشَرًا مِمَّنَّا وَاحِدًا نَتَّبِعُهُ إِنَّآ إِذَا لَفِيَ ضَلَالٍ وَسُعُرٍ ﴿٢٣﴾

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24. Faqaloo abasharan minna wahidan natabiAAuhu inna ithan lafee dalalin wasuAAurin

24. They said, "Is it an individual man, amongst us all, that we should follow? Then we are indeed into error and madness."

أَلْقَى الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرُّ ﴿٢٥﴾

25. Aolqiya alththikru AAalayhi min bayning bal huwa kaththabun ashirun

25. Is the Zikr [divine revelation] bestowed only upon him, amongst us all? Nay, but he is an insolent liar.

سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشْرِ ﴿٢٦﴾

26. SayaAAlamoona ghadan mani alkaththabu al-ashiru

26. To-morrow they shall know who the insolent liar is!

إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾

27. Inna mursiloo alnnaqati fitnatan lahum fairtaqibhum waistabir

27. We are indeed sending the she-camel by way of a test for them. Just watch them and have patience!

Manzili VII: 54: Qamar

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

28. Wanabbi/hum anna almaa qismatun baynahum kullu shirbin muhtadarun

28. And tell them that the water is to be shared among them; every drink to be accounted for!

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾

29. Fanadaw sahibahum fataAAata faAAaqara

29. But then they prevailed upon one of their companions to take hold of and hamstrung (her).

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿٣٠﴾

30. Fakayfa kana AAathabee wanuthuri

30. How then was My punishment and My warnings!

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾

31. Inna arsalna AAalayhim sayhatan wahidatan fakanoo kahasheemi almuhtathiri

31. We sent upon them just one loud, piercing sound, and they became as the dry twigs used by the builder of a cattle-fold.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ﴿٣٢﴾

32. Walaqad yassarna alqur-ana lilththikri fahal min muddakirin

32. And We have certainly made the Qur'aan easy for cultivating Firm Faith in and Remembrance of Me; but is there any to take heed?

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾

33. Kath^hthabat qawmu lootin bialⁿnuthuri

33. Lot's people rejected warnings.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا عَالَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ

﴿٣٤﴾

34. Inna arsalna AAalayhim ^hasiban illa ala lootin najjaynahum bisaharin

34. We did indeed send a violent storm upon them all save the family of Lot, whom We saved in the wee hours before dawn

بِعَمَةٍ مِنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾

Manzili VII: 54: Qamar

35. NiAAmatan min AAindina kathalika najzee man shakara

35. As favour from Us. Thus do We reward a grateful one.

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾

36. Walaqad antharahum batshatana fatamaraw bialnnuthuri

36. And he did warn them of Our Grip, but they had doubts on the veracity of the warnings!

وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٧﴾

37. Walaqad rawadoohu AAan dayfihi fatamasna aAAayunahum fathooqoo AAathabee wanuthuri

37. And they did try to seduce him about his guests. So We blinded their eyes, “Taste now My punishment and My warnings!”

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُسْتَقِيرٌ ﴿٣٨﴾

38. Walaqad sabbahahum bukratan AAathabun mustaqirrun

38. And the punishment decreed did befall them early in the morning.

Manzill VII: 54: Qamar

فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾

39. Fathooqoo AAathabee wanuthuri

39. "Taste then My punishment and My warnings!"

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ﴿٤٠﴾

40. Walaqad yassarna alqur-ana lilththikri fahal min muddakirin

40. And We have certainly made the Qur'aan easy for cultivating Firm Faith in and Remembrance of Me; but is there any to take heed?

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾

41. Walaqad jaa ala firAAawna alnnuthuru

41. And warnings did come to the house of Pharaoh

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

42. Kaththaboo bi-ayatina kulliha faakhathnahum akhtha AAazeezin muqtadirin

42. They denied all Our Signs. Therefore We gripped them with a mighty, powerful Grip.

﴿٤٣﴾ أَكْفَرُكُمْ خَيْرٌ مِّنْ أُولَئِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ

43. Akuffarukum khayrun min ola-ikum am lakum bara'atun fee alzzuburi

43. Are your Truth-suppressors better than those [mentioned above], or have you some immunity [decreed for them] in the Scriptures?

﴿٤٤﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ

44. Am yaqooloona nahnu jameeAAun muntasirun

44. Or do they claim they are a united front?

﴿٤٥﴾ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

45. Sayuhzamu aljamAAu wayuwalloona alddubura

45. The front will soon be routed and put to flight.

﴿٤٦﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمَرُّ

46. Bali alssaAAatu mawAAiduhum waalssaAAatu adha waamarru

Manzill VII: 54: Qamar

46. Moreover, the Hour (the time when the present world will end and the Hereafter begin) is their tryst with destiny, and the Hour shall be more grievous and bitter.

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾

47. Inna almujrimeena fee dalalin wasuAAurin

47. The sinners are indeed into error and madness.

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾

48. Yawma yushaboona fee alnnari AAala wujoohihim thooqoo massa saqara

48. The Day they are dragged into the Fire upon their faces to taste the feel of Hell!

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

49. Inna kulla shay-in khalaqnahu biqadarin

49. We have indeed created every thing to a measure.⁴

4. As I study this Verse, my eyes go to the hair on my hand. These never grow beyong an inch or so – unlike the hair on my head or chin! And I bow my head to divine Wisdom! Every little thing in the entire Universe is so tailor-made to perfection, Alhamdulillah!

Manzili VII: 54: Qamar

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾

50. Wama amruna illa wahidatun kalamhin bialbasari

50. And Our Command is just one! Like the twinkling of an eye!

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدِّكِرٍ ﴿٥١﴾

51. Walaqad ahlakna ashyaAAakum fahal min muddakirin

51. And We did destroy the likes of you; but is there any to take heed?

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾

52. Wakullu shay-in faAAaloohu fee alzzuburi

52. And every thing they did is in the Records!

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌّ ﴿٥٣﴾

53. Wakullu sagheerin wakabeerin mustatarun

53. And everything, small and big, is duly recorded.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

54. Inna almuttaqeena fee jannatin wanaharin

54. The pious indeed will be among gardens and rivers

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

55. Fee maqAAadi sidqin AAinda maleekin muqtadirin

55. Seated in honour near the Most Powerful King.

سُورَةُ الرَّحْمَنِ

Chapter 55: Ar-Rahmaan (The Gracious)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الرَّحْمَنُ ﴿١﴾

1. Alrrahmanu

1. The Gracious One

عَلَّمَ الْقُرْآنَ ﴿٢﴾

2. AAallama alqur-ana

2. HE has given the knowledge of the Qur'aan,¹

1. And in Verse 15:9 Allah Almighty has promised to guard the Qur'aan. So, every believer in Allah and His Book, the Qur'aan, has necessarily to believe that the contents of the Book are cent per cent **TRUE**.

خَلَقَ الْإِنْسَانَ ﴿٣﴾

3. Khalaqa al-insana

3. HE has created mankind.

عَلَّمَهُ الْبَيَانَ ﴿٤﴾

4. AAallamahu albayana

4. He has taught mankind the art and skill of communicating with one another.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

5. Alshshamsu waalqamaru bihusbanin

5. [HE has created] the sun and the moon on accurately measured dimensions, properties and positions.²

2. Had those dimensions, properties and positions been not as they actually are, no life on earth, as we know it, would be possible.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

6. Waaalnnajmu waalshshajaru yasjudani

6. And the star and the tree prostrate!³

3. As I was studying this Verse aloud, my wife exclaimed, “But the star and the tree do not prostrate!” I explained that the word ‘prostrate’ symbolizes complete submission. The star symbolizes all the heavenly bodies – including the Sun – in the sky. The Sun, as we know, serves as the fountain-head of all life on this earth. The vegetable section – represented by ‘the tree’ – of the life on this planet serves by providing food and other necessities for sustenance of life here. Both these sections of Creation unquestioningly serve their Creator and thus prostrate to Him. It is only man who may literally – but not spiritually – prostrate to Him!

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

7. Waalssamaa rafaAAaha wawadaAAa almeezana

7. And the sky He has raised high and set up the balance⁴.

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

8. Alla tatghaw fee almeezani

8. So that you breach not that balance!⁴

4. Refer [study note 2 on Verse 51:7](#). However, the Arabic word *almeezan* used here could as well mean the tool used for weighing/measuring things. That is the meaning in which the word is used in Verse 9 that follows.

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

9. Waaqeemoo alwazna bialqisti wala tukhsiroo almeezana

9. And weigh things correctly, and cut not the measure short!

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾

10. Waal-ardā wadaAAahā lil-anāmī

10. And He has made the earth suitable for living beings,

فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

11. Feeha fakihatun waalnnakhlu thatu al-akmāmī

11. Therein is fruit, and the palm tree with its sheathed clusters of dates

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

12. Waalhabbu thoo alAAasfi waalrrayhani

12. And the grain in its husk, and the plants giving out fragrance.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

13. Fabi-ayyi ala-i rabbikumā tukaththibānī

Manzil VII: 55: Rahman

13. So, which of your Lord's Means of Power will you deny?

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾

14. Khalafa al-insana min salsalin kaalfakhkhari

14. He has created mankind of clay, as [mankind make] pottery [out of it].

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ﴿١٥﴾

15. Wakhalafa aljanna min marijin min narin

15. And He has created the invisible beings [jinns] out of radiation from fire.⁵

5. Mankind and other living creatures on the earth are made of matter and therefore can be seen. Even the microbes can be seen under a microscope. But not the jinns! They are made of energy. A fire can be seen, but not its radiation.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

16. Fabi-ayyi ala-i rabbikuma tukaththibani

16. So, which of your Lord's Means of Power will you deny?

Manzil VII: 55: Rahman

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

17. Rabbu almashriqayni warabbu almaghribayni

17. Lord of the two Easts, and Lord of the two Wests⁶

6. We know what the East and the West for mankind is. The other East and the other West referred to here is apparently for the Jinns. We do not know what those are.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

18. Fabi-ayyi ala-i rabbikuma tukaththibani

18. So, which of your Lord's Means of Power will you deny?

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

19. Maraja albahrayni yaltaqiyani

19. He has made the two streams of water flow side by side

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

20. Baynahuma barzakhun la yabghiyani

20. Between them is a barrier which they do not transgress.⁷

7. In Brazil, two rivers, black-coloured Rio Negro and sandy-coloured Amazon run side by side without mixing for 6 kms. [Source]. There are other such examples in the world.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٠﴾

21. Fabi-ayyi alā-i rabbikuma tukaththibani

21. So, which of your Lord's Means of Power will you deny?

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢١﴾

22. Yakhruju minhuma allu/luo waalmarjanu

22. Out of these two come forth pearls, and precious corals.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٢﴾

23. Fabi-ayyi alā-i rabbikuma tukaththibani

23. So, which of your Lord's Means of Power will you deny?

Manzil VII: 55: Rahman

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

24. Walahu aljawari almunshaatu fee albahri kaal-aAAalami

24. And it is He Who has made it possible for the ships to remain afloat like some signboards raised in the sea.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

25. Fabi-ayyi ala-i rabbikumag tukaththibani

25. So, which of your Lord's Means of Power will you deny?

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

26. Kullu man AAalayha fanin

26. Everything [every ship] thereon [on the sea] is passing⁸

8. Like the passing ship on the sea, existence of everything in the Universe – except Allah's – is temporary.

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

27. Wayabqa wajhu rabbika thoo aljalali waal-ikrami

27. And, what is lasting is the Presence of your Lord, Majestic and Magnanimous!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

28. Fabi-ayyi alā-i rabbikuma tukaththibani

28. So, which of your Lord's Means of Power will you deny?

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

29. Yas-aluhu man fee alssamawati waal-ardi kulla yawmin huwa fee sha/nin

29. Every single thing in the heavens and on earth takes its orders from Him. Every day it is He Who manifests Himself gloriously [and there is none to overcome His Power!]

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

30. Fabi-ayyi alā-i rabbikuma tukaththibani

30. So, which of your Lord's Means of Power will you deny?

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾

31. Sanafrughu lakum ayyuha alththaqalani

31. We shall soon attend to you, O you sin-laden two [mankind and jinn]!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

32. Fabi-ayyi ala-i rabbikum tukaththibani

32. So, which of your Lord's Means of Power will you deny?

يَدْمَعَشَرِ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ
وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ ﴿٣٣﴾

33. Ya maAAshara aljinni waal-insi ini istataAAtum an tanfuthoo min aqtari alssamawati waal-ardi faonfuthoo la tanfuthoona illa bisultani

33. O assembly of the jinn and mankind! If you think you can pass beyond the frontiers of the heavens and the earth, then pass! You cannot pass beyond, save by a sanction [from Allah].

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

34. Fabi-ayyi ala-i rabbikum tukaththibani

34. So, which of your Lord's Means of Power will you deny?

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾

35. Yursalu AAalaykuma shuwaẓun min narin wanuḥasun fala tantasirani

35. A trail of fire and smoke will be sent upon you, and you both will be left with no help!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

36. Fabi-ayyi ala-i rabbikuma tukathḥibani

36. So, which of your Lord's Means of Power will you deny?

فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

37 Fa-itha inshaqqati alssamao fakanat wardatan kaalddihani

37. Then as the sky disintegrates it would appear a rose-coloured stretch of leather.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

Manzil VII: 55: Rahman

38. Fabi-ayyi ala-i rabbikuma tukaththibani

38. So, which of your Lord's Means of Power will you deny?

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

39. Fayawma-ithin la yus-alu AAan thanbihi insun wala jannun

39. And on that Day none – neither mankind nor jinn – will be questioned about his/her sins.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

40. Fabi-ayyi ala-i rabbikuma tukaththibani

40. So, which of your Lord's Means of Power will you deny?

يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾

41. YuAArafu almujrimoona biseemahum fayu/khathu bialnnawasee waal-aqdami

41. All the sinners shall be recognised by distinguishing marks on them, and seized by their forelocks and their feet!

Manzil VII: 55: Rahman

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

42. Fabi-ayyi alā-i rabbikumā tukaththibāni

42. So, which of your Lord's Means of Power will you deny?

هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾

43. Ha^{thi}hi jahannamu allatee yukaththibu biha almujr^{imoon}a

43. This is the Hell that the sinners had dismissed as being a lie:

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾

44. Ya^{to}ofoona baynaha wabayna hameemin ^{an}i

44. They wander to and fro between it [burning hot flame] and burning-hot water!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

45. Fabi-ayyi alā-i rabbikumā tukaththibāni

45. So, which of your Lord's Means of Power will you deny?

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ۝٤٦

46. Waliman khafa maqama rabbihi jannatani

46. And for those who fear their Lord's [Invincible] Position, two Gardens [of Paradise, each for mankind and jinn]

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝٤٧

47. Fabi-ayyi ala-i rabbikuma tukaththibani

47. So, which of your Lord's Means of Power will you deny?

ذَوَاتَا أَفْنَانٍ ۝٤٨

48. Thawata afnanin

48. [The two Gardens, each] having sections of various kinds.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝٤٩

49. Fabi-ayyi ala-i rabbikuma tukaththibani

Manzil VII: 55: Rahman

49. So, which of your Lord's Means of Power will you deny?

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

50. Feehima AAaynani tajriyani

50. In those two [gardens] flow two springs.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

51. Fabi-ayyi ala-i rabbikuma tukaththibani

51. So, which of your Lord's Means of Power will you deny?

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾

52. Feehima min kulli fakihatin zawjani

52. In those two [gardens] are pairs of every fruit.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

53. Fabi-ayyi ala-i rabbikuma tukaththibani

53. So, which of your Lord's Means of Power will you deny?

﴿٥٤﴾ مُتَّكِئِينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ

54. Muttaki-eena AAala furushin bata-inuha min istabraqin wajanā aljannatayni danin

54. [The blessed inhabitants of the gardens] recline upon carpets lined with rich brocade; and the fruit of both those gardens is within easy reach.

﴿٥٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

55. Fabi-ayyi ala-i rabbikuma tukaththibani

55. So, which of your Lord's Means of Power will you deny?

﴿٥٦﴾ فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

56. Feehinna qasiratu alttarfi lam yatmithhunna insun qablahum wala jannun

56. In those [gardens] are mates of modest gaze, whom neither man nor any jinn had touched ever before.

Manzil VII: 55: Rahman

﴿٥٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

57. Fabi-ayyi ala-i rabbikuma tukaththibani

57. So, which of your Lord's Means of Power will you deny?

﴿٥٨﴾ كَانَهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

58. Kaannahunna alyaqootu waalmarjanu

58. [Those mates are] as though they were rubies and precious corals.

﴿٥٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

59. Fabi-ayyi ala-i rabbikuma tukaththibani

59. So, which of your Lord's Means of Power will you deny?

﴿٦٠﴾ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ

60. Hal jazao al-ihsani illa al-ihsanu

60. Could the reward for good deeds be anything but good?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١١﴾

61. Fabi-ayyi alā-i rabbikuma tukaththibani

61. So, which of your Lord's Means of Power will you deny?

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿١٢﴾

62. Wamin doonihima jannatani

62. And there are two gardens besides those two.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

63. Fabi-ayyi alā-i rabbikuma tukaththibani

63. So, which of your Lord's Means of Power will you deny?

مُدْهَامَّتَانِ ﴿١٤﴾

64. Mudhammatani

Manzil VII: 55: Rahman

64. Both [gardens] deep green in colour!

﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

65. Fabi-ayyi ala-i rabbikuma tukaththibani

65. So, which of your Lord's Means of Power will you deny?

﴿١٦﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ

66. Feehima AAaynani naddakhatani

66. In those two [gardens], two gushing springs!

﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

67. Fabi-ayyi ala-i rabbikuma tukaththibani

67. So, which of your Lord's Means of Power will you deny?

﴿١٨﴾ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

68. Feehima fakihatun wanakhlun warummanun

68. In both [gardens], fruits, dates and pomegranates!

﴿٦٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

69. Fabi-ayyi ala-i rabbikuma tukaththibani

69. So, which of your Lord's Means of Power will you deny?

﴿٦٩﴾ فِيهِنَّ خَيْرَاتٌ حِسَانٌ

70. Feehinna khayratun hisanun

70. In these [gardens] are things excellent and beautiful.

﴿٧٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

71. Fabi-ayyi ala-i rabbikuma tukaththibani

71. So, which of your Lord's Means of Power will you deny?

﴿٧١﴾ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ

Manzil VII: 55: Rahman

72. Hoorun maqsooratun fee alkhiyami

72. [In those gardens is companionship of] modest Houris in pavilions

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٢﴾

73. Fabi-ayyi ala-i rabbikuma tukaththibani

73. So, which of your Lord's Means of Power will you deny?

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾

74. Lam yatmithhunna insun qablahum wala jannun

74. [Houris] whom neither man nor any jinn had ever touched before

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

75. Fabi-ayyi ala-i rabbikuma tukaththibani

75. So, which of your Lord's Means of Power will you deny?

Manzil VII: 55: Rahman

﴿٧٦﴾ مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرٍ حِسَانٍ

76. Muttaki-eena AAala rafr_{af}in khud_{ri}n waAAabqariyyin h_{is}an_in

76. [Dwellers of Paradise] recline upon green meadows and beautiful carpets

﴿٧٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

77. Fabi-ayyi al_a-i rabbikuma tukath_{th}ibani

77. So, which of your Lord's Means of Power will you deny?⁹

9. This refrain in this Chapter highlights things, both here and in the Hereafter, which none but Allah Almighty is capable of doing, bringing about or creating. It highlights the fact that despite these divine provisions, man remains ungrateful to his Lord, Creator and Provider!

﴿٧٨﴾ تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

78. Tabaraka ismu rabbika thee aljal_{al}i waal-ikrami

78. Blessed is the Name of your Lord, Majestic and Glorified!

سُورَةُ الْوَاقِعَاتِ

Chapter 56: Al-Waqiah (The Inevitable)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

1. Itha waqaAAati alwaqiAAatu

1. When the Inevitable [the Hour i.e. the time when the present world will end and the Hereafter begin] happens

لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ ﴿٢﴾

2. Laysa liwaqAAatiha kathibatun

2. None would there be to deny its happening –

خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾

3. Khafidatun rafiAAatun

Manzil VII: 56: Waqiyah

3. That will make those down (dead and buried in the dust) rise up.

إِذَا رُجَّتِ الْأَرْضُ رَجًّا ۝

4. Itha rujjati al-ardu rajjan

4. When the earth will be shaken with a [terrible] shake

وَبُسَّتِ الْجِبَالُ بَسًّا ۝

5. Wabussati aljibalu bassan

5. And the mountains will be crumbled with an [awful] crumbling

فَكَانَتْ هَبَاءً مُنْبَثًّا ۝

6. Fakanat habaan munbaththan

6. And become scattered dust

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۝

7. Wakuntum azwajan thalathatan

7. And you shall be [divided] into three categories

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾

8. Faas-habu almaymanati ma as-habu almaymanati

8. Then those on the right (righteous people) – how will those on the right be!

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾

9. Waas-habu almash-amati ma as-habu almash-amati

9. And those on the left (unrighteous people) – how will those on the left be!

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

10. Waalssabiqoona alssabiqoona

10. And those in the front – those will be in the front!

أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾

Manzil VII: 56: Waqiyah

11. Oḡ-ika almuqarraboona

11. Those will be the near ones (near to their Lord),

فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾

12. Fee jannati alnnaAAeemi

12. In the Gardens of Bliss.

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿١٣﴾

13. Thullatun mina al-awwaleena

13. Many from the earlier peoples

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾

14. Waqaleelun mina al-akhireena

14. And a few from later times.

Manzil VII: 56: Waqiyah

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

15. AAala sururin mawdoonatin

15. On couches embedded with gold and precious stones

مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾

16. Muttaki-eena AAalayha mutaqabileena

16. Reclining on them, face to face one with another

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾

17. Yatoofu AAalayhim wildanun mukhalladoona

17. Ageless youths serving them

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

18. Bi-akwabin waabareeqa waka/sin min maAAeenin

18. [Serving] with vessels, jugs and a bowl of a pure original drink

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ ﴿١٩﴾

19. Lā yuṣaddaAaona AAanha walā yunzifoona

19. They will not have a headache or will get drunk therewith

وَفَنَكِهَةً مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾

20. Wafākihatin mimma yatakhayyaroona

20. And [they will also be served] with [a variety of] fruits to choose from

وَلَحْمَ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾

21. Walaḥmi ṭayrin mimma yashtaona

21. And with meat of any fowl they desire

وَحُورٌ عِينٌ ﴿٢٢﴾

22. Wahooraun AAeenun

Manzil VII: 56: Waqiyah

22. And [there will be] Houris with beautiful eyes

كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٢﴾

23. Kaamthali allu/lui almaknooni

23. [The eyes] like pearls hidden in their shells

جَزَاءِ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

24. Jazaan bima kanoo yaAAamaloona

24. All this theirs as a reward for what they did

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾

25. La yasmaAAoona feeha laghwan wala ta/theemaan

25. No idle talk will they hear there, nor any sinful speech.

إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

26. Illa qeelan salaman salaman

26. All talk being of good and peace.

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

27. Waas-habu alyameeni ma as-habu alyameenii

27. And those people on the Right – how will those people on the Right be!

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

28. Fee sidrin makhdoodin

28. They shall be in the midst of trees [with fruit-bearing branches] bent down

وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾

29. Watalhin mandoodin

29. And banana plants growing layers of fruit

وَزَيْلٍ مَّمْدُودٍ ﴿٣٠﴾

Manzil VII: 56: Waqiyah

30. Wathillin mamdoodin

30. And extended shade

وَمَاءٍ مَّسْكُوبٍ ﴿٣٠﴾

31. Wama-in maskoobin

31. And running water

وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣١﴾

32. Wafakihatin katheeratin

32. And fruits abundant

لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٢﴾

33. La maqtooAAatin wala mamnooAAatin

33. Inexhaustive and unforbidden

Manzil VII: 56: Waqiyah

وَفُورِشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

34. Wafurushin marfooAAatin

34. And they shall be [comfortably seated on] raised couches.

إِنَّا أَنْشَأْنَهُنَّ إِنِّشَاءً ﴿٣٥﴾

35. Inna ansha/nghunna inshaan

35. We shall indeed have created them [female companions] into a new creation

فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾

36. FajaAAalngunna abkaran

36. And so shall have made them afresh

عُرْبًا أَتْرَابًا ﴿٣٧﴾

37. AAuruban atraban

Manzil VII: 56: Waqiyah

37. Loving and of same age group

لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

38. Li-aṣ-ḥabi alyameeni

38. For the People on the Right

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾

39. Thullatun mina al-awwaleena

39. Many [of them will be] from the earlier peoples

وَقُلَّةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾

40. Wathullatun mina al-akhireena

40. And many from later times.

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾

Manzil VII: 56: Waqiyah

41. Waas-habu alshshimali ma as-habu alshshimali

41. And those People on the Left – how will those People on the Left be!

فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾

42. Fee samoomin wahameemin

42. In hot wind and boiling water

وَضِلٍّ مِّنْ يَّحْمُومٍ ﴿٤٣﴾

43. Wathillin min yahmoomin

43. And under the shadow of black smoke

لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾

44. La baridin wala kareemin

44. Neither cool nor soothing

Manzil VII: 56: Waqiyah

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾

45. Innahum kanoo qabla thalika mutrafeena

45. They had indeed been in luxury before

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٤٦﴾

46. Wakanoo yusirroona AAala alhinthi alAAatheemi

46. And they had persisted in the Great Retraction¹

1. There is an inner conviction in every human being that he/she is created by One Powerful Creator Who has also created everything else in the Universe. And he/she intrinsically pledges his/her obedience to that One Creator. But most stray away from that pledge because of carnal desires generated under satanic influence. Remember how Adam and Eve were seduced by the Satan in retracting against their solemn pledge to Allah while they were living most comfortably in Paradise. Those first humans were thrown out into this world of trials and tribulations after their very first act of Retraction. But most of their progeny here, despite being given many chances, persist in the Great Retraction. The Verse here speaks of those wicked people.

وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾

47. Wakanoo yaqooloona a-itha mitna wakunna turaban waAAait/aman a-inna lamabAAo^othoona

47. And they used to say, “Once we are dead and are reduced to dust and bones, shall we then be raised to a new life!?”

Manzil VII: 56: Waqiyah

أَوَّابًاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾

48. Awa abaona al-awwaloona

48. “And our fore-fathers too!?”

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾

49. Qul inna al-awwaleena waal-akhireena

49. Tell them, “Indeed all – the forefathers as also the later generations!”

لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

50. LamajmooAAoona ila meeqati yawmin maAAaloomin

50. “They shall all be brought together on an appointed Day.”

ثُمَّ إِنَّكُمْ أَهِيَ الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾

51. Thumma innakum ayyuha alddalloona almukaththiboona

51. Then you – those gone astray and those that denied the Truth –

لَا كُلُونَ مِنْ شَجَرٍ مِّنْ زَقُّومٍ ﴿٥٢﴾

52. Laḡkiloona min shajarin min zaqqoomin

52. You shall all eat from the Tree of Zaqqum²

2. Refer [Verses 37:62 to 37:65](#) for a description of this tree in Hell.

فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾

53. Famali-oona minha albuṭoona

53. And you shall fill your bellies with it;

فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾

54. Fashariboona AAalayhi mina alḥameemi

54. And then you shall drink boiling water thereupon

فَشَرِبُونَ شُرْبَ الْهَيْمِ ﴿٥٥﴾

55. Fashariboona shurba alheemi

55. And drink it as thirsty camels do.

هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

56. Hatha nuzuluhum yawma alddeeni

56. This shall be their welcome drink on the Day of Judgment!

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

57. Nahnu khalaqnakum falawlā tuṣaddiqoona

57. We have created you, so why do you not accept the Truth?

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

58. Afaraaytum mā tumnoona

58. Do you see what you ejaculate?

ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

Manzil VII: 56: Waqiyah

59. Aantum takhluqoonahu am nahnu alkhaliqoona

59. Are you its creator, or are We?

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٥٩﴾

60. Nahnu qaddarna baynakumu almawta wama nahnu bimasbooqeena

60. We determine when and where any of you die and nothing can hinder Us

عَلَىٰ أَنْ تُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦٠﴾

61. AAala an nubaddila amthalakum wanunshi-akum fee ma la taAAamoona

61. From replacing you by others like yourselves, or from transforming you into beings you know nothing about.

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦١﴾

62. Walaqad AAalimtumu alnnash-ata al-oola falawla tathakkaroon

62. And you are well aware how you were brought into being the first time. Why, then, do you not sing the Creator's praises?

Manzil VII: 56: Waqiyah

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿١٦﴾

63. Afaraaytum ma tah^hruthoona

63. Do you see what you sow?

ءَأَنْتُمْ تَزْرَعُونَهُٗ أَمْ نَحْنُ الزَّارِعُونَ ﴿١٧﴾

64. Aantum tazraAAoonahu am nahnu alzzariAAoona

64. Do you cause it [seed] to grow or do We?

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلْتُمْ تَفَكَّهُونَ ﴿١٨﴾

65. Law nashao lajaAAaalnahu hutaman fa^haltum tafakkahoona

65. If We so wished, We could have reduced your harvest to rubble, and you would have been left exclaiming,

إِنَّا لَمُعْرَمُونَ ﴿١٩﴾

66. Inna lamughramoona

66. "We are certainly indeed ruined!"

بَلْ نَحْنُ مَحْرُومُونَ ﴿١٧﴾

67. Bal nahnu mahroomoona

67. "Nay; we are dispossessed!"

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿١٨﴾

68. Afaraaytumu almaa allathee tashraboona

68. Have you seen the water that you drink?

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿١٩﴾

69. Aantum anzaltumoohu mina almuzni am nahnu almunziloona

69. Do you send it down from the rain cloud or do We?

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٢٠﴾

70. Law nashaao jaAAalnghu ojajan falawla tashkuroona

70. Had We so willed, We could have made it bitter. So why are you not grateful?

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

71. Afaraaytumu alnnara allatee tooroona

71. Do you see the fire that you kindle?

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾

72. Aantum ansha/tum shajarataha am nahnu almunshi-oonaa

72. Do you make the tree – which provided you with the firewood – grow, or do We?

نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَمتَعًا لِلْمُقْوِينَ ﴿٧٣﴾

73. Nahnu jaAAalnaha tathkiratan wamataAAan lilmuqweena

73. We made it for a wayfarer in the desert to remember Allah [thereunder] and to get rest and refreshment.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

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74. Fasabbih biismi rabbika alAAatheemi

74. Chant, then, the name of your Lord, the Almighty!

﴿٧٥﴾ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ

75. Fala oqsimu bimawaqiAAi alnnujoomi

75. [The despicable attitude of the suppressors of the Truth about the Qur’aan and their grave misuse of it (see Verses 81 & 82 below)] then are not at all [correct]! I [Allah] do swear by the existence of the [innumerable] stars [in the sky]

﴿٧٦﴾ وَإِنَّهُ لَقَسَمٌ لِّوَعْلَمُونَ عَظِيمٌ

76. Wa-innahu laqasamun law taAAalamoona AAatheemun

76. – And it is indeed a mighty oath, if only you knew –²

2. Refer [study note 2 on Verse 51:7](#).

﴿٧٧﴾ إِنَّهُ لَقُرْءَانٌ كَرِيمٌ

77. Innahu laqur-anun kareemun

77. That this certainly indeed is a noble Qur’aan

Manzil VII: 56: Waqiyah

فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾

78. Fee kitābin maknoonin

78. In a Book, well-preserved

لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

79. Lā yamassuhu illa almutahharoona

79. None but the pure touch it³

3. I.e., no impurities of human interpolations etc. can get sustained in it.

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

80. Tanzeelun min rabbi alAAalameena

80. A bestowal from the Lord of the Worlds.⁴

4. For the Qur'aanic meaning of the plural 'worlds', see [study note 5 on Chapter 1](#).

Manzil VII: 56: Waqiyah

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِئُونَ ﴿٨١﴾

81. Afabihatha alhadeethi antum mudhinoona

81. Do you, then, take this Hadeeth [Qur'aan] of such nobility lightly?

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ ﴿٨٢﴾

82. WatajAaloona rizqakum annakum tukaththiboona

82. And you have made denouncing it [Qur'aan] as false, your bread and butter?

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾

83. Falawla itha balaghati alhulqooma

83. Why not then, when the last breath [of a dying man] comes up to the throat,

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾

84. Waantum heena-ithin tan/huroona

84. And you are at that time watching [helplessly]

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾

85. Wanaḥnu aqrabu ilayhi minkum walakin la tubsiroona

85. And We are closer to him than you, and you do not see (Us)

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

86. Falawla in kuntum ghayra madeeneena

86. Then if you are not to be brought to Judgment

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

87. TarjiAoonaha in kuntum sadiqeena

87. [Why not then]⁵ you bring that [dead body] back to life if you are right?

5. This Verse connects with Verse 83 above.

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

88. Faamma in kana mina almuqarrabeena

88. So if he is one of those near [to Allah]

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٨﴾

89. Farawḥun warayḥanun wajannatu naAAeemin

89. Then peace of mind and aromatic plants and Gardens of Bliss [are all his]!

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

90. Waamma in kana min as-habi alyameeni

90. And if he is one of the People on the Right

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

91. Fasalamun laka min as-habi alyameeni

91. Then, "Peace to you" from the [other] Members of the Right.

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

Manzil VII: 56: Waqiyah

92. Waamma in kana mina almukaththibeena alddalleena

92. And if he is one of those who deny [the Truth of this Message) and go astray

فَنَزَّلُ مِنْ حَمِيمٍ ﴿٩٣﴾

93. Fanuzulun min hameemin

93. Then boiling water is his welcome drink

وَتَصْلِيَةٌ جَهِيمٍ ﴿٩٤﴾

94. Watasliyat jaheemin

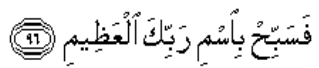
94. And scorching heat of the Fire [greets him].

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

95. Inna hatha lahuwa haquq alyaqeeni

95. That indeed is the Absolute Truth.

Manzil VII: 56: Waqiyah



96. Fasabbih biismi rabbika alAAaheeemi

96. Chant, then, the name of your Lord, the Almighty!

سُورَةُ الْحَدِيدِ

Chapter 57: Al-Hadeed (The Iron)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

1. Sabbaha lillahi ma fee alssamawati waal-ardi wahuwa alAAazeezu alhakeemu

1. Everything in the heavens and the earth extols Allah. He is the One Omnipotent, Wise.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ



2. Lahu mulku alssamawati waal-ardi yuhyee wayumeetu wahuwa AAala kulli shay-in qadeerun

2. Sovereignty over the heavens and the earth is His. He gives life and causes death. And He has power over all things.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

3. Huwa al-awwalu waal-akhiru waalththahiru waalbatinu wahuwa bikulli shay-in AAaleemun

3. He is the First, the Last, the Manifest and the Hidden. And He knows all things.

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا
يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

4. Huwa allathee khalaqa alssamawati waal-arda fee sittati ayyamin thumma istawa AAala alAAarshi yaAAalamu ma yaliju fee al-
ardi wama yakhruju minha wama yanzilu mina alssama-i wama yaAAaruju feeha wahuwa maAAakum ayna ma kuntum waAllahu
bima taAAamaloona baseerun

4. It was He who created the heavens and earth in six periods of time and then ascended the Throne. He knows what enters the earth and what comes out of it. He knows what comes down from the sky and what ascends into it. And He is with you wherever you are. And He sees all that you do.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾

5. Lahu mulku alssamawati waal-ardi wa-ilā Allahi turjaAAu al-omooru

5. Sovereignty over the heavens and the earth is His. All matters do return to Allah!

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ
﴿٦﴾

6. Yooliju allayla fee alnnahari wayooliju alnnahara fee allayi wahuwa AAaleemun bithati alssudoori

6. He passes the night into the day and the day into the night. And He knows all that is in the minds.

ءَامِنُوْا بِاللّٰهِ وَرَسُوْلِهِۦ ۚ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلِفِيْنَ فِيْهِۦ ۚ فَالَّذِيْنَ
ءَامِنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ﴿٥٧﴾

7. Aminoo biAllahi warasoolihi waanfiqoo mimma jaAAalakum mustakhlafeena feehee faallatheenaamanoo minkum waanfaqoo lahum ajrun kabeeun

7. Believe in Allah and His Messenger and spend in charity from that of which He has made you trustees. Then those of you who believe and give alms – for them is a rich reward.

وَمَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ وَالرَّسُوْلِ يَدْعُوْكُمْ لِيُؤْمِنُوْا بِرَبِّكُمْ وَقَدْ اَخَذَ
مِيْثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٥٨﴾

8. Wama lakum la tu/minoona biAllahi waalrrasoolu yadAAookum litu/minoo birabbikum waqad akhatha meethaqakum in kuntum mu/mineena

8. What is the matter with you that you do not believe in Allah – and the Messenger calls on you to believe in your Lord and has made a covenant with you – if at all you do believe in anything?

هُوَ الَّذِيۦ يُنَزِّلُ عَلٰٓى عَبْدِهٖ ءَاٰیٰتٍۭ بَيِّنٰتٍۭ لِّيُخْرِجَكُم مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۚ وَاِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ﴿٥٩﴾

Manzil VII: 57: Hadeed

9. Huwa allathee yunazzilu AAala AAabdihi ayatin bayyinat in liyukhrijakum mina al~~h~~hulumati ilgaInnoori wa-inna Allaha bikum laraoofun raheemun

9. It is He who sends down clear Verses to His Devotee, so that He may take you out of the darkness into the light. And Allah is indeed Kind and Merciful to you.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ
مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ
قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّتِكَ أَعْظَمَ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ
وَقَاتِلُوا كُلَّ يَوْمٍ لِلَّهِ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

10. Wama lakum alla tunfiqoo fee sabeeli Allahi walillahi meerathu alssamawati waal-ardi la yastawee minkum man anfaqa min qabli alfathi waqatala ola-ika aA~~th~~amu darajatan mina allatheena anfaqoo min baAAadu waqataloo wakullan waAAada Allahu alhusna waAllahu bim taAAamaloona khabeerun

10. What is the matter with you that you spend not for the cause of Allah, when Allah alone inherits everything that is in the heavens and the earth? Those of you who spent and fought before the Victory are not equal but higher in rank to those who spent and fought afterwards. Yet Allah has promised you all a good reward. He is aware of what you do.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ
وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾

11. Man tha allathee yuqridu Allaha qardan hasanan fayudaAAaifahu lahu walahu ajrun kareemun

11. Who is there to offer Allah a good loan? HE will double it for him. And he will have a rich reward.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
بُشْرَتُكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

12. Yawma tara almu/mineena waalmu/minati yasAAa nooruhum bayna aydeehim wabi-aymanihim bushrakumu alyawma jannatun
tajree min tahtihā al-anharu khalideena feeha thalika huwa alfawzu alAAathheemu

12. The Day, you see the believers, men and women, their light streaming out before them and on their right, “Glad tidings for you today! Gardens with rivers flowing through them. You shall dwell therein forever. **That** is the highest success.”

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ
نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ
بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

13. Yawma yaqoolu almunafiqoona waalmunafiqatu lillatheena amanoo onzhuroona naqtabis min noorikum qeela irjiAAoo
wargakum failtamisoo nooran faquriba baynahum bisoorin lahu babun batínuhu feehi alrahmatu wathahiruhu min qibalihi
alAAathabu

13. The Day, the hypocrites, men and women, say to those that had believed, “Wait for us, so we may have advantage of your light.” They are told, “Turn back and look for light elsewhere.” A wall then rises between them with a gate, on the inside of which is grace and mercy, and against the outside, punishment!

يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ
وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ
بِاللَّهِ الْغُرُورُ ﴿١٤﴾

14. Yunadoonahum alam nakun maAAakum qaloo bala walakinnakum fatantum anfusakum watarabbastum wairabtum
wagharratkumu al-amaniyyu hatta jaa amru Allahi wagharrakum biAllahi algharooru

14. The hypocrites call out to the believers, “Were we not on your side?” The believers reply, “Yes, but you gave in to temptation, you wavered and doubted and you were deceived by your wishful thinking until Allah’s will was done; and then the Deceiver [Satan] misled you about Allah.”

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ
كَفَرُوا مَأْوَانُكُمُ النَّارُ هِيَ مَوْلَانُكُمْ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾

15. Faalyawma la yu/khathu minkum fidiyatun wala mina allatheena kafaroo ma/wakumu alnnaru hiya mawlakum wabi/sa
almaseeru

15. So this Day no ransom can be accepted from you nor from those who suppressed the truth. Your home is the Fire; that is your companion, and it is a bad journey’s end.

﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ
وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ
قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴾ ﴿١٦﴾

16. Alam ya/ni lillatheena amanoo an takshaAAa quloobuhum lithikri Allahi wama nazala mina alhaqqi wala yakoonoo
kaallatheena ootoo alkitaba min qablu fata la AAalayhimu al-amadu faqasat quloobuhum wakatheerun minhum fasiqoona

16. Has the time not come for those who believe that their minds should become humble in the remembrance of Allah and should submit to what is sent down [from Him] of the Truth, and that they should not become like those who were given the Book before them, whose minds with the passage of time became hardened and many of whom were depraved?¹

1. Alas! Muslims' minds today [2013 A.D.] have become as hardened and as disobedient as the Jews and the Christians who had been given the divine Book before.

أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿١٧﴾

17. IAAalamoo anna Allaha yuhyee al-arda baAAda mawtiha qad bayyanna lakumu al-ayati laAAaallakum taAAaqiloona

17. Know that Allah brings the earth back to life after its death.² We have verily made Our Verses/signs clear to you, so that you may understand.

2. So will Allah bring back dead mankind to life on the Resurrection Day.

إِنَّ الْمُصْذِقِينَ وَالْمُصْذِقَاتِ وَافْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ
وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

18. Inna almussaddiqeena waalmussaddiqati waaqradoo Allaha qardan hasanan yudaAAafu lahum walahum ajrun kareemun

18. Indeed, the truthful men and the truthful women, who give a good loan to Allah, shall have it [the loan] doubled for them, and they shall have a rich reward.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ وَالشَّٰهَدَآءُ
عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

19. Waallaheena amanoo biAllahi warusulihi ola-ika humu alssiddeeqoona waalshshuhadao AAinda rabbihim lahum ajruhum wanooruhum waallaheena kafaroo wakaththaboo bi-ayatina ola-ika as-habu aljaheemi

19. Those who believe in Allah and His Messengers are the truthful ones and the witnesses in the sight of their Lord. They shall have their reward and their light. But those who suppress the Truth and reject Our signs – they shall be inmates of the Hell.

أَعْلَمُوا أَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وِزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ
فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ
مُصْفَرًّا ثُمَّ يَكُونُ حُطَبًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ
وَرِضْوَانٌ وَمَا الْحَيٰوةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

20. IAAalamoo annama alhayatu alddunya laAAibun walahwun wazeenaton watafakhurun baynakum watakathurun fee al-amwali waal-awlad kamathali ghaythin aAAajaba alkuffara nabatuhu thumma yaheeru fatarahu musfarran thumma yakoonu hutaman wafee al-akhirati AAathabun shadeedun wamaghfiratun mina Allahi waridwanun wama alhayatu alddunya illa mataAAau alghuroori

20. Beware! The life of this world is only a game and a pastime, a show, and mutual boasting and out-rivaling each other in riches and children. It is like the growth of vegetation after the rain, which makes the skeptic wonder, but which then withers away, turns yellow and becomes worthless stubble. And in the Hereafter, severe punishment, forgiveness from Allah and His Pleasure! And the life of this world is nothing but means of deception.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

21. Sabiqoo ila magfiratin min rabbikum wajannatin AAarduha kaAAardi alsama-i waal-ardi oAAiddat lillatheena amanoo biAllahi warusulihi thalika fadlu Allahi yu/teehi man yashao waAllahu thoo alfadli alAAatheemi

21. Vie with one another for your Lord's forgiveness and for Paradise, vast as heaven and earth and readied for those who believe in Allah and His Messengers. Such is Allah's bounty. He bestows it upon whom He wills. And Allah is the Fountainhead of the greatest bounty.

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ
نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

22. Ma asaba min museebatin fee al-ardi wala fee anfusikum illa fee kitabin min qabli an nabraaha innathalika AAala Allahi yaseerun

22. No affliction affects the earth or your own selves unless recorded in a Book, before We clear it. That is indeed easy for Allah!

لَيَكُونَنَّ لَا تَأْسَؤُا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا
ءَاتَكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

23. Likayla ta/saw AAala ma fatakum wala tafaahoo bima atakum waAllahu la yuhibbu kulla mukhtalin fakhoorin

Manzil VII: 57: Hadeed

23. So, may you not despair over what has eluded you, nor exult over what He has given you. And Allah loves not any self-conceited boaster.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ
الْحَمِيدُ ﴿٢٤﴾

24. Allaḥeena yabkhaloona waya/muroona alnnasa bialbukhli waman yatawalla fa-inna Allaha huwa alghaniyyu alḥameedu

24. Those [self-conceited boasters] who are miserly themselves, and urge others to be miserly! He who turns his back [from what Allah has ordained] should remember that Allah alone is self-sufficient and worthy of all praise.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ
لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ
وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

25. Laqad arsalna rusulana bialbayyinati waanzalna maAAahumu alkitaba waalmeezana liyaqooma alnnasu bialqisti waanzalna alhadeeda feehi ba/sun shadeedun wamanafiAAu lilnnasi waliyaAAlama Allahu man yansuruahu warusulahu bialghaybi inna Allaha qawiyyun AAazezun

25. We did send Our Messengers with clear proofs and We sent down with them the Book and the Balance [code of conduct] for men to act in all fairness. And We sent down the iron – of great inherent capacity as weapon of destruction as well as of benefits for mankind – so that Allah might know who would stand up for Him – without seeing Him – and His Messengers.³ Allah is Powerful, Omnipotent!

3. Iron is used in making weapons for warfare. It is used also for making many useful things for mankind. Allah tests mankind on whether its use for weaponry is in Allah's cause or otherwise.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوءَ وَالْكِتَابَ
فَمِنْهُمْ مُّهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَسِيقُونَ ﴿٢٦﴾

26. Walaqad arsalna noohan wa-ibraheema wajaAAalna fee thurriyyatihima alnnubuwwata waalkitaba faminhum muhtadin wakatheerun minhum fasiqoona

26. And We did send Noah and Abraham and bestowed the prophethood and the Book upon men among their offspring. Some of the offspring were rightly guided, but many were depraved.

ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ
الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً
أَبْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا
حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَسِيقُونَ
﴿٢٧﴾

27. Thumma qaffayna AAala atharihim birusulina waqaffayna biAAeesa ibni maryama waataynahu al-injeela wajaAAalna fee quloobi allatheena ittabaAAoohu ra/fatan warahmatan warahbaniyyatan ibtadaAAooha ma katabnaha AAalayhim illa ibtighaa ridwani Allahi fama raAAawha haqqa riAAayatiha faatayna allatheena amanoo minhum ajrahum wakatheerun minhum fasiqoona

27. Then, in their wake, We followed with [others of] Our Messengers and We followed with Jesus, son of Mary. And We gave him the Injeel [Gospel] and created compassion and mercy in the minds of those who followed him. And they innovated monasticism – We did not prescribe it for them – just to please Allah. But then, they did not observe it the way it should have been observed. So We gave those who believed their reward. And many of them were depraved.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ
رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٢٨﴾

28. Ya ayyuha al-laheena amanoo ittaqoo Allaha waaminoo birasoolihi yu/tikum kiflayni min rahmatihi wayajAAal lakum nooran tamshoona bihi wayaghfir lakum waAllahu ghafoorun raheemun

28. O those who believe! Fear Allah and believe in His messenger. He will show mercy upon you in double measure, provide a light for you to walk in, and forgive you. He is Forgiving, Merciful!

لِيَأْلَا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّن فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ
بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

29. Li-alla yaAAlama ahlu alkitab al-la yaqdiroona AAala shay-in min fadli Allahi waanna alfadla biyadi Allahi yu/tee hi man yashao waAllahu thoo alfadli alAAaAtheemi

29. [Allah forgives the believers and is merciful to them] so that the People of the Book [Jews and Christians] should know that they have no power whatsoever over Allah's bounty and that His bounty is entirely in His Hand. He bestows it upon whom He wills. And Allah is the Fountainhead of the greatest bounty.

سُورَةُ الْمُجَادِلَةِ

Chapter 58: Al-Mujadilah (The Dispute)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ
يَسْمَعُ تَحَاوُرَ كُفَّيْهِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

1. Qad samiAAa Allahu qawla allatee tujadiluka fee zawjiha watashtakee ila Allahi waAllahu yasmaAAu tahawurakuma inna Allaha sameeAAun baseerun

1. Allah has surely listened to what is said by the woman who disputes¹ with you (Muhammad) concerning her husband, and complains to Allah. And Allah listens to your dialogue. Allah does indeed hear, see everything.

1. Verses 2 to 4 below apprise us of the nature of the dispute. The husband of the woman had, by mistake or in a fit of anger, said she was (like) his mother. He had therefore – following the tradition in their community – broken all conjugal relationships with her.

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّا هُنَّ أُمَّهَاتِهِمْ إِنَّ أُمَّهَاتِهِمْ إِلَّا الْآلُ
وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ



2. Allatheena yuzaahiroona minkum min nisa-ihim ma hunna ommahatihim in ommahatuhum illa alla-ee waladnahum wa-innahum layaqooloona munkaran mina alqawli wazooran wa-inna Allaha laAafuwun ghafoorun

2. Those of you who abstain from having conjugal relations with their wives by pronouncing them as their mothers (should know) they are not their mothers. None but those who gave them birth are their mothers. What they utter is most certainly wrong and a lie. And Allah is certainly indeed Lenient, Forgiving.

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَابِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا ذَٰلِكُمْ تُوعَظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

3. Waalla^{the}ena yu^hahiroona min nisa-ihim thumma yaAAoodoona lima qaloo fatahreeru raqabatin min qabli an yatamassa ^{thal}alikum tooAAathoona bihi waAllahu bima taAAamaloona khabeer^{un}

3. And those of you who abstain from having conjugal relations with their wives by pronouncing them as their mothers and afterward would go back on what they said – then freeing of a neck [slave] before they touch each other is what you are exhorted to do! And Allah is aware what you do.

فَمَن لَّمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَاِطْعَامَ سِتِّينَ مِسْكِيْنًا ذَٰلِكَ لِيُؤْمِنُوْا بِاللَّهِ وَرَسُوْلِهِ ۚ وَتِلْكَ حُدُوْدُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

4. Faman lam yajid fasiyamu shahrayni mutatqbiAAayni min qabli an yatamassa faman lam yastatiAA fa-itAAamu sitteena miskeenan ^{thalika} litu/minoo biAllahi warasoolihi watilka hudoodu Allahi walilkafireena AAathabun aleem^{un}

4. Then he who finds not (a slave to free), let him fast for two successive months before they [husband and wife] touch each other. And for him who is unable to do so, the feeding of sixty needy persons [is the penance]. This, in order that you may believe in Allah and His Messenger. And this is the Law prescribed by Allah. And for those who suppress the Truth, there is a painful punishment.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ
وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلَكِنَّ كَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥٨﴾

5. Inna allatheena yuhaddoon Allaha warasoolahu kubitoo kama kubita allatheena min qablihim waqad anzalna ayat bayyinat walilkafireena AAathabun muheenun

5. Those indeed who work against Allah and His Messenger will be destroyed as those before them were. And We have surely sent down clear Verses/signs. And for those who suppress the Truth, a disgraceful punishment

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ
عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٩﴾

6. Yawma yabAAathuhumu Allahu jameeAAan fayunabbi-ohum bima AAamiloo ahsahu Allahu wanasoohu waAllahu AAala kulli shay-in shaheedun

6. On the Day when Allah will raise them all and give them an account of what they had done. Allah would have recorded it and they would have forgotten it. And Allah is Witness to all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى
ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا
أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾

7. Alam tara anna Allaha yaAAalamu ma fee alssamawati wama fee al-ardi ma yakoonu min najwathalathatin illa huwa rabiAAaAuhum wala khamsatin illa huwa sadisuhum wala adna min thalika walaakthara illa huwa maAAaAuhum ayna ma kanoo thumma yunabbi-ohum bima AAamiloo yawma alqiyamati inna Allaha bikulli shay-in AAaleemun

7. Do you not see that Allah knows all that is in the heavens and all that is in the earth? No three persons confer but He is the Fourth among them, nor five, but He is the Sixth. nor less or more but He is with them wherever they may be. And afterward, on the Day of Resurrection, He will give an account to them of all their deeds. Allah does indeed know all things!

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ
بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ
يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِى أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ
حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٨﴾

8. Alam tara ila allatheena nuhoo AAani alnnajwa thumma yaAAaoodoona lima nuhoo AAanhu wayatanajawna bial-ithmi waalAAudwani wamaAAsiyati alrrasooli wa-itha jaooka hayyawka bima lam yuhayyika bihi Allahu wayaqooloona fee anfusihim lawla yuAAaathhibuna Allahu bima naqooluhasbuhum jahannamu yaslawnahabi/sa almaseeru

8. Have thou not seen those to whom conspiracy was forbidden and who later returned to what they had been forbidden and indulged in conspiracy for crime and hostility and for rebelling against the Messenger? And when they come to you they greet you with a greeting wherewith Allah greets you not, and they say to themselves, “Why should Allah not punish us for what we say?” Hell will suffice them; they will burn therein. It will be an evil destination!

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَتَنَجَّجُوا بِالْإِثْمِ وَالْعُدْوَانِ
وَمَعْصِيَةِ الرَّسُولِ وَتَتَنَجَّجُوا بِالْبِرِّ وَالْتَّقْوَىٰ وَأَتَّقُوا اللَّهَ
الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

9. Ya ayyuha allatheena amanoo itha tanajaytum fala tatanajjaw bial-ithmi waalAAudwani wamaAAasiyati alrrasooli watangjaw bialbirri waalttaqwa waittaqoo Allaha allathe ilayhi tuhsharoonah

9. O you who believe! When you confer in secrecy, confer not for crime and hostility and for rebelling against the Messenger, but confer for righteousness and piety. And fear Allah, unto whom you will be gathered.

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَرِّهِمْ شَيْئًا إِلَّا
بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

10. Innama alnnajwa mina alshshaytani liyahzuna allatheena amanoo walaysa bidarrihim shay-an illa bi-ithni Allahi waAAala Allahi falyatawakkali almu/minoonah

10. The conspiracy of the Satan is only to cause grief to those who believe; but he can harm them not at all unless by Allah's leave. And in Allah, then, let the believers put their trust.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا
يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعَ اللَّهُ الَّذِينَ ءَامَنُوا
مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

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11. Ya ayyuha allatheena amanoo itha qeela lakum tafassahoo fee almajalisi faifasahoo yafsahee Allahu lakum wa-itha qeela onshuzoo faonshuzoo yarfaAAi Allahu allatheena amanoo minkum waallatheena ootoo alAAilma darajatin waAllahu bima taAAamaloona khabeerun

11. O you who believe! When you are asked to make room in assemblies, then do make room. Allah will make room for you. And when asked to rise up, do rise up! Allah will exalt those who believe among you, and those endowed with knowledge, to high ranks. Allah is Aware of what you do.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرُّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ
صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِنْ لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ

12. Ya ayyuha allatheena amanoo itha najaytumu alrrasoola faqaddimoo bayna yaday najwakumsadaqatan thalika khayrun lakum waatharu fa-in lam tajidoo fa-inna Allaha ghafoorun raheemun

12. O you who believe! When you hold a private talk with the Messenger, give a tax [sadaqah²] before your talk. That is better and purer for you. But if you do not have the means, then Allah is indeed Forgiving, Merciful!

2. See study note 28 on Chapter 9.

ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ صَدَقَتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ
اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

13. Aashfaqtum an tuqaddimoo bayna yaday najwakum sadaqatin fa-ith lam tafAAaloo wataba Allahu AAalaykum faaqeemoo alssalata waatoo alzzakata waateeAAoo Allaha warasoolahu waAllahu khabeerun bima taAAamaloona

13. Are you wary of giving *sadaqaat* before having private talks with the Messenger? Then, when you give it not and Allah has forgiven you, establish the Prayer³ and give the *Zakaat*⁴ and obey Allah and His Messenger⁵. And Allah is Aware of what you do.

3. See study notes [4](#) & [108](#) on Chapter 2.

4. Charity in terms of [Verse 30:39](#).

5. Refer study notes on [Verse 3:132](#).

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ
وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴾

14. Alam tara ila allatheena tawallaw qawman ghadiba Allahu AAalayhim ma hum minkum wala minhum wayahlifooona
AAala alkathibi wahum yaAlamoona

14. Have you not seen those who befriend a community with whom Allah is angry? They are neither of you nor of them, and they knowingly swear by what is false.

﴿ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴾

15. aAAadda Allahu lahum AAathaban shadeedan innahum saa ma kanoo yaAAamaloona

15. Allah has prepared a severe punishment for them. What they have been doing is evil indeed!

أَتَّخِذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾

16. Ittakhat^{hoo} aymanahum junnatan fa^{saddoo} AAan sabeeli All^{ahi} falahum AAathabun muheen^{un}

16. They take their oaths as their shelter and turn others away from Allah's Path. So then they shall have a disgraceful punishment.

لَنْ نُنْغِىَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

17. Lan tughniya AAanhum amwaluhum wal^a awladuhum mina All^{ahi} shay-an ola-ika as-^{habu} alnnari hum fee^{ha} khalidoona

17. Neither their wealth nor their children will be of any avail to them against Allah. They are the ones to inhabit the Fire, therein to abide.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ
أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾

18. Yawma yabAAathuhumu All^{ahu} jameeAAan fayahlifoona lahu kama yah^{lifoona} lakum wayah^{saboona} annahum AAala^a shay-in ala^a innahum humu alkathiboona

18. The Day Allah will resurrect them all, they will swear to Him as they swear to you and think they are standing on something solid. Are they indeed not those who are the liars?⁶

6. Some wrong-doers in this world repeatedly swear to gullible people at large that they are the epitomes of virtue, and they push their ill deeds under the carpet of their swearing. Their repeated swearing creates the illusion in their own selves that

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they really are virtuous, and they extend their swearing before their Creator as well! They forget their lies would not stand before Him.

أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا
إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾

19. Istahwatha AAalayhimu alshshaytanu faansahum thikra Allahi ola-ika hizbu alshshaytani ala innahizba alshshaytani humu alkhasiroona

19. The Satan has overpowered them and so has caused them forget remembrance of Allah. They are the Satan's party. Is not Satan's party indeed the losers?

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ ۖ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾

20. Inna allatheena yuhaddoona Allaha warasoolahu ola-ika fee al-athalleena

20. Those who work against Allah and His Messenger, those will be the ones amongst the most humiliated!

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

21. Kataba Allahu laaghlibanna ang warusulee inna Allaha qawiyyun AAazeezun

21. Allah decreed, “I shall verily prevail – I and My Messengers!” Allah is indeed Strong, Omnipotent.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ
فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ
حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٥٨﴾

22. La tajidu qawman yu/minoona biAllahi waalyawmi al-akhiri yuwaddoona man hadda Allaha warasoolahu walaw
kanoo abgahum aw abnagahum aw ikhwanahum aw AAasheeratahum ola-ika kataba fee quloobihimu al-eemana waayyadahum
biroohin minhu wayudkhiluhum jannatin tajree min tahtiha al-anharu khalideena feeha radiya Allahu AAanhum waradoo AAanhu
ola-ika hizbu Allahi ala inna hizba Allahi humu almuflihoona

22. You will not find any community, believing in Allah and the Last Day, loving those who work against Allah and His Messenger, even though they be their fathers or their sons or their brethren or their [other] relatives. That [community] is such that He has decreed Faith in their minds and has strengthened them with a Spirit from Him. And He will admit them into Gardens underneath which rivers flow, wherein they will abide. Allah is pleased with them, and they are pleased with Him. Those are the ones in Allah's Party. Is it not members of Allah's Party that indeed are successful?

سُورَةُ الْحَشْرِ

Chapter 59: Al-Hashr (The Siege)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

1. Sabbaha lillahi ma fee alssamawati wama fee al-ardi wahuwa alAAazezu alhakeemu

1. Everything in the heavens and on the earth extols Allah. He is the One Omnipotent, Wise.

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ
لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنْهُمْ مَانِعَتُهُمْ حُصُونُهُمْ
مِنَ اللَّهِ فَآتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ
الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يٰٓأُولِي
الْأَبْصَارِ ﴿٢﴾

2. Huwa allathe akhraj alllatheena kafaroo min ahli alkitabi min diyarihim li-awwali alhashri mathanantum an yakhrujoo wathannoo annahum maniAAatuhum husoonuhum mina Allahi faatahumu Allahu min haythu lam yahtasiboo waqathafa fee quloobihimu alrruAAaba yukhriboona buyootahum bi-aydeehim waaydee almu/mineena faiAAtabiroo ya olee al-absari

2. It was He who drove those who suppressed the Truth from among the People of the Book out of their homes at an early stage of the siege.¹ You did not think they would go, and they thought their strongholds would defend them against Allah. But Allah came upon them from

an unexpected quarter and cast such terror into their minds that their houses were pulled down by their own hands as well as by the hands of the believers. Learn a lesson, then, O you endowed with insight!

1. The context was the siege laid by the believers of Medina against a fortified Jewish settlement in the outskirts of the city. The Jews were guilty of a breach of trust against the Muslims inasmuch as they had plotted to kill the Prophet [peace on him]. The Jews were not only well fortified, but they boasted of being well equipped and better trained than the Quraysh of Makkah whom the Muslims had earlier defeated at the battle of Badr. But within a few days of the siege, the Jews were so terrified that they agreed to leave the city without a fight. And while leaving, they themselves destroyed some of their fortified houses to prevent them being utilized by the Muslims. It was in these circumstances that the Verse says Allah drove the Jews out and not the Muslims. The lesson to be learnt in this episode, as in every other episode in human life, is that Allah controls every human activity behind the scenes.

وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي
الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

3. Walawla an kataba Allahu AAalayhimu aljalaa laAAaththabahum fee alddunya walahum fee al-akhirati AAathabu alnnari

3. Had not Allah decreed the exile for them, He would surely have punished them [like those ancient peoples of Noah, AAad and Thamood were] in this world. And they shall [of course] have the punishment by the Fire in the Hereafter.

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ فَإِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

4. Thalika bi-annahum shaqqoo Allaha warasoolahu waman yushaqqi Allaha fa-inna Allaha shadeedu alAAaiqabi

4. That is because they cut themselves off from Allah and His Messenger. And anyone who cuts himself off from Allah – then [that one should know that] Allah is indeed severe in giving punishment.

مَا قَطَعْتُمْ مِّن لِّيْنَةٍ أَوْ نَزَعْتُمْ مَّا فَصَمَهَا فَسَبَّ عَلَىٰ أُسُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ
الْفَاسِقِينَ ﴿٥٩﴾

5. Ma qataAAtum min leenatin aw taraktumooḥa qa-imatan AAala oṣooliha fabi-ithni Allahi waliyukhziya alfasiqeena

5. The trees you cut down or left standing on their roots – it was all by Allah’s leave, so that He might disgrace the depraved ones.²

2. See [study note 1](#) above. It appears the Jews had their fields of date trees around the fortified area in which they lived. So, to facilitate their siege around the Jews, the Muslims cut down some of the trees, and left the others, that did not come in the way of their military manoeuvre, standing on their roots. Since wanton destruction was per se unislamic, there was a subsequent debate among the Muslims whether the cutting down of the fruit bearing trees was wrong. Allah Almighty clarifies here that it was done with His leave and that the trees cut down and those left standing on their roots both served the purpose of disgracing the recalcitrant Jews. The departing Jews rued because the trees they had taken the trouble of planting and growing were laid waste. They rued also at seeing their trees, still standing, passing into the hands of the Muslims.

وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ
خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَن يَشَاءُ وَاللَّهُ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٠﴾

6. Wama afaa Allahu AAala rasoolihi minhum fama awjaftum AAalayhi min khaylin wala rikabin wala kinna Allaha yusallitu rusulahu AAala man yashao waAllahu AAala kulli shay-in qadeerun

6. And for that which Allah has given to His Messenger from them [the Jews against whom the Muslims had conducted the military operation], you spurred neither horse nor camel against them, but Allah gives power to His Messengers over whom He wills. And Allah has power over all things.

مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي
الْقُرْبَىٰ وَلِالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَىٰ لَا يَكُونَ دُولَةً
بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥٩﴾

7. Ma afaa Allahu AAala rasoolihi min ahli alqura falillahi walilrrasooli walithe qurba waalyatamawaalmasakeeni waibni alssabeeli kay la yakoon doolatan bayna al-aghniya-i minkum wamaatakumu alrrasoolu fakhuthoohu wama nahakum AAanhu faintahoo waittaqoo Allaha inna Allaha shadeedu alAAiqabi

7. That which Allah has given to His Messenger from the inhabitants of that [Jewish] settlement is for Allah and for the Messenger and for his close relatives and for orphans and the needy and the wayfarer, so that wealth does not get circulated only within the rich amongst you. Whatever the Messenger gives you, take it; and whatever he does not give you, abstain from it! Fear Allah; Allah is indeed severe in giving punishment!

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ
الصَّادِقُونَ ﴿٦٠﴾

8. Lilfuqara-i almuhajireena allatheena okhrijoo min diyarihim waamwalihim yabtaghoona fadlan mina Allahi waridwanan wayansuroona Allaha warasoolahu ola-ika humu alssadiqoona

8. It [such windfall gain] is for the poor refugees driven from their homes and possessions. They seek favour and pleasure of Allah, and they support Allah and His Messenger. Those are the truthful ones.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ
هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ
شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

9. Waallatheena tabawwawoo alddara waal-eemana min qablihim yuhibboona man hajara ilayhim walayajidoona fee sudoorihim hajatan mimma ootoo wayu/thiroona AAala anfusihim walaw kana bihim khasasatun waman yooqa shuhha nafsihi faola-ika humu almuflihoona

9. Those who were settled in the city [Madinah] and had become believers before them [the refugees], love those who took refuge with them, and harbour no desire in their minds for what has been given [to the refugees]. They give them preference over themselves, even when they are themselves poor. And one who is protected against stinginess of one's own self – such are the ones truly successful.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ
رَحِيمٌ ﴿١٠﴾

10. Waallatheena jao min baAAadihim yaqooloona rabbana ighfir lana wali-ikhwana allatheena sabaqoona bial-eemani wala tajAAal fee quloobina ghillan lillatheena amanoo rabbana innaka raoofun raheemun

10. And those who came after them say, “Our Lord! Forgive us and forgive our brothers who preceded us in the faith and let our minds have no malice towards those who believe. Our Lord! You are indeed Kind and Merciful.”

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴾

11. Alam tara ila alla^{the}ena nafaqoo yaqooloona li-ikhwanihimu alla^{the}ena kafaroo min ahli alkitabi la-in okhrijtum lanakhrujanna maAAakum wala nuteeAAu feekum a^hadan abadan wa-in qootiltum lanansurannakum waAllahu yashhadu innahum lakathiboona

11. Have you seen those who act hypocritically? They say to those who suppress the Truth from among the People of the Book, "If you are driven out we shall surely go out with you. And we shall not follow anyone ever against you. And if you are attacked, we shall help you." Allah bears witness that they are certainly indeed liars.

﴿ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولَيَنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴾

12. La-in okhrijoo la yakhrujoona maAAahum wala-in qootiloo la yansuroonahum wala-in nasaroohum layuwallunna al-adbara thumma la yunsaroona

12. If they [the Jews] are driven out, they [hypocrites] will certainly not go with them. And if they [the former] are attacked, they [the latter] will not help them. And even if the hypocrites go to help the Jews, the former will turn their backs in flight, and then the latter will not get any help.

﴿ لَأَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴾

13. Laantum ashaddu rahbatan fee sudoorihim mina Allahi thalika bi-annahum qawmun la yafqahoona

13. They are more afraid of you in their minds than of Allah. That is because they are a people who understand not.

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ
بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَعْقِلُونَ ﴿١٤﴾

14. La yuqatiloonakum jameeAAan illa fee quran muhassanatin aw min wara-i judurin ba/suhum baynahum shadeedun tahsabuhum jameeAAan waquloobuhum shatta thalika bi-annahum qawmun la yaAAqiloona

14. They will fight you not all together but from within fortified strongholds or from behind walls. There is much animosity within them. You think they are united, but their hearts are divided. That is because they are unreasonable people.

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

15. Kamathali allathheena min qablihim qareeban thaqoo wabala amrihim walahum AAathabun aleemun

15. Like those³ who [had to leave] just before them, they have tasted the evil consequences of their doings. And they shall have a painful punishment.

3. Besides the Jewish tribe that had settled in the outskirts of Medina [see [study note 1](#) above], there was another who had lived within Medina. This other tribe too had earlier been obliged to leave the city because of its treacherous activities. It is this other tribe which is referred to here.

كَمَثَلَ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ
إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

16. Kamathali alshshaytani ith qala lil-insani okfur falamma kafara qala innee baree-on minka innee akhafu Allaha rabba alAAalameena

16. [The hypocrites are] like the Satan, when he tells man to suppress the Truth! But when man suppresses the Truth, he [Satan] says, “I do disassociate myself from you; I do fear Allah, the Lord of the Universe.”

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ
﴿١٧﴾

17. Fakana AAaqibatahuma annahuma fee alnnari khalidayni feeha wathalika jazao alththalimeena

17. Then, the end of them both [man suppressing the Truth and the Satan] will be that they will be in the Fire, therein to abide. And that is the reward of evil-doers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

18. Ya ayyuha allatheena amanoo ittaqoo Allaha waltanzhur nafsun ma qaddamat lighadin waittaqoo Allaha inna Allaha khabeerun bimā taAamaloon

18. O those who believe! Fear Allah, and let everyone look forward to what one has sent ahead for the morrow [Hereafter]. And do fear Allah! Allah is indeed aware of all that you do.

Manzil VII: 59: Hashr

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ
هُمْ الْفَاسِقُونَ ﴿١٩﴾

19. Walā takoonoo kaallatheena nasoo Allaha faansahum anfusahum ola-ika humu alfasiqoona

19. And be not like those who forgot Allah, and so He caused them to forget themselves [their own true interests]. It is they who are the depraved ones.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ
﴿٢٠﴾

20. La yastawee as-habu alnnari waas-habu aljannati as-habu aljannati humu alfa-izoona

20. People of the Fire and people of the Paradise are not equal. People of the Paradise are the winners.

لَوْ أَنْزَلْنَاهُ هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا
مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

21. Law anzalna hatha alqur-ana AAala jabalin laraaytahu khashiAAan mutasaddiAAan min khashyati Allahi watilka al-amthalu nadribuha lilnnasi laAAallahum yatafakkaroon

21. Had We sent down this Qur'aan on a mountain, you would certainly have seen it simply cracking down, out of the fear of Allah. And We give these examples for mankind to think over.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ



22. Huwa Allahu allathee la ilaha illa huwa AAalimu alghaybi waalshshahadati huwa alrahmanu alraheemu

22. Allah is He save Whom there is no god – the knower of the unseen and the seen. He is the One Gracious, Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ

الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

23. Huwa Allahu allathee la ilaha illa huwa almaliku alquddoosu alssalamu almu/minu almuhayminu alAAazezu aljabbaru almutakabbiru subhana Allahi AAamma yushrikoona

23. Allah is He save Whom there is no god – the Sovereign, the Pure, the Source of peace and security, the Guardian, the Omnipotent, the One Who can compel anything, the Supreme! Allah is far above what they worship besides Him.

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي

السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

24. Huwa Allahu alkhaliq albari-o almusawwiru lahu al-asmao alhusna yusabbihu lahu ma fee alssamawati waal-ardi wahuwa alAAazezu alhakeemu

24. Allah is He Who creates, originates, gives shape! His are the most excellent names. Everything in the heavens and the earth sings His Glory. He is the One Omnipotent, Wise.

سُورَةُ الْمُتَحَنِّنِ

Chapter 60: Al-Mumtahinah (The Woman to be Questioned)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ
تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ
الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا
فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ
بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

1. Ya ayyuha allatheena amanoo la tattakhithoo AAaduwwee waAAaduwwakum awliyya tulqoono ilayhim bialmawaddati waqad kafaroo bima jaakum mina alhaqqi yukhrijoona alrrasoola wa-yyakum an tu/minoo biAllahi rabbikum in kuntum kharajtum jihadan fee sabeelee walbtighaa mardatee tusirroona ilayhim bialmawaddati waana aAalamu bima akhfaytum wama aAlantum waman yafAAalhu minkum faqad dalla sawaa alssabeeli

1. O you who believe! Do not take My enemies – and your enemies¹ – as close friends, treating them with affection. And they are bent on suppressing whatever Truth that has come to you. [And] they have driven the Messenger and you yourselves away, because you believe in Allah, your Lord! If you have set out to strive in My cause, seeking My pleasure, [then do not take them for your friends,] inclining affectionately towards them! And I am aware of what you conceal and of what you declare. And any of you who has done this [inclining affectionately towards enemies of Allah] – then he has surely strayed from the Right Path.

1. Allah's enemies are those who, despite overwhelming evidence of His super-intelligent creative powers within any human being's own life or in the Universe at large, deny His existence, or are meanly ungrateful to His limitless benevolence, or

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senselessly worship others besides Him. Allah is urging the believers here not to treat such enemies of His as their bosom friends. The enemies of Allah are otherwise bound to lead the believers astray. They will in that sense be enemies of the believers as well. It should carefully be taken note of here that what Allah Almighty urges here is not to make such enemies as bosom or close friends [*awliya*]. This does not mean that the believers should not have normal day-to-day relations with non-believers in mundane matters. No such prohibition is intended here. See Verse 8 below.

إِنْ يَتَّقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾

2. In yathqafookum yakoonoo lakam aAAdaan wayabsutoo ilaykum aydiyahum waalsinatahum bialssoo-i wawaddoo law takfuroona

2. If they gain an upper hand over you, they would become your [open] foes. And they would stretch their hands and their tongues against you with evil intent. And they wish you to suppress the Truth.

لَنْ تَنْفَعَكُم أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

3. Lan tanfaAAakum arhamukum wala awladukum yawma alqiyamati yafsilu baynakum waAllahu bimataAAamaloona baseerun

3. Neither your relatives nor your children will be of any benefit to you on Resurrection Day. Allah will decide matters in between you. And He sees all that you do.

فَدَ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ
إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا
بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ
إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا تُغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ
رَبَّنَا عَلَيكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾

4. Qad kanat lakum oswatun hasanatun fee ibraheema waallatheena maAAahu ith qaloo liqawmihim inna burago minkum wamimma taAAabudoona min dooni Allahi kafarna bikum wabada baynangwabaynakumu alAAadawatu waalbaghdao abadan hatta tu/minoo biAllahi wahdahu illa qawla ibraheema li-abeehi laastaghfiranna laka wama amliku laka mina Allahi min shay-in rabbana AAalayka tawakkalna wa-ilayka anabna wa-ilayka almasaeeru

4. You did surely have a good example in Abraham and those who followed him, when they said to their people, “We have indeed nothing to do with you and with what you worship besides Allah. We renounce you. And between us and you enmity and hatred has arisen, to last until such a time as you come to believe in Allah, the One and Only! – Abraham’s saying to his father, ‘I shall indeed pray for Allah’s forgiveness for you, and I have it not in my power to obtain anything from Allah for you’ being an exception – Our Lord! In You do we trust, and to You do we turn, and to You is the journey’s end!”

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ﴿٥﴾

5. Rabbana la tajAAalna fitnatan lillatheena kafaroo waighfir lana rabbana innaka anta alAAazeezu alhakeemu

5. “Our Lord! Make us not an object of trial² for those who suppress the Truth. And forgive us our sins, our Lord! You indeed are Omnipotent, Wise!”

2. If, for example, believers are in a minority anywhere, they could be objects of trial for the majority community. Their numerical strength gives the latter the power to oppress or persecute the former. Allah thus tests the majority community whether they misuse their latent power.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَ
يَتَوَلَّى اللَّهَ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦﴾

6. Laqad kana lakum feehim oswatun hasanatun liman kana yarjoo Allaha waalyawma al-akhira waman yatawalla fa-inna Allaha huwa alghanniyyu alhameedu

6. In them [Abraham and his companions], indeed, you have a good example for everyone who looks forward to Allah and the Last Day. And any, who turns away [from this divine admonition], [should know that] Allah is the One Self-sufficient, the One Praiseworthy."

﴿٦﴾ عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً
وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

7. AAasa Allahu an yajAAala baynakum wabayna allatheena AAadaytum minhum mawaddatan waAllahu qadeerun waAllahu ghafoorun raheemun

7. It may well be that Allah will bring about affection between you [believers] and some of those whom you [now] are on inimical terms with. And, Allah has all the power! And Allah is Forgiving, Merciful!

لَّا يَتَّخِذُكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ
يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٨﴾

8. La yanhakumu Allahu AAani allatheena lam yuqatilookum fee alddeeni walam yukhrijoikum min diyarikum an tabarroohum watuqsitoo ilayhim inna Allaha yuhibbu almuqsiteena

8. Allah does not forbid you from showing kindness to and from behaving with full equity towards those [of the non-believers] as do not fight against you because of [your] faith, nor drive you out from your homelands. Allah does indeed love those who act equitably.

إِنَّمَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُواكُمْ فِي الدِّينِ وَآخَرِ جُودِكُمْ
مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

9. Innama yanhakumu Allahu AAani allatheena qatalookum fee alddeeni waakhrajookum min diyarikum wathaharoo AAala ikhrajikum an tawallawhum waman yatawallahum faola-ika humu althhalimoona

9. Allah forbids you from getting close in friendship only with such as fight against you because of [your] faith, and drive you out, and aid and abet in driving you out, from your homelands. And those [among you] who lean towards them in friendship – those then are the wicked ones!

يَتَّيِّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاِمْتَحِنُوهُنَّ
اللَّهُ اَعْلَمُ بِاِيْمَنِيهِنَّ فَاِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا
تَرْجِعُوهُنَّ اِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَاَتَوْهُم
مَّا اَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوهُنَّ اِذَا اَتَيْتُمُوهُنَّ
اُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسَلُّوْا مَّا اَنفَقْتُمْ وَلَيْسَلُوا
مَّا اَنفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

10. Ya ayyuha allatheena amanoo itha jaakumu almu/minatu muhajiratin faimtahinoohunna Allahu aAAlamu bi-eemanihinna fa-in AAalimtumoohunna mu/minatin fala tarjiAAoohunna ila alkuffari lahunna hillaun lahum wala hum yahilloona lahunna wagtoohum

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ma anfaqoo wala junaha AAalaykum an tankihoo hunna iha ataytumoo hunna ooorahunna wala tumsikoo biAAasami alkawafiri
wais-aloo ma anfaqum walyas-aloo ma anfaqoo thalikum hukmu Allahi yahkumu baynakum waAllahu AAaleemun hakeemun

10. O you who believe! When believing women – Allah knows how good (or bad) their belief is – come to you as refugees, put them to a test. And if you have thus ascertained that they are believers, return them not to the suppressors of the Truth. These [the refugee women] are not lawful to the non-believers, nor are the latter lawful to the former. And return to them [the non-believers] what they had spent [on their former wives by way of *mehr* or obligatory marriage gift]. And you will be committing no sin if you then marry them after giving them their *mehr*. And hold not to the marriage-tie with women who continue to suppress the truth, and you may ask for the return of *mehr* you had spent on them. And, certainly, the non-believers [whose wives have come over to you] have the right to demand the *mehr* they had spent. That is Allah's Decree! He decrees on matters between you. And Allah knows all; He is wise.

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ
فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ
بِهِ مُؤْمِنُونَ ﴿١١﴾

11. Wa-in fatacum shay-on min azwajikum ila alkuffari faAAaqabtum faatoo allatheena thahabat azwajuhum mithla ma anfaqoo
waittaqoo Allaha allathe antum bihi mu/minoona

11. And if you lose anything, from your dues, to the suppressors of the Truth, then, as and when you get the opportunity, give to those whose wives have gone away the equivalent of what they had spent [on their wives by way of *mehr*].³ And fear Allah, in whom you believe!

3. This provision took care of the situation when believers, who had lost their wives to the *kuffar*, did not get back the *mehr*, that they had spent, in part or in full. Such believers were to be compensated from any dues, accruing to the *kuffar*, on account of wives from them coming over to *Darul-Islam*. They could be compensated also from any spoils of war that the believers gained.

يَتَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا
وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ
بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾

12. Ya ayyuha alnnabiyyu itha jaaka almu/minatu yubayiAAanaka AAala an la yushrikna biAllahi shay-an wala yasriqna wala yazneena wala yaqtulna awladahunna wala ya/teena bibuhtanin yaftareenahu bayna aydeehinna waarjulihinna wala yaAAseenaka fee maAAaroofin fabayiAAahunna waistaghfir lahunna Allaha inna Allaha ghafoorun raheemun

12. O Prophet! Whenever believing women come to you to pledge to you that they would worship none but Allah, and would not steal, and would not commit adultery, and would not kill their children, and would not indulge in any falsehood devised between their hands and their feet [self-devised], and would not disobey you in doing what is right, then accept their pledge of allegiance, and pray to Allah to forgive them. Allah is indeed Forgiving, Merciful.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ
الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

13. Ya ayyuha allatheena amanoo la tatawallaw qawman ghadiba Allahu AAalayhim qad ya-isoo mina al-akhirati kama ya-isa alkuffaru min as-habi alquboori

13. O you who believe! Lean not in friendship towards people who have incurred Allah's wrath! They have no hopes at all in a life to come in the Hereafter just as the suppressors of the Truth from among those in the graves have no hopes of that life.

سُورَةُ الصَّفِّ

Chapter 61: As-Saff (The Battle Array)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

سَبِّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

1. Sabbaha lillahi ma fee alssamawati wama fee al-ardi wahuwa alAAazeezu alhakeemu

1. Everything that is in the heavens and the earth glorifies Allah. And He is the One Omnipotent, Wise.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾

2. Ya ayyuha allatheena amanoo lima taqooloona ma la tafAAaloona

2. O you who believe! Why do you say what you yourself do not do?

كَبُرَ مَقْتًا عِنْدَ اللَّهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿٣﴾

3. Kabura maqtan AAinda Allahi an taqooloo ma la tafAAaloona

Manzil VII: 61: Saff

3. It is a greatly hateful behaviour in the sight of Allah that you say what you yourself do not do.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ مَرْصُورٌ



4. Inna Allaha yuhibbu allatheena yuqatiloona fee sabeelihi saffan kaannahum bunyanun margoosun

4. Allah does indeed love them who fight for His cause, in battle array, as if they were a solid structure.¹

1. Allah expects believers to be invincible in a battle for His cause.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُومَ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ
اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ



5. Wa-ith qala moosa liqawmihi ya qawmi lima tu/thoonanee waqad taAAlamoona annee rasoolu Allahi ilaykum falamma zaghoos azagha Allahu quloobahum waAllahu la yahdee alqawma alfasiqeena

5. And when Moses said to his people, “O my people! Why do you cause hurt to me, when you do know that I am Allah's Messenger to you?” So when they deviated, Allah deviated their minds. And Allah guides not the wicked people.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَدْبِرُنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ
إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ
بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ



6. Wa-ith qala AAeesa ibnu maryama ya banee isra-eela innee rasoolu Allahi ilaykum musaddiqan limabayna yadayya mina alttawratī wamubashshiran birasoolin ya/tee min baAAadee ismuhu ahmadu falamma jaahum bialbayyinati qaloo hatha sihrun mubeenun

6. And when Jesus son of Mary said, “O Children of Israel! I am the Messenger of Allah to you confirming what was there in the Torah before me and giving good tidings of a Messenger to come after me. His name is to be Ahmed [Praised One].”² Yet when he has come to them with clear evidences, they say, “This is magic manifest!”

2. Watch this [YouTube video](#).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ

7. Waman athlamu mimmani iftara AAala Allahi alkathiba wahuwa yudAAa ila al-islami waAllahu layahdee alqawma alththalimeena

7. And who does greater wrong than he who concocts a lie against Allah when he is invited to accept Islam as his Way of Life? And Allah guides not wrong-doing people.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ
وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

8. Yureedoona liyutfi-oo noora Allahi bi-afwahihim waAllahu mutimmu noorihi walaw kariha alkafiroona

8. They wish they could extinguish Allah's light with their mouths, and Allah perfects His light however much the suppressors of the Truth may dislike.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ
وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

9. Huwa allathee arsala rasoolahu bialhuda wadeeni alhaqqi liyuzhirahu AAala alddeeni kullihi walaw kariha almushrikoona

9. It is He Who has sent His Messenger with the guidance and the right way of life [Islam], that He may make it prevail over all other ways of life, however much those who worship others besides Allah may dislike.

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ
مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

10. Ya ayyuha allatheena amanoo hal adullukum AAala tijaratin tunjeekum min AAathabin aleemin

10. O you who believe! Shall I familiarise you with a trade that will save you from a painful punishment?

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۖ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١١﴾

11. Tu/minoona biAllahi warasoolihi watujhidoona fee sabeeli Allahi bi-amwalikum waanfusikumthalikum khayrun lakum in kuntum taAAalamoona

11. Believe in Allah and His Messenger, and strive for the cause of Allah with your wealth and your lives. That is, if you but knew, what is good for you!

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ وَمَسَاكِينٌ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٢﴾

12. Yaghfir lakum thunoobakum wayudkhilkum jannatin tajree min tahtiha al-anharu wamasakinatayyibatan fee jannati AAadnin thalika alfawzu alAAathheemu

12. He will forgive you your sins and admit you into Gardens underneath which rivers flow. And [He will give you] clean good dwellings in Gardens of Eden. That is the highest success.

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۖ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴿١٣﴾

13. Waokhra tuhibbonaha nasrun mina Allahi wafathun qarreebun wabashshiri almu/mineena

13. And (He will give you) another thing which you love: help from Allah and victory near at hand [in this world itself]³! And give the good news to the believers.

3. In Verse 11 above, Allah Almighty gives us the mantra for achieving the greatest success, i.e., getting entry into Paradise in the Hereafter. But most human beings, including the believers, desire that they get divine help for some or the other success in this world itself. Humans – as Allah Ta’ala so aptly puts it – love such mundane successes.

يَتَّبِعُهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ
لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ
فَعَامَنَت طَّائِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ وَكَفَرَت طَّائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا
عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

14. Ya ayyuha allatheena amanoo koonoo ansara Allahi kama qala AAeesa ibnu maryama lilhawariyyeena man ansaree ila Allahi qala alhawariyyoona nahnu ansaru Allahi faamanat ta-ifatun min banee isra-eela wakafarat ta-ifatun faayyadna allatheena amanoo AAala AAaduwwihim faasbahoo thahireena

14. O you who believe! Be helpers of Allah, like when Jesus son of Mary asked the disciples, “Who are my helpers in the cause of Allah?” they said, “We are Allah’s helpers.” Then a section of the Children of Israel believed, and a section denied! Then We supported those who believed against their foe, and they [the believers] prevailed.

سُورَةُ الْجُمُعَةِ

Chapter 62: Al-Jumuah (The Friday)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

بُسْبِخُ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ الْمَلِكِ الْقَدُّوسِ الْعَزِيزِ

الْحَكِيمِ ﴿١﴾

1. Yusabbihu lillahi ma fee alssamawati wama fee al-ardi almaliki alquddoosi alAAazezi alhakeemi

1. Everything that is in the heavens and the earth glorifies Allah, the One Sovereign, Holy, Omnipotent, Wise.

هُوَ الَّذِى بَعَثَ فِى الْاُمِّيَّيْنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰٰتِیَّتِهٖۤ وَیُزَكِّیْهِمْ

وَّیُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِی ضَلٰلٍ مُّبِیْنٍ ﴿٢﴾

2. Huwa allathe baAAatha fee al-ommiyyeena rasoolan minhum yatloo AAalayhim ayatihi wayuzakkeehim wayuAAallimuhumu alkitaba waalhikmata wa-in kanoo min qablu lafee dalalin mubeenin

2. He it is who has raised among the Gentiles¹ a Messenger, from among themselves, who recites His Verses to them, and purifies them, and teaches them the Book and the Wisdom. And, before that, they had indeed been in manifest error.²

1. Jews and Christians called all others in a derogative manner as *ommiyyeen* [Gentiles or illiterate, uncultured people]. Refer [Verse 3:75](#). The same Jewish term is used in the Qur'aan to counter their [the Jews' and the Christians'] despise.

2. Refer in this context to [study note 192](#) on Chapter 2 and to [study note 164](#) on Chapter 3 of these studies [Manzil I].

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

3. Waḡhareena minhum lamma yalhaqoo bihim wahuwa alAAazeezu alḡakeemu

3. And [the Messenger for] others, from among them [the Gentiles], who have not yet joined them.³ HE is the One Omnipotent, Wise.

3. The divine Message brought by the Messenger would be valid for all future generations till the Last Day.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ



4. Ṭhalika faḡlu Allahi yu/teeḡi man yashao waAllahu ṡhoo alfadli alAAaṡḡeemi

4. That is Allah's Favour; He bestows it on whom He pleases. And Allah is the greatest Bistower of Favours.

مَثَلُ الَّذِينَ خُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ
الْجِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ
اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾

5. Mathalu allaṡheena ḡummiloo alttawrata thumma lam yaḡmilooḡa kamathali alḡimari yaḡmilu asḡaran bi/sa mathalu alqawmi
allaṡheena kathṡhaboo bi-ayati Allahi waAllahu la yahdee alqawma alṡṡḡalimeena

5. Those who were given the responsibility of bearing [following the instructions in] the Torah, but did not do so are like an ass carrying a load of books.⁴ Terrible is the example of those who deny Allah's signs/Verses! And Allah does not guide the wicked people.

4. The reference, of course, is to the Jews here. But the simile equally applies to most modern-day Muslims. Like how the Jews treat the Torah, the Muslims treat the Qur'aan! Both practise just ritualistic reading of their respective Scripture without bothering to follow its instructions.

قُلْ يَتَّيِّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا
الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿٦﴾

6. Qul ya ayyuha allatheena hadoo in zaAAamtum annakum awliyaoo lillahi min dooni alhnasi fatamannawoo almawta in kuntum sadiqeena

6. Say, “O you Jews! If you presume that you, of all people, are the ones close to Allah, then do long for death, if what you say is true.”

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾

7. Wala yatamannawnahu abadan bima qaddamat aydeehim waAllahu AAaleemun bialthhalimeena

7. They will not wish for it [death] ever, because of what their hands have sent ahead! And Allah does well know the wicked people.

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

8. Qul inna almawta allathee tafirroona minhu fa-innahu mulaqeeukum thumma turaddoona ila AAalimi alghaybi waalshshahadati fayunabbi-okum bima kuntum taAAamaloona

8. Say, “The death you run away from will indeed meet you. And then you will be reverted to the Knower of the unseen and the seen. HE will then inform you of what you have been doing.”

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ
اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

9. Yā ayyuhā allatheena amanoo itha noodiya lilssalati min yawmi aljumuAAati faisAAaw ila thikri Allahi watharoo
albayAAa thalikum khayrun lakum in kuntum taAlamoona

9. O you who believe! When call to the prayer on Friday is sounded, hasten to [places of worship] for remembrance of Allah and leave the worldly business.⁵ That is good for you, if you but knew it!

5. Like Sunday for the Christians and Saturday for the Jews, Friday is the congregational prayer day for the Muslims. We are informed, elsewhere in the Qur'aan, that the Sabbath [Saturday] for the Jews is so severe that they are prohibited from worldly business for the entire day! But Allah Ta'ala has been kind to the Muslims in this regard. The prohibition from worldly business is restricted to the short period of less than 2 hours from the time the call to prayer is made to the completion of the Friday Salah. But the Muslims contravene even this restricted prohibition. Many of them delay their departure for the Masajids till the Salah proper is to begin on the debatable plea that the Imam's sermon is sub-standard. It is not at all surprising then that Allah Almighty seems to have withdrawn His Hand of mercy from the so-called Muslims.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا
اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

10. Fa-itha qudiyati alssalatu faintashiroo fee al-ardi waibtaghoo min fadli Allahi waothkuroo Allaha katheeran laAAaallakum
tuflihoona

10. Then as the prayer is ended, spread out on the earth to seek some of Allah's favours. And remember Allah much, so that you achieve success.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ
خَيْرٌ مِنَ اللَّهِو وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

11. Wa-itha raaw tijaratan aw lahwana infaddoo ilayha watarakooka qa-iman qul ma AAinda Allahi khayrun mina allahwi wamina
alttijarati waAllahu khayru alrraziqeena

Manzil VII: 62: Jumuah

11. And when they see something of commercial or entertaining interest to them, they break away to go to it and leave you standing. Say, “What is with Allah is far better than any entertainment or merchandise. And Allah is the Best Provider.”

سُورَةُ الْمُنَافِقُونَ

Chapter 63: Al-Munafiqoon (The Hypocrites)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ
لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

1. Itha jaaka almunafiqoona qaloo nashhadu innaka larasoolu Allahi waAllahu yaAAalamu innaka larasooluhu waAllahu yashhadu inna almunafiqeena lakathiboona

1. When the hypocrites come to you, they say, “We bear witness that you certainly are a Messenger of Allah!” And Allah knows that you certainly are His Messenger. And Allah bears witness that the hypocrites are certainly indeed false.¹

1. The falsity lay in the sincerity of the hypocrites’ declaration that Muhammad [peace on him] was a Messenger of Allah. They did not sincerely believe what they said.

أَتَّخِذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ



2. Ittakhathoo aymannahum junnatan fasaddoo AAan sabeeli Allahi innahum saa ma kanoo yaAAamaloona

Manzil VII: 63: Munafiqoon

2. They take cover of their oaths to turn others away from Allah's Path. It is indeed evil what they do!

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ



3. Thalika bi-annahum amanoo thumma kafaroo fatubiAAa AAala quloobihim fahum la yafqahoona

3. That is because they believe, and then suppress the Truth! Consequently, a seal has been set on their minds so that they can no longer understand.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ
كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ
الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

4. Wa-itha raaytahum tuAAajibuka ajsamuhum wa-in yaqooloo tasmaAA liqawlihim kaannahum khushubun musannadatun yahsaboona kulla sayhatin AAalayhim humu alAAaduwwu faithuharhum qatalahumu Allahu anna yu/fakoona

4. And when you see them, their body language impresses you. And when they speak, you do listen to what they say. As if they were propped up puppets!² They think that every cry is [directed] upon them. They are the real enemies, so beware of them! Allah's curse be on them! How very false are they!

2. The body language and the speech emanating from the hypocrites are not real; these are designed to deceive the believers. That being the case, the hypocrites are always afraid of getting exposed. They are wary of any protest coming from anywhere.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ
يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾

5. Wa-itha qeela lahum taAAalaw yastaghfir lakum rasoolu Allahi lawwaw ruoosahum waraaytahum yasuddoona wahum mustakbiroona

5. And when they are told, “Come, Allah’s Messenger will pray to Allah that you be forgiven”, they shake their heads! And you see them turning arrogantly away.

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ
اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾

6. Sawaon AAalayhim astaghfarta lahum am lam tastaghfir lahum lan yaghfira Allahu lahum inna Allaha la yahdee alqawma alfasiqeena

6. It is all the same for them whether you pray that they be forgiven or you do not pray; Allah will not forgive them! Allah does indeed not give guidance to the transgressors.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ
حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنْفِقِينَ لَا
يَفْقَهُونَ ﴿٧﴾

7. Humu allatheena yaqooloona la tunfiqoo AAala man AAinda rasooli Allahi hatta yanfaddoo walillahi khaza-inu alssamawati waal-ardi walakinna almunafiqeena la yafqahoona

7. It is they who say, “Do not spend anything on those who are with Allah's Messenger, until they break away from him.” And Allah's are the treasures of the heavens and the earth. But the hypocrites do not understand this truth.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ
وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

8. Yaqooloona la-in rajaAAana ila almadeenati layukhrijanna al-aAAazzu minha al-athalla walillahi alAAizzatu walirasoolihi walilmu/mineena walakinna almunafiqeena la yaAAalamoona

8. They say, “If we do return to the City, the honourable ones will surely drive out there from the downtrodden!” And all honour belongs to Allah, and to His Messenger, and to those who believe. But this, the hypocrites do not know!

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ
يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

9. Ya ayyuha allatheena amanoo la tulhikum amwalukum wala awladukum AAan thikri Allahi waman yafAAal thalika faola-ika humu alhasiroona

9. O you who believe! Let not your wealth or your children distract you from remembrance of Allah. And if any do that – it is they, they who are the ones doomed!

Manzil VII: 63: Munafiqoon

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ
لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ ﴿١٠﴾

10. Waanfiqoo min ma razaqnakum min qabli an ya'tiya ahadakumu almawtu fayaqoola rabbi lawlaakhkhartanee ila ajalin qareebin faassaddaqa waakun mina alssaliheena

10. And spend out of what We have provided for you, before the death approaches any of you, and that one then says, “My Lord! If only You would give me a little more time, so that I could pay due Sadaqah³ and be among the righteous!”

3. Please see [study note 28](#) on Chapter 9.

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

11. Walan yu-akhkhira Allahu nafsan itha jaa ajaluha waAllahu khabeerun bima taAAmaloona

11. But Allah does not give a human being more time when his term expires. And Allah is well aware of what you do!

سُورَةُ النَّجَّاتِ

Chapter 64: At-Taghabun (The Mutual Disillusion)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

1. Yusabbihu lillahi ma fee alssamawati wama fee al-ardi lahu almulku walahu alhamdu wahuwa AAalakulli shay-in qadeerun

1. Everything that is in the heavens and the earth glorifies Allah. His is the Sovereignty and His, the praise. And He is the One able to do anything.

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
﴿٢﴾

2. Huwa allathee khalaqakum faminkum kafirun waminkum mu/minun waAllahu bima taAAamaloona baseerun

2. He is the One Who created you. Then there are those of you who suppress the Truth and those who believe! And Allah sees what you do.

Manzil VII: 64: Taghabun

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ
الْمَصِيرُ ﴿٣﴾

3. Khalaqa alssamawati waal-arda bialhaqqi wasawwarakum faahsana suwarakum wa-ilayhi almaseeru

3. He created the heavens and the earth and was His sole right to create. And He gave you shape and then made your shapes good. And to Him is the final destination.

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿٤﴾

4. YaAAalamu ma fee alssamawati waal-ardi wayaAAalamu ma tusirroona wama tuAAalinoona waAllahu AAaleemun bithati alssudoori

4. He knows all that is in the heavens and the earth, and He knows what you conceal and what you reveal. And Allah is aware of what is in the minds.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾

5. Alam ya/tikum nabao allatheena kafaroo min qablu fathaqoo wabala amrihim walahum AAathabun aleemun

5. Has not the history of those who suppressed the Truth in the past, and then tasted the consequences of their conduct, reached you? And a painful punishment is in store for them!

ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا
فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَىٰ اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾

6. Thalika bi-annahu kanat ta/teehim rusuluhum bialbayyinati faqaloo abasharun yahdoonana fakafaroo watawallaw waistaghna Allahu waAllahu ghaniyyun hameedun

6. That is because their Messengers (from Allah) had come to them with clear signs, but they said, “Shall a mere human guide us?” So they suppressed the Truth and turned away! And Allah is in no need of anyone or anything. And Allah is Self-sufficient, Embodiment of Praise.

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَّن يُبْعَثُوا قُلْ بَلَىٰ
وَرَبِّي لَتُبْعَثَنَّ ثُمَّ لَتُنَبَّؤَنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾

7. ZaAAama allatheena kafaroo an lan yubAAathoo qul bala warabbee latubAAathunna thumma latunabbaonna bima AAamiltum wathalika AAala Allahi yaseerun

7. Those who suppress the Truth opine that they will not be raised again to life after death. Say, “Yes, verily, and by my Lord, you will be raised again! And then you will be told what you had done. And that is easy for Allah.”

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

8. Faaminoo biAllahi warasoolihi waalInnoori allathee anzalna waAllahu bima taAAamaloona khabeerun

8. So believe in Allah and His Messenger and the light [Qur'aan] which We have sent down. And Allah is well aware of what you do.

يَوْمَ يَجْمَعُكُم لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَابِينِ وَمَنْ يُؤْمِنْ بِاللَّهِ
وَيَعْمَلْ صَالِحًا يُكْفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

9. Yawma yajmaAAukum liyawmi aljamAAi thalika yawmu altaghabuni waman yu/min biAllahi wayaAAamal salihan yukaffir
AAanhu sayyi-atihi wayudkhilhu jannatin tajree min tahtiha al-anharu khalideena feeha abadan thalika alfawzu alAAazheemu

9. The day He gathers you for the Day of Assembly [Resurrection], that will be a day of mutual disillusion.¹ And he who believes in Allah and does good deeds, He [Allah] will efface his evil deeds from his account and admit him to Gardens underneath which rivers flow. Such people will abide therein for ever. That is the highest success.

1. Among the people to be disillusioned that Day would be

- Those that did not believe they would be raised to life again after death
- The atheists
- The polytheists
- The doubters among the believers.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ
فِيهَا وَيُسَمُّوْنَ الْمَصِيرُ ﴿٦٥﴾

10. Waallatheena kafaroo wakaththaboo bi-ayatina ola-ika as-habu alnnari khalideena feeha wabi/sa almaseeru

Manzil VII: 64: Taghabun

10. And those who suppress the Truth and reject Our Verses/signs – they shall be inmates of the Fire. They shall abide therein. And it is a bad end to any journey!

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

11. Ma asaba min museebatin illa bi-ithni Allahi waman yu/min biAllahi yahdi qalbahu waAllahu bikulli shay-in AAaleemun

11. No calamity befalls save by Allah's leave. And he who believes in Allah – He [Allah] guides his mind. And Allah knows all things.

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾

12. WaateeAAoo Allaha waateeAAoo alrrasoola fa-in tawallaytum fa-innama AAala rasoolina albalaghu almubeenu

12. And obey Allah and obey His Messenger²! But if you turn away, then the responsibility on Our Messenger is only to convey the Message plainly.

2. Refer [study notes 144 to 146](#) on Verse 3:132 in this regard.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾

13. Allahu la ilaha illa huwa waAAala Allahi falyatawakkali almu/minoona

13. Allah – there is no god save Him. And in Allah, then, let the believers put their trust.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوّٰ لَكُمْ
فَاَحْذَرُوْهُمْ وَاِنْ تَعَفَّوْا وَتَصَفَّحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾

14. Ya ayyuha allatheena amanoo inna min azwajikum waawladikum AAaduwwan lakum faiththaroomum wa-in taAAafuu watasafahoo wataghfiroo fa-inna Allaha ghafoorun raheemun

14. O you who believe! There indeed are enemies to you among your wives and your children.³ So beware of them! And if you forgive and overlook and seek Allah's forgiveness for them, then Allah is indeed Forgiving, Merciful.

3. If wives and children influence men to go away from Allah's Path, they surely are enemies.

اِنَّمَّا اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ وَاللّٰهُ عِنْدَهُٓ اَجْرٌ عَظِيْمٌ ﴿١٥﴾

15. Innama amwalukum waawladukum fitnatun waAllahu AAindaha ajrun AAatheemun

15. Your wealth and your children are objects of trial only, for you. And with Allah there is a great reward⁴.

4. The reward for coming out successful in the trial!

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ
وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾

16. Faittaaqoo Allaha ma istataAAtum waismaAAoo waateeAAoo waanfiqoo khayran li-anfusikum waman yooqa shuhha nafsihi faola-ika humu almuflihoona

16. So fear Allah as best you can!¹⁵ And listen to, and obey, and spend on what is good for you! And one who is protected against stinginess of one's own self – such are the ones truly successful.

5. To fear Allah is to be afraid of His punishment for any wrong-doing on our part. Now it is a fact of life that the Satan, our avowed enemy, often makes us forget about Allah and His punishment. We should eschew this forgetfulness as best we can.

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ
حَلِيمٌ ﴿١٧﴾

17. In tuqriddoo Allaha qardan hasanan yudaAAifhu lakum wayaghfir lakum waAllahu shakoorunhaleemun

17. If you lend a good loan to Allah⁶, He will double it for you and will forgive you! And Allah is Appreciative of gratitude, Kind.

6. Refer [Verse 2:245](#) and study note 464 thereunder.

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

Manzil VII: 64: Taghabun

18. AAalimu alghaybi waalshshahadati alAAaazezu alhakeemu

18. [Allah is] Knower of the Invisible and the Visible, the Omnipotent, Wise.

سُورَةُ الطَّلَاقِ

Chapter 65: At-Talaaq (The Divorce)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا
الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا
أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا



1. Ya ayyuha alnnabiyyu itha tallaqtumu alnnisaa faṭalliqaohunna liAAiddatihinna waahsoo alAAiddata waittaqoo Allaha rabbakum
la tukhrijoohunna min buyootihinna wala yakhrujna illa an ya/teena bifahishatin mubayyinatin watilka hudoodu Allahi waman
yataAAadda hudooda Allahi faqad thalama nafsahu la tadree laAAalla Allaha yuhdithu baAAda thalika amran

1. O Prophet! When any of you men divorce your wives, divorce them with regard to their waiting period.¹ And keep proper count of the period, and fear Allah, your Lord. Drive them not out of their homes [during the waiting period], nor should they themselves leave unless they openly commit an immoral act. And these are the bounds set by Allah. He who transgresses Allah's bounds, wrongs himself. You never know, Allah may well bring about some new situation after that!

1. The waiting period, in case the marriage is consummated, is for the woman to get 3 menstruations after pronouncement of divorce, in terms of Verse 2:228.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا
ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَمُ يُوعِظُ بِهِ مَن كَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾

2. Fa-itha balaghna ajalahunna faamsikoohunna bimaAAroofin aw fariqoohunna bimaAAroofin waashhidoo thaway AAadlin
minkum waaqeemoo alshshahadata lillahi thalikum yooAAazhu bihi man kana yu/minu biAllahi waalyawmi al-akhiri waman yattaqi
Allaha yajAal lahu makhraj^{an}

2. Then when their waiting term gets over, either retain them [as wives] honourably or part with them in fair manner. Call to witness two reliable men from among you and keep your testimony upright for Allah. This admonition is given to one who believes in Allah and the Last Day. And one who fears Allah, He will make for him a way out [of his difficulties].

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ
حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾

3. Wayarzuqhu min haythu la yahtasibu waman yatawakkal AAala Allahi fahuwa hasbuhu inna Allaha balighu amrihi qad jaAAala
Allahu likulli shay-in qad^{ran}

3. And Allah will provide for him [who fears Him] from an unexpected source. And one who puts his trust in Him – Allah suffices for that one. Allah does indeed bring to fruition what He decrees. He has surely set a measure for all things.

وَالَّتِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ
أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ
وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾

4. Waalla-ee ya-isna mina almaheedji min nisa-ikum ini irtabtum faAAiddatuhunna thalathatu ashhurin waalla-ee lam yahidna
waolatu al-ahmali ajaluhunna an yadaAAna hamlahunna waman yattaqi Allaha yajAAal lahu min amrihi yusra

4. And, if you have any doubt in the case of those of your wives who have either passed the age of menstruation or [for any other medical reason] not menstruating², their waiting period is three months. The waiting period of those who are pregnant is until they deliver their burden [give birth]. Allah makes His Decrees easy for those who fear Him.

2. Some commentators have misconstrued this provision to opine that Islam permits child marriages. But Verse 4:6, which speaks of a marriageable age for orphans, contradicts this opinion.

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ
لَهُ أَجْرًا ﴿٥﴾

5. Thalika amru Allahi anzalahu ilaykum waman yattaqi Allaha yukaffir AAanhu sayyi-atihi wayuAAathim lahu ajran

5. That is the Decree Allah has sent down to you. He who fears Allah, he shall have his evil deeds effaced from him and the reward enriched for him.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تَضَارُّوهُنَّ
لِيُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلًا فَلَا تَنْفِقُوا عَلَيْهِنَّ حَتَّى
يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۚ وَتَمَرُوا
بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسَتْرٌ لَكُمْ ۖ أُخْرَى ۝٦

6. Askinoohunna min haythu sakan tum min wujdikum wala tudarroohunna litudayyiqoo AAalayhinna wa-in kunna olati hamlin faanfiqoo AAalayhinna hatta yadaAna hamlahunna fa-in ardaAna lakum faatoohunna ojoorahunna wa/tamiroo baynakum bimaAAroofin wa-in taAasartum fasatrujAAu lahu okhra

6. Allow the women [undergoing a waiting period] to live the same way you yourselves live as per your means. And harass them not to make their lives difficult. If they are pregnant, bear their expenses until they deliver. If they suckle your infants, pay them for it. Discuss things among yourselves honestly and honourably. And if you cannot bear with each other, let another woman suckle the infants for you.

لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ ۚ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا
ءَاتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا ءَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝٧



7. Liyunfiq thoo saAAatin min saAAatihi waman qudira AAalayhi rizquhu falyunfiq mimma atahu Allahu la yukallifu Allahu nafsan illa ma ataha sayajAAalu Allahu baAda AAusrin yusra

7. May man of means spend in accordance with his means. And may him, with restricted resources, spend in accordance with what Allah has given him. Allah burdens not any person with more than what He has given him. Allah will soon bring about ease after hardship.

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ
فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا ثَقِيرًا ﴿٨﴾

8. Wakaayyin min qaryatin AAatat AAan amri rabbiha warusulihi fahasabnahā hisaban shadeedan waAAaththabnahā AAathaban nukran

8. And how many a village/town did haughtily disregard the Decree of its Lord and His Messengers? And We sternly took it to account and punished it severely.

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾

9. Fathaqat wabala amriha wakana AAaqibatu amriha khusran

9. So it [village/town] tasted the evil consequences of its conduct; and its conduct ended in ruin.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَٰٓأُولِيَ الْأَلْبَابِ الَّذِينَ
ءَامَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

10. aAAadda Allahu lahum AAathaban shadeedan faittaqoo Allaha ya olee al-albabi allatheena amanoo qad anzala Allahu ilaykum thikran

10. Allah has prepared a severe punishment for them. So, O men of understanding, who believe, fear Allah! Surely, Allah has sent down to you a Reminder [the Qur'aan]

رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ
اللَّهُ لَهُ رِزْقًا ﴿١١﴾

11. Rasoolan yatloo AAalaykum ayati Allahi mubayyinatim liyukhrija allatheena amanoo waAAamiloo alssalihati mina aldhulumi ila alnnoori waman yu/min biAllahi wayaAAamal salihan yudkhilhu jannatin tajree min tahtiha al-anharu khalideena feeha abadan qad ahsana Allahu lahu rizqan

11. [Through] a Messenger who conveys to you Allah's clear Verses, so that he might take those, who believe and do good deeds, out of darkness into light. Allah will admit the one who believes in Him and does good deeds into Gardens underneath which rivers flow, where such people will remain forever. Allah has surely made excellent provision for such a one.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا
﴿١٢﴾

12. Allahu allathe khalafa sabAAa samawatim wamina al-ardi mithlahunna yatanazzalu al-amru baynahunna litaAAalamoo anna Allaha AAala kulli shay-in qadeerun waanna Allaha qad ahata bikulli shay-in Aailman

12. It is Allah who created the seven heavens and, of the earth, the like thereof.³ He sends His Decree down among them, so that you may know that Allah has power over all things, and that He does encompass all things with His knowledge.

3. Mankind has so far gained some knowledge about the first heaven, nearest to the earth, of the seven mentioned here. The other six are completely outside the range of human knowledge. What we know about are the seven or so layers of

Manzil VII: 65: Talaq

atmosphere immediately surrounding the earth. Go through this [Wikipedia page](#) to learn how ingeniously Allah Almighty has put these atmospheric layers to work to facilitate life on the earth.

سُورَةُ التَّحْرِيمِ

Chapter 66: At-Tahreem (The Prohibition)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ

غَفُورٌ رَحِيمٌ ﴿١﴾

1. Ya ayyuha alnnabiyyu lima tuharrimu ma ahalla Allahu laka tabtaghee mardata azwajika waAllahu ghafoorun raheemun

1. O Prophet! Why do you make unlawful what Allah has made lawful to you, seeking pleasure of your wives?¹ And Allah is Forgiving, Merciful!

1. This terse piece of information does not specify what lawful thing it was that the Prophet had made unlawful for himself in order to please his wives. As usual, the traditions [ahaadeeth] speculate on what it could have been, but since Allah Almighty Himself has not thought it fit to divulge what it was, speculating thereon could tantamount to committing a sin. The speculation could be false, and in that case, a wrong impression about the Prophet's character could gain currency. This terse info, however, serves to highlight some important facts for the believers:

- The Prophet was not a god; he was a human being after all. The believers should not therefore make the same mistake as the Christians did with Jesus.
- The Qur'aan does not shove the Prophet's human errors under the carpet.
- Even so, the Prophet has faithfully conveyed the divine Message as received by him.
- That is one among many signs that the Qur'aan is truly divine.

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَانَا وَهُوَ الْعَلِيمُ الْحَكِيمُ



2. Qad farada Allahu lakum tahillata aymānikum waAllahu mawlakum wahuwa alAAaleemu alhakeemu

2. Allah does enjoin upon you to deal with your oaths properly.² And Allah is your Lord Supreme, and He is the One Knowledgeable, Wise.

2. If one takes an oath promising the commission or omission of a thing that is not divinely prohibited, Allah ordains one to fulfil or act upon that oath/promise conscientiously. To take a simple example, I promise a friend to meet him at a given time and place. I should leave no stone unturned to fulfil that promise; otherwise I would be committing a sin. It is another matter if I cannot fulfil that promise for reasons beyond my control. If, on the other hand, the oath entails commission/omission of a thing divinely prohibited, or for which there is no divine sanction, then such an oath, being untenable and illegal, ought to be broken immediately. If I vow not to eat something like honey, just to please a friend of mine, then such an oath is untenable, and it can be broken by resuming intake of honey. But taking of certain such oaths is too serious a matter to be so lightly condoned. Calling one's wife as one's mother and then abstaining from any conjugal relationship with the wife is one such serious matter. Allah Ta'ala has prescribed a heavy penalty for expiation of such an oath. Refer Verses 58:3 and 58:4.

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ
اللَّهُ عَلَيْهِ عَرَّفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ
مَنْ أَدْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾

3. Wa-ith asarra alnnabiyyu ila baAAadi azwajihi hadeethan falamma nabbaat bihi waatthharahu Allahu AAalayhi AAarafa baAAadahu waaAarada AAan baAAadin falamma nabbaaha bihi qalat man anbaaka hatha qala nabbaaniya alAAaleemu alkhabeeru

3. And the Prophet once told something in confidence to one of his wives. She then divulged it [to another wife]. And Allah made this known to him. He [the Prophet] let her know a part of it [what Allah had told him] and he withheld a part. And no sooner he let her know partially what Allah had told him, she asked, “Who has told you this!?” He replied, “The One, Knowledgeable and Aware of everything, has told me.”³

3. Here again Allah Almighty has not disclosed what secret the Prophet's wife had divulged. And it would be counter-productive for us to speculate what it was. The important message that this Verse gives us is that no secret is hidden from Allah. The Verse served also as a reprimand to the Prophet's wife for unauthorisedly divulging a secret.

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ
هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ



4. In tatooba ila Allahi faqad saghat quloobukum^ط wa-in tathahara^ط AAalayhi fa-inna Allaha huwa mawlahu wajibreelu wasalihu^ط
almu/mineena waalmala-ikatu baAAda thalika^ط thaheerun

4. Would that you two [Prophet's wives concerned in this episode] turn to Allah in repentance, for the minds of both of you are so inclined! And if you help each other against him [the Prophet, know that] Allah Himself is his Protector, and [consequently] Gabriel, all the righteous among the believers, and all the other angels will then come to his aid.⁴

4. This Verse – as also the next – is apparently addressed to the Prophet's two wives concerned.

عَسَىٰ رَبُّهُٓ أَنْ يَبْدِلَهُٗٓ أَزْوَاجًا خَيْرًا مِّنْكُمْ مُّسْلِمَاتٍ
مُّؤْمِنَاتٍ قَنَاطَاتٍ نَّكَحْتُمُوهُنَّ بِإِذْنِ اللَّهِ وَكُنَّ لَهُنَّ مِثْلُ مَا يَرْكَبُونَ

5. AAasa rabbuhu in tallaqaakunna an yubdilahu azwajan khayran minkunna muslimatin mu/minatin qanitat^طin ta-ibat^طin AAabidatin^ط
sa-ihat^طin thayyibat^طin waabkaran

5. Were he [the Prophet] to divorce you, Allah might well give him in your stead spouses better than you – women who surrender themselves to Allah, truly believe in Him, devoutly

obey His will, turn to Him in repentance, worship Him alone, and who are dedicated – be they previously married or virgins.

يَتَّيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ ﴿٦٦﴾

6. Yā ayyuhā allathēena amanoo qoo anfusakum waahleekum naran waqooduha alnnasu waalhijratu AAalayha mala-ikatun
ghilathun shidadun la yaAAsoona Allaha ma amarahum wayafAAaloona mayu/maroona

6. O you who believe! Shield yourselves and your families from Fire that is fuelled by human beings and stones and guarded by Angels awesome and severe. They [the Angels] do not disobey Allah in whatever He commands them, and they do whatever they are ordered to do.

يَتَّيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٦٧﴾

7. Yā ayyuhā allathēena kafaroo la taAAtathiroo alyawma innama tujzawna ma kuntum taAAaloona

7. O you who suppress the Truth! Make no excuses today [Resurrection Day]. You are only being recompensed [this Day] for what you had been doing [in the world].

