

The Sublime Quran

Introduction

The purpose of this translation of the Quran is to make the translation of the Quran-based on the words used in the Quran-available to those who have not had a chance to read Quran ever before in their lifetime. Those new to Islam, those who know nothing about Quran or Islam and those who know very little about this miraculous book.

It is a sincere effort to providing the most reader-friendly translation to those who want to read it with an open mind and heart. This translation is primarily intended to serve the purpose of Dawah i.e. inviting those people who have not had any or had very little contact with it, to read it.

It would therefore, not be out of place to mention what this Book really is so that the reader has this reality in mind whilst going through it.

What is the Quran?

The Qur'an is the last and final and not the first Book revealed by God. This book was revealed to the last of God's Messenger's, Muhammed Pbuh over a period of 23 years from the year 610 CE to 633 CE. The Quran tells us that when God created man on this planet earth, He had instilled the basic realities of His Deen (God's path) in man's nature. God revealed and instilled the following in Adam's (the very first man) very nature:

That he has a Creator who created him; He alone is his Lord, and as a natural corollary to this, He alone should be worshipped by him.

That he has been sent in this world to be tried and tested, and, for this, he has been given a clear awareness of good and evil; he has been endowed with the freedom to exercise his will, and has been accorded sovereignty on this earth. This trial of his will continue till his death. If he is successful in this trial, he will be given the eternal blissful Kingdom of Heaven where he will be free from any worries, anxieties and regrets of the past as well as the fears of the future.

That the Almighty, at various times, will keep sending His guidance according to man's needs. If he accepts this guidance, he will not go astray, and if he evades it, he will lose his way and be eternally doomed in the Hereafter.

With this background in mind, God Almighty fulfilled His promise and provided guidance to mankind by selecting people from among them and through them delivered His messages and guidance to mankind.

This guidance contained moral and ethical teachings and the laws. The former obviously did not require any change, while the latter was revealed as per the needs of a people until the time of Abraham Pbuh. After Prophet Abraham, God's directives crystallized in the form of a Sunnah or a clear Path for all mankind. In the time of Moses Pbuh, when a formal state of the Israelites had been established, the Torah was revealed and directives of the Laws regarding the collective society and administration were also revealed.

Later during the time of Jesus Pbuh, when certain aspects of ethics and moral teachings were ignored by the people, they were made evident to them through the Psalms and Gospels. When the original texts of these scriptures became extinct, due to them being lost in the original languages, in which they were revealed and only translations of the translations being available now, the Almighty sent the last of His Messengers and gave him the Qur'an.

The Quran is thus the book that confirms the revelations given to earlier Prophets, though these might not be accessible to us, in the form they were originally revealed. The most sublime language and a rational message that directly appeals to the human heart have caused this Divine book to move nations and civilizations. It will continue to guide those who turn to God with a sincere heart, for all times.

The Quran describes this issue as follows:

“All Mankind were once one single community; (then they began to differ) whereupon God raised up the prophets as bearers of good news (of prosperity in return for faith and righteousness) and warners (against the consequences of straying and transgression), and He sent down with them the Book with the truth (containing nothing false in it) so that it might judge between the people concerning that on which they were differing. And only those who were given it differed concerning it, after the most manifest truths came to them, because of envious rivalry and insolence among themselves. But God, by His leave, (now through this Quran) guided the believers unto the truth about which they had disagreed: for God guides onto a straight path him that He wills”. (2:213)

I must emphasize though, that the Quran is not a book in the conventional sense of the term. It was not revealed or sent down in one go and as explained earlier it was revealed over a period of 23 years. As a consequence, it does not discuss its subjects and main themes in the conventional manner. Its arrangement differs from that of ordinary books, and its style is correspondingly different. The nature of this Book is that God chose a man in Makkah to serve as His Messenger and asked him to convey His message, starting with his own city (Makkah) and with his own tribe (Quraysh). As can be understood therefore the instructions that were revealed to him were confined to what was necessary at that particular juncture

of his mission. Three themes however, stand out throughout the discourses:

Explanation of the belief in one true God i.e Tauheed

The firm belief on the coming of Judgement Day i.e. Aakhirah and

The concept of Prophethood i.e. God has always conveyed His message through human beings those He chose from among the men called Risalah.

These three themes are prevalent throughout the pages of this Book.

Over the course of these 23 years' people were invited to the truth in many various ways and the misconceptions which, due to deviation from the true message of previous Prophets had led to a confusion and chaos about God's real message and had given rise to wrong orientation in life were removed. People were exhorted to adopt the right attitude towards life. Moreover, the Qur'an also elucidated those fundamental principles which, if followed, lead to man's success and happiness.

Out of the 23 years of his Prophethood, Muhammed PbuH (who was granted Prophethood at 40yrs of age) strove for 13 years at Makkah, his birth place. During that period very few people accepted his message and the Quraish of Makkah let loose a tirade of abuse and opposition in the beginning which later culminated to outright oppression, systemic tyranny and a plot to murder the Prophet PbuH.

The parts of Quran that were revealed during this 13-year period have a clear tone and theme to them. This is focused on building and strengthening the fundamental tenets of faith amongst its followers and sounding and conveying the warnings to its rejecters and deniers of the truth. The concepts of Oneness of God, accountability of Hereafter and the message of all previous

prophets, including that of this Quran, being the same can be clearly seen.

At the end of the thirteen years of his conveying the message Prophet Pbuh was forced to migrate to Medina wherein he had found a safe haven when his mission seemed to have failed but by God's special assistance, which accompanies all His messengers, He succeeded in developing a whole new city. This city was called Yathrib before he arrive and then was named Medina-tun Nabi-The City of the Prophet.

During this stage, circumstances changed drastically. The Muslim Community succeeded in establishing a fully-fledged state; its creation was followed by prolonged armed conflict with the representatives of the ancient Ignorance of Arabia. The community also encountered followers of the former Prophets, i.e. Jews and Christians. An additional problem was that hypocrites began to join the fold of Muslim community; their machinations needed to be resisted.

After a severe struggle, lasting ten years, the Prophet's mission reached its logical conclusion by achieving a victory over his opponents and in accordance with the Sunnah or law of God specified for the Prophets the entire Arabian Peninsula came under its sway and the truth of his message became crystal clear to one and all. The Quran details this Sunnah here:

“Indeed, Our Word has gone forth of old for our slaves, the Messengers, that they will certainly be victorious; and that Our forces will certainly be triumphant.” (38: 171-173) and

“Indeed, the ones who oppose God and His Messenger - those will be among the most humbled. God has decreed! I and My messengers will surely prevail for indeed, God is Powerful and Exalted in Might.” (58:20-21)

This also opened the door to the world-wide conveying of this last message of God. This stage, like the preceding one, passed through various phases each of which had its peculiar problems and demands. It was in the context of these problems that God continued to reveal messages to the Prophet.

The Quran also introduces itself and the Messenger as the final message and messenger from God till the day of Judgement. The Holy Quran clearly states that the divine guidance of God is completed with the revelation of the very last verse revealed in the Quran, which was in Surah 5, verse 3:

“This day have I perfected for you your Deen (Path of God) and completed My favour on you and chosen for you Islam as a Deen (path of God).” (5:3) and

“Muhummed is not the father of any of your men, but he is the messenger of God and the seal of all the prophets. And God knows all things.” (33:40)

The Quran has also clarified that God has taken upon Himself to ensure the preservation of this Quran in its original form till judgement day thus making it clear that no further guidance will be required to be sent down as it will always be available for mankind to benefit from if they so choose. Quran says:

“Indeed we have revealed the reminder, and, indeed, we will preserve it” (15:9)

“This is an honourable Quran. In a protected book. None can grasp it except the sincere. A revelation from the Lord of the universe”. (56:77-80)

“Indeed, it is a glorious Quran. In a preserved master tablet.” (85:21-22)

“Falsehood come not to it (Quran), from before it or behind it. It is a revelation from One who is Wise and Praiseworthy.” (41:42)

The present arrangement of the Qur'an is not the work of later generations, but was made by the Prophet under God's directions. Whenever a surah was revealed, the Prophet summoned his scribes, to whom he carefully dictated its contents, and instructed them where to place it in relation to the other Surahs. The Prophet Pbuh and his companions not only wrote it but memorised it in the same sequence as we have it in our hands today. Thus an amazing system of preservation was set in motion under God's instruction by Prophet Pbuh.

Writing and memorising the same sequence continued and has remained the practice and the means to preserve the original Quran without a single day's break for the past 15 centuries. We not only have the written copies handed down from the very first day but an even stronger chain of memorised "copies" have been and are prevalent in Muslim Ummah (community). It is therefore a historical fact that the collection of the Qur'an came to an end on the very day that its revelation ceased. The One who was responsible for its revelation was also the One who fixed its arrangement.

The prophet was instructed through Archangel Gabriel by God Almighty which verses to place where in the 114 Surahs (chapters) of the Quran, as and when they were being revealed to him. Thus a process of revelation and its compilation into a Book form was taking place simultaneously which was completed in the last year of Muhummed's Pbuh life when Gabriel rehearsed the recitation-and thus its completed version-with him twice.

With this background in mind please read and let the verses of this miraculous book touch the inner most recesses and strings of your heart.

First Chapter and last 10 Chapters have been transliterated for easy memorising with a view to be used in the five daily prayers, were you to accept Islam.

Completed by the Taufeeq (Will and facilitation) and Grace of God Almighty Alhumdulillah on 24th Nov 2020 By Dr Irfan Jehangir at Airdrie, Scotland. United Kingdom.

Introductory Notes To Surah 1 Fatiha (The Opening)

Name

This Surah is named Al-Fatiha because of its subject-matter. Fatiha is that which opens anything- which could be a book or a subject. Thus Al-Fatiha is a sort of preface to what is to follow.

Period of Revelation

It is the very first Surah which was revealed to Muhammed (God's peace be upon him).

Al-Fatiha is actually a prayer, which God has taught to anyone who wishes to explore His Book- the Quran. Its position at the beginning signifies that anyone who wants to benefit from the Book should first offer this prayer to the Lord of the Universe. The style of this surah is that of a prayer. This prayer connects a human heart with its creator in a manner that it automatically finds its emotions of gratitude (to the Creator) urging to be expressed in this manner.

If we reflect deeper on the words used we will realise that no better way of expressing such feelings could be imagined. Anyone who has managed to reach the truth about creation and creator would, without any hesitation, acknowledge these words are like his very own. Only those who have chosen to live a life of ignorance and indifference towards the higher realities of life would find little affinity to the call of this prayer.

The surah is placed right at the beginning to signify the opening towards the true guidance and the seeking of that guidance in exquisitely brief yet comprehensive words. The words of praise and gratitude that we begin our prayer with seek to create an unparalleled emotions and passion for the one who has given us our life and all means of sustenance on this planet. This prayer brings to light the state of mind of a sensible, morally alert person as he or she sets out towards any worthwhile undertaking.

This whole prayer is in essence a natural yearning of human nature which has been given the shape of words in the most incomparable beauty. That is why the words in this surah are given to us in the form in which we should utter them. When we reach enlightenment, they will flow spontaneously from us.

This surah expresses our passionate gratitude to our Creator and these words must overwhelm every sensible person to reflect upon and show gratitude for the sustenance, mercy, care and justice that manifests itself in so diverse forms in and around us in the universe that we know of. It is from this intense feeling of gratitude and understanding that a natural desire to adore and worship our creator alone takes effect and there springs a desire to call upon Him and Him alone for help and guidance! Because man naturally prays only for what his heart desires, and only when he feels that the object of his desire is at the disposal of the One to Whom his prayer is addressed.

The placing of this surah at the head of the Qur'an is a sign that God urges man to read this Book with the aim of discovering the right course in life, as this surah deals with the human quest and craving for guidance that is, or should be, generated in a human heart in response to the overwhelming sense of gratitude towards God. What is also sought is the clearest and "the straight way" to God without any crookedness or complications that men have created in the guidance sent down by the creator.

One must study this guidance-in the form of the Quran- with the earnestness of a seeker after truth, and never to forget that the real source of true knowledge is God Himself. The student of this Book should therefore begin by making a humble request to Him alone for true guidance.

Once this is grasped, it becomes self-evident that in relation to the Qur'an this opening surah, Fatiha, is not just an introduction or foreword; the relationship is really one of prayer and response. Fatiha is a prayer from man, and the rest of the Qur'an

is God's response to this prayer. Man prays to God that He may show him the straight way, and in response to this prayer God offers the Qur'an as the true guidance, the "straight way," which man has sought and prayed for.

All the Prophets throughout the history have called upon mankind to follow this same straight path to God. This is not a new path but the same old, only straight path ever devised for man by his very own Creator. It has always been traversed by the righteous men and women of human history and is the straight, easy and the shortest path which leads to truth, guidance and attaining the pleasure of God.

Surah 1. Al-Fatiha (The Opening)

1. Bismillahir Rahma Nir Raheem. 2. Alhumdu Lillahi Rabbil Aalameen. 3. ArRahman Nir Raheem. 4. Maaliki Youm MiDeen. 5. Eeyaka Nabudu Wa Eeyaka Nastaeen. 6. Ihdina Siratal Mustaqeem. 7. Siratal Ladeena An Amta Alyhim, Ghairil Maghdoobi Alyhim Wa La Dhaaleen.

1 In the name of God, the Most Gracious, the Ever Merciful

2 All thanks and praise is due to God alone, the Rabb (Sustainer) of all the worlds,

3 the Most Gracious, the Ever Merciful,

4 Lord of the Day of Judgment!

5 You alone do we serve; and unto You alone do we turn for aid.

6 Guide us to the straight path-

7 the path of those upon whom You have bestowed Your blessings, not of those who have been condemned (by You), nor of those who go astray.

Notes:

In the 2nd verse, the term “worlds” denotes all categories of existence both in the physical and the spiritual sense.

Rabb: The Arabic expression Rabb – translated “Sustainer” - embraces a wide complex of meanings not easily expressed by a single term in another language. It comprises the ideas of having a just claim to the possession of anything and, consequently, authority over it, as well as of rearing, sustaining and fostering anything from its inception to its final completion. Thus, the head of a family is called rabb ad-dar (“master of the house”) because he has authority over it and is responsible for its maintenance; similarly, his wife is called rabbat ad-dar (“Queen of the house”). Preceded by the definite article al, the designation Rabb is applied, in the Qur’an, exclusively to God as the sole fosterer and sustainer of all creation - objective as well as conceptual - and therefore the ultimate source of all authority.

Introductory Notes To Surah 2 Baqarah (The Cow)

Name

Al-Baqarah (the Cow) has been so named from the story of the Cow occurring in this Surah (verses 67-73). It has not, however, been used as a title to indicate the subject of the Surah. The Quranic chapters of Surahs are named after the mention of an incident or a word contained in them. Surahs (Chapters) of the Quran have been named in the same way to indicate and use such names as an identifying word for them and not as a subject matter for them.

Theme and Topics:

The main theme of this surah is for the prophet pbuh to conclusively communicate to the Jews of his time the truth about the message of God and the institution of a new Muslim ummah (community) is proclaimed. Though in this surah the Prophet pbuh and the Idolaters are also addressed, yet their real addressees are the People of the Book and after them the Muslims. It is evident from their subject-matter that they were revealed after migration in Medina when a Muslim state had been formally set up there and the Prophet pbuh was communicating the truth to the People of the Book and spiritually purifying the Muslims thus clearly segregating them from the rejecters of the truth.

This Surah and the next explain how the Leadership of God's message has been given to the children of Ismaiel and why it was taken away from the children of Israel and that a new community has been created to convey the true-un-corrupted, message of God to all mankind.

A subject-wise analysis of Surah Baqarah, the longest of the Quranic surahs, reveals that the surah can be distinctly divided

into an introduction, a main body comprising four sub-sections, and a conclusion.