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

8. Yā ayyuha allatheena amanoo tooboo ilā Allāhi tawbatan naṣooḥan AAasā rabbukum an yukaffira AAankum sayyi-atikum wayudkhillakum jannatin tajree min taḥtiḥa al-anḥar yawma lā yukhzee Allāhu alnnabiyya waallatheena amanoo maAAahu nooruhum yaAAa bayna aydeehim wabi-aymanihi yaqooloona rabbana atmim lana noorana waighfir lana innaka AAala kulli shay-in qadeerun

8. O you who believe! Turn to Allah in sincere repentance. It may well be that your Lord will efface from you your bad deeds, and will admit you into gardens underneath which rivers flow on a Day on which Allah will not put the Prophet, and those who believe with him, to any shame. Their light will run ahead of them, and on their right. They will pray, "O our Lord! Make this light of ours shine for us forever, and forgive us our sins. YOU do indeed have power over all things!"

يَتَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمُ جَهَنَّمُ
وَبِئْسَ الْمَصِيرُ ﴿٩﴾

9. Yā ayyuha alnnabiyyu jahidi alkuffara waalmunafiqeena waoghluḥ AAalayhim wama/wahum jahannamu wabi/sa almasaerun

9. O Prophet! Wage a struggle against [any bad influence or deed from] the suppressors of the Truth and the hypocrites,⁵ and deal strictly with them. And [if they do not repent,] their abode shall be Hell – and how vile a journey's end!

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا
تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ
اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾

10. Ḍaraba Allahu mathalan lillatheena kafaroo imraata noohin waimraata lootin kanata tahta AAabdayni min AAibadina salihayni fakhanatahumā falam yughniya AAanhuma mina Allahi shay-an waqeela odkhula alnnara maAAa alddakhileena

10. For those who suppress the Truth, Allah gives examples of the wives of Noah and Lot. They were under two of Our righteous subjects, and each betrayed her respective husband. And so, neither [of the two husbands] would be of any avail to the two women when they would be told [on Judgment Day], “Enter the Fire with all the other entrants therein!”

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي
عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ
الظَّالِمِينَ ﴿١١﴾

11. Waḍaraba Allahu mathalan lillatheena amanoo imraata firAAawna ith qalat rabbi ibni lee AAindaka baytan fee aljannati wanajjinee min firAAawna waAAamalihi wanajjinee mina alqawmi alththalimeena

11. And for those who believe, Allah gives example of Pharaoh's wife as she prayed, “My Lord! Build for me a mansion close to you in the Paradise. And save me from Pharaoh and his deeds, and save me from all evil people!”

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا
وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقُدُسِ ۝ ١٢

12. Wamaryama ibnata AAimrana allatee aḥsanat farjahā fanafakhna feehi min roohina wasaddaḡat bikalimatī rabbiḡa wakutubihi wakanat mina alqaniteena

12. And Mary, daughter of Imran! She guarded her chastity, and We breathed into it of Our spirit.⁶ And she was testimony to the truth of her Lord's words and His Books. And she was one of those totally devoted to Allah.

6. Refer [study note 28](#) under Verse 21:91.

سُورَةُ الْمُلْكِ

Chapter 67: Al-Mulk (The Sovereignty)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

1. Tabaraka allathee biyadihi almulku wahuwa AAala kulli shay-in qadeerun

1. Blessed is He in Whose hand is the Sovereignty! And He has power over all things.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ
الْغَفُورُ ﴿٢﴾

2. Allathee khalaqa almwata waalhayata liyabluwakum ayyukum ahsanu AAamalan wahuwa alAAazezu alghafooru

2. The One Who has created the death and the life to test which of you is good in conduct. And He is the One Omnipotent, Forgiving.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ
فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾

Manzil VII: 67: Mulk

3. Allathee khalaqa sabAAa samawatin t**ib**aqan ma tara fee khalq**i** alrahmani min tafawutin fairjiAAi albasara hal tara min futoorin

3. The One Who has created seven heavens one over another. You shall not see anything amiss in the creation of the Gracious One! Then look again: can you see any incongruities?

ثُمَّ أَرْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا
وَهُوَ حَسِيرٌ ﴿٤﴾

4. Thumma irjiAAi albasara karratayni yanqalib ilayka albasaru khasi-an wahuwa haseerun

4. Then look again and yet again, your sight will return to you humbled and tired.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ
وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

5. Walaqad zayyanna alssamaa alddunya bimasabeeha wajaAAalnaha rujooman lilshshayateeni waaAAatadna lahum AAathaba alssaAeeri

5. And verily We have adorned the heaven near [the earth] with lamps [stars and planets], and We have made it a stonewall for the devils¹ [beyond which they cannot proceed]. And We have prepared for them punishment of the blazing Fire [Hell].

1. The devils here are apparently atheists who believe in Darwins' theory that everything in the Universe has come into existence through a complicated process of natural selection and survival of the fittest. They do not believe in Allah consciously and intelligently fashioning the heavens or anything else!

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيُسْأَلُونَ الْمَصِيرَ ﴿٦٦﴾

6. Walillatheena kafaroo birabbihim AAathabu jahannama wabi/sa almaseeru

6. And for those who suppress their belief in their Lord there is the punishment of Hell. And it is a bad journey's end!

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٦٧﴾

7. Itha olqoo feeha samiAAoo laha shaheeqan wahiya tafooru

7. When they are flung therein they hear it roar as it boils up.

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٦٨﴾

8. Takadu tamayyazu mina alghaythi kullama olqiya feeha fawjun saalahum khazanatuha alam ya/tikum natheerun

8. As if it [Hell] would burst with rage! Whenever a crowd [of wicked people] is thrown therein the wardens thereof ask them, "Had not anyone come to warn you?"

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ
إِن أنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

9. Qaloo bala qad jaana nath^heerun fakath^hhabna waqulna ma nazzala Allahu min shay-in in antum illafee dalalin kabeerⁱⁿ

9. They say, “Yes, verily, a warner did come to us, but we refused to believe him and said, ‘Allah has not sent down anything, you are not but under a great delusion!’”

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
السَّعِيرِ ﴿١٠﴾

10. Waqaloo law kunna nasmaAAu aw naAAqilu ma kunna fee as-habi alssaAAeeri

10. And they say, “Had we but listened or had sense, we would not now have been among the dwellers in the blazing Fire.”

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

11. FaiAAtarafoo bithanbihim fasuhqan li-as-habi alssaAAeeri

11. So they acknowledge their sins! And so the dwellers in the blazing Fire are done away with!

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

12. Inna allatheena yakhshawna rabbahum bialghaybi lahum maghfiratun waajrun kabeerun

12. Those who fear their Lord without seeing Him – for them is forgiveness and a great reward!

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾

13. Waasirroo qawlakum awi ijharoo bihi innahu AAaleemun bithati alssudoori

13. And whether you conceal your opinion or proclaim it, He [Allah] does indeed know all that is in the minds.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

14. Ala yaAAalamu man khalaqa wahuwa allateefu alkhabeeru

14. Would He not know what He created!? And He is the One Subtle, Aware.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَتَابِعِهَا وَكُلُوا مِنْ رِزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

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15. Huwa allathee jaAAala lakumu al-arda thaloolan faimshoo fee mangkibiha wakuloo min rizqihi wa-ilayhi alnnushooru

15. He it is Who has made the earth subservient to you, so walk through its winding paths and eat of what He has provided for. And to Him will the Resurrection be!

ءَأَمِنْتُمْ مِّنْ فِى السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِىَ تَمُورُ



16. Aamintum man fee alssama-i an yakhsifa bikumu al-arda fa-itha hiya tamooru

16. Are you sure that One in the heaven will not cause the earth to swallow you while it is in a state of convulsion?

أَمْ أَمِنْتُمْ مِّنْ فِى السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ



17. Am amintum man fee alssama-i an yursila AAalaykum hasiban fasataAAlamoona kayfa natheeri

17. Or are you sure that the One in the heaven will not let loose on you a hurricane? But you shall soon know how terribly true My warning was!

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

18. Walaqad kaththaba allatheena min qablihim fakayfa kana nakeeri

18. And verily those before them refused to believe! And how severe in effect was My forsaking them!!

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوقَهُمْ صَفَّاتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا
الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

19. Awa lam yaraw ila alttayri fawqahum saffatin wayaqbidna ma yumsikuhunna illa alrrahmanu innahu bikulli shay-in baseerun

19. Do they not see the birds above them spreading and folding their wings? Holds them up none but the Gracious One! HE does indeed look to all things.

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنِ
الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

20. Amman hatha allathee huwa jundun lakum yansurukum min dooni alrrahmani ini alkafiroona illa fee ghuroorin

20. Who is it – other than the Gracious One – that will be like an army to help you out? Those who suppress the Truth are labouring under nothing but illusion.

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ
﴿٢١﴾

21. Amman hatha allathee yarzuqukum in amsaka rizqahu bal lajjoo fee AAutuwwin wanufoorin

21. Who is it that will provide for you if He should withhold His provision? Nay, but they are given to pride and aversion.

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ ﴿٢٢﴾

22. Afaman yamshee mukibban AAala wajhihi ahda amman yamshee sawiyyan AAala siratin mustaqeemin

22. Is he who walks falling on his face [stumbling] better guided, or he who walks upright on a straight road?²

2. People, unsure of the purpose of human life, stumble on uncertainly in their lives. They do not often know what to do. They are like a kite with its string cut. But people who honestly and truly follow Islam are sure of the purpose of human life. They walk upright on a straight road.

قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

23. Qul huwa allathee anshaakum wajaAAala lakumu alssamAAa waal-absara waal-af-idata qaleelan matashkuroona

23. Say, "He it is who has brought you into being, and has endowed you with the hearing, the sights and the intellect. But you are seldom grateful!"

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

24. Qul huwa allathee tharaakum fee al-ardi wa-ilayhi tuhsharoona

24. Say, “He it is Who multiplied you on the earth, and to Him you shall be gathered.”

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٥﴾

25. Wayaqooloona mata hatha alwaAAdu in kuntum sadiqeena

25. And they ask, “When will this promise be fulfilled, if what you say is true?”

قُلْ إِنَّمَا أَلْغَلُمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٦﴾

26. Qul innama alAAilmu AAinda Allahi wa-innama ana natheerun mubeenun

26. Say, “That knowledge is only with Allah, and I am but a plain warner.”

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِء
تَدَّعُونَ ﴿٢٧﴾

27. Falamma raawhu zulfatan see-at wujoohu allatheena kafaroo waqeela hatha allathee kuntum bihi taddaAAoona

27. Then as they see it close to them [in the Hereafter], the faces of those who suppress the Truth will be distraught, and it will be said to them, “This is what you had been asking for!”

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِىَ اللَّهُ وَمَنْ مَعِىَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ
مِنْ عَذَابٍ أَلِيمٍ ﴿٧٨﴾

28. Qul araaytum in ahlakaniya Allahu waman maAAiya aw rahimana faman yujeeru alkafireena min AAathabin aleemin

28. Say, “Do you see, whether Allah causes me (Muhammad) and those with me to perish or He bestows mercy upon us, [it is His Will?]. But, then, who will protect those who suppress the Truth from a painful punishment!?”³

3. From the context it appears that the non-believers were planning hard somehow to crush Prophet Muhammad [peace on him] and his mission. So Allah Ta’ala asks the Prophet to tell them that the success or failure of the Mission is in His Hands. Whatever He wills will happen! But what about the evil deeds that the non-believers are perpetrating to crush the Mission? Those evil deeds are not hidden from Him. HE will surely punish them severely therefor. There is none to protect them there from. The non-believers should worry about this rather than worrying about crushing the Prophet’s mission.

قُلْ هُوَ الرَّحْمَنُ عَمَّتَا بِهِ ۖ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسْتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ
مُبِينٍ ﴿٧٩﴾

29. Qul huwa alrrahmanu amanna bihi waAAalayhi tawakkalna fasataAAalamoona man huwa fee dalalin mubeenin

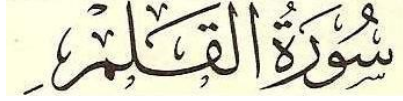
29. Say, “He is the Gracious One. In Him we believe and in Him we put our trust. And you will soon know who is clearly astray.”

Manzil VII: 67: Mulk

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

30. Qul araaytum in asbaḥa maokum ghawran faman ya/teekum bima-in maAAeenin

30. Say, “Do you see if your waters should sink deep into the ground, who then could bring you flowing water?”



Chapter 68: Al-Qalam (The Pen)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

1. Noon waalqalami wama yasturoona

1. Noon¹ By the pen, and by what they write!

1. This is one of the letters of the Arabic language that appear at the beginning of some Qur'aanic chapters. Significance of these letters is a mystery. Omniscient Allah has perhaps purposely kept it mysterious to remind mankind of the limitation of knowledge it is bestowed with.

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

2. Ma anta biniAAmati rabbika bimajnoonin

2. By your Lord's grace, you [Prophet Muhammad] are not mad.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

Manzil VII: 68: Qalam

3. Wa-inna laka laajran ghayra mamnoonin

3. And, indeed, a never ending reward is there for you.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

4. Wa-innaka laAAala khuluqin AAazheemin

4. And, indeed, you have a truly great character!

فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

5. Fasatubsiru wayubsiroona

5. Soon you will see, and so they will

بِأَيِّكُمْ الْمَقْتُولُ ﴿٦﴾

6. Bi-ayyikumu almaftoonu

6. As to who of you is on trial.

Manzil VII: 68: Qalam

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

7. Inna rabbaka huwa aAAlamu biman ḡalla AAan sabeelihi wahuwa aAAlamu bialmuhtadeena

7. Your Lord does indeed know who has strayed from His Path, and He knows those on right guidance.

فَلَا تُطِيعِ الْمُكَذِّبِينَ ﴿٨﴾

8. Faḡa tuṭiAAi almukathhibeena

8. Obey not then those who deny the Truth.

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

9. Waddoo law tudhinu fayudhinoona

9. They want you to compromise and then they will compromise.²

2. There cannot be any compromise with the Truth! Any compromise therewith would be half-truth or mixture of truth and falsehood which would be an untenable thing.

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وَلَا تُطِيعُ كُلَّ حَالِفٍ مَّهِينٍ ﴿١٠﴾

10. Walā tuṭīAA kulla ḥallāfin maheen**in**

10. And obey not any mean swearer of oaths

هَٰمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ﴿١١﴾

11. Hammāzin mashshā-in binameem**in**

11. Or [obey not] any gossip-monger going about with malicious gossip.

مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

12. MannāAAin lilkhayri muAAatadin atheem**in**

12. Or [obey not] one who places obstacles in the way of good being done, transgressing with criminal intent

عُثْلٌ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾

13. AAutullin baAAada ṭhalika zaneem**in**

Manzil VII: 68: Qalam

13. [And obey not] one who is cruel, besides being of no use to society

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

14. An kana tha malin wabaneena

14. Just because he has wealth and sons.

إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

15. Itha tutla AAalayhi ayatuna qala asateeru al-awwaleena

15. When Our Verses are recited to him, he says, “These are just ancient tales.”

سَنَسِيحُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾

16. Sanasimuhu AAala alkhurtoomi

16. Soon We will brand him on the nose [disgrace him].

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ



17. Inna balawnahum kama balawna as-haba aljannati ith aqsamoo layasrimunnaha musbiheena

17. We have indeed tried them as we tried the owners of the garden, who vowed to harvest its fruits the next morning

وَلَا يَسْتَثْنُونَ

18. Wala yastathnoona

18. And they made no exception.³

3. The owners of the garden were so sure of harvesting their garden the next morning that they thought of no other eventuality happening!

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ

19. Fatafa AAalayha ta-ifun min rabbika wahum na-imoona

19. And then a calamity from your Lord befell it [the garden] as they slept!

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فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

20. Faasbaḥat kaalssareemi

20. And by morning it lay barren as if already harvested.

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

21. Fatanadaw musbiheena

21. And at dawn, they [the owners] called each other out.

أَنِ اعْدُوا عَلٰى حَرْثِكُمْ إِن كُنْتُمْ صَارِمِينَ ﴿٢٢﴾

22. Ani ighdoo AAala ḥarthikum in kuntum sarimeena

22 “Reach your field early, to gather all your fruits!”

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾

23. Faintalaqoo wahum yatakhfatoona

Manzil VII: 68: Qalam

23. And so they proceeded, whispering to one another,

أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾

24. An la yadkhulannahā alyawma AAalaykum miskeenun

24. “Let no pauper enter the garden and trouble you today.”

وَعَدَّوْا عَلَىٰ حَرْدٍ قَدِيرِينَ ﴿٢٥﴾

25. Waghadaw AAala hādin qadireena

25. And they went early, thinking they had the power to be firm.

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٢٦﴾

26. Falamma raawha qaloo inna ladalloona

26. Then as they saw it, they said, “We must have lost our way.”

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

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27. Bal nahnu mahroomoona

27. “But, [no], utterly deprived are we!”

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾

28. Qala awsatuhum alam aqul lakum lawla tusabbihoona

28. A moderate among them said, “Had I not asked you to invoke divine mercy and blessings?”

قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

29. Qaloo subhana rabbina inna kunna *thalimeena*

29. They said, “Glory be to our Lord! We have indeed been wrong.”

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ﴿٣٠﴾

30. Faaqbala baAAaduhum AAala baAAadin yatalawamoona

30. Then they started blaming one another.

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣١﴾

31. Qaloo ya waylana inna kunna tagheena

31. They said, “Alas for us, we did indeed transgress!”

عَسَىٰ رَبُّنَا أَن يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾

32. AAasa rabbuna an yubdilana khayran minha inna ila rabbina raghiboona

32. “May be our Lord will give us a garden better than this; we do indeed turn to Him now.”

كَذَٰلِكَ الْعَذَابُ ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

33. Kathalika alAAathabu walaAAathabu al-akhirati akbaru law kanoo yaAAalamoona

33. Such is the punishment [in this life]! And the punishment of the life to come is certainly more severe, if only they knew!

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾

34. Inna lilmuttaqeena AAinda rabbihim jannati alnnaAAeemi

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34. Indeed, for those who fear Allah, there will be the gardens of bliss with their Lord!

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾

35. AfanajAAalu almuslimeena kaalmujrimeena

35. Would We then treat the believers like the sinners!?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

36. Ma lakum kayfa tahkumoon

36. What is the matter with you? How ill you judge!

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

37. Am lakum kitabun feehi tadrusoona

37. Have you any book wherein you learn

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾

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38. Inna lakum feehi lama takhayyaroonā

38. That you will definitely have therein whatever you choose?

﴿٣٨﴾ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ

39. Am lakum aymānun AAalayna balighatun ila yawmi alqiyamati inna lakum lama tahkumoonā

39. Or do you have Our solemn pledges, binding upon Us till the Day of Resurrection, that you shall have whatever you order?

﴿٣٩﴾ سَلُّهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ

40. Salhum ayyuhum bithalika zaAAeemun

40. Ask which of them will vouch for that [that there indeed are such solemn pledges divinely made]!

﴿٤١﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ

41. Am lahum shuraka'o falya/too bishuraka-ihim in kanoo sadiqeena

41. Or do they worship gods besides Allah? Let them then come up with their other gods, if what they say be true!

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

42. Yawma yukshafu AAan saqin wayudAAawna ila alssujoodi fala yastateeAAoona

42. The Day the shin is laid bare, they will be called upon to prostrate themselves, but they will not be able to do so.⁴

4. A healthy human body is able to bend, bow and prostrate with the help of the muscles covering the bones. In this world, we cannot imagine a human being without muscles. But things in the Hereafter are beyond our present power of understanding. Allah Almighty, it appears, will make a guilty person stand without providing him/her with leg muscles, so he/she would not be able to prostrate. See the next Verse 43 in this context.

خَشِيعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ ﴿٤٣﴾

43. KhashiAAatan absaruhum tarhaquhum thillatun waqad kanoo yudAAawna ila alssujoodi wahum salimoona

43. Their glances will be downcast and ignominy shall cover them; they were called upon to prostrate [in this world], when they were safe and sound, [but they did not obey].

فَذَرْنِي وَمَنْ يُكْذِبْ بِهِذَا الْحَدِيثِ سَتَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

44. Fatharnee waman yukathhibu bihatha alhadeethi sanastadrijuhum min haythu la yaAlamoona

44. So leave to Me those who reject this Message. We shall rein them in, by degrees, from whence they know not.

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾

45. Waomlee lahum inna kaydee mateenun

45. And I (Allah) give them a long rope. Indeed, My plan is fool-proof.

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَّغْرَمٍ مُثْقَلُونَ ﴿٤٦﴾

46. Am tas-aluhum ajran fahum min maghramin muthqaloona

46. Or do you demand some reward from them that would weigh them down with debt?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾

47. Am AAindahumu alghaybu fahum yaktuboona

47. Or, do they possess the knowledge of the unseen which they write down?

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْخُوْتِ إِذْ نَادَىٰ وَهُوَ مَكْظُوْمٌ



48. Faṣṣbir liḥukmi rabbika walā takun kaṣahibi alḥooti ith nādā wahuwa makṭhoomun

48. So wait patiently for your Lord's decree! And be not like the companion of the fish, calling out in distress.⁵

5. This is a reference to Prophet Yunus [Jonas]. See Verse 21:87 and study notes thereunder. He was punished – yes, Allah punishes His Prophets too, if they go wrong – because he became impatient of the continued intransigence of his people and left them without divine sanction. After he suffered punishment, in this world itself, he was pardoned for being sincerely penitent. Allah Almighty has given the example of this Prophet for us Muslims to learn a lesson from it. The lesson is that we should never ever forsake our belief – belief in Allah and in His Book of Guidance, the Qur'aan – whatever the circumstances. Our belief is being continuously tested variously – whether through personal losses and calamities or through social setbacks for the community as a whole. We should never waver while on these tests. We should ever be firm and steady. Allah is our Maula. Our success then is assured!

لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُوْمٌ ﴿٤٩﴾

49. Lawlā an tadarakahu niAAmatun min rabbihi lanubitha bialAAara-i wahuwa mathmoomun

49. Had not his Lord's favour taken hold of him [Prophet Jonas], he would have surely been flung away in disgrace upon that desolate shore.

فَاجْتَبَاهُ رَبُّهُ وَفَجَعَلَهُ مِّنَ الصَّالِحِينَ ﴿٥٠﴾

50. Faijtabahu rabbuhu fajaAAalahu mina alssaliheena

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50. His Lord then chose him and made him one of the righteous men.

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ
وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

51. Wa-in yakadu allatheena kafaroo layuzliqoonaka bi-absarihim lamma samiAAoo alththikra wayaqooloona innahu lamajnoonun

51. And when those who suppress the truth hear the Admonition [Qur'aan], they would almost make you stumble with their eyes! And they say, "He is indeed mad."

وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٥٢﴾

52. Wama huwa illa thikrun lilAAalameena

52. And it [Qur'aan] is not but an Admonition for all!

سُورَةُ الْحَاقَّةِ

Chapter 69: Al-Haaqqah (The Inevitable)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الْحَاقَّةُ ﴿١﴾

1. Alhaqqatu

1. The Inevitable!

مَا الْحَاقَّةُ ﴿٢﴾

2. Ma alhaqqatu

2. What is the Inevitable?

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾

3. Wama adraka ma alhaqqatu

Manzil VII: 69: Haaqqah

3. And what do you know what the Inevitable is?

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾

4. Kaththabat thamoodu waAAadun bialqariAAati

4. The Thamood¹ and the AAad¹ denied possibility of the Striking Calamity² happening.

1. Two ancient peoples!

2. The Inevitable referred to in the foregoing Verses 1 to 3 is described here as the Striking Calamity.

فَأَمَّا ثَمُودُ فَهَلَكَوْا بِالطَّاغِيَةِ ﴿٥﴾

5. Faamma thamoodu faohlikoo bialtaghiyati

5. Then as for Thamood, they were destroyed by an overpowering blast!³

3. Refer Verses 7:73 to 7:78. In 7:78, the destroying agent is described as *raifat*, an earthquake. The earthquake appears to have been accompanied by an overpowering tremendous blast.

وَأَمَّا عَادٌ فَهَلَكَوْا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾

6. Waamma AAadun faohlikoo bireehin sarṣarin AAatiyatin

6. And as for the AAad, they were destroyed by a furious, violent storm.

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى
كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾

7. Sakhhkharahā AAalayhim sabAAa layalīn wathamanīyata ayyamin ḥusooman fatarā alqawma feeḥasārAAa kaannahum aAAajazu nakhlin khawīyatun

7. HE let it [storm] loose upon them for seven nights and eight days in succession. You would have seen the people there then lying prostrate, as though they were uprooted trunks of palm trees.

فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ ﴿٨﴾

8. Fahal tarā lahum min baqiyatin

8. Do you now see any trace of them?

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْخَاطِئَةِ ﴿٩﴾

9. Wajaa firAAawnu waman qablahu waalmu/tafikatu bialkhati-ati

Manzil VII: 69: Haaqqah

9. And Pharaoh and those before him and the people of the overturned habitations [the people of Lot] committed the same sin.

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ﴿١٠﴾

10. FaAAaṣaw rasoola rabbiḥim faakhathahum akhthatan rābiyatan

10. And they followed not the Messenger of their Lord! So He seized them severely.

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾

11. Inna lamma tagha almao ḥamalnakum fee aljariyati

11. When the water rose to great heights indeed, We bore you upon a floating vessel.⁴

4. This obviously refers to Noah's Ark. While all other divine disasters were localized, the one against Noah's people seems to have covered the entire earth. The present generation of mankind is entirely the progeny of the survivors in the Ark. That is why the Qur'aan here tells them that they were borne on the Ark.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُنْثَىٰ وَاعِيَةٌ ﴿١٢﴾

12. LinajAAalaha lakum tathkiratan wataAAiyaha othunun waAAiyatun

Manzil VII: 69: Haaqqah

12. So as to make it for you an event to remember,⁵ and so that an attentive ear commits it to memory.

5. See video Noah' Ark (http://www.youtube.com/watch?v=ml15qU_mZIo). Also see [Verse 11:44](#) and the study note thereon.

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾

13. Fa-itha nufikha fee alssoori nafkhatun wahidatun

13. So when the Trumpet is blown with a single blow

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾

14. Wahumilati al-ardu waaljibalu fadukkata dakkatan wahidatan

14. And the earth and the mountains are lifted and then crushed at one stroke,

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾

15. Fayawma-ithin waqaAAati alwaqiAAatu

15. On that Day shall the Event [the Hereafter, the Inevitable referred to in Verse 1 above] come to pass;

وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾

16. Wainshaqqati alssamao fahiya yawma-ithin wahiyatun

16. And the sky will be rent asunder, so it becomes loose that Day,

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾

17. Waalmalaku AAala arja-ihā wayahmilu AAarsha rabbika fawqahum yawma-ithin thamaniyatun

17. And the angels will be at its edges. And eight of them will carry the Throne of your Lord that Day.

يَوْمَئِذٍ تُعَرِّضُونَ لَا تُخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴿١٨﴾

18. Yawma-ithin tuAAaradoona la takhfa minkum khafiyatun

18. That Day you shall be presented (before Allah) and no secret of yours shall remain hidden.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِئَمِينِهِ ۖ فَيَقُولُ هَٰؤُلَاءِ مَنَافَرَةٌ ۚ أَلَمْ تَكُن تَعْلَمُ ۚ فَاصْبِرْ ۚ إِنَّ كِتَابَكَ خَفِيٌّ ﴿١٩﴾

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19. Faamma man ootiya kit**ab**ahu biyameenihi fayaqoolu haomu iqraoo kit**ab**iyah

19. He then, whose record will be given to him in his right hand, will say, “Here, read this record of mine!”

إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيهِ ﴿٢٠﴾

20. Innee thanantu annee mulaqin hisabiyah

20. “I did indeed expect that I would come face to face with my record.”

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾

21. Fahuwa fee AAeeshatin radiyat**in**

21. He shall then be living a life of bliss

فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

22. Fee jannatin AAa**l**iyat**in**

22. In a lofty Garden

قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

23. Qutoofuha daniyatun

23. Clusters of its fruits will be within reach.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

24. Kuloo waishraboo hanee-an bima aslaftum fee al-ayyami alkhaliyati

24. “Eat and drink to your satisfaction on account of what you did in the days gone by.”

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يُدَلِّيْتَنِي لَمْ أُوتِ كِتَابِيهِ ﴿٢٥﴾

25. Waamma man ootiya kitabahu bishimalihi fayaqoolu ya laytanee lam oota kitabiyah

25. And he, whose Record will be given to him in his left hand, will say, “Would that I had never been given my Record!”

وَلَمْ أَدْرِ مَا حِسَابِيهِ ﴿٢٦﴾

26. Walam adri ma hisabiyah

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26. “And had I not come to know my account!”

يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٦﴾

27. Ya laytaha kanati alqadiyatu

27. “Oh! Would that [death in the worldly life] be the end of me!”

مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ ﴿٢٨﴾

28. Ma aghna AAanee maliyah

28. “My wealth has been of no use to me!”

هَلَاكَ عَنِّي سُلْطَانِيَّةٌ ﴿٢٩﴾

29. Halaka AAanee sultaniyah

29. “My authority is gone from me!”

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾

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30. Khuthoohu faghulloohu

30. [Divine Order for him whose record is given in his left hand:] Seize him and shackle him!

ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾

31. Thumma aljaheema sallooohu

31. Then burn him in the Blazing Fire!

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾

32. Thumma fee silsilatin tharAAuha sabAAoona thirAAan faoslukoohu

32. Then tie him to a chain, seventy cubits long!

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾

33. Innahu kana la yu/minu biAllahi alAAaheemi

33. He would not believe in Allah, the Almighty!

Manzil VII: 69: Haaqqah

وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣٤﴾

34. Walā yahuddu AAalā taAAami almiskeeni

34. And he would feel no urge to feed the poor.

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ﴿٣٥﴾

35. Falaysa lahu alyawma hahuna hameemun

35. And so no friend for him here today!

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾

36. Walā taAAamun illā min ghisleen

36. And no food except from discharged wastes.

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾

37. La ya/kuluhu illā alkhati-ona

Manzil VII: 69: Haaqqah

37. Eat it not but the sinners.

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾

38. Fala oqsimu bima tubsiroona

38. But no! I swear by what you see

وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾

39. Wama la tubsiroona

39. And by what you do not see

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾

40. Innahu laqawlu rasoolin kareemin

40. This [the Qur'aan] certainly indeed is a noble Messenger's [Angel's] Word.

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾

Manzil VII: 69: Haaqqah

41. Wama huwa biqawli shaAAirin qaleelan ma tu/minoona

41. And not that of a poet! Little do you believe!

وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

42. Wala biqawli kahinin qaleelan ma tathakkaroona

42. Nor is it the word of a soothsayer! Little do you reflect!

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾

43. Tanzeelun min rabbi alAAalameena

43. It is a revelation from the Lord of the Universe.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾

44. Walaw taqawwala AAalayna baAAada al-aqaweeli

44. And had he [the Prophet] ascribed to Us some of his own sayings,

Manzil VII: 69: Haaqqah

لَاخْذُنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾

45. Laakhathnā minhu bialyameeni

45. We would surely have seized from him by the right hand,

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

46. Thumma laqatāAAanhu alwateena

46. And then severed from him the life vein.

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

47. Fama minkum min aḥadin AAanhu hajizeena

47. And none of you could withhold Us from doing this to him.

وَإِنَّهُ لَتَذْكُرَةٌ لِلْمُتَّقِينَ ﴿٤٨﴾

48. Wa-innahu lataḥkiratun lilmuttaqeena

Manzil VII: 69: Haaqqah

48. And, indeed, it [the Qur'aan] is a divine Counsel for those who fear Allah.

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٨﴾

49. Wa-inna lanaAAlamu anna minkum mukaththeena

49. And We do indeed know that some among you deny this.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

50. Wa-innahu lahasratun AAala alkafireena

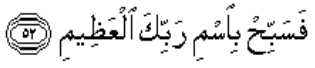
50. And, indeed, it [the Qur'aan] is certainly a cause of regret for those who suppress the Truth.⁶

6. The Qur'aan is the absolute Truth as the next Verse 51 reiterates. Every human being subconsciously knows it to be so. But his greed and prejudice and the temptations of this life come in the way of his recognizing this Truth. One who succumbs to these satanic influences will regret it when the Truth becomes crystal clear in the Hereafter.

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

51. Wa-innahu lahaqqu alyaqeeni

51. And certainly indeed it [the Qur'aan] is the absolute Truth!



52. Fasabbih biismi rabbika alAAahceemi

52. Chant, then, the name of your Lord, the Almighty!



Chapter 70: Al-Ma'aarij (The Ascents)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

1. Saala sa-ilun biAAathabin waqiAAin

1. A questioner questions punishment that is bound to befall

لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾

2. Lilkafireena laysa lahu dafiAAun

2. Those who suppress the Truth.¹ There is none to defend anyone

1. If a non-believer is told that Allah will punish him for his disbelief, he is bound to question its veracity. "I have been a disbeliever for years now, but no punishment has come to me because of my disbelief" he is bound to retort. He does not believe that this worldly life is a long drawn-out test. He does not believe that Allah would not punish him instantly for every wrong he does. He does not believe that Allah is giving him a long rope. He does not believe that Allah gives punishment in this life itself, only if such punishment is necessary for general continuance of this worldly life, or to give a warning to people that what they are doing is not good. He does not believe in the Hereafter, where he will be judged on his performance in this world and then rewarded and punished accordingly. He does not believe that he will be resurrected after death for this final Judgment. He thinks that this worldly life is the be-all and end-all of human existence. He is in a self-destructive delusion.

Manzil VII: 70: Ma'aarij

مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٢﴾

3. Mina Allahi thee almaAAariji

3. From Allah, Lord of the [many] ascents.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

﴿٣﴾

4. TaAAaruju almalaa-ikatu waalrroohu ilayhi fee yawmin kana miqdaruhu khamseena alfa sanatin

4. The time taken by the angels and the Spirit to ascend to Him is fifty thousand years [of man's reckoning]¹²

2. Time is a relative concept as aptly indicated by Verses 6 and 7 below. What is fifty thousand years with relation to man could just be a moment with relation to another species of creation viz., the angels. Allah Almighty has drawn man's attention to this aspect here in the context of the disbeliever's disbelief that he would ever be punished for his deliberate disbelief generated by suppressing evidences galore in favour of belief. Man is deluded by an apparently long lapse of time in this world during which he goes scot-free despite his disbelief and relevant misdeeds.

فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

5. Fasbir sabran jameelan

5. So, (O Prophet), be graciously patient [at the disbelievers' deliberate disbelief].

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾

6. Innahum yarawnahu baAAeedan

6. They do indeed see it [punishment] long in coming,

وَنَرَنَاهُ قَرِيبًا ﴿٧﴾

7. Wanarahu qareeban

7. And We see it near.

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾

8. Yawma takoonu alssamao kaalmuhli

8. That Day, the sky will be like molten metal,

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾

9. Watakoonu aljibalu kaalAAihni

9. And the mountains will be like wool.

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾

10. Walā yas-alu hameemun hameeman

10. And friend will not ask of friend

يُبْصِرُونَهُمْ يَوْمَ الْيَوْمِ لَا يُؤَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ

﴿١١﴾

11. Yubassaroonahum yawaddu almujrimu law yaftadee min AAathabi yawmi-ithin bibaneehi

11. Although they would be able to see one another. The sinner would like to save himself from the punishment of that Day by offering (even) his children in ransom!

وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾

12. Wasahibatihi waakheehi

12. And [he would offer] his spouse and his brother,

Manzil VII: 70: Ma'aarij

وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾

13. Wafaseelatihu allatee tu/weehi

13. And [he would offer] his kindred who sheltered him,

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ﴿١٤﴾

14. Waman fee al-ardi jameeAAan thumma yunjeehi

14. And [he would offer] all all that is on the earth, if only he could thus save himself.

كَأَلَّا إِنَّهَا لَأَنْزَارٌ ﴿١٥﴾

15. Kalla innaha la/tha

15. But no! The fierce flame of Hell-fire it shall be

نَزَّاعَةٌ لِّلشَّوْءِ ﴿١٦﴾

16. NazzaAAatan lilshshawu

Manzil VII: 70: Ma'aarij

16. That would be stripping their scalds off.

تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى ۝١٦

17. TadAAoo man adbara watawalla

17. It [the Fire] would summon him who had turned away and retreated

وَجَمَعَ فَأَوْعَى ۝١٧

18. WajamaAAa faawAAa

18. And had amassed and hoarded.

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝١٨﴾

19. Inna al-insana khuliqa halooAAan

19. Man is indeed impatient by nature

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝٢٠

Manzil VII: 70: Ma'aarij

20. Itha massahu alshsharru jazooAAan

20. When adversity touches him he bewails.

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢٠﴾

21. Wa-itha massahu alkhayru manooAAan

21. And when prosperity touches him, he is begrudging,

إِلَّا الْمُصَلِّينَ ﴿٢١﴾

22. Illa almuṣalleena

22. But those who pray are not [so impatient.]

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٢﴾

23. Allaṭheena hum AAala ṣalaṭihim da-imoona

23. Those that are constant in their prayers

Manzil VII: 70: Ma'aarij

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾

24. Waallatheena fee amw^{al}ihim haqqun maAAaloomun

24. And those in whose wealth there is a known right

لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

25. Lilssa-ili waalmahroomi

25. For those that beg and for those that are deprived,

وَالَّذِينَ يُصَدِّقُونَ بَيَّوْمَ الدِّينِ ﴿٢٦﴾

26. Waallatheena yusaddiqoona biyawmi alddeeni

26. And [among those who are not impatient are] those who sincerely believe in the Day of Judgment,

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ ﴿٢٧﴾

27. Waallatheena hum min AAathabi rabbihim mushfiquona

Manzil VII: 70: Ma'aarij

27. And those that fear the punishment of their Lord.

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾

28. Inna AAathaba rabbi^him ghayru ma/moonin

28. – There is indeed no security against punishment of their Lord –

وَالَّذِينَ هُمْ لِأُزُوجِهِمْ حَافِظُونَ ﴿٢٩﴾

29. Waallatheena hum lifuroojihim hafithoona

29. And those that guard their chastity

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

30. Illa AAala azwajihim aw ma malakat aymanuhum fa-innahum ghayru maloomeena

30. Except from their spouses or from those whom they rightfully possess.³ For indulging in sex with them, they are, of course, not to be blamed.

3. Refer [study note 1 on Chapter 23](#).

﴿٣١﴾ فَمَنْ أَبْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

31. Famani ibtagħa waraa thalika faola-ika humu alAAadoona

31. But whoever seeks to go beyond that – those are the ones that go beyond limits.

﴿٣٢﴾ وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ

32. Waallatheena hum li-amanatihim waAAahdihim raAAoona

32. And [among those who are not impatient are] those who are true to their trusts and who keep their word.

﴿٣٣﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ

33. Waallatheena hum bishahadatihim qa-imoona

33. And those who firmly stand by their testimonies

﴿٣٤﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

34. Waallatheena hum AAala salatihim yuhafithoona

Manzil VII: 70: Ma'aarij

34. And those who guard their prayer.⁴

4. Refer [Verse 2.238](#) (Manzil I) and my study notes thereunder, in this context.

أُولَٰئِكَ فِي جَنَّٰتٍ مُّكْرَمُونَ ﴿٣٥﴾

35. Ola-ika fee jannatin mukramoona

35. All those shall be the honoured ones in Gardens of Paradise.

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾

36. Famali allatheena kafaroo qibalaka muhtiAAeena

36. And what is the matter with those that suppress the Truth that they rush to you

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾

37. AAani alyameeni waAAani alshshimgli AAizeena

37. From the right and from the left, in groups?⁵

Manzil VII: 70: Ma'aarij

5. In the context of the next Verse 38, it appears different groups of non-believers, of deviant schools of thought, were coming to the Prophet (peace on him) to try and wean him away from Islam that he was preaching.