Introduction part of Baqarah:

This section extends over the first thirty-nine verses of the surah. It begins with the mention of those among its addressees who shall accept faith and those who would reject it. A reference is then made to the mental perplexity and confusion of the latter after the Quran had begun to be revealed. In this regard, the Bani Ismaiel (the progeny of Prophet Ismaiel i.e. the Arabs) have been warned that this Book of God has revealed the truth in its ultimate form upon them. It would be extremely unfortunate for them if they are still led astray by the mischievous machinations of the Jews and thus deprive themselves of this great blessing--- the Quran.

The introduction ends on the tale of Satan's malicious rivalry and the khilaafat (vicegerency) of man. This tale is actually a mirror which reflects the whole scene which was created when the Prophet (pbuh) had started disseminating the Message of God, and it clearly brings out the supporters and the adversaries of this way of God.

Main Body

First Part:

This section ranges from verse 40 to verse 121 and can be further divided into three subsections. In the first of these which ends with verse 46, the Bani Israiel (The Children of Israel) have been specifically addressed and urged to profess faith in the Prophethood of Muhammed (pbuh) to which their own scriptures so clearly testify.

In the next subsection (verses 47-63), it has been explained, first of all, that a person shall be rewarded in the Hereafter on account of his faith and deeds and not on the basis of his

association with a particular family or clan. It must be borne in mind that the Jews had fallen prey to the misconception that the position of power and respect they possess is due to the fact that they were the progeny of the prophets Abraham and Jacob.

They, therefore, thought that this association would grant them salvation as well in the Hereafter. In fact, this arrogance proved the biggest obstacle for them in their acceptance of the Prophethood of Muhammed (pbuh). It has consequently been made clear to them in the subsequent verses that whatever position and strength they possess and reckon to possess later are and would be a sheer blessing from the Almighty.

They must not forget that if He has showered His favours and blessings upon them, He has also punished them whenever they have been ungrateful to Him. Therefore, they must turn to Him instead of depending on the false bases of race and creed; they must face the reality and give up their superstitious beliefs.

The last subsection (verses 64-121) is actually a history of the breach of promises and the traitorship of the Jews as to how they disobeyed the commandments of God and how this criminal mentality had been nurtured in them since the very beginning.

A mention has also been made of their superstitions and of other activities which were instrumental in debasing the Shariah (commands) and the Book of God in their eyes.

Second Part:

In this section, which starts at verse 122 and ends with verse 162, the part of Abraham's life which relates to the building of the house of God, i.e. Kabba in Makkah, is covered. It must be borne in mind that when Abraham had started to build the Kabba, he had prayed to the Almighty to raise a Muslim Ummah among his progeny and a Prophet among them as well. Initially, it has been made clear in this section that the religion

of Abraham and his descendants was Islam and not Judaism or Christianity. The Almighty created an Ummat-i-wast (a balanced community) for the propagation of Islam.

In accordance with Abraham's prayer, this community's qiblah (direction for prayer) was the Kabba and not the Bait-ul-Muqaddas (Jerusalem). The Bait-ul-Muqaddas was only a temporary qiblah and therefore it was soon changed.

Third Part:

This section, which ranges from verse 163 to verse 242 mainly consists of the laws and directives of the Shariah (Law of God) revealed to the Muslim Ummah community). Since the Jewish community and the idolaters had distorted and twisted many of these and were also responsible for many religious innovations, all these adulterations have been exposed.

These laws and directives have not been stated in any juristic order, instead, their order is according to the circumstances which arose. The order aims at the general education and reformation of the Muslims. Briefly stated these directives are:

- (1) Tauheed (oneness of God) (163-172),
- (2) Prayers and Zakah (charity) (177),
- (3) Qisaas (retribution) and Deeyat (bloodmoney) (178-79),
- (4) Legacies and wills (180-82),
- (5) Fasts (183-87),
- (6) Prohibition of bribery and wealth obtained through ill-means (188),
- (7) Hajj and then jihad and infaaq (charity) on account of the relationship of the latter two with the former because at that time the Kabba was under the control of the idolaters (189-218),

(8) Prohibition of intoxicants and gambling, permission of incorporating the affairs of the orphans with their guardians and prohibition of marriage among idolaters (219-21),

(9) Marriage, divorce, khula (women's right to divorce), naan-u-nafqah (provision of maintenance) of the deceased among the spouses and other issues of marital life (222-42).

Fourth Part:

In this section (243-83), the Muslims have been induced to wage jihad against the Arab idolaters to liberate the House of God (Kabba) from their hold. They have also been motivated to spend in the way God for this cause.

A reference is then made to the battle fought by Bani Israel (children of Israel), which has many similarities with the battle of Badr, to set free their qiblah from the Palestinians.

CONCLUDING Part

This section (284-86) is the conclusion of the surah. It has been first of all explained that everything in this Universe is under the control of the Almighty; He shall take account of everything whether hidden or visible and punish and bless according to His law whomsoever He wills.

It has subsequently been elaborated that whether anyone else believes or not, the Prophet (pbuh) and his followers firmly believe that this Book has been revealed by the Almighty.

The surah ends with a prayer in which every word speaks of the tremendous responsibilities of this Book which the Jews and the Christians were unable to fulfil and which now have been passed on to the followers of this Book.

Surah 2. Al-Baqarah (The Cow)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Mīm.

2 This is the Book! There is no doubt about it (being from God)—a guide for those mindful ‘of God’,

3 those who believe in the unseen, establish prayer, and donate from what We have provided for them,

4 and who believe in what has been revealed to you ‘O Prophet’ and what was revealed before you, and have sure faith in the Hereafter.

5 It is they who are ‘truly’ guided by their Lord, and it is they who will be successful.

6 As for those who are bent on denying the truth, it is the same whether you warn them or not—they will never believe.

7 God has (on account of their persistent denial) sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment.

8 And there are some who say, “We believe in God and the Last Day,” yet they are not ‘true’ believers.

9 They seek to deceive God and the believers, yet they only deceive themselves, but they fail to perceive it.

10 There is sickness (of hypocrisy) in their hearts, and God ‘only’ lets their sickness increase. They will suffer a painful punishment for their lies.

11 When they are told, “Do not spread corruption in the land,” they reply, “We are only peace-makers!”

12 Indeed, it is they who are the corruptors, but they fail to perceive it.

13 And when they are told, “Believe as others believe,” they reply, “Will we believe as the fools believe?” Indeed, it is they who are fools, but they do not know.

14 When they meet the believers they say, “We believe.” But when alone with their evil associates they say, “We are definitely with you; we were only mocking (the believers).”

15 God will throw their mockery back at them, leaving them to continue wandering blindly in their defiance.

16 They are the ones who trade guidance for misguidance. But this trade is profitless, and they are not ‘rightly’ guided.

17 Their example is that of someone who kindles a fire, but when it lights up all around them, God takes away their light, leaving them in complete darkness—unable to see.

18 They are ‘wilfully’ deaf, dumb, and blind, so they will never return ‘to the Right Path’.

19 Or ‘those caught in’ a rainstorm from the sky with darkness, thunder, and lightning. They press their fingers into their ears at the sound of every thunder-clap for fear of death. And God encompasses those who deny (the truth) (by His might).

20 It is as if the lightning were about to snatch away their sight. Whenever lightning strikes, they walk in its light, but when darkness covers them, they stand still. Had God willed, He could have taken away their hearing and sight. Surely God is Most Capable of everything.

21 O Mankind! Serve your Lord Who created you and created those who came before you; by doing this you may expect to guard yourself against evil.

22 It is He Who has made the earth a floor for you and the sky a canopy; and it is He Who sends down rain from the sky

for the growth of fruits for your sustenance. Therefore, do not knowingly set up rivals to God.

23 If you are in doubt as to whether the revelations which We have sent to Our servant (Muhummed) are from Us or not, then produce one Surah like this; and call your witnesses (gods that you call upon) besides (the true) God to assist you, if you are right in your claim.

24 But if you are unable to do so, and you can never do so, then fear the Hell fire, whose fuel is men and stones which is prepared for the deniers of truth.

25 Give good news 'O Prophet' to those who believe and do good that they will have Gardens under which rivers flow. Whenever provided with fruit, they will say, "This is what we were given before," for they will be served fruit that looks similar 'but tastes different'. They will have pure spouses, and they will be there forever.