﴿٢٨﴾ أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ

38. AyatmaAAu kullu imri-in minhum an yudkhala jannata naAAeemin

38. Does everyone of them hope to enter the Garden of Bliss [by following one's own man-made thought]?

﴿٣٩﴾ كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ

39. Kalla inna khalaqnahum mimma yaAlamoona

39. No, not at all! They know what We have created them from.⁶

6. The non-believers knew in what despicable way they were brought into existence as miniscule specks of life in their mothers' wombs! Such a wretched little creature can by no means devise a way, all by himself without divine help, that could lead him to the Garden of Bliss.

﴿٤٠﴾ فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ

40. Fala oqsimu birabbi almashariqi waalmagharibi inna laqadiroona

Manzil VII: 70: Ma'aarij

40. By no means [can they enter the Garden of Bliss!] I swear by the Lord of the easts and the wests that We certainly are capable⁷

7. This apparently is the statement of the angel conveying the Qur'aanic Message. The east and the west have been used here in plural perhaps in the sense that east for a person sitting in Mumbai would not be the same as east for a person sitting in New York. Different locations on earth have different easts. And, perhaps, the plural number is used in the sense that for a particular location also the sun rises from different spots everyday throughout the year. In Surah Rahman (Chapter 55), the words have been used in the dual number as the addressees there are two different creations, mankind and Jinn. East to Jinn may not be the same as east to mankind.

عَلَىٰ أَنْ تُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾

41. AAala an nubaddila khayran minhum wama nahnu bimasbooqeena

41. Of replacing them by others better than they. And nothing can hinder Us.

فَذَرُهُمْ يَخْوْضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي ي وَعَدُونَ ﴿٤٢﴾

42. Fatharhum yakhoodo wayalAAaboo hatta yulaqoo yawmahumu allathe yooAAadoona

42. Leave them then to their vain talk and to their amusements, till they meet with the Day promised to them –

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَهُمْ إِلَىٰ نُصْبٍ يُوفِضُونَ ﴿٤٣﴾

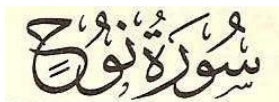
43. Yawma yakhrujoona mina al-ajdathi sirAAan kaannahum ila nusubin yoofidooona

43. The Day on which they will come hastily out of their graves, as though they had to run towards their goals,

خَشَعَةً أَبْصَرُهُمْ تَرَهْقُهُمْ ذَلَّةٌ ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

44. KhashiAAatan absaruhum tarhaquhum thillatun thalika alyawmu allathee kanoo yooAAadoona

44. Their eyes downcast and [their bodies] overwhelmed with disgrace! That is the Day they were promised!



Chapter 71: Nuh (Noah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ
أَلِيمٌ ﴿١﴾

1. Inna arsalna noohan ila qawmihi an anthir qawmaka min qabli an ya/tyahum AAathabun aleemun

1. We did indeed send Noah to his people: “Warn your people before a painful punishment afflicts them!”

قَالَ يَنْقُومُ إِلَيَّ لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾

2. Qala ya qawmi innee lakum natheerun mubeenun

2. He said, “O my people! I am indeed sent to give you a plain warning”

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرًا

3. Ani oAAbudoo Allaha waittaqoohu waateeAAooni

3. “That you should worship Allah, and fear Him, and obey me!”

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ
لَا يُؤَخَّرُ ۚ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

4. Yaghfir lakum min thunoobikum wayu-akhkhirkum ila ajalin musamman inna ajala Allahi itha jaa layu-akhkharu law kuntum
taAAalamoona

4. “HE will forgive you some of your sins, and give you respite till an appointed time. When the Allah appointed time comes, it cannot be deferred, if only you knew!”

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

5. Qala rabbi innee daAAawtu qawmee laylan wanaharan

5. [Noah later] said, “My Lord! I have indeed preached to my people night and day.”

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾

6. Falam yazidhum duAAa-ee illa firaran

6. “My preaching however has only drove them farther away!”

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا
ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧١﴾

7. Wa-innee kullama daAAawtuhum litaghfira lahum jaAAaloo asabiAAahum fee athanihim waistaghshaw thiyabahum waasarroo waistakbaroo istikbaran

7. "And, indeed, whenever I preached to them [to come to the Right Path] so that You might forgive them, they put their fingers into their ears, covered themselves up in their garments, grew obstinate, and became arrogant with false pride."

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٧٢﴾

8. Thumma innee daAAawtuhum jiharān

8. "And I did indeed preach to them loud and clear."

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٧٣﴾

9. Thumma innee aAlantu lahum waasrartu lahum israrān

9. "And then I spoke to them in public; and I confided to them privately."

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

10. Faqultu istaghfiroo rabbakum innahu kana ghaffar^{an}

10. “And I said, ‘Ask your Lord to forgive you. He is indeed most forgiving!’”

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

11. Yursili alssamaa AAalaykum midrar^{an}

11. “‘He will make the sky pour rain on you in abundance.’”

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ
أَنْهَارًا ﴿١٢﴾

12. Wayumdidkum bi-amwalin wabaneena wayajAAal lakum jannatin wayajAAal lakum anhar^{an}

12. “‘And He will help you with wealth and children, and will make gardens for you, and will generate rivers for you.’”

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

Manzil VII: 71: Nuh

13. Ma lakum la tarjoona lillahi waqaran

13. What is the matter with you that you do not attribute Grandeur to Allah?¹

1. Some aspects of Allah's infinite Grandeur are enumerated in Verses immediately following. Verses 13 to 20 of this Chapter appear to be a general exhortation to mankind and may not necessarily be what Prophet Noah told his people. These Verses (13 to 20) may have been inserted here by way of parenthesis in the midst of what Noah was saying.

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

14. Waqad khalaqakum atwaran

14. And He has surely created you [mankind] of diverse sorts and conditions.

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا
﴿١٥﴾

15. Alam taraw kayfa khalaqa Allahu sabAAa samawatin tibaqaan

15. Do you not see how Allah has created seven heavens² one over another?

2. Refer [study notes 20 and 21](#) on Verse 2:29.

Manzil VII: 71: Nuh

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾

16. WajaAAala alqamara feehinna nooran wajaAAala alshshamsa sirajan

16. And He has made within these, the moon a light [reflected], and the sun, a [radiant] lamp.

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾

17. WaAllahu anatakum mina al-ardi nabatan

17. And Allah has grown you from the earth like a plant.³

3. A plant grows taking its nutrition basically from the earth. So does man, because, he eats products of vegetation grown from the earth!

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾

18. Thumma yuAAeedukum feeha wayukhrijukum ikhrajan

18. Thereafter He will restore you to it [when you die]. And He will bring you out in resurrection.

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿١٩﴾

19. WaAllahu jaAAala lakumu al-arḍa bisatan

19. And Allah has made the earth spread out for you,

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾

20. Litaslukoo minhā subulan fijajan

20. So that you might thread thereon a network of spacious paths.

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ
وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾

21. Qala noohun rabbi innaḥum AAaṣawnee waittabaAAoo man lam yazidhu maluhu wawaladuhu illakhasaran

21. Noah said, “My Lord! They have disobeyed me all along, and they follow one whose wealth and children increase nothing but their loss.”

وَمَكْرُوا مَكْرًا كُبَرًا ﴿٢٢﴾

Manzil VII: 71: Nuh

22. Wamakaroo makran kubbaran

22. “And they plotted a great plot!”

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ
وَنَسْرًا ﴿٧٢﴾

23. Waqaloo la tatharunna alihatakum wala tatharunna waddan wala suwaAAan wala yaghootha wayaAAooqa wanasran

23. And they told [their followers], “Abandon not your gods: abandon not Wadd, Suwa', Yaghuth, Ya'uq or Nasr!”

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٧٣﴾

24. Waqad adalloo katheeran wala tazidi al~~th~~halimeena illa dalalan

24. “And they have verily led many astray. And [O Allah] increase nothing but their delusion for these wicked people!”

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَذْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ
أَنْصَارًا ﴿٧٤﴾

25. Mimma khatee-atihim oghriqoo faodkhiloo naran falam yajidoo lahum min dooni Allahi ansaran

25. They [those wicked persons] were drowned because of their sins, and are doomed to enter the Fire [in the Hereafter]. And they found none to help them against Allah!

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٧٦﴾

26. Waqala noohun rabbi la tathar AAala al-ardi mina alkafireena dayyaran

26. And Noah prayed, “My Lord! Leave not any of those who suppress the Truth to inhabit on the earth.”

إِنَّكَ إِن تَذَرُهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٧٧﴾

27. Innaka in tatharhum yudilloo AAibadaka wala yalidoo illa fajiran kaffaran

27. “If You do indeed leave them, they will lead those who worship You astray, and will give birth to none but wicked and ingrate progeny.”

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٧٨﴾

28. Rabbi ighfir lee waliwalidayya waliman dakhala baytiya mu/minan walilmu/mineena waalimu/mingti wala tazidi alththalimeena illa tabaran

Manzil VII: 71: Nuh

28. “My Lord! Grant forgiveness to me, to my parents, to everyone who enters my house as a believer, and to all believing men and women. And grant increase in nothing but their destruction for the wicked people!”

سُورَةُ الْجِنِّ

Chapter 72: Al-Jinn (The Jinn)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ
فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾

1. Qul oo*hi*ya ilayya annahu istamaAAa nafarun mina aljinni faqaloo inna samiAAana qur-*anan* AAajaban

1. Say (O Muhammad), “It is revealed to me that a group of the Jinn listened, and said, ‘We have heard an amazing Recital [Qur’aan]’”

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾

2. Yahdee ila alrrushdi faamanna bihi walan nushrika birabbinga *ahadan*

2. “It guides towards righteousness, so we believe in it. And we do not associate anyone else, in worship, with our Lord.”

وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾

Manzil VII: 72: Jinn

3. Waannahu taAAala jaddu rabbing ma ittakhatha sahibatan wala waladan

3. “And (we affirm) that He has neither wife nor son;¹ exalted is the Majesty of our Lord!”

1. This is in direct conflict with the Christian dogma that Jesus is the begotten son of God.

وَأَنَّهُ كَانَ يَاقُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا ﴿٤﴾

4. Waannahu kana yaqoolu safeehuna AAala Allahi shatatan

4. “And that the foolish among us speak atrociously about Allah.”

وَأَنَّا ظَنَنَّا أَن لَّنْ تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾

5. Waanna thananna an lan taqoola al-insu waaljinnu AAala Allahi kathiban

5. “And that we had thought mankind and jinn would not speak lies about Allah.”

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ
رَهَقًا ﴿٦﴾

6. Waannahu kana rijalun mina al-insi yaAAoothoona birijalin mina aljinni fazadoohum rahaqan

Manzil VII: 72: Jinn

6. ““And that individuals from mankind sought protection of individuals from the jinn, and so there was an increase in their evil disposition.””

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧٠﴾

7. Waannahum thannoo kama thanantum an lan yabAAatha Allahu ahadan

7. ““And that they [men] thought, even as you [jinn] think, that Allah would not raise anyone from the dead.””

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرًا شَدِيدًا وَشُهَبًا ﴿٧١﴾

8. Waanna lamasna alssamaa fawajadnaha muli-at harasan shadeedan washuhuban

8. ““And that We did certainly touch [tried to reach out to] the heaven but found it replete with guards, strong and equipped with sharp, penetrating missiles of burning flame.””²

2. The Jinn, in other words, tried but failed to reach out to outer space.

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ اللَّسْمِطِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ
شِهَابًا رَّصَدًا ﴿٧٢﴾

9. Waanna kunna naqAAudu minha maqaAAida lilssamaAi faman yastamiAAi al-ana yajid lahu shihaban rasadan

9. “And that we did sit on seats therein to listen. But, now, he who listens finds a flame in wait for him.”

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ
رَشَدًا ﴿١٠﴾

10. Waanna la nadree asharrun oreeda biman fee al-ardi am arada bihim rabbuhum rashadan

10. “And that we do not understand whether ill is intended for all those on the earth, or whether their Lord intends right guidance for them.”

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا ﴿١١﴾

11. Waanna minna alssalihoona waminna doona thalika kunna tara-iqa qidadan

11. “And that some of us are righteous and some of us are not. We have been following different ways.”

وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ﴿١٢﴾

12. Wanna thananna an lan nuAAjiza Allaha fee al-ardi walan nuAAjizahu haraban

12. “And that we do think we cannot frustrate Allah on the earth, nor can we escape from Him by fleeing.”

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا
يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾

13. Waanna lamma samiAAna alhuda amanna bihi faman yu/min birabbihi fala yakhafu bakhsan walarahaqan

13. “And that when we heard the guidance, we believed in it. And he who believes in his Lord, he fears neither loss nor any prevalence of evil.”

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا
﴿١٤﴾

14. Waanna minna almuslimoona waminna alqasitoona faman aslama faola-ika taharraw rashadan

14. “And that some among us have surrendered themselves to Allah and some are perverse. And whoso has surrendered to Allah, such have sought the right path.”

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

15. Waama alqasitoona fakanoo lijahannama hataban

15. And those who are perverse, they are fuel for Hell-fire.

وَالَّذِينَ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾

16. Waallawī istaqāmoo AAalā alṭṭareeqati laasqaynahum maan ghadaqaṇ

16. And had they steadily stood by the right path, We would have given them plenty of water to drink (i.e. given them good peovision),

لِنَبْلُوهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ
عَذَابًا صَعَدًا ﴿١٧﴾

17. Linaftinahum feehi waman yuAArid AAan ṭhikri rabbihi yasluk-hu AAaathāḡan ṣaAAadan

17. So that We may test them thereby. And he who turns away from the remembrance of his Lord, him He will make suffer ever-growing punishment.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا
﴿١٨﴾

18. Waanna almasajida lillāhi falā tadAAoo maAAa Allāhi aḡadan

18. And [remember] that the Masajid [places of worship for believers] are for Allah, so pray to Allah and not to anyone else with Him.³

Manzil VII: 72: Jinn

3. The Friday sermons in the Masjid I go to are mostly devoted to praises of the Prophet (peace on him) and of saintly persons long back buried in their graves. And only occasionally and perfunctorily does Allah get praised. Praising the Deity is an essential part of praying to Him. Hence the practice in my Masjid runs contrary in spirit to the divine directions in this Verse. Verses 15 to 18 herein above seem to be parenthetic additions to the jinns' report to their own community. That report apparently ends with Verse 19 below.

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾

19. Waannah lamma qama AAabdu Allahi yadAAoohu kaḍoo yakoonoona AAalayhi libadan

19. ““And that when the slave of Allah [Prophet Muhammad] stood up to pray to Him, they mobbed around him, almost stifflingly.””

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

20. Qul innama adAAao rabbee wala oshriku bihi ahadan

20. Tell (them, O Muhammad), “I pray only to my Lord. And I pray not to anyone besides Him.”

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

21. Qul innee la amliku lakum ḍarran wala rashadan

21. Say, “I do indeed have no power either to hurt you or to put you on the right path.”

Manzil VII: 72: Jinn

قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَن
أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٧٢﴾

22. Qul innee lan yujeeranee mina Allāhi aḥadun walan ajida min doonihi multahadan

22. Say, “None indeed can protect me from Allah, nor can I find any provider of shelter besides Him.”

إِلَّا بِنِعْمَةِ اللَّهِ وَرِسَالَتِهِ وَمَنْ يَعْصِ اللَّهَ
وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٧٣﴾

23. Illa balaghan mina Allāhi warisalatihi waman yaAAasi Allāha warasoolahu fa-inna lahu nara jahannama khalideena feeḥa Abadan

23. “(I have no power) but to convey Notifications from Allah, and His Messages. And he who disobeys Allah and His Messenger, for him is Fire of Hell! Therein such people dwell for ever.”

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ نَّاصِرًا وَأَقَلُّ عَدَدًا ﴿٧٤﴾

24. Hatta itha raaw ma yooAAadoona fasayaAAalamoona man adAAafu nasiran waaqallu AAadadan

24. Until they see what they are promised (the suppressors of Truth will remain deluded), but then they will come to know who is weak in support and less in number.

قُلْ إِنِّي أَدْرِي مَا تُوعِدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾

25. Qul in adree aqareebun ma tooAAadoona am yajAAalu lahu rabbee amadan

25. Say, "I am unaware whether what is promised to you is near, or my Lord has set a distant time for it."

عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾

26. AAalimu alghaybi fala yuthhiru AAala ghaybihi ahadan

26. He is the One Who knows the Unseen, and none else is privy to His [knowledge of] Unseen

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

﴿٢٧﴾

27. Illa mani irtada min rasoolin fa-innahu yasluku min bayni yadayhi wamin khalfihi rasadan

27. Except those of His Messengers to whom He pleases [to convey any knowledge of the Unseen]. And then He appoints a guard to go before him and a guard behind him

Manzil VII: 72: Jinn

لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ

شَيْءٍ عَدَدًا ﴿٢٨﴾

28. LiyaAlama an qad ablaghoo ris^{al}ati rabbi^{hi}m waah^{ata} bima ladayhim waah^{sa} kulla shay-in AAadad^{an}

28. So that He may know that they [Messengers] have truly conveyed the Messages of their Lord. He monitors all their doings from time to time, and He keeps account of all things one by one.

سُورَةُ الْمُزَّمِّلِ

Chapter 73: Al-Muzzammil (The One Wrapped Up)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَا أَيُّهَا الْمَزْمِلُ ①

1. Ya ayyuha almuzzammilu

1. O you who are wrapped up [against cold or to go to sleep]!

قُمْ اللَّيْلَ إِلَّا قَلِيلًا ②

2. Qumi allayla illa qaleelan

2. Keep up at night, but a little.¹

1. This is primarily addressed to the Prophet (peace on him) while he was covered up maybe to go to sleep. It was just the beginning of his prophethood. Allah was instructing him to devote a part of the night to study whatever was till then revealed to him from the Qur'aan, since he would not get the time during the day.

يُصَفِّهُ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا ③

Manzil VII: 73: Muzzammil

3. Nisfahu awi onqus minhu qaleelan

3. Half of it [night] or a little less

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

4. Aw zid AAalayhi warattili alqur-ana tarteelan

4. Or a little more, and put the Qur'aan in proper order.

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

5. Inna sanulqee AAalayka qawlan thaqeelan

5. Indeed, We are about to send down to you a message of great importance.

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ﴿٦﴾

6. Inna nashi-ata allayli hiya ashaddu wat-an waaqwamu qeelan

6. Indeed, rising up at night is most suitable for impression and retention of words.²

Manzil VII: 73: Muzzammil

2. That is, words of the Qur'aan. In the solitude of the night, the Prophet could concentrate on the words, get a better impression of them in his mind and get them committed to memory.

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧٣﴾

7. Inna laka fee alnnahari sabhan taweelan

7. [And] indeed, there are prolonged engagements for you during the day.

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٧٤﴾

8. Waothkuri isma rabbika watabattal ilayhi tabteelan

8. And keep remembering name [attribute] of your Lord, and devote yourself to Him exclusively.

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٧٥﴾

9. Rabbu almashriqi waalmaghribi la ilaha illa huwa faittakhithhu wakeelan

9. He is the Lord of the east and the west! None is worthy of worship but He, so entrust all your affairs to His care.

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾

10. Wai**s**bir AAala ma yaqooloona waohjurhum hajran jameelan

10. Be patient on what they say, and graciously leave them alone.

وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾

11. Wa**th**arnee waalmukath**th**iibeena olec al**nn**aAAamati wamahhilhum qaleelan

11. And leave it to Me, and those who deny the Truth, living a life of comfort! And give them a little respite.

إِنَّ لَدَيْنَا أَكْالًا وَجَحِيمًا ﴿١٢﴾

12. Inna ladayna ankalan waja**h**eeman

12. Certainly indeed, We have for them heavy fetters and a blazing Fire,

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾

13. Wa**t**aAAaman **th**a ghussatin waAAathaban aleeman

13. And food that chokes, and painful punishment,

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٣﴾

14. Yawma tarjufu al-ardu waaljibalu wakanati aljibalu katheeban maheelan

14. On the Day the earth and mountains shake, and the mountains become sand dunes crumbling down.

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ
رَسُولًا ﴿١٤﴾

15. Inna arsalna ilaykum rasoolan shahidan AAalaykum kama arsalna ila firAAawna rasoolan

15. We have indeed sent a Messenger to you who is a witness over you, just as We sent a Messenger to Pharaoh.

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٥﴾

16. FaAAasa firAAawnu alrrasoola faakhathnahu akhtan wabeelan

16. But Pharaoh did not obey the Messenger, so We seized him with a violent seizure.³

Manzil VII: 73: Muzzammil

3. Pharaoh was drowned.

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾

17. Fakayfa tattaqoon in kafartum yawman yajAAalu alwildana sheeban

17. If you deny the Day that will turn the children old, then how can you become righteous?⁴

4. The 'Day' here is the Judgment Day. It would be so prolonged that a child could turn old. In Verse 32:5 its duration is given as being equivalent to a thousand years of this present world. One cannot become really righteous unless one really believes in this Day.

السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾

18. Alssamao munfatirun bihi kana waAAaduhu mafAoolan

18. The sky will break apart whereat, as His promise is fulfilled!

إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾

19. Inna hathihi tathkiratun faman shaa ittakhatha ila rabbihi sabeelan

19. This, indeed, is the divine Counsel. So let him who will, take the path to his Lord.

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ
 مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّنْ نَّحْصُوهُ
 فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ
 مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن
 فَضْلِ اللَّهِ وَءَاخَرُونَ يُقْتَتِلُونَ فِي سَبِيلِ اللَّهِ فَاَقْرَأُوا مَا تَيَسَّرَ
 مِنْهُ وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرُّوهُ اللَّهُ قَرْضًا حَسَنًا
 وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا
 وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾

20. Inna rabbaka yaAAalamu annaka taqoomu adna min thuluthayi allayli wanisfahu wathuluthahu wata-ifatun mina allatheena
 maAAaka waAllahu yuqaddiru allayla waalnnahara AAalima an lan tuhsoohu fataba AAalaykum faiqraoo ma tayassara mina alqur-
 ani AAalima an sayakoonu minkum mardawaakharoona yadriboona fee al-ardi yabtaghoona min fadli Allahi waakharoona
 yuqatiloona fee sabeeli Allahi faiqraoo ma tayassara minhu waaqeemoo alssalata waatoo alzzakata waaqidoo Allaha
 qardan hasanan wama tuqaddimoo li-anfusikum min khayrin tajidoohu AAinda Allahi huwa khayran waaAAathama ajran
 waistaghfiroo Allaha inna Allaha ghafoorun raheemun

20. Your Lord does indeed know that you are up for nearly two-thirds of the night, sometimes one-half of it and sometimes one-third of it, as do a group among your followers. And Allah determines the duration of the night and of the day. He knows that you will not be able to keep count of it [your night vigil], so He has turned to you in mercy. Read [study], then, as much of the Qur’aan as is easy for you. He knows that some among you would be sick and some others would be travelling in search of Allah’s bounty [livelihood], and yet others would be fighting for the cause of Allah. So, read, then as much of it [Qur’aan] as is easy for you. And establish the prayer, pay the *Zakaat*, and give Allah a good loan.⁵ And the good deed you send in advance for your souls, you will find it with Allah. That is better and greater in reward. And seek Allah’s forgiveness! Allah is indeed Forgiving, Merciful.

5. Refer [Verse 2:245](#) and study note 464 thereunder.

سُورَةُ الْمُذْثِّرِ

Chapter 74: Al-Muddathir (The One Folded up)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

يَا أَيُّهَا الْمُدَّثِّرُ

1. Ya ayyuha almuḏḏaththiru

1. O you folded up [in inactivity]!¹

1. In the context of Verses immediately following this one, it is obvious that the addressee is the Prophet. The time was immediately after he was anointed to Prophethood. He was still in a state of shock with the impact of the first divine revelation he had received earlier. The impact might have left him shivering, and he was therefore covering himself up with warm clothing. He might also have been perplexed into a state of inactivity and remained indoors for want of clarity on what he is expected to do after his anointment. Allah Almighty guides him as in the Verses that follow.

قُمْ فَأَنْذِرْ

2. Qum faanḏhir

2. Arise and warn!

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وَرَبَّكَ فَكَبِّرْ ﴿٣﴾

3. Warabbaka fakabbir

3. And proclaim the greatness of your Lord!

وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾

4. Wathiyabaka faṭahhir

4. And keep your garments clean!

وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

5. Waalrrujza faohjur

5. And shun the dirt!

وَلَا تَمْنُنْ تَسْتَكْثِرُ ﴿٦﴾

6. Wala tamnun tastakthiru

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6. And expect no [material] gain [for your own self]!

وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

7. Walirabbika faṣbir

7. And, for your Lord, be patient!

فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾

8. Fa-itha nuqira fee alnnaqoori

8. And [warn that] when the Trumpet is blown,

فَذَٰلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾

9. Fathalika yawma-ithin yawmun AAaseerun

9. That Day [the day when the Trumpet is blown] will be a difficult day!

عَلَى الْكَافِرِينَ عَٰسِرٌ يَّسِيرٌ ﴿١٠﴾

Manzil VII: 74: Muddathir

10. AAala alkafireena ghayru yaseer**in**

10. Not [at all] an easy day for those who suppress the Truth.

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

11. Tharnee waman khalaqtu wa**h**eedan

11. Leave to Me what I Myself created [human being] without any help from anyone else!

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾

12. WajaAAaltu lahu ma**l**an mamdoodan

12. And I created for him resources in abundance

وَبَنِينَ شُهُودًا ﴿١٣﴾

13. Wabaneena shuhoodan

13. And children present by his side

وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

14. Wamahhadtu lahu tamheedan

14. And I made things easy for him!

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

15. Thumma yatmaAAu an azeeda

15. Yet he is greedy for more!

كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾

16. Kalla innahu kana li-ayatina AAaneedan

16. Nay! To Our Verses/signs he has been obstinately and illogically opposed!

سَأَرْهُقُهُ صُعُودًا ﴿١٧﴾

17. Saorhiquhu saAAoodan

17. Soon will I make him suffer hardship!

إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٧﴾

18. Innahu fakkara waqaddara

18. He did indeed think and decide.

فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٨﴾

19. Faqutila kayfa qaddara

19. May he be destroyed – how [very wrongfully] did he decide!

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾

20. Thumma qutila kayfa qaddara

20. Again, be he destroyed – how [very wrongfully] did he decide!

Manzil VII: 74: Muddathir

ثُمَّ نَظَرَ ﴿٢١﴾

21. Thumma nahara

21. Then he looked

ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

22. Thumma AAabasa wabasara

22. And he frowned and he glowered with intense hatred!

ثُمَّ أَدْبَرَ وَأَسْتَكْبَرَ ﴿٢٣﴾

23. Thumma adbara waistakbara

23. Then he turned back and was proud!

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾

24. Faqala in hatha illa sihrun yu/tharu

Manzil VII: 74: Muddathir

24. Then he said, “This is nothing but traditional magic.”

﴿٧٥﴾ إِنَّ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ

25. In hatha illa qawlu albashari

25. “— Nothing but word of the mortal man!”

﴿٧٦﴾ سَأُصْلِيهِ سَقَرَ

26. Saosleehi saqara

26. Soon will I make him suffer Hell!

﴿٧٧﴾ وَمَا أَدْرَاكَ مَا سَقَرُ

27. Wama adra^{ka} ma saqaru

27. And what do you know what Hell is?

﴿٧٨﴾ لَا تُبْقِي وَلَا تَذَرُ

Manzil VII: 74: Muddathir

28. La tubqee wala taharu

28. Neither does it let be, nor does it let go!

لَوَاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾

29. Lawwahatun lilbashari

29. It burns the human skin so as to blacken it!

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

30. AAalayha tisAAata AAashara

30. Nineteen [angels] to guard over it [Hell].

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ
كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا
يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ
مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ
وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ



31. Wama jaAAalna as-haba alnnari illa mala-ikatan wama jaAAalna AAiddatahum illa fitnatan lillatheena kafaroo liyastayqina allatheena ootoo alkitaba wayazdada allatheena amanoo eemanan wala yartaba allatheena ootoo alkitaba waalmu/minoona waliyaqoola allatheena fee quloobihim maradun waalkafiroona matha arada Allahu bihatha mathalan kathalika yudillu Allahu man yashao wayahdee man yashao wama yaAAlamu junooda rabbika illa huwa wama hiya illa thikra lilbashaari

31. And We have appointed none but angels as Guardians of the Fire. And We have not fixed their number [19], but only as a trial for those who suppress the Truth, and as a means of certainty for the People of the Book and increase in Faith for the Believers, so that no doubts are left for the People of the Book and the Believers, and that those in whose hearts is a disease and the suppressors of the Truth may say, “What intention does Allah have by this issue [of appointing only 19 guards for hundreds of thousands of sinners put in Hell]?” Thus does Allah send astray whom He wills and guide whom He wills. And none but He knows [the enormity of] your Lord’s forces! And this [Qur’aan] is nothing but Admonition/Reminder for mankind.^{2, 3}

2. When this Qur’aanic Chapter was being revealed in Makkah, the 19 guards of Hell became a matter of ridicule for the polytheists there. Reportedly, a hefty one told the others that he, by himself alone, would take care of 17 of those guards and asked them to take care of the other two! Those polytheists were not intelligent enough to understand that 19 was just a number to delude them. Allah Almighty is, by himself alone, capable of handling billions of prisoners in Hell. And the 19 guards of hell would not be men, but angels, specially created for the job there. The believers, and the people of the Book [Jews and Christians], could, on the other hand, understand the enormous strength of the divine forces.

3. Those 7th century plytheists apart, a man [Rashad Khalifah] in the last [20th] century was misled by this figure 19 into believing that he himself was a messenger of Allah come to rid the Qur’aan of two ‘false’ verses that had somehow got inserted therein, despite Allah’s unequivocal declaration [Verse 15:9] that He would protect it!

Manzil VII: 74: Muddathir

كَلَّا وَالْقَمَرَ ﴿٣٢﴾

32. Kalla waalqamari

32. Nay, verily, by the Moon!

وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٣٣﴾

33. Waallayli ith adbara

33. And by the Night as it recedes!

وَالصُّبْحِ إِذَا أَفْزَرَ ﴿٣٤﴾

34. Waalssubhi itha asfara

34. And by the Dawn as it brightens!

إِنَّهَا لِأَحَدَى الْكُبَرِ ﴿٣٥﴾

35. Innaha la-ihda alkubari

Manzil VII: 74: Muddathir

35. This [Qur'aan] certainly indeed is the One Great Thing,

نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾

36. Natheeran lilbashari

36. A warning to mankind.

لِمَن شَاءَ مِنْكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾

37. Liman shaa minkum an yataqaddama aw yataakhkhara

37. To any of you who wishes to go forward [on the Right Path], or to fall back [into falsehood.]

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

38. Kullu nafsin bima kasabat raheenatun

38. Every soul is pledged against what it earns,

Manzil VII: 74: Muddathir

إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾

39. Illa as-haba alyameeni

39. Except for the people on the Right.⁴

4. The Creator has ingrained in every human being He has created the requirement that he should be righteous [i.e. follow divine instructions as given in the Qur'aan] in his worldly life, and he has been made inwardly conscious of this requirement. But he has been given the freedom to deviate from this requirement. And the souls of those, who thus deviate against the dictates of their own consciences, get pledged for the human's punishment in the Hereafter.

فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾

40. Fee jannatin yatasaloona

40. In Gardens (of Delight), they will ask

عَنِ الْمُجْرِمِينَ ﴿٤١﴾

41. AAani almujrimeena

41. The Sinners,

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

42. Ma salakakum fee saqara

42. “What led you into Hell?”

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

43. Qaloo lam naku mina almuṣalleena

43. They will say, “We were not among those who prayed;”

وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ ﴿٤٤﴾

44. Walam naku nuṭAAimu almiskeena

44. “And we were not among those who fed the poor;”

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾

45. Wakunng nakhoodu maAAa alkhg-ideena

Manzil VII: 74: Muddathir

45. “But we used to indulge in vain talks in company of other people;”

وَكَُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾

46. Wakunna nukaththibu biyawmi alddeeni

46. “And we used to deny the Judgment Day,”

حَتَّىٰ أَتَانَا الْيَقِينُ ﴿٤٧﴾

47. Hatta atana alyaqeenu

47. “Until there came to us the Certainty.”

فَمَا تَنْفَعُهُمْ شَفِيعَةُ الشَّفِيعِينَ ﴿٤٨﴾

48. Fama tanfaAAuhum shafaAAatu alshshafiAAeena

48. The intercession of the intercessors shall be of no avail to them then!

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٤٩﴾

Manzil VII: 74: Muddathir

49. Faṡḡ lahum AAani alṡaṡḡkirati muAAarideena

49. Then what is the matter with them that they turn away from the divine Counsel [Qur'aan]

كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾

50. Kaannahum ḡumurun mustanfiratun

50. As if they were scared donkeys

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾

51. Farrat min qaswaratin

51. Fleeing from a fierce beast?

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً ﴿٥٢﴾

52. Bal yureedu kullu imri-in minhum an yu/ta suḡufan munashsharatan

52. They would rather want scrolls (of revelation) rolled out to every one of them separately!

Manzil VII: 74: Muddathir

كَأَلَّا بَلَّ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾

53. Kalla bal la yakhafoona al-akhirata

53. But no! They fear not the Hereafter.

كَأَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٥٤﴾

54. Kalla innahu tathkiratun

54. Nay, this [Qur'aan] indeed is the divine Counsel!

فَمَنْ شَاءَ ذَكَّرْهُ ﴿٥٥﴾

55. Faman shaa thakarahu

55. Let any, who will, take heed!

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

56. Wama yathkuroona illa an yashaa Allahu huwa ahlu al-ttaqwa waahlu almagfirati

Manzil VII: 74: Muddathir

56. And none takes heed unless Allah so wills: He is the Source of the virtue of piety, and the Source of the virtue of forgiveness.

سُورَةُ الْقِيَمَةِ

Chapter 75: Al-Qiyamah (The Resurrection Day)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

لَا أُقْسِمُ بِيَوْمِ الْقِيَمَةِ ۝١

1. La oqsimu biyawmi alqiyamati

1. Nay, [man's negative thinking on Resurrection is not right!] I do swear by the Day of Resurrection!

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝٢

2. Wala oqsimu biallnnafi allawwamati

2. And, nay! I do swear by the self-reproaching soul¹ [that man's negative thinking on Resurrection is not right!]

1. The Qur'aan speaks of 3 kinds of souls: one, prone to evil [Verse 12:53], two, self-reproaching [this Verse], and three, satisfied and at peace [Verse 89:27]. Allah Almighty swears here by the self-reproaching soul, thus giving importance to this stage in the development of human character. When a man starts listening to that inner voice of his own conscience, he has surely shown some progress from being utterly prone to evil. The development culminates in the soul being satisfied and at peace [*nafsu almutma-innah*] shunning all evil.

Manzil VII: 75: Qiyamah

أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ۝

3. Ayahsabū al-insanu allan najmaAAa AAithamahū

3. Does man think that We shall not be able to collect his bones?

بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ۝

4. Balā qadireena AAalā an nusawwiya bananahu

4. Yes, We have the power to restore [even] his fingertips.²

2. The design of fingertip ridges is unique to every human being: finger impressions of no two human beings are the same! This fact is made use of in forensic investigations and as a sure identity of any person. And this fact speaks volumes about the superhuman Ingenuity of the Creator. In this Verse, Allah Almighty draws our attention to that amazing fact and tells us that He can recreate even this unique feature of an individual human being when He resurrects him in the Hereafter.

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۝

5. Bal yureedu al-insanu liyafjura amamahū

5. But³, man desires to go on doing evil in what lies ahead of him [in worldly life].

3. Use of this word ‘but’ here is significant. It is not for want of cogent reasons that man would not believe in the Hereafter; the need for it – the inevitability of it – is ingrained in the very nature of man! But he suppresses this inner call of his conscience; for, otherwise, he would not be able to lead a profligate life, the Satan has lured him into.

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ ﴿٦﴾

6. Yas-alu ayyana yawmu alqiyamati

6. He asks, “When will the Day of Resurrection be?”

فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

7. Fa-itha bariqa albasaru

7. So when the sight is dazzled,

وَحَسَفَ الْقَمَرُ ﴿٨﴾

8. Wakhasafa alqamaru

8. And the moon disappears,

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

9. WajumiAAa alshshamsu waalqamaru

9. And the sun and the moon are joined.

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ﴿١٠﴾

10. Yaqoolu al-insanu yawma-ithin ayna almafarru

10. Man will ask that Day, “Where is the exit?”

كَأَلَّا وَزَرًا ﴿١١﴾

11. Kalla la wazara

11. No! No escape!

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾

12. Ila rabbika yawma-ithin almustaqarru

12. With your Lord that day is the journey's end!

يُنَبِّئُ الْإِنْسَانَ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

13. Yunabbao al-insanu yawma-ithin bima qaddama waakhkhara

13. Man will be informed that Day what he had sent ahead and what he had left behind [undone].⁴

4. A non-believer, for example, would be informed that what he had sent ahead for that other world was nothing but utter doom for himself; and that what he had left behind undone would have secured for him an ever-lasting place in Paradise.

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

14. Bali al-insanu AAala nafsihi bageeratu

14. Man would rather be a witness against himself

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾

15. Walaw alqa maAAatheerahu

15. Even though he may put up excuses.

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ

16. La tuḥarr̥ik bihi lis̥anaka litaAAjala bihi

16. Move not [O Prophet] your tongue with it [revelation] to make haste with it.⁵

5. In the context of Verses, immediately following, it becomes apparent that the Prophet (peace on him), in the initial stages, was anxious that he would not forget, or make a mistake in remembering, what was being revealed to him. He would therefore try to utter words of the revelation even before it was completed. Hence the divine Advise to him in the Verses below!

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ

17. Inna AAalayna jamAAahu waqur-anahu

17. Its collection and recital does indeed rest on Us.

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۚ

18. Fa-itha qara/nahu faittabiAA qur-anahu

18. So when We recite it, attentively follow its recitation.

Manzil VII: 75: Qiyamah

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

19. Thumma inna AAalayna bay^{an}ahu

19. Then, indeed, it is for Us to make its meaning clear.

كَأَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾

20. Kalla bal tu^hibboona alAAa^jilata

20. Nay, you [mankind] would rather love the fleeting present,

وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾

21. Wata^haroona al-akhirata

21. And neglect the Hereafter!

وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾

22. Wujoohun yawma-ithin nadiratun

Manzil VII: 75: Qiyamah

22. Faces that day will be bright,

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٧٣﴾

23. Ila rabbiha nathiratun

23. Looking at their Lord expectantly.

وَوُجُوهُ يَوْمَئِذٍ بِآسِرَةٍ ﴿٧٤﴾

24. Wawujoohun yawma-ithin basiratun

24. And faces that day will be despondent,

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٧٥﴾

25. Tathunnu an yufAAala biha faqiratun

25. Expecting a great disaster to befall them.

كَأَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٧٦﴾

Manzil VII: 75: Qiyamah

26. Kalla itha balaghati alttarqiya

26. Behold! When in pangs of death,

وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾

27. Waqeela man raqin

27. And question raised, “Any magician [who could save him]?”

وَوَظَنَ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾

28/ Wathanna annahu alfiraqu

28. And he thought it was the time for parting,

وَالْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

29. Wailtaffati alssaqu bialssaqi

29. And the leg was put close to the [other] leg,

Manzil VII: 75: Qiyamah

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

30. Ilā rabbika yawma-ithin almasaqu

30. To your Lord was the direction that day.

فَلَا صَدَّقَ وَلَا صَلَّى ﴿٣١﴾

31. Falā saddaqa walā salla

31. And neither did he stand by the truth nor did he pray,

وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٢﴾

32. Walākin kaththaba watawallā

32. And, on the other hand, he denied the Truth and turned his face away,

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ﴿٣٣﴾

33. Thumma thahaba ilā ahlihi yatamatta

Manzil VII: 75: Qiyamah

33. And then he went back to his people boasting [telling them how ‘bravely’ he denied the Truth]!

أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٤﴾

34. Awlā laka faawlā

34. [The Truth is drawing] nearer and nearer to you [O dying man],

ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٥﴾

35. Thumma awlā laka faawlā

35. To repeat, [the Truth is drawing] nearer and nearer to you [O dying man]!⁶

6. When his heart stops beating, a man is technically dead. But from personal accounts of persons who had been declared technically dead and then resuscitated to life, the mind remains active for some time after the heart stops beating. That is because – for some seconds at least – mind cells continue to receive oxygen and nourishment from blood already pumped there. During those few seconds, the dying man gets partially aware of activities going on around him. And during those few seconds, he is also made aware of the Truth about life after death.

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾

36. Ayahṣabu al-insānu an yutraka sudān

Manzil VII: 75: Qiyamah

36. Does man think that he will be left to fend for himself?⁷

7. Most persons today (early part of 21st century) do not believe in any divinely revealed Book like the Qur'aan or the Torah, sent down for guidance of mankind. They are votaries of Darwin's theory of evolution, and think that even if there be a God, He has left man, after creating him, to fend for himself!

أَلَمْ يَكْ نُطْفِئْهُ مِنْ مَّنِيِّ يُمْنَى ﴿٣٧﴾

37. Alam yaku nutfatan min manayyin yumna

37. Was he not a tiny ovum fertilised by sperm emitted?

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٣٨﴾

38. Thumma kana AAalaqatan fakhalaqa fasawwa

38. Then he became a leech-like clinging clot of curdled blood; and He created him and set his shape right.

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى ﴿٣٩﴾

39. FajaAAala minhu alzzawjayni alththakara waal-ontha

39. Then He made from him pairs: male and female.

أَلَيْسَ ذَٰلِكَ بِقَدِيرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

40. Alaysa thalika biqadirin AAala an yuhyiya almawta

40. Is not That One [the Creator] powerful enough to give life to the dead!?

سُورَةُ الْإِنْسَانِ

Chapter 76: Al-Insaan (The Man)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾

1. Hal atā AAalā al-insāni heenun mina alddahri lam yakun shay-an mathkooan

1. There was – was there not? – a time when man [before he was created] was not yet a thing worth mentioning.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا



2. Inna khalaqna al-insana min nutfatin amshajin nabtaleehi fajaAAalnahu sameeAAan baseeran

2. It is, indeed, We who have created man out of a mixed [fertilized] ovum, so that We try him out. And then We made him a being endowed with hearing and sight.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

Manzil VII: 76: Insaan

3. Inna hadaynahu alssabeela imma shakiran wa-imma kafooran

3. We do indeed guide him, whether he be grateful or ungrateful.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾

4. Inna aAAtadna lilkafireena salasila waaghlalan wasaAAeeran

4. For those who suppress the Truth, We have readied chains, and shackles, and a blazing Fire!

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

5. Inna al-abrara yashraboona min ka/sin kana mizajuha kafooran

5. The righteous indeed shall drink from a cup containing a camphor-flavoured beverage.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

6. AAaynan yashrabu biha AAaibadu Allahi yufajjiroonaha tafjeeran

6. A fountain from which Allah's subjects shall drink, making it flow as and when required.¹

Manzil VII: 76: Insaan

1. The description of the source of the drink there in Paradise is akin to a modern day city home water tap from which one can have water as much as one likes by opening and closing the cock. This is another sign of the Qur'aan being divine since it speaks about things which were not commonly prevalent among people to whom it was initially revealed.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧٦﴾

7. Yoofoona bialnathri wayakhafuona yawman kana sharruhu mustateeran

7. They fulfill their vows, and fear a Day the evil of which would be widespread,

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨٠﴾

8. WayutAAimona alitaAAama AAala hubbihi miskeenana wayateeman waaseeran

8. And they feed – for the sheer love of Him – the needy, the orphan, and the victim of circumstances².

2. The Arabic term *aseer* (literal meaning ‘captive’), in modern circumstances, could be applied to riot victims and such other persecuted people.

إِنَّمَا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩١﴾

9. Innama nutAAimukum liwajhi Allahi la nureedu minkum jazaan wala shukooran

9. “We feed you only for Allah’s sake: we desire no recompense from you, nor thanks!”

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾

10. Inna nakhafu min rabbina yawman AAaboosan qamtareeran

10. “We do indeed fear from our Lord a distressful, disastrous Day!”

فَوْقَهُمْ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّهُمْ نَصْرَةً وَسُرُورًا ﴿١١﴾

11. Fawaqqahumu Allahu sharra thalika alyawmi walaqqahum nadratan wasurooran

11. And then, Allah will save them from the woes of that Day, and will bestow on them brightness and joy.

وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

12. Wajazahum bima sabaroo jannatan wahareeran

12. And He will reward them, for their patience, with Garden [Paradise] and silk [garments].

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا
وَلَا زَمْهَرِيرًا ﴿١٣﴾

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13. Muttaki-eena feeha AAala al-ara-iki la yarawna feeha shamsan wala zamhareeran

13. They will be reclining on couches there. They will feel neither sunburn therein nor intense cold.

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾

14. Wadaniyatan AAalayhim thilaluha wathullilat qutoofuha tathleelan

14. And its shadows will come down low over them, and its clusters of fruit will dangle within reach.

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾

15. Wayutafu AAalayhim bi-aniatin min fiddatin waakwabin kanat qawareera

15. And silver vessels and glass goblets will be passed around them.

قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾

16. Qawareera min fiddatin qaddarooha taqdeeran

16. From silver [vessel] to glass [goblet] – [the drink will be poured out] in required quantity.

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾

17. Wayusqawna feeha ka/san kana mizajuha zanjabeelan

17. And in it [Paradise] they will be given to drink of a cup containing a ginger-flavoured beverage.

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾

18. AAaynan feeha tusamma salsabeelan

18. [The source of the beverage is a fountain] therein named ‘Salsabeel’.

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُورًا ﴿١٩﴾

﴿١٩﴾

19. Wayatoofu AAalayhim wildanun mukhalladoona itha raaytahum hasibtahum lu/lu-an manthooran

19. And waiting upon them will be immortal boys. When you see them you would think they were pearls dispersed.

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

20. Wa-itha raayta thamma raayta naAAeeman wamulkan kabeeraan

20. And when you look, you would be looking at bliss and a realm transcendent!

عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَخُلُوعٌ آسَافٌ مِنْ فِضَّةٍ وَسَقَنُهُمْ
رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

21. AAaliyahum thiyabu sundusin khudrun wa-istabraqun wahullooh asagwira min fiddatin wasaqahum rabbuhum sharaban tahooran

21. Upon them will be garments of green silk and brocade; and they will be adorned with silver bracelets. And their Lord will give them a pure drink.

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٢٢﴾

22. Inna hatha kana lakum jazaan wakana saAAayukum mashkoooran

22. “This indeed is a reward for you, and your struggle [in worldly life] is appreciated!”

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾

23. Inna nahnu nazzalna AAalayka alqur-ana tanzeelan

23. Indeed, We have sent down the Qur'aan on you, in stages³!

3. To learn why, turn to [Verse 25:32](#).

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٧٤﴾

24. Faisbir lihukmi rabbika wala tutiAA minhum athiman aw kafooran

24. Await, then, your Lord's decree, and obey not any sinner or ingrate among them!

وَاذْكُرْ أَسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٧٥﴾

25. Waathkuri isma rabbika bukratan waaseelan

25. And do chant your Lord's name morning and evening

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٧٦﴾

26. Wamina allayli faosjud lahu wasabbihhu laylan taweelan

26. And during the night. And then prostrate before Him. And extol His glory during the long night.

﴿٢٧﴾ إِنَّ هَٰؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا

27. Inna haola-i yuhibboona alAAajilata wayatharoona waraahum yawman thaqeelan

27. These [who suppress the Truth] do indeed love this transitory life, and leave a hard and difficult Day behind their backs.

﴿٢٨﴾ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا

28. Nahnu khalaqnahum washadadna asrahum wa-itha shi/na baddalna amthalahum tabdeelan

28. It is We who have created them and given them their strength. And when we so will, We can replace them with others of their kind.

﴿٢٩﴾ إِنَّ هَٰذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا

29. Inna hathihi tathkiratun faman shaa ittakhatha ila rabbihi sabeelan

29. This [Qur'aan] indeed is a Counsel. He then, who so wills, may take a way to his Lord.

﴿٣٠﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

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30. Wama tashaoona illa an yashqa Allahu inna Allaha kana AAaleeman hakeema

30. But you cannot will it unless Allah so wills! Allah is indeed Aware, Wise.

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

31. Yudkhilu man yashao fee rahmatihi waal~~h~~halimeena aAAadda lahum AAathaban aleema

31. HE admits to His grace whom He wills. And He has readied painful punishment for the wicked people.

سُورَةُ الْمُرْسَلَاتِ

Chapter 77: Al-Mursalaat (Those Sent Forth)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾

1. WaalMursalatati AAurfan

1. By the emissaries [winds], recognized by feel [blowing gently],¹

1. The emissaries are the winds which man cannot see, but can recognize only when he does feel them blowing gently against his body.

فَالْعَصْفَاتِ عَصْفًا ﴿٢﴾

2. FaalAAasifatati AAasfan

2. Then by the storms blowing violently,

وَالنَّشْرَاتِ نَشْرًا ﴿٣﴾

Manzil VII: 77: Mursalaat

3. Waalnnashirati nashran

3. By those [winds] that scatter [clouds] far and wide,

فَالْفَرْقَتِ فَرَقًا ④

4. Faalfariqati farqan

4. Then by those [winds] that make an uneven distribution [of rain-bearing clouds],

فَالْمُلْقِيَتِ ذِكْرًا ⑤

5. Faalmulqiyati thikran

5. Then by those [winds] that bring down what is often talked of [rains]

عُذْرًا أَوْ نُذْرًا ⑥

6. AAuthran aw nuthran

6. As excuse for or harbinger of calamity,²

2. Lack of rains would be an excuse (cause) for drought conditions, and, heavy rains, a harbinger of destructive floods.

﴿٧﴾ إِنَّمَا تُوعَدُونَ لَوَاقِعٌ

7. Innama tooAAadoona lawaqiAAun

7. What you are promised [Day of Resurrection/Judgment] is indeed inevitable.

﴿٨﴾ فَإِذَا النُّجُومُ طُمِسَتْ

8. Fa-itha alnnujoomu tumisat

8. So when the stars are extinguished,

﴿٩﴾ وَإِذَا السَّمَاءُ فُرِجَتْ

9. Wa-itha alssamao furijat

9. And when the sky is torn asunder,

﴿١٠﴾ وَإِذَا الْجِبَالُ نُسِفَتْ

10. Wa-itha aljibalu nusifat

10. And when the mountains are brought down,

وَإِذَا الرُّسُلُ أُقِيتَتْ ﴿١١﴾

11. Wa-itha alrrusulu oqitat

11. And when the Messengers are presented at the time appointed –

لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

12. Li-ayyi yawmin ojilat

12. For what day is the time fixed?

لِيَوْمِ الْقَضَىٰ ﴿١٣﴾

13. Liyawmi alfasli

13. For the Day of Decision.

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وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ﴿١٤﴾

14. Wama adraka ma yawmu alfasli

14. And what do you understand what the Day of Decision is?

وَيْلٌ يَوْمَذِي الْمُكَذِّبِينَ ﴿١٥﴾

15. Waylun yawma-ithin lilmukaththibeena

15. Woe that Day for those who had denied the Truth!

أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾

16. Alam nuhliki al-awwaleena

16. Did We not destroy the earlier generations?

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾

17. Thumma nutbiAAuhumu al-akhireena

Manzil VII: 77: Mursalaat

17. And then caused the later generations to follow them?

كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٧﴾

18. Kathalika nafAAalu bialmujrimeena

18. Thus do We deal with the sinners!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٨﴾

19. Waylun yawma-ithin lilmukaththibeena

19. Woe that Day for those who had denied the Truth!

أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾

20. Alam nakhluqkum min ma-in maheenin

20. Did We not create you from a filthy fluid?

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾

Manzil VII: 77: Mursalaat

21. FajaAAalnahu fee qararin makeen**in**

21. And then placed it [fertilized ovum] in a safe abode [womb]

إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾

22. Ilā qadarin maAAaloom**in**

22. For a known period of time [nine months and some days, normally]?

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾

23. Faqadarna faniAAama alqadiroon**a**

23. We then fixed terms [for everything in man's life]. And We are the best in fixing terms!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾

24. Waylun yawma-ithin lilmukaththibeena

24. Woe that Day for those who had denied the Truth!

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أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾

25. Alam najAAali al-arda kifatan

25. Have We not made the earth, accommodating

أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾

26. Ahyaan waamwatan

26. The living and the dead?

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَكُم مَّاءً فُرَاتًا ﴿٢٧﴾

27. WajaAAalna feeha rawasiya shamikhatin waasqaynakum maan furatan

27. And [have We not] placed therein lofty mountains and given you sweet water to drink?

وَيَلِّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾

28. Waylun yawma-ithin lilmukaththibeena

Manzil VII: 77: Mursalaat

28. Woe that Day for those who had denied the Truth!

﴿٢٩﴾ أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تَكْذِبُونَ

29. Intaliqoo ila ma kuntum bihi tukaththiboona

29. “Proceed now to what (Hereafter) you had been denying!”

﴿٣٠﴾ أَنْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ

30. Intaliqoo ila thillin thee thalathi shuAabin

30. “Proceed now to the three-tier shadow [– of death, Resurrection, and divine Judgment]!”

﴿٣١﴾ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ

31. La thaleelin wala yughnee mina allahabi

31. (The shadow provides) no relief nor shelter from the Blazing Fire [of Hell].

﴿٣٢﴾ إِنَّهَا تَرْمِي بِشَرِّ كَالْقَاصِرِ

Manzil VII: 77: Mursalaat

32. Innaha tarmee bishararin kaalqasri

32. It does indeed throw up sparks like burning logs of fire-wood,

كَأَنَّهُ جِمَلَتٌ صُفْرٌ ﴿٣٣﴾

33. Kaannahu jimalatun sufrun

33. [Or] like thick yellow ropes.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾

34. Waylun yawma-ithin lilmukaththibeena

34. Woe that Day for those who had denied the Truth!

هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾

35. Hatha yawmu la yantiqoona

35. This Day they speak not,

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وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾

36. Walā yu/thanu lahum fayaAAtathiroona

36. Nor are they permitted to put up excuses.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾

37. Waylun yawma-ithin lilmukathibeena

37. Woe that Day for those who had denied the Truth!

هَذَا يَوْمُ الْقُصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٨﴾

38. Hatha yawmu alfasli jamaAAnakum waal-awwaleena

38. This is the Day of Decision. We have brought you and the people living in the world earlier, together.

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾

39. Fa-in kana lakum kaydun fakeedooni

39. If now you have any scheme, dare to use it against Me!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾

40. Waylun yawma-ithin lilmukaththibeena

40. Woe that Day for those who had denied the Truth!

إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ ﴿٤١﴾

41. Inna almuttaqeena fee *thilal*in waAAuyoonin

41. Pious persons are amidst shades and fountains,

وَفَوَاحٍ مِّمَّا يَشْتَهُونَ ﴿٤٢﴾

42. Wafawakiha mimma yashtahoona

42. And [they get] fruits such as they desire.

Manzil VII: 77: Mursalaat

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

43. Kuloo waishraboo hanee-an bima kuntum taAAmaloona

43. “Eat and drink to your satisfaction as a reward for your [good] deeds.”

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾

44. Inna kathalika najzee almuhsineena

44. Thus indeed do We reward the good!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾

45. Waylun yawma-ithin lilmukaththibeena

45. Woe that Day for those who had denied the Truth!

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُّجْرِمُونَ ﴿٤٦﴾

46. Kuloo watamattaAAoo qaleelan innakum mujrimoona

Manzil VII: 77: Mursalaat

46. Eat and enjoy but little. You are sinners indeed!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾

47. Waylun yawma-ithin lilmukaththibeena

47. Woe that Day [Hereafter] for those who had denied the Truth!

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾

48. Wa-itha qeela lahumu irkaAAoo la yarkaAAoona

48. And when they are told to bow down, they bow not down!³

3. See [Verse 68:42](#) and study note 2 thereunder. In that Verse, we are told that the sinners would not be able to prostrate. They would not be able to bow too, as per this Verse here.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾

49. Waylun yawma-ithin lilmukaththibeena

49. Woe that Day for those who had denied the Truth!

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فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٧٧﴾

50. Fabi-ayyi hadeethin baAAadahu yu/minoona

50. What *hadeeth* would they then believe in after this?⁴

4. Refer [study note 74](#) on Verse 7:185 in this context.

سُورَةُ النَّبَاِ

Chapter 78: An-Naba (The News)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

1. AAamma yatas^aaloona

1. What are they asking one another

عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾

2. AAani alnnaba-i alAAa^t_heeemi

2. About the most important topic [of Resurrection]

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

3. Allat^hee hum fee^hi mukhtalifoona

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3. Concerning which they differ?

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

4. Kalla sayaAAalamoona

4. No¹, they will soon come to know!

1. The negative interjection indicates that what the people had been surmising – that Resurrection was unlikely – was not based on knowledge.

ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

5. Thumma kalla sayaAAalamoona

5. No, no, they will soon come to know [the Truth]!

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾

6. Alam najAAali al-arda mihadan

6. Have We not made the earth specially preped [for sustenance of life],

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وَالْجِبَالِ أَوْتَادًا ﴿٧٨﴾

7. Waaljibala awtaḍan

7. And the mountains as stabilisers²?

2. Can one imagine the earth without its mountains? These give the earth surface its stability. Otherwise the predominant water would envelope it entirely. Also see [Verse 16:15](#) and study note 4 thereon.

وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٧٩﴾

8. Wakhalaqnakum azwajan

8. And We created you in pairs.

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٨٠﴾

9. WajaAAalnā nawmakum subatan

9. And We made your sleep a means of rest.

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿٨١﴾

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10. WajaAAalna allayla libasan

10. And We made the night as cover.

وَجَعَلْنَا اللَّيْلَ مَعَاشًا ﴿١١﴾

11. WajaAAalna alnnahara maAAashan

11. And We made the day for earning a livelihood.

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

12. Wabanayna fawqakum sabAAan shidadan

12. And We have built above you seven strong [firmaments/heavens/atmospeherioc layers].

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

13. WajaAAalna sirajan wahhajan

13. And We have made a blazing source of light.

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وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾

14. Waanzalna mina almuAAsirati maan thajjajan

14. And We send water pouring down in abundance from the rain-bearing clouds,

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

15. Linukhrija bihi habban wanabatan

15. So that We may produce therewith grain and vegetation.

وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾

16. Wajannatin alfafan

16. And gardens luxuriant.

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾

17. Inna yawma alfasli kana meeqatan

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17. Indeed, the Day of Decision is a divinely appointed time.

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٧﴾

18. Yawma yunfakhu fee alssoori fata/toona afwajan

18. When that Day the trumpet is blown, you come out in droves,

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٨﴾

19. Wafutihati alssamao fakanat abwaban

19. And the heaven is opened as if it were gates,

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿١٩﴾

20. Wasuyyirati aljibalu fakanat saraban

20. And the mountains are moved away, as if they had been a mirage.

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢٠﴾

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21. Inna jahannama kanat mirsadan

21. Indeed, Hell is waiting,

لِّلطَّٰغِيْنَ مَآبًا ﴿٢٢﴾

22. Lilttagheena maaban

22. As home for the transgressors.

لَّيْسَيْنَ فِيْهَا أَحْقَابًا ﴿٢٣﴾

23. Labitheena feeha ahqaban

23. They shall remain therein for ages.

لَّا يَذُوقُوْنَ فِيْهِ بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

24. La yathooqoona feeha bardan wala sharaban

24. They shall taste therein neither coolness nor any drink,

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إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾

25. Illa hameeman waghassaqan

25. But boiling water and a pus-like thing.

جَزَاءً وَفَاقًا ﴿٢٦﴾

26. Jazaan wifaqan

26. An appropriate recompense!

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

27. Innahum kanoo la yarjoona hisaban

27. They never expected to be called to account.

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾

28. Wakaththaboo bi-ayatina kiththaban

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28. And they falsely rejected Our signs/Verses.

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٨﴾

29. Wakulla shay-in ahsaynahu kitaban

29. And We have recorded everything in a Book.

فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٢٩﴾

30. Fathooqoo falan nazeedakum illa AAathaban

30. “So taste now [the punishment;] for, now, We shall increase on you nothing but punishment!”

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣٠﴾

31. Inna lilmuttaqeen mafazan

31. Indeed, for the pious ones, there is salvation.

حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾

32. Hadq-iqā waaAAngban

32. [They shall be in] gardens and vineyards,

وَكَوَاعِبَ أُنْرَابًا ﴿٣٣﴾

33. WakawāAAiba atraban

33. And [with] likeable companions,

وَكَأْسًا دِهَاقًا ﴿٣٤﴾

34. Waka/san dihaqan

34. And cups filled to the brim.

لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا ﴿٣٥﴾

35. Lā yasmaAAona feehā laghwan walā kiththaban

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35. They shall not hear any idle talk, or any lies, therein.

جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ﴿٣٦﴾

36. Jazaan min rabbika AAataaan hisaban

36. [Their life in the Hereafter] will be a reward from your Lord, a measured gift.

رَّبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الرَّحْمٰنُ لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا

﴿٣٧﴾

37. Rabbi alssamawati waal-ardi wama baynahuma alrrahmani la yamlikoona minhu khitaban

37. The Lord of the heavens and the earth and all that lies between them, the Gracious! None shall have it in their power [in His presence] to address Him.

يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا لَا يَتَكَلَّمُوْنَ اِلَّا مَن اٰذَنَ لَهُ الرَّحْمٰنُ

وَقَالَ صَوَابًا ﴿٣٨﴾

38. Yawma yaqoomu alrroohu waalmala-ikatu saffan la yatakallamoona illa man athina lahu alrrahmanu waqala sawaban

38. The Day the Spirit³ and the angels stand in rows, none shall speak except those whom the Lord of Mercy permits, and who will say only what is right.

3. See [study notes 113 to 116](#) on Verse 2:87 in this regard.

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾

39. Thalika alyawmu alhaqqu faman sha*ʿ*a ittakhatha ila rabbihi ma*ʿ*aban

39. That Day is sure to come. So let him, who wishes to, take the right path to return to his Lord.

إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ
الْكَافِرُ يَدَايَيْنِي كُنْتُ تُرَابًا ﴿٤٠﴾

40. Inna antharnakum AAathaban qareeban yawma yanthuru almaro ma qaddamat yadahu wayaqoolu alkafiru ya laytanee kuntu turaban

40. We have warned you of Punishment that is near.⁴ The Day when it comes, man shall see what his hands had sent ahead, and he who has suppressed the Truth shall say, “Oh, would that I were dust!”

4. For any human being, the Punishment in the Hereafter is as near as death. He/she is completely unconscious of the period between death and Resurrection. To him/her that period, even if it may extend to thousands of years, would appear to be as little as a day or a part of it!

سُورَةُ النَّازِعَاتِ

Chapter 79: An-Naziaat (Those That Pull Out)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالَّذِينَ عَمِلُوا غُرُثًا ﴿١﴾

1. WaalnnaziAAati gharqan

1. By those that dive and extract,¹

1. Those by whom the divine swearing here is, could be divers diving to extract pearl oysters from the sea.

وَالَّذِينَ نَشْطُوا ﴿٢﴾

2. Waalnnashitati nashtan

2. And by those [winds?] that briskly pass by,

وَالسَّيِّحَاتِ سَبْحًا ﴿٣﴾

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3. Waalssabihati sabhan

3. And by the floaters [clouds?] that float by

فَالسَّابِقَاتِ سَبْعًا ﴿٤﴾

4. Faalssabiqati sabqan

4. And then overtake others, leaving the latter behind,

فَالْمُدَبِّرَاتِ أَمْرًا ﴿٥﴾

5. Faalmudabbirati amran

5. And then execute a [divine] Order [to rain.]

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾

6. Yawma tarjufu alrajifatu

6. [There shall come] a Day when a violent convulsion will convulse [the world]!

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تَتَّبَعَهَا الرَّادِفَةُ ﴿٧﴾

7. TatbaAAuhg alrradifatu

7. The subsequent convulsion shall follow the first.

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾

8. Quloobun yawma-ithin wajifatun

8. Hearts that Day will be throbbing.

أَبْصَرُهَا خَشِيعَةٌ ﴿٩﴾

9. Absaruha khashiAAatun

9. Sights that Day will be lowered.

يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾

10. Yaqooloona a-inna lamardoodoona fee alhafirati

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10. They ask, “Shall we be brought back to life [after death?]”

أَءِذَا كُنَّا عِظْمًا تَّخِرَةً ﴿١١﴾

11. A-itha kunna AAithaman nakhiratan

11. “Even when we are crumbled bones!?”

قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾

12. Qaloo tilka ithan karratun khasiratun

12. They say, “This in that event would be a damaging return.”

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

13. Fa-innama hiya zajratun wahidatun

13. It will but be a single blast!

فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

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14. Fa-itha hum bialssahirati

14. And then they all will come awake [from their deep slumber of death].

هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾

15. Hal ataka hadeethu moosa

15. Has Moses' story come down to you?

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

16. Ith nadahu rabbuhu bialwadi almuqaddasi tuwan

16. When his Lord called out to him by the sacred valley of Tuwa,

أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾

17. Ithhab ila firAAawna innahu tagha

17. "Go to Pharaoh! He has indeed exceeded all bounds,"

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فَقُلْ هَلْ لَّكَ إِلَآ أَن تَزَكَّى ۝١٨

18. Faqul hal laka ilā an tazakkā

18. “You then ask him, ‘Would you like to reform?’”

وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ۝١٩

19. Waahdiyaka ilā rabbika fatakhsha

19. ““Would you allow me to guide you to your Lord, so that you fear Him?””

فَآرَاهُ الْآيَةَ الْكُبْرَى ۝٢٠

20. Faarghu al-ayata alkubra

20. Moses then showed him the great Sign [staff turning into snake and hand turning white].

فَكَذَّبَ وَعَصَى ۝٢١

21. Fakaththaba waAAasa

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21. But he [Pharaoh] refused to acknowledge the divine Sign and obey Allah.

ثُمَّ أَذْبَرَ يَسْعَى ﴿٢٢﴾

22. Thumma adbara yasAAa

22. He then turned his back hastily

فَحَشَرَ فَنَادَى ﴿٢٣﴾

23. Fahashara fanada

23. To summon and collect his people.

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

24. Faqala ana rabbukum al-aAAala

24. He then proclaimed to them, "I am your lord supreme!"

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٥﴾

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25. Faakhathahu Allahu nakala al-akhirati waal-oolu

25. Allah then seized him for punishment both in the Hereafter and here.

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾

26. Inna fee thalika laAAibratan liman yakhsha

26. There is indeed a lesson in this for those who fear Allah.

ءَأَنزَلْنٰكُمْ أَشَدَّ خَلْقًا أَمْ أَلْسَمٰٓءُ بَنٰٓئِهَا ﴿٢٧﴾

27. Aantum ashaddu khalqan ami alssamao banha

27. Are you more difficult to create or the heaven to construct?

رَفَعَ سَمٰكَهَا فَسَوَّٰٓئَهَا ﴿٢٨﴾

28. RafaAAa samkaha fasawwaha

28. HE raised its structure and then balanced it aright.

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾

29. Waaghtasha laylahā waakhraja duhaḥa

29. And made its night dark and its day bright.

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

30. Waal-arda baAAda thalika dahaha

30. And the earth thereafter – He spread it out.

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾

31. Akhraja minḥa maaha wamarAAaha

31. He brought out from it its water and its pasture.

وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾

32. Waaljibala arsaḥa

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32. And He made the mountains firm.

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾

33. MataAAan lakum wali-anAAamikum

33. [He has provided] means of sustenance for you and your animals?

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٣٤﴾

34. Fa-itha jaati alttammatu alkubra

34. So when the great event occurs,

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٣٥﴾

35. Yawma yatathakkaru al-insanu ma saAAa

35. That Day man would recount what he strove for,

وَبُورَّتِ الْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾

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36. Waburrizati aljaheemu liman yara

36. And the Hell would be made manifest for all to see.

﴿٣٧﴾ فَأَمَّا مَنْ طَغَىٰ

37. Faamma man tagha

37. And then anyone who had transgressed divinely set bounds,

﴿٣٨﴾ وَعَاثَرَ الْحَيَاةَ الدُّنْيَا

38. Waathara alhayata alddunya

38. And had preferred the life of this world,

﴿٣٩﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ

39. Fa-inna aljaheema hiya alma/wa

39. That one's abode shall indeed be in Hell.

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وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ

40. Waama man khafa maqama rabbihi wanaha alnnafsa AAani alhawa

40. And one who had been afraid of standing before his Lord and had restrained one's self from carnal desires,

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۖ

41. Fa-inna aljannata hiya alma/wa

41. That one's abode shall indeed be in Paradise.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ

42. Yas-aloonaka AAani alssaAAati ayyana mursaha

42. They ask you [Prophet] about the Hour (the time when the present world will end and the Hereafter begin), "When is it coming?"

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ۖ

43. Feema anta min thikraha

43. What have you to do with the mentioning of it [the time of the occurrence of the Hour]?

إِلَىٰ رَبِّكَ مُنتَهَاهَا ﴿٤٤﴾

44. Ilā rabbika muntahāha

44. With your Lord rests the final and only Authority to know when the Hour would happen.

إِنَّمَا أَنْتَ مُنْذِرٌ مِّنْ يَّخْشَاهَا ﴿٤٥﴾

45. Innama anta munthiru man yakshaha

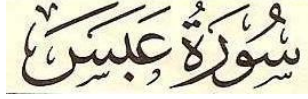
45. You [Prophet] are but a warner for those who fear it [the Hour].

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

46. Kaannahum yawma yarawnaha lam yal bathoo illa AAashiyyatan aw duhaha

46. The Day they see it [the Hereafter], they will feel as if they had stayed for only one evening or one morning thereof.²

2. The seemingly short duration could be of the period between the humans' death and their resurrection which actually might have been thousands of years long.



Chapter 80: Abasa (He Frowned)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

عَبَسَ وَتَوَلَّى ۝١

1. AAabasa watawalla

1. He¹ frowned and turned away

1. A study of the Verses that follow reveal the identity of 'He' here to be the Prophet (peace on him) himself. The use of the third person pronoun instead of the direct 'You' is obviously a subtle divine way to mitigate the embarrassment of a direct accusation. But, nevertheless, the accusation is there in the public domain! It shows that Allah Almighty had kept a close watch on even the minutest thing that the Prophet did, to steer him away from any wrong move on his part. It also shows up the transparency in which the Prophet truthfully conveyed the divine Message, even when it contained something disparaging to his own person.

أَن جَاءَهُ الْأَعْمَى ۝٢

2. An jaahu al-aAma

2. That the blind man came to him.

Manzil VII: 80: Abasa

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي ۝٣

3. Wama yudreeka laAAallahu yazzakka

3. And what do you know? He might reform [to become a righteous man].

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۝٤

4. Aw yaththakkaru fatanfaAAahu alththikra

4. Or, he might deliberate and the deliberation might benefit him.

أَمْ مَنْ أَسْتَعْنَى ۝٥

5. Amma mani istaghna

5. Now he who is well-to-do,

فَأَنْتَ لَهُ وَتَصَدَّى ۝٦

6. Faanta lahu tagadda

Manzil VII: 80: Abasa

6. To him you pay attention!

وَمَا عَلَيْكَ أَلَّا يَزْكِي ﴿٧﴾

7. Wama AAalayka alla yazzakka

7. And [even when] it is not your responsibility if he would not reform!

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾

8. Waamma man jaaka yasAAA

8. And he who comes to you in earnest,

وَهُوَ يَخْشَى ﴿٩﴾

9. Wahuwa yakhsha

9. And fears (Allah),

فَأَنْتَ عَنْهُ تَلَهَّى ﴿١٠﴾

Manzil VII: 80: Abasa

10. Faanta AAanhu talahha

10. By him then are you distracted!²

2. From the narration in these ten Verses, we can surmise that the Prophet was trying to convince some rich man of the Makkan community of the necessity of Monotheism as against polytheism the man had been following. In the meantime a blind man came and sought the Prophet's attention on some religious matter. The Prophet felt distracted, and hence this divine admonition to him.

كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾

11. Kalla innaha tathkiratun

11. No! [Your resentment at the blind man's intrusion is not right.] This [Qur'aan] is only an open source of divine Admonition to recite.

فَمَنْ شَاءَ ذَكِّرْهُ ﴿١٢﴾

12. Faman shaa thakarahu

12. So whoso wills may recite it and take heed from

فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾

13. Fee suhufin mukarramatin

Manzil VII: 80: Abasa

13. In records honourable,

مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾

14. MarfooAAatin mutahharat**in**

14. Exalted and purified,

بِأَيْدِي سَفَرَةٍ ﴿١٥﴾

15. Bi-aydee safarat**in**

15. By hands of scribes,

كِرَامٍ بَرَرَةٍ ﴿١٦﴾

16. Kiramin bararat**in**

16. Noble and virtuous!

Manzil VII: 80: Abasa

قُتِلَ الْإِنْسَنُ مَا أَكْفَرَهُ ﴿١٧﴾

17. Qutila al-insanu ma akfarahu

17. Man be damned, how ungrateful is he!

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾

18. Min ayyi shay-in khalaqahu

18. Out of what thing did He create him?

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ﴿١٩﴾

19. Min nutfatin khalaqahu faqaddarahu

19. HE created him out of fertilized ovum and then moulded him in due proportion.

ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾

20. Thumma alsabeela yassarahu

Manzil VII: 80: Abasa

20. And then made the path of life convenient for him.

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾

21. Thumma amatahu faaqbarahu

21. And then He caused him to die and consigned him to dust.

ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾

22. Thumma itha shaa ansharahu

22. And then, whenever He wishes, He will raise him back to life.

كَأَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾

23. Kalla lamma yaqdi ma amarahu

23. No! Man did certainly not carry out what Allah had asked him to do.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾

Manzil VII: 80: Abasa

24. Falyanz^huri al-insanu ila taAAa^mihⁱ

24. Let man just look at his food.

أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

25. Anna sababna almaa sabban

25. [To enable man to get his food] We poured water [rain] in showers,

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾

26. Thumma shaaqna al-arda shaqqan

26. And We pierced the soil, so that it got soaked [with rain water].

فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

27. Faanbatna fee^ha habban

27. Then We caused grain to grow therein,

Manzil VII: 80: Abasa

وَعِنَبًا وَقَضْبًا ﴿٢٨﴾

28. WaAAinaban waqaḍban

28. And grapevines and vegetables,

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾

29. Wazaytoonān wanakhlan

29. And olive-trees and palm-trees,

وَحَدَائِقَ غُلْبًا ﴿٣٠﴾

30. Waḥadaḡ-iqa ghulban

30. And luxuriant orchards,

وَفَنَكِهَةً وَأَبَّا ﴿٣١﴾

31. Wafgkihataṇ waabbān

Manzil VII: 80: Abasa

31. And fruits and fodder

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

32. MataAAan lakum wali-anAAamikum

32. As provision for you and your cattle.

فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾

33. Fa-itha jaati alssakhkhatu

33. Then as the deafening blast occurs

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

34. Yawma yafirru almaro min akheehi

34. On the Day when every man would flee from his brother,

وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾

Manzil VII: 80: Abasa

35. Waommihi waabeehi

35. And his mother and his father;

وَصَلَحَتِهُ وَبَنِيهِ ﴿٣٦﴾

36. Wasahibatihi wabaneehi

36. And his spouse and his children.

لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

37. Likulli imri-in minhum yawma-ithin sha/nun yughneehi

37. On that Day everyone among them will be preoccupied with his own individual concerns.

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾

38. Wujoohun yawma-ithin musfiratun

38. Faces that Day would be beaming,

Manzil VII: 80: Abasa

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

39. Dahikatun mustabshiratun

39. Cheerful and joyous.

وَوُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾

40. Wawujoohun yawma-ithin AAalayha ghabaratun

40. And faces that Day would be gloomy,

تَرَهَّقُهَا قَتَرَةٌ ﴿٤١﴾

41. Tarhaquha qataratun

41. Darkness covering them.

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤٢﴾

42. Olg-ika humu alkafaratu alfajaratu

Manzil VII: 80: Abasa

42. Those would be the ones suppressing the Truth, the ones wicked!

سُورَةُ التَّكْوِيْنِ

Chapter 81: At-Takweer (The Folding Up)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

1. Itha alshshamsu kuwwirat

1. When the sun is folded up,

وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾

2. Wa-itha alnnujoomu inkadarat

2. And when the stars lose their lustre,

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

3. Wa-itha aljibalu suyyirat

Manzil VII: 81: Takweer

3. And when the mountains are moved,

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

4. Wa-itha alAAisharu AAuttilat

4. And when the ten-months pregnant camels are abandoned,

وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

5. Wa-itha alwuhuooshu hushirat

5. And when the wild beasts are gathered,

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

6. Wa-itha albiharu sujjirat

6. And when the seas overflow,

وَإِذَا النَّفُوسُ زُوِّجَتْ ﴿٧﴾

Manzil VII: 81: Takweer

7. Wa-itha alnnufoosu zuwwijat

7. And when the souls are rejoined (with their bodies),

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾

8. Wa-itha almawoodatu su-ilat

8. And when the girl-child buried alive shall be asked,

بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

9. Bi-ayyi thanbin qutilat

9. For what sin was she killed?

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

10. Wa-itha alssuhufu nushirat

10. And when the scrolls [of human deeds] are laid open,

Manzil VII: 81: Takweer

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾

11. Wa-itha alssamgo kushitat

11. And when the sky is stripped off,

وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾

12. Wa-itha aljaheemu suAAAAirat

12. And the Hell stoked,

وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾

13. Wa-itha aljannatu ozlifat

13. And the Paradise brought near,

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾

14. AAalimat nafsun ma ahdarat

Manzil VII: 81: Takweer

14. Every person comes to know what he has brought along.¹

1. It will be a different world altogether in which we would be brought to life again after our death in this world. With our present knowledge, we are not able to understand fully that other world although we are given its portents in the foregoing Verses of this Chapter revealed during the initial [Makkan] period of Muhammad's prophethood.

فَلَا أُقْسِمُ بِالْحُنَّسِ ﴿١٥﴾

15. Falā oqsimu bialkhunnasi

15. No! [The misgivings of the people that do not believe in these revelations are not correct, and] I swear by the stars

الْجَوَارِ الْكُنَّسِ ﴿١٦﴾

16. Aljawari alkunnasi

16. That retreat and hide²,

2. The allusion appears to be to the stars in the sky that gradually become dim to the human eyes as dawn breaks, and totally disappear at daybreak.