26 Surely God does not shy away from using the parable of a mosquito or what is even smaller. As for the believers, they know that it is the truth from their Lord. And as for the deniers of truth, they argue, "What does God mean by such a parable?" Through this 'test', He leaves many to stray, and guides many. And He leaves none to stray except the rebellious—

27 those who violate God's covenant after it has been affirmed, break whatever 'ties' God has ordered to be maintained, and spread corruption in the land. It is they who are the 'true' losers.

28 How can you deny God? You were lifeless and He gave you life, then He will cause you to die and again bring you to life, and then to Him you will 'all' be returned.

29 He is the One Who created everything in the earth for you. Then He turned towards the heaven, forming it into seven heavens. And He has 'perfect' knowledge of all things.

30 'Remember' when your Lord said to the angels, "I am going to place a successive 'human' authority on earth." They asked 'God', "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" God responded, "I know what you do not know."

31 He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true?"

32 They replied, "Glory be to You! We have no knowledge except what You have taught us. You are truly the All-Knowing, All-Wise."

33 God said, "O Adam! Inform them of their names." Then when Adam did, God said, "Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?"

34 And 'remember' when We said to the angels, "Prostrate before Adam," so they all did—but not Iblîs (Satan) who refused and acted arrogantly, becoming unfaithful.

35 We cautioned, "O Adam! Live with your wife in the garden and eat as freely as you please, but do not approach this tree, or else you will be wrongdoers."

36 But Satan deceived them—leading to their fall from the 'blissful' state they were in, and We said, "Down with you, (and be henceforth) enemies to each other. You will find in the earth a residence and provision for your appointed stay."

37 Then Adam was inspired with words 'of prayer' by his Lord, so He accepted his repentance. Surely He is the Acceptor of Repentance, Most Merciful.

38 We said, “Down with you all from this (state)! Then when guidance comes to you from Me, whoever follows it, there will be no fear for them, nor will they grieve.

39 But those who disbelieve and deny Our signs will be the residents of the Fire. They will be there forever.”

40 O children of Israel! Remember My favours upon you. Fulfil your covenant and I will fulfil Mine, and stand in awe of Me ‘alone’.

41 Believe in My revelations, which are confirming your scriptures; do not be the first one to deny My revelations, and do not sell them for a petty price, fear Me and Me alone.

42 Do not mix the Truth with falsehood, or knowingly conceal the truth.

43 Establish Salah (prayers); give Zakah (charity); and bow down with those who bow down in worship.

44 Would you ask others to be righteous and forget to practice it yourselves? Even though you read your Holy Book? Have you no sense?

45 Seek God’s help with patience and Salah: it is indeed hard to be patient and to be punctual in offering Salah except for those who are humble,

46 who are certain in their mind that they are going to meet their Rabb and that they are going to return to Him for final judgement.

47 O’ Children of Israel! Remember the special favour which I bestowed upon You; that I exalted you above all other nations.

48 Guard yourselves against the day on which one soul shall not avail another, no intercession shall be accepted, no ransom shall be taken and no help shall be given.

49 Remember how We delivered you from the people of Pharaoh: they had subjected you to severe torment, killing your sons and sparing your daughters; you were facing a tremendous trial from your Rabb.

50 And We parted the Sea for you, taking you to safety, and drowned Pharaoh's people before your very eyes.

51 Remember when We communed with Musa (Moses) for forty nights and in his absence you took the calf for worship, thus committing a wicked transgression.

52 Even then We forgave you, so that you might become grateful.

53 We gave Musa (Moses) the Holy Book (Torah) and the criterion of right and wrong so that you might be rightly guided.

54 Remember when Moses returned with the Divine Book he said to his people: "O my people! You have indeed grievously wronged yourselves by taking the calf for worship; so turn in repentance to your Creator and slay the culprits among you; that will be best for you in His sight." Then He accepted your repentance; surely He is the Forgiving, the Merciful.

55 Remember when you said: "O Moses! We shall never believe you until we see God with our own eyes," a thunderbolt struck you while you were looking on and you fell dead.

56 Then We brought you back to life after your death, so that perhaps you would be grateful.

57 And 'remember when' We shaded you with clouds and sent down to you manna and quails, 'saying', "Eat from the good things We have provided for you." The evildoers 'certainly' did not wrong Us, but wronged themselves.

58 And 'remember' when We said, "Enter this city and eat freely from wherever you please; enter the gate with humility,

saying, ‘Absolve us.’ We will forgive your sins and multiply the reward for the good-doers.”

59 But the wrongdoers changed the words they were commanded to say. So We sent down a punishment from the heavens upon them for their rebelliousness.

60 And ‘remember’ when Moses prayed for water for his people, We said, “Strike the rock with your staff.” Then twelve springs gushed out, ‘and’ each tribe knew its drinking place. ‘We then said,’ “Eat and drink of God’s provisions, and do not go about spreading corruption in the land.”

61 And ‘remember’ when you said, “O Moses! We cannot endure the same meal ‘every day’. So ‘just’ call upon your Lord on our behalf, He will bring forth for us some of what the earth produces of herbs, cucumbers, garlic, lentils, and onions.” Moses scolded ‘them’, “Do you exchange what is better for what is worse? ‘You can’ go down to any village and you will find what you have asked for.” They were stricken with disgrace and misery, and they invited the displeasure of God for rejecting God’s signs and unjustly killing the prophets. This is ‘a fair reward’ for their disobedience and violations.

62 Indeed, the believers, Jews, Christians, and Sabians (The Sabians are an indigenous group that believes in a supreme being and lives mostly in Iraq.) —whoever ‘truly’ believes in God and the Last Day and does good; will have their reward with their Lord. And there will be no fear for them, nor will they grieve.

63 And ‘remember’ when We took a covenant from you and raised the mountain above you ‘saying’, “Hold firmly to that ‘Scripture’ which We have given you and observe its teachings so perhaps you will become mindful ‘of God’.”

64 Yet you turned away afterwards. Had it not been for God's grace and mercy upon you, you would have certainly been of the losers.

65 You are already aware of those of you who broke the Sabbath. We said to them, "Be disgraced apes!"

66 So We made their fate an example to present and future generations, and a lesson to the God-fearing.

67 And 'remember' when Moses said to his people, "God commands you to sacrifice a cow." They replied, "Are you mocking us?" Moses responded, "I seek refuge in God from acting foolishly!"

68 They said, "Call upon your Lord to clarify for us what type 'of cow' it should be!" He replied, "God says, 'The cow should neither be old nor young but in between. So do as you are commanded!'"

69 They said, "Call upon your Lord to specify for us its colour." He replied, "God says, 'It should be a bright yellow cow—pleasant to see.'"

70 Again they said, "Call upon your Lord so that He may make clear to us which cow, for all cows look the same to us. Then, God willing, we will be guided 'to the right one'."

71 He replied, "God says, 'It should have been used neither to till the soil nor water the fields; wholesome and without blemish.'" They said, "Now you have come with the truth." Yet they still slaughtered it hesitantly!

72 'This is' when a man was killed and you disputed who the killer was, but God revealed what you concealed.

73 So We instructed, "Strike the dead body with a piece of the cow." This is how 'easily' God brings the dead to life, showing you His signs so that you may understand.

74 Even then your hearts became hardened like a rock or even harder, for some rocks gush rivers; others split, spilling water; while others are humbled in awe of God. And God is never unaware of what you do.

75 Do you ‘believers still’ expect them to be true to you, though a group of them would hear the word of God then knowingly corrupt it after understanding it?

76 When they meet the believers they say, “We believe.” But in private they say ‘to each other’, “Will you disclose to the believers the knowledge God has revealed to you, so that they may use it against you before your Lord? Do you not understand?”

77 Do they not know that God is aware of what they conceal and what they reveal?

78 And among them are the illiterate who know nothing about the Scripture except lies, and ‘so’ they ‘wishfully’ speculate.

79 So woe to those who distort the Scripture with their own hands then say, “This is from God”—seeking a fleeting gain! So woe to them for what their hands have written, and woe to them for what they have earned.

80 ‘Some of’ the Jews claim, “The Fire will not touch us except for a few days.” Say, ‘O Prophet,’ “Have you taken a pledge from God—for God never breaks His word—or are you ‘just’ saying about God what you do not know?”

81 But no! Those who commit evil and are engrossed in sin will be the residents of the Fire. They will be there forever.

82 And those who believe and do good will be the residents of Paradise. They will be there forever.

83 And 'remember' when We took a covenant from the children of Israel 'stating', "Worship none but God; be kind to parents, relatives, orphans and the needy; speak kindly to people; establish prayer; and pay alms-tax." But you 'Israelites' turned away—except for a few of you—and were indifferent.

84 And 'remember' when We took your covenant that you would neither shed each other's blood nor expel each other from their homes, you gave your pledge and bore witness.

85 But here you are, killing each other and expelling some of your people from their homes, aiding one another in sin and aggression; and when those 'expelled' come to you as captives, you still ransom them—though expelling them was unlawful for you. Do you believe in some of the Scripture and reject the rest? Is there any reward for those who do so among you other than disgrace in this worldly life and being subjected to the harshest punishment on the Day of Judgment? For God is never unaware of what you do.

86 These are the ones who trade the Hereafter for the life of this world. So their punishment will not be reduced, nor will they be helped.

87 Indeed, We gave Moses the Book and sent after him successive messengers. And We gave Jesus, son of Mary, clear proofs and supported him with the holy spirit. Why is it that every time a messenger comes to you 'Israelites' with something you do not like, you become arrogant, rejecting some and killing others?

88 But they say, "Our hearts are already full of knowledge." Nay, but God has rejected them because of their refusal to acknowledge the truth: for, few are the things in which they believe. (i.e. all their beliefs are centred on themselves and their alleged "exceptional" status in the sight of God)

89 Although they used to pray for victory 'by means of the Prophet' over the polytheists, when there came to them a Book from God which they recognized, confirming the Scripture they had 'in their hands', they rejected it. So may God's condemnation be upon the disbelievers.

90 Miserable is the price they have sold their souls for—denying God's revelation and resenting God for granting His grace to whoever He wills of His servants! They have earned wrath upon wrath. And such disbelievers will suffer a humiliating punishment.

91 When it is said to them: "Believe in what God has revealed," they reply, "We only believe in what was sent down to us," and they deny what came afterwards, though it is the truth confirming their own Scriptures! Ask 'them, O Prophet', "Why then did you kill God's prophets before, if you are 'truly' believers?"

92 Indeed, Moses came to you with clear proofs, then you worshipped the calf in his absence, acting wrongfully.

93 And when We took your covenant and raised the mountain above you 'saying', "Hold firmly to that 'Scripture' which We have given you and obey," they answered, "We hear and disobey." The love of the calf was rooted in their hearts because of their disbelief. Say, 'O Prophet, ' "How evil is what your 'so-called' belief prompts you to do, if you 'actually' believe 'in the Torah'!"

94 Say, 'O Prophet, ' "If the 'eternal' Home of the Hereafter with God is exclusively for you 'Israelites' out of all humanity, then wish for death if what you say is true!"

95 But they will never wish for that because of what their hands have done. And God has 'perfect' knowledge of the wrongdoers.

96 You will surely find them clinging to life more eagerly than any other people, even more than polytheists. Each one of them wishes to live a thousand years. But even if they were to live that long, it would not save them from the punishment. And God is All-Seeing of what they do.

97 Say, 'O Prophet,' "Whoever is an enemy of Gabriel should know that he revealed this 'Quran' to your heart by God's Will, confirming what came before it—a guide and good news for the believers."

98 Whoever is an enemy of God, His angels, His messengers, Gabriel, and Michael, then 'let them know that' God is certainly the enemy of the disbelievers.

99 Indeed, We have sent down to you 'O Prophet' clear revelations. 'But' none will deny them except the rebellious.

100 Why is it that every time they make a covenant, a group of them casts it aside? In fact, most of them do not believe.

101 Now, when a messenger from God has come to them—confirming their own Scriptures—some of the People of the Book cast the Book of God behind their backs as if they did not know.

102 They 'instead' followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people, and (hankered after) what (knowledge) had been revealed to the two angels, Hârût and Mârût, in Babylon. The two angels never taught anyone (the knowledge) without saying, "We are only a test 'for you', so do not abandon 'your' faith." Yet people learned (that part) which caused a rift between husband and wife; although they could not harm anyone with it except by God's Will. They learned what harmed them and did not benefit them—although they already knew that whoever buys into such

things would have no share in the Hereafter. Miserable indeed was the price for which they sold their souls, if only they knew!

103 If only they were faithful and mindful 'of God', there would have been a better reward from God, if only they knew!

104 O believers! Do not say, "Râ'ina." But say, "Unẓurna," and listen 'attentively'. And the disbelievers will suffer a painful punishment.

(Some of the deniers of truth used to play with words when they addressed the Prophet pbuh in order to ridicule him. So instead of saying, râ'ina "listen to us," they would say, râ'ina "our shepherd" or "the foolish among us." They would say loudly, "We listen," then whisper, "but we disobey!" and say, "Hear us," then, "may you never hear!" They used to say to each other, "If he had truly been a prophet of God, he would have known that we are mocking him." Therefore, this verse (along with 4:46) was revealed commanding the believers to avoid such words altogether)

105 The deniers of truth from the People of the Book and those who associate partners with God would not want you to receive any blessing from your Lord, but God selects whoever He wills for His mercy. And God is the Lord of infinite bounty.

106 If We abrogate a verse or cause it to be forgotten (from previous books), We replace it with a better or similar one (in this Quran). Do you not know that God is Most Capable of everything?

107 Do you not know that the kingdom of the heavens and the earth belongs 'only' to God, and you have no guardian or helper besides God?

108 Or do you 'believers' intend to ask of your Messenger as Moses was asked before? But (this is not the right way) and whoever trades belief for denial of truth has truly strayed from the Right Way.

(i.e., asking to make God visible to them and make the angels talk to them)

109 Many among the People of the Book wish they could turn you 'believers' back to denial of truth because of their envy,

(even) after the truth has been made clear to them. Pardon and bear with them until God delivers His decision. Surely God is Most Capable of everything.

110 Establish prayer, and pay Zakah (charity). Whatever good you send forth for yourselves, you will 'certainly' find 'its reward' with God. Surely God is All-Seeing of what you do.

111 The Jews and Christians each claim that none will enter Paradise except those of their own faith. These are (but merely) their desires. Reply, 'O Prophet,' "Show 'me' your proof if what you say is true."

112 But no! Whoever submits themselves to God and does good will have their reward with their Lord. And there will be no fear for them, nor will they grieve.

113 The Jews say, "The Christians have nothing to stand on" and the Christians say, "The Jews have nothing to stand on," although both recite the Scriptures. And those 'pagans of Makkah' who have no knowledge say the same 'about people of faith'. Surely God will judge between them on the Day of Judgment regarding their dispute.

114 Who does more wrong than those who prevent God's Name from being mentioned in His places of worship and strive to destroy them? Such people have no right to enter these places except with fear. For them is disgrace in this world, and they will suffer a tremendous punishment in the Hereafter.

115 To God belong the east and the west, so wherever you turn you are facing 'towards' God. Surely God is All-Encompassing, All-Knowing.

116 They say, "God has a son" Glory be to Him! In fact, to Him belongs whatever is in the heavens and the earth—all are subject to His Will.

117 'He is' the Originator of the heavens and the earth! When He decrees a matter, He simply tells it, "Be!" And it is!

118 Those who have no knowledge say, "If only God would speak to us or a sign would come to us!" The same was said by those who came before. Their hearts are all alike. Indeed, We have made the signs clear for people of sure faith.

119 We have surely sent you with the truth 'O Prophet' as a deliverer of good news and a warner. And you will not be accountable for the residents of the Hellfire.

120 Never will the Jews or Christians be pleased with you, until you follow their faith. Say, "God's guidance is the only 'true' guidance." And if you were to follow their desires after 'all' the knowledge that has come to you, there would be none to protect or help you against God.