وَاللَّيْلِ إِذَا عَسَسَ ﴿١٧﴾

17. Waallayli itha AAasAAasa

17. And by the night as it moves,

وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٧﴾

18. Waalssubhi itha tanaffasa

18. And the morning as it breathes,

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٨﴾

19. Innahu laqawlu rasoolin kareemin

19. This is indeed the word of a noble [Angel] Messenger.

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

20. Thee quwwatin AAinda thee alAAarshi makeenin

20. A mighty One with the Lord of the Throne;

Manzil VII: 81: Takweer

مُطَاعٍ ثُمَّ أَمِينٍ ﴿٢١﴾

21. MutāAAin thamma ameenin

21. One to be obeyed besides being trustworthy.

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾

22. Wama sahibukum bimajnoonin

22. And your companion [Prophet Muhammad] is not mad.

وَلَقَدْ رَءَاهُ بِالْأَفْقِ الْمُبِينِ ﴿٢٣﴾

23. Walaqad raahu bialofuqi almubeeni

23. And he did certainly see the Angel Messenger on the clear horizon.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

24. Wama huwa AAala alghaybi bidaneenin

Manzil VII: 81: Takweer

24. And he [Prophet] does not grudge (conveying what has been revealed to him) of the Unseen.

وَمَا هُوَ يَقُولُ شَيْطَانٍ رَّجِيمٍ ﴿٢٥﴾

25. Wama huwa biqawli shaytanin rajeemin

25. And it is not a word of accursed Satan.

فَإَيْنَ تَذْهَبُونَ ﴿٢٦﴾

26. Faayna tathhaboona

26. Where then are you going?

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾

27. In huwa illa thikrun lilAAalameena

27. This is nothing but Good Counsel for the worlds³.

3. Refer [study note 5](#) on Verse 1:2 (Manzil I).

Manzil VII: 81: Takweer

لِّمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾

28. Liman shga minkum an yastaqeema

28. For any of you who wishes to follow the Straight Way;

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

29. Wama tashaoona illa an yashga Allahu rabbu alAAalameena

29. And you wish not unless Allah, the Lord of the Universe⁴, so wishes!

4. Refer [study note 5](#) on Verse 1:2 (Manzil I).

سُورَةُ الْاِنْفِطَارِ

Chapter 82: Al-Infitaar (The Cleaving)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾

1. Itha alssamao infatarat

1. When the sky breaks,

وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾

2. Wa-itha alkawakibu intatharat

2. And when the stars disperse,

وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾

3. Wa-itha albiharu fujjirat

Manzil VII: 82: Infitaar

3. And when the seas overflow,

وَإِذَا الْفُجُورُ بُعْثِرَتْ ﴿٤﴾

4. Wa-itha alqubooru buAAathirat

4. And when the graves are uncovered, taken out and examined,

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

5. AAalimat nafsun mā qaddamat waakhkharat

5. Every soul comes to know what it had sent ahead and what it had left behind.¹

1. A sinner, for example, would know that what he had sent ahead (bad deeds in this world) would take him to Hell in the Hereafter. And what he had left undone in this world (follow the path as shown in the Qur'aan) would have given him a ticket for Paradise in the Hereafter.

يَتَأْتِيهَا الْإِنْسَانُ مَّا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾

6. Ya ayyuha al-insanu mā gharraka birabbika alkareemi

6. O human! What has deluded you away from your Lord, the Most Noble?

Manzil VII: 82: Infitaar

الَّذِي خَلَقَكَ فَسَوَّدَكَ فَعَدَلَكَ ﴿٧﴾

7. Allathee khalaqaka fasawwaka faAadalaka

7. HE is the One Who created you, then moulded you, and then gave you a good poise.

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

8. Fee ayyi sooratin ma shaa rakkabaka

8. HE cast you into an appearance He willed.

كَأَلَّا بَلَ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾

9. Kalla bal tukaththiboona bialddeeni

9. And, yet, you refused to believe in the Judgment Day!

وَإِنَّ عَلَيْنَا لَلْأَلْفِظِينَ ﴿١٠﴾

10. Wa-inna AAalaykum lahafitheena

Manzil VII: 82: Infitaar

10. And certainly indeed Guards are appointed to keep watch on you and protect you,

كِرَامًا كَاتِبِينَ ﴿١١﴾

11. Kiraman katibeenā

11. Noble recorders are they [recording all your omissions and commissions]!

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

12. YaAAalamoona ma tafAAaloona

12. They know what you do.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾

13. Inna al-abrara lafee naAAeemin

13. Indeed, the righteous will be in bliss,

وَالَّذِينَ الْأَفْجَارَ لَفِي جَحِيمٍ ﴿١٤﴾

Manzil VII: 82: Infitaar

14. Wa-inna alfujjara lafee jaheemin

14. And certainly indeed, the wicked persons will be in Hell.

يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾

15. Yaslawnaḥa yawma alddeeni

15. They will enter it on the day of Judgment.

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

16. Wama hum AAanha bigha-ibeenā

16. And they will not be absent from it.

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾

17. Wama adraka mā yawmu alddeeni

17. And what do you understand what the Day of Judgment is?

Manzil VII: 82: Infitaar

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾

18. Thumma ma adraka ma yawmu alddeeni

18. Repeat, what do you understand what the Day of Judgment is?

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

19. Yawma la tamliku nafsun linafsin shay-an waal-amru yawma-ithin lillahi

19. That Day no creature shall be of any avail to another. And Allah's shall be the sole command that Day!²

2. Christians, who are sure their Christ will take them to Paradise, beware! And Muslims, who claim that whatever their deeds here in this world their Muhammad will ensure their entry into Jannah, beware!

سُورَةُ الْمُطَفِّفِينَ

Chapter 83: Al-Mutaffifeen (Those Who Defraud)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

1. Waylun lilmutaffifeena

1. Woe to those who defraud!

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

2. Allattheena itha iktaloo AAala alnnasi yastawfoona

2. Those who, when they take anything by measure from others, take it in full,

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

3. Wa-itha kaloohum aw wazanoohum yukhsiroona

Manzil VII: 83: Mutaaffifeen

3. And who, when they measure or weigh things to give to others, give fraudulently less.

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾

4. Ala yathunnu ola-ika annahum mabAAoothoona

4. Do they not think they will be raised to life again, after death,

لَيَوْمٍ عَظِيمٍ ﴿٥﴾

5. Liyawmin AAath^hee^min

5. For a great Day?

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

6. Yawma yaqoomu alnⁿasu lirabbi alAAalameena

6. The Day when mankind shall stand before the Lord of the worlds!

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ ﴿٧﴾

Manzil VII: 83: Mutaffifeen

7. Kalla inna kitaba alfujjari lafee sijjeen**in**

7. No indeed! [Mankind shall not be left unjudged.] The record of the the wicked persons is in Sijjeen¹.

1. See the next two Verses 8 and 9 for the Qur'aanic explanation.

وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾

8. Wama adraka ma sijjeen**un**

8. And what do you understand what Sijjeen is?

كِتَابٌ مَّرْقُومٌ ﴿٩﴾

9. Kitabun marqoom**un**

9. It is a written record!²

2. And the fate of those whose record it is, is sealed. See the next Verse 10.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٠﴾

Manzil VII: 83: Mutaffifeen

10. Waylun yawma-ithin lilmukaththibeena

10. Woe that Day to those who had denied the Truth!

الَّذِينَ يَكْذِبُونَ بَيَّومَ الدِّينِ ﴿١١﴾

11. Allathheena yukaththiboona biyawmi alddeeni

11. Those who had denied the Day of Judgement.

وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

12. Wama yukaththibu bihi illa kullu muAAtadin atheemin

12. None but those transgressing with criminal intent deny it.

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾

13. Itha tutla AAalayhi ayatuna qala asateeru al-awwaleena

13. When Our Verses are recited to them, they say, “Fables of the ancient peoples!”

كَأَلَّا بَلَّ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

14. Kalla bal rana AAala quloobihim ma kanoo yaksiboona

14. No! On the contrary, what they have been earning with their own deeds has made their minds dirty.

كَأَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٥﴾

15. Kalla innahum AAan rabbihi yawma-ithin lamahjooboona

15. No indeed! On that day they shall certainly be shut out from the presence of their Lord.

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾

16. Thumma innahum lasaloo aljaheemi

16. And then they shall indeed suffer the blazing Fire of Hell!

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴿١٧﴾

17. Thumma yuqalu hatha allathee kuntum bihi tukaththiboona

Manzil VII: 83: Mutaffifeen

17. And then they will be told, “This is what you had been denying!”

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٧﴾

18. Kalla inna kitaba al-abrari lafee AAilliyyeena

18. But the record of the righteous peope is in Illiyyeen.

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٨﴾

19. Wama adraka ma AAilliyyoona

19. And what do you understand what Illiyyoon is?

كِتَابٌ مَّرْقُومٌ ﴿١٩﴾

20. Kitabun marqoomun

20. It is a written record!

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢٠﴾

Manzil VII: 83: Mutaffifeen

21. Yashhaduhu almuqarraboona

21. Those closest to Allah are witnesses thereto.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

22. Inna al-abrara lafee naAAeemin

22. The righteous people will indeed be in bliss.

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾

23. AAala al-ara-iki yan#uroona

23. [From their seats] on couches, they will look around them.

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

24. TaAAarifu fee wujoohihim nadrata alnnaAAeemi

24. In their faces you shall recognise the glow of bliss.

Manzil VII: 83: Mutaffifeen

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾

25. Yusqawna min raḥeeqin makhtoomin

25. They will be given to drink of sealed nectar,

خِتْمُهُ مِسْكٌ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾

26. Khitamuhu miskun wafee ṭhalika falyatanafasi almutanafisoona

26. Sealed with [fragrance of] musk. And for this let the aspirants aspire.

وَمِمَّا زَجَّاهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾

27. Wamizajuhu min tasneemin

27. And it will be a blend with [the waters of] Tasneem,

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

28. AAaynan yashrabu biha almuqarraboona

Manzil VII: 83: Mutaaffifeen

28. A fountain from which those who are closest to Allah will drink.

﴿٢٨﴾ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ

29. Inna allatheena ajramoo kanoo mina allatheena amanoo yadhakoona

29. Indeed those who do sinful acts laugh at the believers.

﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ

30. Wa-itha marroo bihim yataghamazoona

30. And they [mischievously] wink at one another as they pass by them.

﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ

31. Wa-itha inqalaboo ila ahlihimu inqalaboo fakiheena

31. And when they go back to people of their own kind, they go back cracking jokes about them (believers).

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾

32. Wa-itha raawhum qaloo inna haola-i ladalloona

32. And when they see them [their own people], they tell them, “These people [believers] have indeed gone astray!”

وَمَا أَرْسَلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾

33. Wama orsiloo AAalayhim hafiitheena

33. And they [non-believers] are not sent as guardians over them [believers].³

3. The non-believers are thus told that they need not worry about the believers going astray.

فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

34. Faalyawma allatheena amanoo mina alkuffari yadhakoona

34. This Day [of Judgement] then the believers will laugh at those that had been suppressing the Truth,

عَلَى الْأَرْآئِكِ يَنْظُرُونَ ﴿٣٥﴾

35. AAala al-ara-iki yanhuroona

35. As they [believers] look around them [seated comfortably] upon their couches [and ruminat[e],]

هَلْ تُؤِيبُ الْكَفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

36. Hal thuwwiba alkuffaru ma kanoo yafAAaloona

36. “Are not the suppressors of Truth duly requited for what they used to do?”

سُورَةُ الْإِنْشِقَاقِ

Chapter 84: Al-Inshiqaq (The Splitting)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾

1. Itha alssamao inshaqqat

1. When the sky splits asunder,

وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾

2. Waathinat lirabbiha wahuqqat

2. And responds to its Lord, and it is bound [to respond.]

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾

3. Wa-itha al-ardu muddat

Manzil VII: 84: Inshiqaq

3. And when the earth is levelled,

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾

4. Waalqat ma feeḥa watakhallat

4. And it throws out its contents, and becomes void,

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾

5. Waathinat lirabbiḥa wahuqqat

5. And responds to its Lord, and it is bound [to respond.]

يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾

6. Ya ayyuḥa al-insanu innaka kadiḥun ila rabbika kadḥan famulaqeehi

6. O human! You do indeed have to put in hard labour to go to your Lord, and then you meet Him.

Manzil VII: 84: Inshiqaq

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ ﴿٧﴾

7. Faamā man ootiya kitābahu biyameenihi

7. And as for him whose book of deeds is placed in his right hand,

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾

8. Fasawfa yuḥasabu ḥisaban yaseeran

8. He will then face his accounting with ease,

وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

9. Wayanqalibu ilā ahlihi masrooran

9. And he will turn to his own people in joy.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۖ ﴿١٠﴾

10. Waamma man ootiya kitābahu waraa ṭḥahrihi

Manzil VII: 84: Inshiqaq

10. And as for him whose book of deeds is given to him behind his back,

فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾

11. Fasawfa yadAAoo thubooran

11. He will pray for [his own death and] destruction.

وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾

12. Wayasla saAeeran

12. And he will burn in blazing Fire.

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾

13. Innahu kana fee ahlihi masrooran

13. He had indeed been living happily engrossed [on earth] among people of his own kind.

إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ ﴿١٤﴾

Manzil VII: 84: Inshiqaq

14. Innahu thanna an lan yahoora

14. He had indeed thought he would never return [to life].

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾

15. Balā inna rabbahu kana bihi baseeran

15. Yes indeed! His Lord had kept a watch over him.

فَلَا أَفْسِمُ بِالْشَّفَقِ ﴿١٦﴾

16. Falā oqsimu bialshshafaqi

16. But no! [He shall not continue to remain dead.] I swear by the afterglow of sunset,

وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

17. Waallayli wama wasaqa

17. And by the night, and what it veils in its darkness,

Manzil VII: 84: Inshiqaq

وَالْقَمَرَ إِذَا اتَّسَقَ ﴿١٨﴾

18. Waalqamari itha ittasaqa

18. And by the moon, at its full,

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾

19. Latarkabunna tabaqan AAan tabaqin

19. You [humans] do move from stage to stage.¹

1. Mankind is well aware of the many stages through which man passes from his conception in a womb to his grave. Then why does he not believe in the divine intimation to him of his further stages of *barzakh* (state of complete unconsciousness from death till his resurrection in the Hereafter) and further life in the Hereafter? This very question is posed to him in the next two Verses. The divine intimation is given to him through the Qur'aan, which he ought to believe in and prostrate (submit himself) to. But one may ask why. The answer is: there is no other source which gives us the information as to what happens after death. Our knowledge of science just tells us that we cease to exist. Science also does not tell us as to what it is that triggers life in the 3 week old fertilized ovum in mother's womb. Science is thus absolutely helpless in giving us this vital info. So we have no alternative but to go to the divine source. And the divine info provides answers to a number of unresolved questions arising in the human mind. Why do innumerable cases of injustices apparently remain unpunished in this world? And why acts of good deeds remain unrewarded? Why do innocents suffer and why do wrong-doers apparently enjoy good life on this earth? Science has no answers to such questions; the Qur'aan has!

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

20. Fama lahum la yu/minoona

Manzil VII: 84: Inshiqaq

20. Then how come they believe not [in a life to come]

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾

21. Wa-itha quri-a AAalayhimu alqur-anu la yasjudoona

21. And when the Qur'aan is read out to them, they prostrate not!?

بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ ﴿٢٢﴾

22. Bali allatheena kafaroo yukaththiboona

22. On the contrary, they who suppress the truth deny it [this divine writ]!

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

23. WaAllahu aAalamu bimā yooAAoona

23. And Allah knows what they keep to themselves.

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

Manzil VII: 84: Inshiqaq

24. Fabashshirhum biAAathabin aleemin

24. So give them the prospect of grievous suffering [in the life to come],

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

25. Illa allatheena amanoo waAAamiloo alssalihati lahum ajrun ghayru mamnoonin

25. But not to those who believe and do good deeds. For them is there a reward unending!

سُورَةُ الْبُرُوجِ

Chapter 85: Al-Burooj (The Constellations)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾

1. Waalssama-i thati albuurooji

1. By the sky, with its constellations of stars!

وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾

2. Waalyawmi almawAAoodi

2. And by the Day [of Judgment] promised,

وَشَٰهِدٍ وَمَشْهُودٍ ﴿٣﴾

3. Washahidin wamashhoodin

Manzil VII: 85: Burooj

3. And witness [giving evidence in favour of or against anything on the Judgment Day] and those for or against whom the witness is giving evidence!

قُتِلَ أَصْحَابُ الْأُخْدُودِ ﴿٤١﴾

4. Qutila as-habu alukhdoodi

4. Damned are the owners of the ditch

النَّارِ ذَاتِ الْوَقُودِ ﴿٤٢﴾

5. Alnnari thati alwaqoodi

5. Of the fuel-filled fire,

إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٤٣﴾

6. Ith hum AAalayha quAAoodun

6. When they sat by it

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾

7. Wahum AAala ma yafAAaloona bialmu/mineena shuhoodun

7. And witnessed what they did to the believers!¹

1. In these first seven Verses of this Chapter, the Qur'aan damns those wicked persons who have been persecuting the believers in this world, as by burning them alive in a ditch and gleefully witnessing them get burnt alive! Do not think that such things happened only in the distant prehistoric past; it is happening from time to time in this modern and 'enlightened' age too! And why do they do that? See the next Verse 8.

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾

8. Wama naqamoo minhum illa an yu/minoo biAllahi alAAazezi alhameedi

8. And they took vengeance on them for nothing else but that they believed in Allah, the Omnipotent, the Embodiment of Praise,

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾

9. Allathee lahu mulku alssamawati waal-ardi waAllahu AAala kulli shay-in shaheedun

9. To Whom belongs the Absolute Sovereignty of the heavens and the earth. And Allah is Witness to all things.

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ
وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

10. Inna allatheena fatanoo almu/mineena waalmu/minati thumma lam yatooboo falahum AAathabu jahannama walahum AAathabu alhareeqi

10. Surely indeed, those who persecute believing men and believing women and repent not – for them will be the punishment of Hell, and for them the punishment by the Fire.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

11. Inna allatheena amanoo waAAamiloo alssalihati lahum jannatun tajree min tahtiha al-anharu thalika alfawzu alkabeeru

11. Surely indeed, those who believe and do good deeds – for them will be Gardens underneath which rivers flow. That is the Greatest Success.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

12. Inna batsha rabbika lashadeedun

12. Indeed, the Hold of your Lord is certainly severe!

Manzil VII: 85: Burooj

إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ ﴿١٣﴾

13. Innahu huwa yubdi-o wayuAAedu

13. It is He indeed Who does the original creation, and Who is capable of resurrecting His original creation when it is dead.

وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾

14. Wahuwa alghafooru alwadoodu

14. And He is the One Forgiving, Loving.

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

15. Thoo alAAarshi almajeedi

15. Lord of the Glorious Throne,

فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾

16. FaAAAAalun lima yureedu

Manzil VII: 85: Burooj

16. HE does what He wills.

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾

17. Hal ataka hadeethu aljunoodi

17. Have you come to know the story of the armies

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾

18. FirAAawna wathamooda

18. Of Pharaoh and of (the ancient tribe of) Thamood?

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾

19. Bali allatheena kafaroo fee taktheebin

19. Yet, [despite knowing the story of how those ancient peoples were destroyed for their transgressions] those that suppress the Truth live in denial!

Manzil VII: 85: Burooj

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾

20. WaAllahu min wara-ihim muheetun

20. And Allah surrounds them unawares.

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾

21. Bal huwa qur-anun majeedun

21. Nay, [non-believers' denial notwithstanding,] this is a glorious Qur'aan!

فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾

22. Fee lawhin mahfoothin

22. In a well-protected format.

سُورَةُ الطَّارِقِ

Chapter 86: At-Tariq (The Shining Star)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾

1. Waalssama-i waalttariqi

1. By the sky and the *Taariq*,

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾

2. Wama adraka ma alttariqu

2. – And what do you understand what the *Taariq* is?

النَّجْمِ الثَّاقِبِ ﴿٣﴾

3. Alnnajmu alththaqibu

Manzil VII: 86: Tariq

3. It is the shining star –

إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

4. In kullu nafsin lamma AAalayha hafithun

4. Not a soul but has a protector over it.¹

1. Were it not for the divine protection over him every second of his life, man would be dead in no time! Allah Almighty has granted him a fixed tenure of life on this earth, and He provides him unseen security to make him live the complete term. Without that security – and left to fend for himself – he would foolishly entangle himself in situations that could prevent him from proceeding an inch in his span of life.

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾

5. Falyanthuri al-insanu mimma khuliqa

5. Let man then see how he is created.

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾

6. Khuliqa min ma-in dafiqin

6. He is created by means of fluid [blood] spurting

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

7. Yakhruju min bayni alssulbi waalttara-ibi

7. Out from between the spine and the ribs.

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾

8. Innahu AAala rajAAihi laqadirun

8. It [blood] is certainly indeed capable of its return.²

2. These 4 Verses 5 to 8 of this Chapter is an in-capsule description of the blood circulatory system in a human body by means of which the body is developed and sustained. Please refer article [The Qur'aan and Blood Circulation](#) for details.

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾

9. Yawma tubla alssara-iru

9. The Day secrets are disclosed,

Manzil VII: 86: Tariq

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

10. Fama lahu min quwwatin wala nasir**in**

10. For him [man] there will then be no power, and no helper.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾

11. Waalssama-i thati alrrajAAi

11. By the sky, ever returning [revolving]³,

3. The innumerable heavenly bodies in the sky traverse their respective orbits repeatedly. In other words they return repeatedly to traverse their own respective paths.

وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾

12. Waal-ardi thati alssadAAi

12. And by the earth with its surface cracking open again and again with new growth of plants and vegetation,

Manzil VII: 86: Tariq

إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾

13. Innahu laqawlun faṣṣun

13. It [Qur'aan] is indeed a decisive Word.

وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾

14. Wama huwa bialhazli

14. And it is not for just sport and amusement.

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

15. Innahum yakeedoona kaydan

15. They [suppressors of Truth] are indeed hatching a plot,

وَأَكِيدُ كَيْدًا ﴿١٦﴾

16. Waakeedu kaydan

Manzil VII: 86: Tariq

16. And I [Allah] am devising a plot.

فَمَهْلِ الْكَافِرِينَ أَهْلُهُمْ رُوَيْدًا

17. Famahhili alkafireena amhilhum ruwaydan

17. So let those who suppress the Truth go their way; let them go for a little while.⁴

4. Muslims do generally feel despondent in today's world as they have become a favourite whipping boy for every Tom, Dick and Harry. These Verses (15, 16, 17) should give them heart. Tom, Dick and Harry may well be hatching a plot against them, but Allah too is devising a plot. Muslims just have to abide by what the Qur'aan says. All Toms, Dicks and Harrys will in due course get annihilated.

سُورَةُ الْأَعْلَى

Chapter 87: Al-A'la (The Most High)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ①

1. Sabbihi isma rabbika al-aAAla

1. Glorify the name of your Lord, the Most High,

الَّذِي خَلَقَ فَسَوَّى ②

2. Allathee khalaqa fasawwa

2. Who created and gave the things created good shape;

وَالَّذِي قَدَّرَ فَهَدَى ③

3. Waallathee qaddara fahada

Manzil VII: 87: A'la

3. And Who determined [the span of existence for the things created] and guided them,

وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾

4. Waallathee akhraj almarAAa

4. And Who brought out the verdure [on the earth],

فَجَعَلَهُ غُثَاءً أَحْوَى ﴿٥﴾

5. FajaAAalahu ghuthaan ahwa

5. And then made it into dark rubble,

سَنُقْرِئُكَ فَلَا تَنْسَى ﴿٦﴾

6. Sanuqri-oka fala tansa

6. We shall make you recite and then you will not forget¹

1. It is apparent from the context that the Prophet (peace on him) was, in the initial period of his prophethood, anxious that he might not forget the Verses that were being revealed to him. He was reassured as in this and the next two Verses.

Manzil VII: 87: A'la

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾

7. Illa mā shāa Allahu innahu yaAAalamu aljahra wama yakhfa

7. Except for what Allah wills. HE knows what is manifest and what is hidden.

وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾

8. Wanuyassiruka lilyusra

8. And We shall make things easy for you.

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ﴿٩﴾

9. Fathakkir in nafaAAati alththikra

9. Should the divine Words of the Qur'aan benefit them, do recite these to them!

سَيَذَكِّرُ مَنْ يَخْشَىٰ ﴿١٠﴾

10. Sayaththakkaru man yakhsha

Manzil VII: 87: A'la

10. He who fears (Allah) shall take heed there from,

وَيَتَجَنَّبُهَا الْأَشْقَى ﴿١١﴾

11. Wayatajannabuhā al-ashqā

11. And he who is wicked will shun it;

الَّذِي يَصُلَّى النَّارَ الْكُبْرَى ﴿١٢﴾

12. Allathee yaṣḥa alnnara alkubrā

12. He who will burn in the Great Fire.

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾

13. Thumma lā yamootu feeḥa walā yahya

13. Then he will neither die in it, nor live.

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾

Manzil VII: 87: A'la

14. Qad aflaḥa man tazakka

14. He will surely attain salvation who keeps himself pure [in worldly life],

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

15. Waṭḥakara isma rabbihi faṣalla

15. And oft-remembers his Lord's name and then prays to Him.

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾

16. Bal tu/thiroona alḥayata alddunya

16. But no, you prefer this worldly life!

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ﴿١٧﴾

17. Waal-akhiratu khayrun waabqa

17. Whereas the Hereafter is better and enduring.

Manzil VII: 87: A'la

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى

18. Inna hatha lafee alssuhufi al-oola

18. This fact, indeed, was [also stated] in the earlier Scriptures –

صُحُفِ إِبْرَاهِيمَ وَمُوسَى

19. Suhufi ibraheema wamoosa

19. The Scriptures of Abraham and Moses.

سُورَةُ الْغَاشِيَةِ

Chapter 88: Al-Ghashiyah (The Overwhelming Event)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾

1. Hal ataka hadeethu alghashiyati

1. Have you heard about the Overwhelming Event?

وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾

2. Wujooahun yawma-ithin khashiAAatun

2. Faces that Day will be down,

عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾

3. AAamilatun nasibatun

Manzil VII: 88: Ghashiyah

3. Wrought-up, weary,

تَصْلَى نَارًا حَامِيَةً ﴿٤﴾

4. Tasla naran hamiyatan

4. Burning in Fire intensely hot,

تُسْقَى مِنْ عَيْنٍ آٰنِيَةٍ ﴿٥﴾

5. Tusqa min AAaynin aniyatin

5. Made to drink from a boiling hot spring.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾

6. Laysa lahum taAAamun illa min dareeAAain

6. No food for them but of thorns,

لَّا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾

Manzil VII: 88: Ghashiyah

7. La yusminu wala yughnee min jooAAin

7. That neither nourishes nor satisfies hunger.

وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾

8. Wujoohun yawma-ithin naAAaimatun

8. Faces that Day will be blissful,

لِّسَعِيهَا رَاضِيَةٌ ﴿٩﴾

9. LisaAAyiha radiyatun

9. Pleased with their efforts,

فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

10. Fee jannatin AAagliyatin

10. In lofty Garden,

Manzil VII: 88: Ghashiyah

لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿١١﴾

11. La tasmaAAu feeha laghiya**tun**

11. Wherein no vain talk will you hear!

فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾

12. Feeha AAaynun jariya**tun**

12. Therein a fountain flowing,

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾

13. Feeha sururun marfooAAa**tun**

13. Therein thrones raised high,

وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾

14. Waakwa**bun** mawdooAAa**tun**

Manzil VII: 88: Ghashiyah

14. And cups placed conveniently,

وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾

15. Wanamariqu masfoofatun

15. And cushions in rows,

وَزَرَابِيُّ مَبْثُوثَةٌ ﴿١٦﴾

16. Wazarabiyyu mabthoothatun

16. And carpets spread out.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

17. Afala yanthuroona ila al-ibili kayfa khuliqat

17. Do they not see how the cloud¹ is created?

1. *Ibil* in Arabic stands generally for ‘camel’. But it means a rain-bearing cloud as well. Both the meanings carry weight in this Verse; but the latter meaning would be more appropriate in the modern context, and also in the context of the Verses that follow.

Manzil VII: 88: Ghashiyah

وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

18. Wa-ilā alssama-i kayfa rufiAAat

18. And the sky, how it is raised high?

وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

19. Wa-ilā aljibali kayfa nuṣibat

19. And the mountains, how they are rooted?

وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

20. Wa-ilā al-ardi kayfa suṭihat

20. And the earth, how its surface is made²?

2. The ups and downs on the surface of the earth have made it possible for all land animals (including man) to live on this earth. Otherwise, the predominant water on the surface would have engulfed it entirely.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾

Manzil VII: 88: Ghashiyah

21. Fathakkir innama anta muthakkirun

21. So recite the divine Verses to the people at large. Your only responsibility is to recite!

لَسْتُ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾

22. Lasta AAalayhim bimusaaytirin

22. You have no control over them.

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾

23. Illa man tawalla wakafara

23. But he who turns back and suppresses the Truth,

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾

24. FayuAAaththibuhu Allahu alAAathaba al-akbara

24. Allah will give him the greatest punishment!

Manzil VII: 88: Ghashiyah

إِنَّا إِلَيْنَا يَأْتُهُمْ ﴿٢٥﴾

25. Inna ilayna iyabahum

25. To Us indeed is their return,

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

26. Thumma inna AAalayna hisabahum

26. Then it is for Us to call them to account.

سُورَةُ الْفَجْرِ

Chapter 89: Al-Fajr (The Dawn)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالْفَجْرِ

1. Waalfajri

1. By the dawn,

وَلَيَالٍ عَشْرٍ

2. Walayalin AAashrin

2. And the ten nights,

وَالشَّفْعِ وَالْوَتْرِ

3. WaalshshafAAi waalwatri

Manzil VII: 89: Fajr

3. And the even and the odd,

وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾

4. Waallayli itha yasri

4. And by the night as it passes.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾

5. Hal fee thalika qasamun liitheh hijrin

5. Is there in this an oath for one with understanding?¹

1. For quite some time in the past, I have been thinking about the divine oaths mentioned in the first four Verses of this Surah – particularly about the ten nights. What particular ten nights could those be? I have not been able to get a definite, satisfactory, answer. I looked for the answers in various published commentaries, and I found them varied and based purely on conjecture. And, in this fifth Verse, Allah Almighty is posing a question to the clueless mankind. Can anyone understand the significance of the objects on which the oath is taken? It appears rather to be a divine challenge to those who claim to be endowed with deep understanding. It is as if Allah Ta'ala is telling us that our intelligence would be of no avail at all without divine Guidance!

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾

6. Alam tara kayfa faAAala rabbuka biAAadin

Manzil VII: 89: Fajr

6. Have you not seen how your Lord dealt with AAad

إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾

7. Irama thati alAAimadi

7. [The ancient people] of Iram, [city of] lofty-pillared buildings,

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾

8. Allatee lam yukhlaq mithluha fee albiladi

8. Like which no city had ever been created on the lands,

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾

9. Wathamooda allatheena jaboo alssakhra bialwadi

9. And [another ancient people of] Thamood who hewed the rocks in the valley [to carve out buildings there from],

Manzil VII: 89: Fajr

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾

10. WafirAAawna thee al-awtadi

10. And Pharaoh of the many tent pegs (i.e. with means and power),

الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾

11. Allatheena taghaw fee albiladi

11. Who committed transgression in the lands?

فَاكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾

12. Faaktharoo feeha alfasada

12. They often spread anarchy in them.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

13. Fasabba AAalayhim rabbuka sawta AAathabin

Manzil VII: 89: Fajr

13. Then their Lord lashed them with whip of punishment.

إِنَّ رَبَّكَ لَبَالْمُرْصَادِ ﴿١٤﴾

14. Inna rabbaka labialmirṣadi

14. Indeed, your Lord is ever watchful!

فَإِذَا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ وَفَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

﴿١٥﴾

15. Faamma al-insanu itha ma ibtalahu rabbuhu faakramahu wanaAAAAamahu fayaqoolu rabbee akramani

15. Then as his Lord tests him by bestowing honour and bounties upon him, man says, “My Lord has honoured me!”

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ﴿١٦﴾

16. Waamma itha ma ibtalahu faqadara AAalayhi rizqahu fayaqoolu rabbee ahanani

16. And as He tests him by restricting his provision, he says, “My Lord has humiliated me!”

Manzil VII: 89: Fajr

كَأَلَّا بَلَ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾

17. Kalla bal la tukrimoona alyateema

17. No! On the contrary, you do not treat the orphan honourably,

وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٨﴾

18. Wala tahaddoona AAala taAAami almiskeeni

18. And urge not one another to feed the poor,

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾

19. Wata/kuloona altturatha aklan lamman

19. And devour the inheritance – devouring it all!

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

20. Watuhibboona almala hubban jamman

Manzil VII: 89: Fajr

20. And love the worldly wealth – loving it immensely.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٦١﴾

21. Kalla itha dukkati al-ardu dakkan dakkan

21. [And] no, [the Lord does not restrict His provisions to man to humiliate him]! When the earth is pounded to make it level,

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٦٢﴾

22. Wajaa rabbuka waalmalaku saffan saffan

22. And when your Lord reveals Himself with rows upon rows of angels,

وَجِئَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَىٰ ﴿٦٣﴾

23. Wajee-a yawma-ithin bijahannama yawma-ithin yatathakkaru al-insanu waanna lahu alththikra

23. And Hell brought near, that Day will man remember [what the Qur'aan had told him]! Of what avail will that remembering be to him?

Manzil VII: 89: Fajr

بِقَوْلٍ يَلْتَتِنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾

24. Yaqoolu ya laytanee qaddamtu lihayatee

24. Man will say, “Would that I had sent ahead for this life of mine!”

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدٌ ﴿٢٥﴾

25. Fayawma-i^{thin} la yuAAath^{hibu} AAath^{abahu} a^{hadun}

25. Then, on that Day, Allah will punish him as none other can,

وَلَا يُوثِقُ وَثَاقُهُ أَحَدٌ ﴿٢٦﴾

26. Wa^{la} yoothiqu wath^{aqahu} a^{hadun}

26. And bind him as none other can.

يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

27. Ya ayyatuha aln^{nafsu} almu^{tma}-innatu

Manzil VII: 89: Fajr

27. “O you contented soul!”

أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

28. IrjiAAee ilā rabbiki radiyatan mardiyatan

28. “Return to your Lord pleased [with yourself], pleasing (to your Lord).”

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾

29. Faodkhulee fee AAibadee

29. “Enter then to be among My devotees!”

وَادْخُلِي جَنَّتِي ﴿٣٠﴾

30. Waodkhulee jannatee

30. “And enter My Garden!”^{2, 3}

2. Verses 27 to 30 constitute the divine welcome address to those who have successfully passed the lifelong test of this world.

3. The Qur’aan speaks of two other sorts of souls: *nafsa la-ammarah*, soul prone to evil [Verse 12:53], and, *nafsil-lawwamah*, self-reproaching soul [Verse 75:2]. The soul, apparently, has to graduate to its third stage of *nafs almut-mainnah* to deserve the divine welcome.

سُورَةُ الْبَلَدِ

Chapter 90: Al-Balad (The City)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۝١

1. La oqsimu bi**hatha** albaladi

1. No!¹ I do swear by this City,

1. The negation here is of the non-believers' presumption that there is none in control over them. See Verse 5 below.

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۝٢

2. Waanta **hillun** bi**hatha** albaladi

2. – And you are a free citizen of this City –

وَوَالِدٍ وَمَا وَلَدَ ۝٣

Manzil VII: 90: Balad

3. Waw_{al}idin wama_a walada

3. And by father and that which he begets,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾

4. Laqad khalaqna al-insana fee kabadin

4. We have certainly created man for hard work.

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾

5. Ayah_sabu an lan yaqdira AAalayhi aha_{dun}

5. Does he think that no one has any control over him?

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٦﴾

6. Yaqoolu ahlaktu ma_{lan} lubada_n

6. He claims, "I have squandered much wealth."

Manzil VII: 90: Balad

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾

7. Ayah^hsabu an lam yarahu a^hadun

7. Does he think no one is keeping a watch on him?

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾

8. Alam najAAal lahu AAaynayni

8. Have We not made two eyes for him,

وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾

9. Walis^hanan washafatayni

9. And a tongue and two lips,

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

10. Wahadayn^hghu alnnajdayni

Manzil VII: 90: Balad

10. And shown him the two ways [right and wrong]?

فَلَا أَفْتَحَمُ الْعُقْبَةَ ﴿١١﴾

11. Fala iqtahama alAAaqabata

11. But he ventures not up the steep road;

وَمَا أَدْرَاكَ مَا الْعُقْبَةُ ﴿١٢﴾

12. Wama adraka ma alAAaqabatu

12. And what do you understand what the steep road is?

فَكُ رَقَبَةً ﴿١٣﴾

13. Fakku raqabatⁱⁿ

13. Freeing a slave,

أَوْ إِطْعَمْتُ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾

Manzil VII: 90: Balad

14. Aw itAAgmun fee yawmin thee masghabatin

14. Or feeding on a day of extreme hunger,

يَتِيْمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

15. Yateeman tha maqrabatin

15. An orphan closely related,

أَوْ مُسْكِيْنًا ذَا مَتْرَبَةٍ ﴿١٦﴾

16. Aw miskeenan tha matrabatin

16. Or miserable poor man.

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

17. Thumma kana mina allatheena amanoo watawasaw bialssabri watawasaw bialmarhamati

17. Then he becomes of those who believe and exhort one another to patience, and exhort one another to mercy.

Manzil VII: 90: Balad

أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

18. Ola-ika aṣ-ḥabu almaymanati

18. These are the people of the right hand.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

19. Waallaḥeena kafaroo bi-ayatina hum aṣ-ḥabu almash-amati

19. And those who suppress the Truth in Our Verses, those are the people of the left hand.

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

20. AAalayhim ngrun mu/sadatun

20. On them is Fire closing in.

سُورَةُ الشَّمْسِ

Chapter 91: Ash-Shams (The Sun)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

1. Waalshshamsi waduhaha

1. By the sun and its brightness,

وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾

2. Waalqamari itha talaha

2. And by the moon as it reflects it [brightness of the Sun],

وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾

3. Waalnnahari itha jallaha

Manzil VII: 91: Shams

3. And by the day, when it displays it [brightness of the Sun],

وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٩١﴾

4. Waallayli itha yaghshaha

4. And by the night, when it veils it [brightness of the Sun].

وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٩٢﴾

5. Waalssama-i wama banaha

5. And by the sky and what it constitutes¹,

1. The sky constitutes innumerable and huge material bodies that, under divine direction, rotate and also revolve around other material bodies with a mind-boggling mathematical precision that effectively prevents one body crashing into another.

وَالْأَرْضِ وَمَا طَحَاهَا ﴿٩٣﴾

6. Waal-ardi wama tahaha

6. And by the earth and what makes it spread² [prolong] its existence,

Manzil VII: 91: Shams

2. Its rotation around its axis, its revolution around the sun, its atmosphere and many such imponderables under divine direction enable the earth to continue giving life sustaining provisions to innumerable living creatures on this earth.

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

7. Wanafsin wama sawwaha

7. And by the soul and what³ shapes it.

3. The blood that starts spurting from the miniscule and rudimentary heart in a 3-week old fertilized ovum shapes it into a human being and continues to sustain it throughout its life, under divine direction.