121 Those We have given the Book follow it as it should be followed. It is they who 'truly' believe in it. As for those who reject it, it is they who are the losers.

122 O Children of Israel! Remember My favours upon you and how I honoured you above the others.

123 And guard yourselves against the Day when no soul will be of any help to another. No ransom will be taken, no intercession accepted, and no help will be given.

124 'Remember' when Abraham was tested by his Lord with 'certain' commandments, which he fulfilled. God said, "I will certainly make you into a role model for the people." Abraham asked, "What about my offspring?" God replied, "My covenant is not extended to the wrongdoers."

125 And 'remember' when We made the Sacred House a centre and a sanctuary for the people 'saying', "You may take the standing-place of Abraham as a site of prayer." And We

entrusted Abraham and Ismaiel to purify My House for those who circle it, who meditate in it, and who bow and prostrate themselves 'in prayer'.

126 And 'remember' when Abraham said, "My Lord, make this city 'of Mecca' secure and provide fruits to its people—those among them who believe in God and the Last Day." He answered, "As for those who disbelieve, I will let them enjoy themselves for a little while, then I will condemn them to the torment of the Fire. What an evil destination!"

127 And 'remember' when Abraham raised the foundation of the House with Ismaiel, 'both praying,' "Our Lord! Accept 'this' from us. You are indeed the All-Hearing, All-Knowing.

128 Our Lord! Make us both 'fully' submit to You and from our descendants a nation that will submit to you. Show us our ways of worship, and turn to us in grace. You are truly the Acceptor of Repentance, Most Merciful.

129 Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You 'alone' are the Almighty, All-Wise."

130 And who would reject the faith of Abraham except a fool! We certainly chose him in this life, and in the Hereafter he will surely be among the righteous.

131 When his Lord ordered him, "Submit 'to My Will'," he responded, "I submit to the Lord of all worlds."

132 This was the advice of Abraham—as well as Jacob—to his children, 'saying', "Indeed, God has chosen for you this faith; so do not die except in 'a state of full' submission."

133 Or did you witness when death came to Jacob? He asked his children, "Who will you worship after my passing?" They

replied, “We will ‘continue to’ worship your God, the God of your forefathers—Abraham, Ismaiel, and Isaac—the One God. And to Him we ‘all’ submit.”

134 That was a community that had already gone before. For them is what they earned and for you is what you have earned. And you will not be accountable for what they have done.

135 The Jews and Christians each say, “Follow our faith to be ‘rightly’ guided.” Say, ‘O Prophet, ’ “No! We follow the faith of Abraham, the upright—who was not a polytheist.”

136 Say, ‘O believers,’ “We believe in God and what has been revealed to us; and what was revealed to Abraham, Ismaiel, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord. We make no distinction between any of them. And to God we all submit.”

137 So if they believe in what you believe, then they will indeed be ‘rightly’ guided. But if they turn away, they are simply opposed ‘to the truth’. But God will spare you their evil. For He is the All-Hearing, All-Knowing.

138 (Say: “Our life takes its) hue from God! And who could give a better hue (to life) than God? And we serve ‘none but’ Him.

139 Say, “Would you dispute with us about God, while He is our Lord and your Lord? We are accountable for our deeds and you for yours. And we are devoted to Him ‘alone’.

140 Do you claim that Abraham, Ismaiel, Isaac, Jacob, and his descendants were all Jews or Christians?” Say, “Who is more knowledgeable: you or God?” Who does more wrong than those who hide the testimony they received from God? And God is never unaware of what you do.

141 That was a community that had already gone before. For them is what they earned and for you is what you have earned. And you will not be accountable for what they have done.

142 The foolish among the people will ask, “Why did they turn away from the direction of prayer they used to face?” Say, ‘O Prophet,’ “The east and west belong ‘only’ to God. He guides whoever He wills to the Straight Path.”

143 And thus have We willed you to be a community of the middle way, so that (with your lives) you might bear witness to the truth before all mankind, and that the Apostle might bear witness to it before you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those ‘rightly’ guided by God. And God would never discount your ‘previous acts of’ faith. Surely God is Ever Gracious and Most Merciful to humanity.

(Before his call to Prophethood, and during the early Meccan period of his ministry, the Prophet - and his community with him - used to turn in prayer towards the Kabba. This was not prompted by any specific revelation, but was obviously due to the fact that the Kabba - although it had in the meantime been filled with various idols to which the pre-Islamic Arabs paid homage - was always regarded as the first temple ever dedicated to the One God (3:96). Since he was aware of the sanctity of Jerusalem - the other holy centre of the unitarian faith - the Prophet prayed, as a rule, before the southern wall of the Kabba, towards the north, so as to face both the Kabba and Jerusalem. After the exodus to Medina he continued to pray northwards, with only Jerusalem as his qiblah (direction of prayer). About sixteen months after his arrival at Medina, however, he received a revelation (verses {142-150} of this surah) which definitively established the Kabba as the qiblah of the followers of the Qur’an. This “abandonment” of Jerusalem obviously displeased the Jews of Medina, who must have felt gratified when they saw the Muslims praying towards their holy city; and it is to them that the opening sentence of this passage refers. If one considers the matter from the historical point of view, there had never been any change in the divine commandments relating to the qiblah: there had simply been no ordinance whatever in this respect before verses {142-150} were revealed. Their logical connection with the preceding passages, which deal, in the main, with Abraham and his creed, lies in the fact that it was Abraham who erected the earliest structure of the temple which later came to be known as the Kabba)

144 Indeed, We see you ‘O Prophet’ turning your face towards heaven. Now We will make you turn towards a direction ‘of prayer’ that will please you. So turn your face towards the

Sacred Mosque ‘in Makkah’—wherever you are, turn your faces towards it. Those who were given the Scripture certainly know this to be the truth from their Lord. And God is never unaware of what they do.

(This shows the sincere desire of Prophet Muhammed pbuh to seek light from above in the matter of the Qibla (Direction to face in Prayer). Until the organisation of his own People into a well-knit community, with its distinctive laws and ordinances, he followed a practice based on the fact that the Jews and Christians looked upon Jerusalem as a sacred city. But there was no universal Qibla among them. Some Jews turned towards Jerusalem, especially during the Captivity, as we shall see later. At the time of our Prophet, Jerusalem was in the hands of the Byzantine Empire, which was Christian. But the Christians oriented their churches to the East (hence the word “orientation”) which is a point of the compass, and not the direction of any sacred place. The fact of the altar being in the East does not mean that every worshipper has his face to the east; for, according at least to modern practice, the seats in a church are so placed that different worshippers may face in different directions. The Preacher of Unity naturally wanted, in this as in other matters, a symbol of complete unity, and his heart was naturally delighted when the Qibla towards the Ka’ba was settled. Its connection with Abraham gave it great antiquity; its character of being an Arab centre made it appropriate when the Message came in Arabic, and was preached through the union of the Arabs; at the time it was adopted, the little Muslim community was shut out of it, being exiles in Medina, but it became a symbol of hope and eventual triumph, of which Muhammad lived to see the fulfilment; and it also became the centre and gathering ground of all peoples in the universal pilgrimage, which was instituted with it)

145 Even if you were to bring every proof to the People of the Book, they would not accept your direction ‘of prayer’, nor would you accept theirs; nor would any of them accept the direction ‘of prayer’ of another. And if you were to follow their desires after ‘all’ the knowledge that has come to you, then you would certainly be one of the wrongdoers.

146 Those We have given the Scripture recognize this ‘Prophet’ as they recognize their own children. Yet a group of them hides the truth knowingly.

147 ‘This is’ the truth from your Lord, so do not ever be one of those who doubt.

148 Everyone turns to their own direction ‘of prayer’. So compete with one another in doing good. Wherever you are, God will bring you all together ‘for judgment’. Surely God is Most Capable of everything.

149 Wherever you are 'O Prophet', turn your face towards the Sacred Mosque (Makkah). This is certainly the truth from your Lord. And God is never unaware of what you 'all' do.

150 Wherever you are 'O Prophet', turn your face towards the Sacred Mosque. And wherever you 'believers' are, face towards it, so that people will have no argument against you, except the wrongdoers among them. Do not fear them; fear Me, so that I may 'continue to' perfect My favour upon you and so you may be 'rightly' guided.