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا ﴿٨﴾

8. Faalhamaha fujooraha wataqwaha

8. Then inspired⁴ it with knowledge of what is wrong for it and what is right.

4. The Qur'aan – as also books originally revealed earlier like the Torah and the Injeel – is divinely inspired for guidance of human soul, as to what is wrong for it and what is right.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

9. Qad aflaha man zakkaha

Manzil VII: 91: Shams

9. Certainly, the one who keeps it [soul] pure is successful,

وَقَدْ خَابَ مَنْ دَسَّهَا ﴿١٠﴾

10. Waqad khāba man dassahā

10. And, certainly, the one who corrupts it is ruined.

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

11. Kaththabat thamoodu bitaghwahā

11. The people of Thamood denied the Truth by committing transgression,

إِذْ أُلْبَعَثَ أَشْقَاهَا ﴿١٢﴾

12. Ithi inbaAAatha ashqahā

12. When the most wicked man⁵ among them came forward [to disobey divine directive].

5. He took the lead in crippling the she-camel Allah Ta'ala had sent to test those people. See Verse 14 below.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

13. Faqala lahum rasoolu Allahi naqata Allahi wasuqyahā

13. Allah's Messenger had then warned them about Allah's she-camel and her [allotted time of] drink.

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾

14. Fakaththaboohu faAAaqarooḥa fadamdama AAalayhim rabbuhum biḥanbihim fasawwaha

14. But they rejected him, and crippled her. For this sin of theirs, their Lord let loose His anger upon them, and razed their dwellings to the ground.

وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

15. Walā yakhafu AAuqbahā

15. And He has not to be afraid of its consequences.

سُورَةُ اللَّيْلِ

Chapter 92: Al-Layl (The Night)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَاللَّيْلِ إِذَا يَغْشَى ①

1. Waallayli itha yaghsha

1. By the night as it veils,

وَالنَّهَارِ إِذَا تَجَلَّى ②

2. Waalnnahari itha tajalla

2. And by the day as it unveils!

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ③

3. Wama khalaqa alththakara waal-ontha

Manzil VII: 92: layl

3. And by the Power¹ that created the male and the female!

1. The deep wisdom inherent in, and the necessity behind, the creation of the male and the female do not but point to that Power being superhuman, absolute and extremely intelligent. The Darwinian theory that this happens without any intelligent power consciously designing it is just nonsense! That theory is nothing but a mortal man's sheer conjecture, aided and abetted by the Satan, in search of something to negate the overwhelming evidence in the Universe in favour of a Super-intelligent Being consciously creating everything out of nothing.

إِنَّ سَعْيَكُمْ لَشَتَّى ﴿٤﴾

4. Inna saAAayakum lashatta

4. Indeed, your [mankind's] work is in divergent fields of activity!

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾

5. Faamma man aAAata waittaqa

5. And, he who gave [things in Allah's Path] and feared Him,

وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾

6. Wasaddaqa bialhusna

6. And stood firmly by what was good and right,

فَسَنِّيْسِرُهُۥ لِّلْیُسْرِی ۝۷

7. Fasanuyassiruhu lilyusra

7. For him shall We make things easy!

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝۸

8. Waamma man bakhila waistaghna

8. And he who was miserly [in giving things in Allah's Path], and considered that he needed no divine help,

وَكَذَّبَ بِالْحُسْنَىٰ ۝۹

9. Wakaththaba bialhusna

9. And belied what was good and right,

فَسَنِّيْسِرُهُۥ لِّلْعُسْرِی ۝۱۰

Manzil VII: 92: layl

10. Fasanuyassiruhu lilAAusra

10. For him shall We make things difficult!

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ﴿١١﴾

11. Wama yughnee AAanhu mgluhu itha taradda

11. And his wealth shall avail him not when he drops dead.

إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾

12. Inna AAalayna lalhuda

12. It is certainly indeed for Us to give the guidance;

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾

13. Wa-inna lang lal-akhirata waal-oola

13. And, certainly indeed, the Dominion over both the Hereafter and the present world is Ours.

Manzil VII: 92: layl

فَأَنذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾

14. Faanthartukum naran talathutha

14. I then warn you of the flaming Fire

لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾

15. La yaslaha illa al-ashqa

15. None shall burn in it [the Fire] but the wicked person.

الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾

16. Allathee kaththaba watawalla

16. He who belies the Truth and turns away [from it].

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾

17. Wasayujannabuha al-atqa

Manzil VII: 92: layl

17. And, he will be distanced from it [Fire] who fears Allah,

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٧﴾

18. Allathee yu/tee malahu yatazakka

18. He who spends his wealth [on others] to keep himself pure.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ﴿١٨﴾

19. Wama li-ahadin AAindahu min niAAamin tujza

19. – And he has none with him to be recompensed of favours received –

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿١٩﴾

20. Illa ibtighaa wajhi rabbihi al-aAAla

20. And he spends for nothing but to seek the pleasure of his Lord, the Most High:

وَلَسَوْفَ يَرْضَىٰ ﴿٢٠﴾

Manzil VII: 92: layl

21. Walasawfa yarda

21. And such persons, certainly, shall in time be well-pleased.

سُورَةُ الضُّحَى

Chapter 93: Ad-Duha (The Morning Light)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالضُّحَى

1 Waaldduha

1. By the morning brightness,

وَاللَّيْلِ إِذَا سَجَى

2. Waallayli itha saja

2. And by the night when it is still,

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى

1. Ma waddaAAaka rabbuka wama qala

Manzil VII: 93: Duha

3. Your Lord has not forsaken you [Prophet Muhammad], nor does He hate you.¹

1. This Verse was revealed during the very initial period of Muhammad's prophethood. From the context we may surmise that there was a period when no revelation had come to the Prophet. He was worried on that account. But this Verse gave him the needed reassurance. Significantly, the stillness of the night on which the oath was taken in Verse 2 above, represented the period during which there was no divine revelation. And the oath on morning brightness, as taken in Verse 1, aptly represented the divine revelation that subsequently came.

وَلِالْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾

4. Walal-akhiratu khayrun laka mina al-oolā

4. And, surely, the latter part [of your life] will be better for you than the earlier.²

2. This Verse was revealed in the beginning period of the Prophet's life, which was indeed full of hardships. The latter period, which started with the Prophet's migration to Medina from Makkah, did prove to be immensely better as this Verse predicted.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾

5. Walasawfa yuAAteeka rabbuka fatardā

5. And surely your Lord will give you [stability, security and authority], and then you will be happy.

Manzil VII: 93: Duha

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝٦

6. Alam yajidka yateeman fagwa

6. Did He not find you an orphan and give you shelter?

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝٧

7. Wawajadaka dallan fahada

7. Did He not find you wandering and give you guidance?

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝٨

8. Wawajadaka AAa-ilan faaghna

8. Did He not find you poor and make you overcome poverty?

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝٩

9. Faamma alyateema fala taqhar

Manzil VII: 93: Duha

9. Oppress not the orphan then!

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿٩٣﴾

10. Waamma alssa-ila fala tanhar

10. And scare not the beggar away!

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿٩٤﴾

11. Waamma biniAAamati rabbika fahaddith

11. And recount then the bounty of your Lord.

سُورَةُ الشَّرْحِ

Chapter 94: Ash-Sharh (The Opening Up)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾

1. Alam nashrah¹ laka sadraka

1. Have We not opened up for you your head¹,

1. The Arabic word *sadr* literally means the head, the chairman, and, in the instant context, the most important part or, so to say, the reigning part of the human body. In earlier times – and by default even now – the heart was considered the seat of all emotions and urges, and therefore the most important part, the *sadr* of the body. Now that we know that seat lies in our head, I have reverted here to that original meaning of *sadr*. And, by the way, the divine Message in this Chapter was originally addressed to Prophet Muhammad (peace on him) during the initial period of his prophethood, and, through him, it could be considered as addressed to every believer. The opening up of the head apparently entailed the cleaning of thoughts about any mistakes done in the past – burden as referred to in Verses 2 and 3 below.

وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾

2. WawadāAAang AAanka wizraka

2. And lifted your burden off you,

الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

3. Allathee anqada thahraka

3. Which [burden] weighed upon your back,

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

4. WarafaAAa laka thikraka

4. And raised high the esteem, (in which) you (are held), for you?

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

5. Fa-inna maAAa alAAusri yusran

5. With every difficulty then, indeed, there is a way out!

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

6. Inna maAAa alAAusri yusran

Manzil VII: 94: Sharh

6. Indeed, with² every difficulty there is a way out!

2. The use of this word is significant! Allah Almighty packages the way out with the difficulty itself, for his subjects.

فَإِذَا فَرَغْتَ فَانصَبْ

7. Fa-itha faraghta fainsab

7. So then, when you get free (of your difficulty or from your worldly task), rise up,

وَالْإِلَىٰ رَبِّكَ فَأَرْغَبْ

8. Wa-ilā rabbika fairghab

8. And turn to your Lord in complete devotion and submission!

سُورَةُ التِّينِ

Chapter 95: At-Teen (The Fig)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالَّتَيْنِ وَالزَّيْتُونِ ①

1. Waaltteeni waalzaytoonī

1. By the fig and the olive,

وَطُورِ سَيْنِينَ ②

2. Waṭoori seeneena

2. And by Mount Sinai,

وَهَذَا الْبَلَدِ الْأَمِينِ ③

3. Wahatha albaladi al-ameeni

Manzil VII: 95: Teen

3. And by this city (Makkah) of peace,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

4. Laqad khalaqna al-insana fee ahsani taqweemin

4. Surely, We created the human in the best of forms!

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

5. Thumma radadnahu asfala safileena

5. Then We reverted the human to the lowest of the low,¹

1. By virtue of Verse 4 above, a human being may be considered as the best of Allah's creation. Apparently, everything around him is made subservient to man's needs. And he is expected to believe in Allah and do righteous deeds as indicated in Verse 6 below. But by failing to do that he virtually disowns the 'best' attribute applied to his own creation. Allah Almighty then reverts his status to that of his lowly beginning and lowers it further below that of other animals.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

6. Illa allatheena amanoo waAAamiloo alssalihati falahum ajrun ghayru mamnoonin

6. Except for those who believed and did righteous deeds. For them, an unending reward!

فَمَا يُكَذِّبُكَ بَعْدُ بِالْءِءِينِ ﴿٧﴾

7. Fama yukaththibuka baAAadu bialddeeni

7. What, then, do they deny you [O Prophet] for, post this Judgment [in Verses 5 and 6 above]?

أَلَيْسَ ٱللَّهُ بِأَحْكَمَ ٱلْحَكَمِءِينِ ﴿٨﴾

8Alaysa Allahu bi-ahkami alhakimeena

8. Is not Allah the Best of all judges?

سُورَةُ الْعَلَقِ

Chapter 96: Al-Alaq (The Clinging Substance)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

1. Iqra/ bi-ismi rabbika allathee khalaqa

1. Read in the name of your Lord who creates ¹–

1. This is generally accepted to be the first Verse to be revealed to Prophet Muhammad (peace on him). It was revealed to him while he was meditating in a cave on the outskirts of Makkah. He was 40 years of age then. And it is significant to note that this very first Verse of divine revelation laid stress on reading or learning.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

2. Khalaqa al-insana min AAalaqin

2. Creates man from a clinging substance.²

2. Modern science has discovered that clinging substance to be the human fertilized egg – clinging to the wall of the uterus.

Manzil VII: 96: Alaq

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٢﴾

3. Iqra/ warabbuka al-akramu

3. Read and your Lord is most Liberal,

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

4. Allathee AAallama bialqalami

4. Who taught by the pen³ –

3. A pen is what one writes with. In the modern scenario, it could be the digital software with which one can type or write.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

5. AAallama al-insana ma lam yaAAalam

5. Taught mankind what it knew not.⁴

4. How true! It is through the writings on any subject that man learns that subject.

Manzil VII: 96: Alaq

كَأَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا

6. Kalla inna al-insana layatgha

6. Man, on the other hand, is certainly indeed prone to transgression,

أَن رَّءَاهُ اسْتَعْنَىٰ

7. An raghu istaghna

7. As he sees himself independent of any divine help!

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

8. Inna ila rabbika alrrujAAa

8. Indeed, to your Lord is the return.

أَرَأَيْتَ الَّذِي يَنْهَىٰ

9. Araayta allathee yanha

Manzil VII: 96: Alaq

9. Have you seen him who forbids

عَبْدًا إِذَا صَلَّى ﴿٩٦﴾

10. AAabdan itha salla

10. A devotee when he prays?

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ﴿٩٧﴾

11. Araayta in kana AAala alhuda

11. Do you see if he [the devotee] is on the right guidance,

أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿٩٨﴾

12. Aw amara bialttaqwa

12. Or enjoins piety?

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٩٩﴾

Manzil VII: 96: Alaq

13. Araayta in kaththaba watawalla

13. [And] do you see if he [who forbids the devotee from praying] denies [Guidance] and turns away [from it]?

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾

14. Alam yaAlam bi-anna Allaha yara

14. Does he not know that Allah does indeed see [his wickedness]?

كَأَلَيْسَ لِمُنتَهٍ لَّنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

15. Kalla la-in lam yantahi lanasfaAAan bialnnasiyati

15. Nay! If he does not desist, We will drag him by the forelock –

نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

16. Nasiyatin kathibatin khati-**atin**

16. A lying, sinning forelock!

Manzil VII: 96: Alaq

فَلْيَدْعُ نَادِيَهُ ۖ ﴿١٧﴾

17. FalyadAAu nadiyahu

17. Then let him call those who would help him,

سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

18. SanadAAu alzzabaniyata

18. We will call the guardians of Hell.

كَأَلَّا لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ ۝ ﴿١٩﴾

19. Kalla la tuṭiAAhu waosjud waiktariḥ

19. Nay! Obey him not, but prostrate and get near (to Allah).⁵

5. The incidence narrated here apparently refers to a real one that took place during the early (Makkan) period of Muhammad's prophethood. The devotee referred to here could be the Prophet himself. He used to pray at the Kaabah, and one of his bitter opponents forbade him from doing so.

سُورَةُ الْقَدْرِ

Chapter 97: Al-Qadr (The Destiny)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ①

1. Inna anzalnahu fee laylati alqadri

1. We have indeed bestowed it [the Qur'aan] in the Night of Destiny.

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ②

2. Wama adraka ma laylatu alqadri

2. And what do you understand what the Night of Destiny is?

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ③

3. Laylatu alqadri khayrun min alfi shahrin

Manzil VII: 97: Qadr

3. The Night of Destiny is better than a thousand months.

تَنْزَلُ الْمَلَكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٩٧﴾

4. Tanazzalu almala-ikatu waalroohu feeha bi-ithni rabbihim min kulli amrin

4. The angels and the Spirit¹ descend in that Night, with their Lord's Decree on every matter,

1. See [study notes 113 to 116](#) on Verse 2:87 in this regard.

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٩٨﴾

5. Salamun hiya hatta matlaAAi alfajri

5. In complete confidence and security. This continues until the break of dawn.²

2. *Laylatu alqadri* – the night that is described in this 97th Chapter of the Qur'aan – is one of the *mutashabihaat* (parts of the Holy Book that the human mind cannot clearly understand) in terms of Verse 3:7. Therefore, in pursuance of divine directions in that Verse, we have to content ourselves with what Allah Almighty was pleased to inform us about it in this Chapter. But we are not content! We insist on giving our own error-prone interpretations thereof or on searching for such interpretations in the books of *ahaadeeth*. We are thus guilty of seeking mischief as the Verse 3:7 tells us. According to that Verse no one but Allah knows its correct interpretation.

سُورَةُ الْبَيِّنَاتِ

Chapter 98: Al-Bayyinah (The Clear Evidence)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ
حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

1. Lam yakuni allatheena kafaroo min ahli alkitab waalmushrikeena munfakkeena hatta ta/tyahumu albayyinat

1. It could not be that those suppressing the Truth from among the people of the Book [Jews and Christians] and the polytheists were abandoned [by Allah], until there came to them the clear evidence:

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾

2. Rasoolun mina Allahi yatloo suhufan mutahharatan

2. A Messenger from Allah, reciting scripts freed of all impurities.

فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾

Manzil VII: 98: Bayyinah

3. Feeha kutubun qayyimatu

3. In it are rulings sound, clear and ever applicable.

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَةُ ﴿٤﴾

4. Wama tafarraqa allatheena ootoo alkitaba illa min baAAdi ma jaat-humu albayyinat

4. And those who have been given the divine Book [earlier] differed not but after the clear evidence had come to them!

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

5. Wama omiroo illa liyaAAbudoo Allaha mukhliseena lahu alddeena hunafaa wayuqeemoo alssalata wayu/too alzzakata wathalika deenu alqayyimati

5. And they were enjoined not but to worship Allah, keeping their way of life exclusively for Him, turning away from all that was false; and to establish the prayer¹; and to give the *Zakaat*². And this is the way of life sound, clear and ever applicable.

1. See study notes [4](#) & [108](#) on Chapter 2.

2. Charity as defined in [Verse 30:39](#).

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ
فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

6. Inna allatheena kafaroo min ahli alkitabi waalmushrikeena fee nari jahannama khalideena feeha ola-ika hum sharru albariyyati

6. Indeed, those who suppress the Truth from among the peoples who had been given the divine Book earlier and the polytheists – those will be in the fire of Hell, therein to abide: they are the worst of all creatures.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

7. Inna allatheena amanoo waAAamiloo alssalihati ola-ika hum khayru albariyyati

7. Indeed, those who believe and do righteous deeds – it is **they** who are the best of all creatures.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

8. Jazaohum AAinda rabbihim jannatu AAadnin tajree min tahtiha al-anharu khalideena feeha abadan radiya Allahu AAanhum waradoo AAanhu thalika liman khashiya rabbahu

8. Their reward with their Lord: gardens of perpetual bliss, underneath which rivers flow, wherein to abide forever. Allah will be well-pleased with them, and they with Him. All this for him who fears his Lord!

سُورَةُ الزَّلْزَلَةِ

Chapter 99: Az-Zalzalah (The Earthquake)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

1. Itha zulzilati al-ardu zilzalaha

1. When the earth is shaken with its earthquake

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

2. Waakhrajati al-ardu athqalaha

2. And the earth brings out its burdens,

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾

3. Waqala al-insanu ma laha

Manzil VII: 99: Zalzalah

3. And man wonders, “What is the matter with it?”

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾

4. Yawma-ithin tuhaddithu akhbaraha

4. That Day it [the earth] will relate its stories,

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

5. Bi-anna rabbaka awha laha

5. Because your Lord inspires it.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالُهُمْ ﴿٦﴾

6. Yawma-ithin yasduru alnnasu ashtatan liyuraw aAAamalahum

6. That Day mankind will proceed in groups to be shown their deeds.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

Manzil VII: 99: Zalzalah

7. Faman yaAAmal mithqala tharratin khayran yarahu

7. Then whoever does [even] an atom's weight of good deed will see it,

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

8. Waman yaAAmal mithqala tharratin sharran yarahu

8. And whoever does [even] an atom's weight of bad deed will see it.¹

1. The subject of this Qur'aanic Chapter is of course the earthquake that would engulf the earth so as to bring an end to it in its present state; and thereafter how mankind, after Resurrection, would be shown all their deeds, big or small, while they lived on this earth. But there is an astonishing analogy of the description here to an earthquake that occurred in Turkey in 1999. That analogy was mainly shown by a Turkish gentleman soon after the earthquake that year, but a little part of it was discovered by me myself. Please click [The Earthquake](#) to read the article thereon.

سُورَةُ الْعَادِيَّاتِ

Chapter 100: Al-Aadiyat (The Chargers)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالْعَادِيَّاتِ ضَبْحًا ﴿١﴾

1. WaalAAadiyati dabhan

1. By the chargers [horses ridden by warriors] panting,

فَالْمُورِيَّاتِ قَدْحًا ﴿٢﴾

2. Faalmooriyati qadhan

2. Then striking the sparks of fire,¹

1. The analogy here is to the sparks arising when the hoofs of the racing horses strike a stony surface.

فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾

Manzil VII: 100: Aadiyat

3. Faalmugheerati subhan

3. Then raiding at dawn,

فَأَثَرُنَ بِهِ نَقْعًا ﴿٤﴾

4. Faatharna bihi naqAAan

4. Then raising the dust therewith,

فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾

5. Fawasatna bihi jamAAan

5. Then charging into the midst collectively therewith,

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

6. Inna al-insana lirabbihi lakanoodun

6. Man certainly indeed is ungrateful to his Lord!²

Manzil VII: 100: Aadiyat

2. This is the sad fact for the veracity of which the divine oath is taken as in Verses 1 to 5 above. The object on which the oath is taken appears to be a bandit raid on a locality in the early hours of the morning when the inhabitants are not fully awake and alert. The object corresponds to the depravity of man's conduct of being ungrateful to his Creator. But the reader is cautioned that the objects on which divine oaths are taken in the Qur'aan fall in the category of *mutashabihaat*, the meanings of which are not very clear to the human mind. As such, in terms of Verse 3:7, we should not delve deep into their interpretation beyond what is apparent. The oaths serve the purpose of stressing the veracity of the divine statements that follow these. The statements are the essence of the Book, and they are unambiguously put forth for necessary action by mankind. This Verse here is one of such clear divine statements.

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

7. Wa-innahu AAala thalika lashaheedun

7. And he certainly indeed bears witness on this (that he is ungrateful);

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

8. Wa-innahu lihubbi alkhayri lashadeedun

8. And he is certainly indeed extremely fond of wealth.

﴿٩﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾

9. Afala yaAAlamu itha buAAathira ma fee alquboori

9. Does he not know that when the contents of the graves are taken out and examined,

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾

10. Wahussila ma fee alssudoori

10. And that which was in (human) minds recovered,

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

11. Inna rabbahum bihim yawma-ithin lakhabeerun

11. Their Lord shall have been well-aware of them, that Day?³

3. Man's ungratefulness to Allah and his intense love for worldly wealth have never been hidden from Allah! It is well-recorded within his own self, and it will be brought out on Judgment Day as evidence against him.

سُورَةُ الْقَارِعَةِ

Chapter 101: Al-Qariah (The Sudden Calamity)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

الْقَارِعَةُ ①

1. AlqariAAatu

1. The Sudden Calamity!

مَا الْقَارِعَةُ ②

2. Ma alqariAAatu

2. What is the Sudden Calamity?

وَمَا أَذْرَكَ مَا الْقَارِعَةُ ③

3. Wama adraka ma alqariAAatu

Manzil VII: 101: Qariah

3. And what do you know what the Sudden Calamity is?

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾

4. Yawma yakoonu alnnasu kaalfarashi almabthoothi

4. It is a Day when mankind shall be like the scattered moths,

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٥﴾

5. Watakoonu aljibalu kaalAAihni almanfooshi

5. And the mountains like fluffed up wool.

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾

6. Faamma man thaqulat mawazeenuhu

6. That person, then, who weighs heavy [with good deeds] on the scales,

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾

Manzil VII: 101: Qariah

7. Fahuwa fee AAeeshatin radiyat**in**

7. [That person] shall have a pleasant life.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾

8. Waamma man khaffat mawazeenu**h**

8. And that person, who weighs light [because of bad deeds] on the scales,

فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾

9. Faommuhu hawiyat**un**

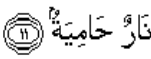
9. The Abyss then shall be his home.

وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾

10. Wama adraka ma hiya**h**

10. And what do you understand what it [the Abyss] is?

Manzil VII: 101: Qariah



11. Narun hamiyatun

11. A Fire intensely hot.¹

1. Described in this Qur'aanic Chapter is what would happen when the Hour (the time when the present world will end and the Hereafter begin) arrives.

سُورَةُ التَّكْوِيْنِ

Chapter 102 : At-Takathur (The Mutual Rivalry)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

أَلْهَكُمُ التَّكَاثُرُ ﴿١﴾

1. Alhagkumu alttakathuru

1. The craving for more [worldly wealth and power] keeps you engrossed

حَتَّى زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

2. Hatta zurtumu almaqabira

2. Until you embrace the graves.

كَأَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

3. Kalla sawfa taAlamoona

Manzil VII: 102: Takathur

3. Nay! You shall soon come to know.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

4. Thumma kalla sawfa taAlamoona

4. Nay again! You shall soon come to know.

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

5. Kalla law taAlamoona AAilma alyaqeeni

5. Nay, if you but knew with certain knowledge!¹

1. If mankind had certain knowledge that their preoccupation with worldly things, disregarding moral values divinely ordained, would land them into Hell, they would not have been so preoccupied.

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

6. Latarawunna aljaheema

6. You shall surely see the Hell!

ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ ﴿٧﴾

7. Thumma latarawunnaha AAayna alyaqeeni

7. Then you shall surely see it with eye of certitude!

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

8. Thumma latus-alunna yawma-ithin AAani alnnaAAeemi

8. And then, on that Day, you shall surely be questioned about the bounties you enjoyed!

سُورَةُ الْعَصْرِ

Chapter 103: Al-Asr (The Time)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَالْعَصْرِ ①

1. WaalAAasri

1. By the time!

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ②

2. Inna al-insana lafee khusrin

2. Indeed, mankind is surely in loss,

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

③

3. Illa allatheena amanoo waAAamiloo alssalihati watawasaw bialhaqqi watawasaw bialssabri

3. But not those among them who believe and do good deeds, and exhort one another to Truth, and exhort one another to patience.¹

1. The fundamental truth laid down in Verses 2 and 3 here is preceded, for emphasis, by the divine oath taken on Time as in Verse 1 above. Time is of critical essence for mankind. They have been allotted a fixed time on this earth to prove themselves eligible for Paradise. And they have not been given the knowledge as to the quantum of the fixed time. They do not know when that fixed time will come to an end. So they cannot afford to waste any time at their disposal. And yet most people remain blissfully unaware of the precious time ticking away. For them is Paradise Lost! Paradise Gained is only for those few who satisfy all the four criteria mentioned in this 3rd Verse of the Chapter. It is not enough that one believes and does good deeds; one has also to spell out the truth even if it hurts one's own self or one's own kith and kin. One has necessarily therefore to exercise patience.

سُورَةُ الْهُمَزَةِ

Chapter 104: Al-Humazah (The Slanderer)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

1. Waylun likulli humazatin lumazatin

1. Woe to everyone who taunts, slanders, or backbites others,¹

1. That is the most common sin people commit.

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾

2. Allathee jamaAAa malan waAAaddadahu

2. Who hoards wealth and keeps on counting it [avariciously].

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾

Manzil VII: 104: Humazah

3. Yahsabu anna malahu akhladah

3. Thinking his wealth will last forever for him.

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

4. Kalla layunbathanna fee alhutamati

4. Nay! He will surely be thrown into the Crushing Disaster.

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾

5. Wama adraka ma alhutamatu

5. And what do you know what the Crushing Disaster is?

نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦﴾

6. Naru Allahi almooqadat

6. It is the Fire kindled by Allah,

Manzil VII: 104: Humazah

الَّتِي تَطْلُعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

7. Allatee tattaliAAu AAalā al-af-idati

7. That which would ride over human minds.

إِنَّهَا عَلَيْهِم مُّؤَصَّدَةٌ ﴿٨﴾

8. Innahā AAalayhim mu/ṣadatun

8. It would be closing in on them from every side,

فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

9. Fee AAamadin mumaddadatin

9. In extended columns.

سُورَةُ الْفِيلِ

Chapter 105: Al-Feel (The Elephant)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

1. Alam tara kayfa faAAala rabbuka bi-aṣ-ḥabi alfeeli

1. Have you¹ not seen what your Lord did to the companions of the elephant²?

1. In the Arabic, the pronoun is in the singular. So, the addressee of this Verse is primarily the Prophet, but, by inference, every believer.

2. The event described in this Chapter was well-known to the Prophet and to the Arabs living during his lifetime. So it was not necessary for them to be told the background history that led to the event. But for people of later generations, with access to better knowledge, the recorded history of that time should serve the purpose. What that hazy history clearly tells us is that a Christian ruler in the southern part of Arabian peninsula got jealous of the popular acceptance of Kaabah in Makkah as the centre of religious pilgrimage by all Arabs. He wanted either to destroy this centre or to bring it under his dominion. So he set out with a very large army. The distinguishing feature of that army was that it had one or more elephants in it, perhaps for the first time in the history of mankind. The Makkans were no match for that huge army of reportedly 60 thousand men. Although they were all polytheists then, they had belief in the Kaabah being the House of Allah, and they ardently prayed to Him to protect His House. The following Verses in this Chapter narrate how Allah protected His House.

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾

2. Alam yajAAal kaydahum fee taḍleelin

Manzil VII: 105: Feel

2. Did He not bring their plan to naught,

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٢﴾

3. Waarsala AAalayhim tayran ababeela

3. And send upon them swarms of birds,

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٣﴾

4. Tarmeehim bihijaratin min sijjeelin

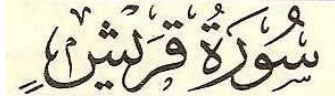
4. Pelting them with stones of baked clay,

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٤﴾

5. FajaAAalahum kaAAasfin ma/koolin

5. And then making them look like chewed husk?³

3. Commentators try to rationalize that a sort of pestilence, like smallpox, broke out and spread rapidly among the huge army incapacitating them from undertaking the intended assault on the Kaabah. If that indeed had happened, why did not the Qur'aan say so? I would rather literally accept what the Book says here. Miracles are not beyond Allah Almighty! What is important for us to understand here is that the evil forces were annihilated, and the Kaabah was saved.



Chapter 106: Quraysh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

لِيَلْفِ قُرَيْشٍ ۝١

1. Li-eelafi qurayshin

1. For the welfare of the Quraysh¹

1. The Arab tribe into which Prophet Muhammad (peace on him) was born. This Chapter of the Qur'aan is in continuation of the preceding one, in which it was described how the Kaabah was protected from a huge force that had come to destroy it. It was protected for the welfare of the Quraysh, who were the caretakers thereof.

إِلَّا لِفِيهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢

2. Eelafihim rihlata alshshita-i waalssayfi

2. Their welfare during winter and summer journeys [of their trading caravans].

Manzil VII: 106: Quraysh

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾

3. FalyaAAbudoo rabba hatha albayti

3. So let them worship the Lord of this House,

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

4. Allathee atAAamahum min jooAAin wagmanahum min khawfin

4. Who provided them food against hunger and security against fear.

سُورَةُ الْمَاعُونِ

Chapter 107: Al-Maoon (The Small Kindnesses)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾

1. Araayta allathee yukaththibu bialddeeni

1. Have you seen the one who denies that there is a just divine system in place for mankind?

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴿٢﴾

2. Fathalika allathee yaduAAAAu alyateema

2. Such a one it is that pushes the orphan away,

وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ ﴿٣﴾

3. Wala yahuddu AAala taAAami almiskeeni

Manzil VII: 107: Maoon

3. And does not motivate others on feeding the poor.

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾

4. Fawaylun lilmuṣalleena

4. And, woe to those who pray –

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

5. Allatheena hum AAan ṣalatihim sahoona

5. Those who are neglectful of, and/or inattentive in, their Prayers,

الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

6. Allatheena hum yuraona

6. Those who show off,

وَيَمْتَعُونَ الْمَاعُونَ ﴿٧﴾

Manzil VII: 107: Maoon

7. WayamnaAAoona almagAAoona

7. And refuse to give even trifling things to others!

سُورَةُ الْكَوْثَرِ

Chapter 108: Al-Kauthar (The Amplitude)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾

1. Inna aAAaynaka alkawthara

1. We have indeed given you the amplitude.¹

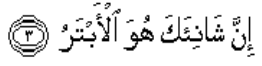
1. The Verse is primarily addressed to the Prophet. During the Makkan period, he was being continually harassed by the disbelievers. He had no son; his two male children had died in infancy. So his detractors called him *abtar* or one whose lineage would be cut off in the absence of any male descendent. There would be no one to remember him after his death. Allah Almighty assures him that, on the other hand, he is blessed with amplitude in that he would be remembered by millions till the Last Day as the Prophet and Messenger of Allah through whom the last divine Message was conveyed to mankind.

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

2. Faṣalli lirabbika wainhar

2. So pray to your Lord and offer sacrifice² for Him!

2. The polythyists had been offering sacrifices for their varied deities other than Allah.



3. Inna shani-aka huwa al-abtaru

3. Your enemy is the one to be cut off.³

3. The Prophet's many detractors had none to sing their praises after their deaths; and the few who are still remembered like Abu Lahab and Abu Jahl – they are remembered only in very bad light.

سُورَةُ الْكَافِرُونَ

Chapter 109: Al-Kaafiroon (The Disbelievers)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

قُلْ يَتَّيِّهَا الْكٰفِرُونَ ﴿١﴾

1. Qul ya ayyuha alkafiroona

1. Say, "O you who suppress the Truth!"

لَا اَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

2. La aAbudu ma taAbudoona

2. "I worship not that which you worship,"

وَلَا اَنْتُمْ عٰبِدُونَ مَا اَعْبُدُ ﴿٣﴾

3. Wala antum AAabidoona ma aAbudu

Manzil VII: 109: Kaafiroon

3. “And you worship not Him Whom I worship,”

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۖ

4. Walā ana AAabidun ma AAabadtum

4. “And I shall worship not that which you worship,”

وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ ۖ

5. Walā antum AAabidoona ma aAAbudu

5. “And you worship not Him Whom I worship.”

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۚ

6. Lakum deenukum waliya deeni

6. “For you your way of life and for me, mine.”¹

1. It was indeed a very fair offer to the *kaafiroon*. The Prophet preached to them the Islamic way of life. If they accepted it, well and good; and if they did not, well, there was no compulsion. It was left for Allah to deal with their disbelief.

سُورَةُ النَّصْرِ

Chapter 110: An-Nasr (The Help)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

1. Itha jaa nasru Allahi waalfathu

1. When Allah's help and the victory have come,

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

2. Waraayta alnnasa yadkhuloona fee deeni Allahi afwajan

2. And you see people entering Allah-ordained way of life for mankind, in large numbers,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

3. Fasabbih bihamdi rabbika waistaghfirhu innahu kana tawwaban

Manzil VII: 110: Nasr

3. Then glorify your Lord with His praise, and seek His forgiveness. HE is indeed the One to accept repentance.¹

1. The contents of this short Chapter indicate that it was revealed very near the end of Prophet Muhammad's mission. He was, *Alhamdulillah*, one of the very few Messengers of Allah to see the success of their missions in their own lifetimes. People had started embracing Islam in hordes. But, during those moments of triumph, he was advised to sing, not his own but, Allah's praises. It was through His blessings that the triumph had come. The Prophet was also advised to ask for Allah's forgiveness. Though a Prophet of Allah, he was human too. He could have inadvertently committed some mistakes or errors in his lifetime. There is a lesson in this for every ruler of mankind.

The Prophet (peace on him) died soon after the revelation of this Surah.

سُورَةُ الْمَسَدِ

Chapter 111: Al-Masad (The Flame)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ①

1. Tabbat yadā abee lahabin watabba

1. Abu Lahab's¹ hands are perished; and he too!

1. Abu Lahab was the Prophet's own uncle; and he was his immediate neighbour at Makkah. But the man was deadly against the nephew for preaching the religion of Islam. His wife used to lay thorns at the Prophet's door; the enmity they both felt against him was so intense! This Verse predicted Abu Lahab's pathetic end some years later. He died of a disease considered malignant; and he was left by his own family to die alone. He was one of the richest in Makkah, but his wealth was of no avail to him at the time of his death. Although this was to happen some years later, the Verse is in the perfect tense; for Allah Almighty could see it happening in advance.

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ②

2. Ma aghna AAanhu maluhu wama kasaba

2. His wealth and what he earned was of no avail to him.

Manzil VII: 111: Masad

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

3. Sayasla naran thata lahab**in**

3. [In the life to come] he shall burn in a Fire of blazing flames

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾

4. Waimraatuhu hammalata alhatabi

4. Along with his wife, carrier of (thorny) wood² –

2. This may allude to the wife's despicable practice of placing thorny wood at the Prophet's door out of sheer spite. The reference to the rope in the next Verse may be alluding to the rope she might be carrying around her neck to be used for tying the thorny wood and carrying it for her nefarious purpose. But the phrase in Arabic could also idiomatically mean indulging in backbiting and slandering, which the woman was indeed guilty of.

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

5. Fee jeediha hablun min masad**in**

5. A rope of twisted strands in her neck!³

3. The episode described in this Chapter is evidence enough for the authenticity of the Qur'aan being divinely authored. For a long spell of 7 to 8 years after its revelation, Abu Lahab had the chance of embracing Islam and proving the Qur'aan wrong. But he did not do so. The Omniscient Allah knew for certain he wouldn't.

سُورَةُ الْإِكْلَاصِ

Chapter 112: Al-Ikhlās (The Purity)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

قُلْ هُوَ اللَّهُ أَحَدٌ ①

1. Qul huwa Allahu aḥadun

1. Say, “He is Allah, the One and Only!”

اللَّهُ الصَّمَدُ ②

2. Allahu alṣsamadu

2. Allah, the eternal and independent Lord and Master on Whom everything in the Universe depends!

لَمْ يَلِدْ وَلَمْ يُولَدْ ③

3. Lam yalid walam yooladu

3. He begets not nor is He begotten.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

4. Walam yakun lahu kufuwan ahadun

4. And there is none comparable to Him.¹

1. This Chapter, along with Verse 255 of Chapter 2, gives us a comprehensive divine description of Allah, our Creator, and our Lord.

سُورَةُ الْفَلَقِ

Chapter 113: Al-Falaq (The Dawn)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

1. Qul aAAoothu birabbi alfalaqi

1. Say¹, “I seek refuge in Lord of the dawn.”

1. The divine command is primarily addressed to the Prophet. In this Chapter, as also in the next (114), he is directed to seek Allah’s protection against various evil forces. By implication, the command applies to all believers.

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

2. Min sharri ma khalaqa

2. “From the evil of what He has created,”²

2. Allah has not created evil; but it emanates from the jinn and mankind whom He has created and given freedom of action to a limited extent.

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

3. Wamin sharri ghasiqin itha waqaba

3. “And from the evil of darkness when it sets in,”³

3. It is under cover of darkness that some evil things, like theft, are committed.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

4. Wamin sharri alnaffathati fee alAAuqadi

4. “And from the evil of those who blow on knots,”⁴

4. Idiomatically, ‘blowing on knots’ implies magic or sorcery. There is an indirect indication here that attempts had been made by some disbelievers to subject the Prophet himself to some sort of black magic. Muslims may also now likewise seek Allah’s refuge against any such perceived evil.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

5. Wamin sharri hasidin itha hasada

5. “And from the evil of the envious person when he envies.”

سُورَةُ النَّاسِ

Chapter 114: An-Naas (Mankind)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ①

1. Qul aAAoothu birabbi alnnasi

1. Say¹, “I seek refuge in the Lord of mankind,”

1. See [study note 1](#) on Chapter 113.

مَلِكِ النَّاسِ ②

2. Maliki alnnasi

2. “King of mankind,”

إِلَهِ النَّاسِ ③

3. Ilahi alnnasi

Manzil VII: 114: Naas

3. “One Whom mankind should worship,”

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

4. Min sharri alwaswasi alkhannasi

4. “From the evil of the temptations, doubts and suggestions of the stealthy whisperer,”

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

5. Allathee yuwaswisu fee sudoori alnnasi

5. “ – One who puts the evil things in minds of mankind – ”

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

6. Mina aljinnati waalnnasi

6. “From among the jinn and mankind.”

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Abbreviations: v = Verse, n = study note, JD = Judgment Day, RD = Resurrection Day, SOT = suppressors of truth, **Note:** repeat references not included

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The End, by the Grace of Allah Almighty!