151 Since We have sent you a messenger from among yourselves—reciting to you Our revelations, purifying you, teaching you the Book and wisdom, and teaching you what you never knew—

152 remember Me; I will remember you. And thank Me, and never be ungrateful.

153 O believers! Seek comfort in patience and prayer. God is truly with those who are patient.

154 Never say that those martyred in the cause of God are dead—in fact, they are alive! But you do not perceive it.

155 We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure—

156 who, when faced with a disaster, say, "Surely to God we belong and to Him we will 'all' return."

157 They are the ones who will receive God's blessings and mercy. And it is they who are 'rightly' guided.

158 Indeed, 'the hills of' Şafa and Marwah are among the symbols of God. So whoever performs the Hajj or minor pilgrimage, let them walk between 'the two hills'. And whoever does good willingly, God is truly Appreciative, All-Knowing. (Şafa and Marwah are two hills near the Kabba in Makkah)

159 Those who hide the clear proofs and guidance that We have revealed—after We made it clear for humanity in the Book—will be condemned by God and ‘all’ those who condemn.

160 As for those who repent, mend their ways, and let the truth be known, they are the ones to whom I will turn ‘in forgiveness’, for I am the Acceptor of Repentance, Most Merciful.

161 Surely those who are bent on denying the truth and die as deniers of the truth - their due is rejection by God, and by the angels, and by all (righteous) men.

162 They will be in Hell forever. Their punishment will not be lightened, nor will they be delayed ‘from it’.

163 Your God is ‘only’ One God. There is no god (worthy of submission) except Him—the Most Compassionate, Most Merciful.

164 Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of mankind; the rain sent down by God from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—‘in all of this’ are surely signs for people of understanding.

165 Still there are some who take others as God’s equal—they love them as they should love God—but the ‘true’ believers love God intensely. If only the wrongdoers could see the ‘horrible’ punishment ‘awaiting them’, they would certainly realize that all power belongs to God and that God is indeed severe in punishment.

166 ‘Consider the Day’ when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off.

167 The 'mised' followers will cry, "If only we could have a second chance, we would disown them as they disowned us." And so God will make them remorseful of their misdeeds. And they will never 'be able to' leave the Fire.

168 O mankind! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy.

169 He only incites you to commit evil and indecency, and to claim against God what you do not know.

170 When it is said to them, "Follow what God has revealed," they reply, "No! We 'only' follow what we found our forefathers practicing." 'Would they still do so, ' even if their forefathers had 'absolutely' no understanding or guidance?

171 The example of those who deny (truth) 'by not responding to the Messenger's warning' is like a flock not comprehending the calls and cries of the shepherd. 'They are wilfully' deaf, dumb and blind so they have no understanding.

172 O believers! Eat from the good things We have provided for you. And show gratitude to God if you 'truly' serve Him 'alone'.

173 He has only forbidden you 'to eat' carrion, blood, swine, and what is slaughtered in the name of any other than God. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—they will not be sinful. Surely God is All-Forgiving, Most Merciful.

174 Indeed, those who hide God's revelations, trading them for a fleeting gain consume nothing but fire into their bellies. God will neither speak to them on the Day of Judgment, nor will He purify them. And they will suffer a painful punishment.

175 They are the ones who trade guidance for misguidance and forgiveness for punishment. How persistent are they in pursuit of the Fire!

176 That is (they deserve fire) because God has revealed the Book in truth. And surely those who differ regarding it are totally engrossed in opposition.

177 Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in God, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, 'needy' travellers, beggars, and for freeing captives; who establish prayer, pay Zakah (charity), and keep the pledges they make; and who are patient in times of (extreme difficulties) suffering, adversity, and in 'the heat of' battle. It is they who are true 'in faith', and it is they who are (truly) mindful 'of God'.

178 O believers! 'The law of' retaliation is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female. But if the offender is pardoned by the victim's guardian, then blood-money should be decided fairly and payment should be made courteously. This is a concession and a mercy from your Lord. But whoever transgresses after that will suffer a painful punishment. (No one else should be executed in place of the killer. The killer is killed regardless of the difference in gender or status, unless the victim's family opts for blood money)

179 There is 'security of' life for you in 'the law of' retaliation, O people of reason, so that you may become mindful 'of God'.

180 It is prescribed that when death approaches any of you—if they leave something of value—a will should be made in favour of parents and immediate family with fairness. 'This is' an obligation on those who are mindful 'of God'.

(This ruling should be understood in light of the inheritance laws in 4:11-12, which give specific shares to parents and close relatives. Relatives who do not have a share may get a bequest up to one third of the estate)

181 But whoever changes the will after hearing it, the blame will only be on those who made the change. Indeed, God is All-Hearing, All-Knowing.

182 Whoever suspects an error or an injustice in the will and brings about a 'fair' settlement among the parties will not be sinful. Surely God is All-Forgiving, Most Merciful.

183 O believers! Fasting is prescribed for you—as it was for those before you —so perhaps you will become mindful 'of God'.

184 'Fast a' prescribed number of days. But whoever of you is ill or on a journey, then 'let them fast' an equal number of days 'after Ramadhan'. For those who can only fast with extreme difficulty (In the case of old age or chronic disease), compensation can be made by feeding a needy person 'for every day not fasted'. But whoever volunteers to give more, it is better for them. And to fast is better for you, if only you knew.

185 Ramadhan (9th month of lunar calendar) is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard 'to distinguish between right and wrong'. So whoever is present this month, let them fast. But whoever is ill or on a journey, then 'let them fast' an equal number of days 'after Ramadhan'. God intends ease for you, not hardship, so that you may complete the prescribed period and proclaim the greatness of God for guiding you, and perhaps you will be grateful.

186 When My servants ask you 'O Prophet' about Me: I am truly near. I respond to one's prayer when they call upon Me. So let them respond 'with obedience' to Me and believe in Me, perhaps they will be guided 'to the Right Way'.

187 It has been made permissible for you to be intimate with your wives during the nights preceding the fast. Your spouses are a garment for you as you are for them (“Garment” (libâs) is a metaphor for comfort, chastity, and protection). God knows that you were deceiving yourselves (some Muslims were having intercourse with their spouses before this verse was revealed, this verse was revealed allowing intimacy during the nights preceding the fast). So He has accepted your repentance and pardoned you. So now you may be intimate with them and seek what God has prescribed for you. ‘You may’ eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall. Do not be intimate with your spouses while you are meditating in the mosques. These are the limits set by God, so do not exceed them. This is how God makes His revelations clear to people, so they may become mindful ‘of Him’.

188 Do not consume one another’s wealth unjustly, nor deliberately bribe authorities in order to devour a portion of others’ property, knowing that it is a sin.

189 They ask you ‘O Prophet’ about the phases of the moon. Say, “They are a means for people to determine time and pilgrimage.” Righteousness is not in entering your houses from the back doors. Rather, righteousness is to be mindful ‘of God’. So enter your homes through their ‘proper’ doors, and be mindful of God so you may be successful. (Before Islam, there was a superstitious practice for pilgrims to enter their homes through the back door upon returning from the pilgrimage. The verse suggests that being devoted to God wholeheartedly is more important than blindly following old traditions)

190 Fight in the cause of God ‘only’ against those who wage war against you, but do not exceed the limits. God does not like transgressors.

("Do not exceed the limits" refers to Islamic warfare guidelines set by the Prophet. In an authentic saying collected by Abu Dawūd, he is reported to have instructed the Muslim army, "Depart in the Name of God and with His help—following the way of the Messenger of God. Do not kill an old man, a child, or a woman. Do not mutilate dead bodies of the enemy. Be gracious and courteous, for God loves those who act with grace." The Prophet pbuh also says, "Do not wish to meet your enemy in battle but always pray for well-being. If fighting is a must, then be steadfast.)

191 Kill them wherever you come upon them (In the battle field) and drive them out of the places from which they have driven you out. For persecution is far worse than killing. And do not fight them at the Sacred Mosque unless they attack you there. If they do so, then fight them—that is the reward of the disbelievers.

(This is probably the most misquoted verse from the Quran. To properly understand the verse, we need to put it into context. Misquoting verses and taking them out of context can be applied to any scripture. For example, in the Bible, Jesus says, "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword!" (Matthew 10:34). He also says, "But as for these enemies of mine who did not want me to be their king—bring them here and slaughter them in my presence!" (Luke 19:27). And Moses says, "The Lord is a man of war, the Lord is his name." (Exodus 15:3). These verses are in relation to battlefield instructions to be carried out on a battle fields as explained in the following verses)

192 But if they cease, then surely God is All-Forgiving, Most Merciful.

193 Fight against them 'if they persecute you' until there is no more persecution, and 'your' devotion will be to God 'alone'. If they stop 'persecuting you', let there be no hostility except against the aggressors.

194 'There will be retaliation in' a sacred month for 'an offence in' a sacred month, and all violations will bring about retaliation. So, if anyone attacks you, retaliate in the same manner. 'But' be mindful of God, and know that God is with those mindful 'of Him'. (The sacred months are the 1st, 7th, 11th, and 12th months of the Islamic Lunar calendar)

195 Spend in the cause of God and do not let your own hands throw you into destruction 'by withholding'. And do good, for God certainly loves the good-doers.

196 Complete the Hajj and minor pilgrimage for God. But if prevented 'from proceeding', then 'offer' whatever sacrificial animals you can afford. And do not shave your heads until the sacrificial animal reaches its destination. But if any of you is ill or has a scalp ailment 'requiring shaving', then compensate either by fasting, charity, or a sacrificial offering. In times of peace, you may combine the Hajj and minor pilgrimage then make the sacrificial offering you can afford. Whoever cannot afford that 'offering', let those fast three days during pilgrimage and seven after returning 'home'—(thus) completing ten (days). These offerings are for those who do not live near the Sacred House. And be mindful of God, and know that God is severe in punishment.

197 'Commitment to' pilgrimage is made in appointed months. Whoever commits to 'performing' pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage. Whatever good you do, God 'fully' knows of it. Take 'necessary' provisions 'for the journey'—surely the best provision is righteousness. And be mindful of Me, O people of reason!

(The months well known are the 10th, 11th and 12th lunar months: the months of Shawwal, Zul-qa'da, and Zul-hijja (up to the 13th) are set apart for the rites of Hajj)

198 There is no blame on you for seeking the bounty of your Lord 'during this journey'. When you return from 'Arafat, praise God near the sacred place and praise Him for having guided you, for surely before this 'guidance' you were astray.

(Mount Arafat is the place of gathering during the Hajj. It is the most important element of Hajj)

199 Then go forth with the rest of the pilgrims. And seek God's forgiveness. Surely God is All-Forgiving, Most Merciful.

200 When you have fulfilled your sacred rites, praise God as you used to praise your forefathers 'before Islam', or even more passionately. There are some who say, "Our Lord! Grant us

‘Your bounties’ in this world,” but they will have no share in the Hereafter.

201 Yet there are others who say, “Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire.”

202 It is they who will receive a ‘heavenly’ reward for the good they have done. Surely God is swift in reckoning.

203 And remember God during ‘these’ appointed days. Whoever departs swiftly on the second day is not sinful, neither are those who stay behind ‘till the third—seeking additional reward’, so long as they are mindful ‘of their Lord’. And be mindful of God, and know that to Him you will ‘all’ be gathered.

204 There are some ‘hypocrites’ who impress you with their views regarding worldly affairs and openly call upon God to witness what is in their hearts, yet they are your worst adversaries.

205 And when they leave ‘you’, they strive throughout the land to spread mischief in it and destroy crops and cattle. God does not like mischief.

206 When it is said to them, “Fear God,” pride carries them off to sin. Hell will be their proper place. What an evil place to rest!

207 And there are those who would dedicate their lives to God’s pleasure. And God is Ever Gracious to ‘His’ servants.

208 O believers! Enter into Islam wholeheartedly and do not follow Satan’s footsteps. Surely he is your sworn enemy.

209 If you falter after receiving the clear proofs, then know that God is indeed Almighty, All-Wise.

210 Are they waiting for God ‘Himself’ to come to them in the shade of clouds, along with the angels? ‘If He did’, then the

matter would be settled 'at once'. And to God 'all' matters will be returned 'for judgment'.

211 Ask the Children of Israel how many clear signs We have given them. And whoever trades God's favour—after receiving it—'for disbelief' should know that God is indeed severe in punishment.

212 The life of this world has been made appealing to the disbelievers, and they mock the believers. Those who are mindful 'of God' will rank above them on the Day of Judgment. And God provides for whoever He wills without limit.

213 All mankind were once one single community; (then they began to differ -) whereupon God raised up the prophets as deliverers of good news and as warners, and revealed to them the Scriptures in truth to judge among people regarding their disputes. And no one disputed the Scriptures except the very people who received them after clear proofs had come to them—out of jealous animosity among themselves. Then God, by His grace, has guided the believers to the truth regarding those disputes (through this Quran). And God guides whoever He wills to the Straight Path.

214 Do you think you will be admitted into Paradise without being tested like those before you? They were afflicted with suffering and adversity and were so 'violently' shaken that 'even' the Messenger and the believers with him cried out, "When will God's help come?" Indeed, God's help is 'always' near.

215 They ask you 'O Prophet in' what 'way' they should donate. Say, "Whatever donations you give are for parents, relatives, orphans, the poor, and 'needy' travellers. Whatever good you do is certainly well known to God."

216 Fighting has been made obligatory upon you 'believers', though you dislike it. Perhaps you dislike something which is good for you and like something which is bad for you. God knows and you do not know.

217 They ask you 'O Prophet' about fighting in the sacred months. Say, "Fighting during these months is a great sin. But hindering 'others' from the Path of God, rejecting Him, and expelling the worshippers from the Sacred Mosque is 'a' greater 'sin' in the sight of God. For persecution is far worse than killing. And they will not stop fighting you until they turn you away from your faith—if they can. And whoever among you renounces their own faith and dies a disbeliever, their deeds will become void in this life and in the Hereafter. It is they who will be the residents of the Fire. They will be there forever."

218 Surely those who have believed, emigrated, and struggled in the Way of God—they can hope for God's mercy. And God is All-Forgiving, Most Merciful.

219 They ask you 'O Prophet' about intoxicants and gambling. Say, "There is great evil in both, as well as some benefit for people—but the sin (of it) outweighs the benefit." They 'also' ask you 'O Prophet' what they should donate. Say, "Whatever you can spare." This is how God makes His revelations clear to you 'believers', so perhaps you may reflect. (This was the first of 3 stages to prohibit the intoxicants)

220 upon this world and the Hereafter. And they ask you 'O Prophet' concerning orphans. Say, "Improving their condition is best. And if you partner with them, they are bonded with you 'in faith'. And God knows who intends harm and who intends good. Had God willed, He could have made it difficult for you. Surely God is Almighty, All-Wise."

221 Do not marry women who are idolaters until they believe; for a believing slave-woman is better than a free idolater,

even though she may look pleasant to you. And do not marry your women to men who are idolaters until they believe, for a believing slave-man is better than a free idolater, even though he may look pleasant to you. They invite 'you' to the Fire while God invites 'you' to Paradise and forgiveness by His grace. He makes His revelations clear to the people so perhaps they will be mindful.

222 They ask you about menstruation. "Tell them: This is a discomfort; therefore, keep away from women (do not have sexual intercourse) during their menstrual periods and do not approach them until they are clean again. When they purify themselves, then you may approach them in the manner specified by God. Surely God loves those who always turn to Him in repentance and those who purify themselves."

223 Your wives are like farmland for you, so approach them 'consensually' as you please. And send forth something good for yourselves. Be mindful of God, and know that you will meet Him. And give good news to the believers.

224 Do not use God's Name in your oaths as an excuse for not doing good, not guarding against evil, or not making peace between people. And God is All-Hearing, All-Knowing.

225 God will not hold you accountable for unintentional oaths, but for what you intended in your hearts. And God is All-Forgiving, Most Forbearing.

226 Those who swear not to have intercourse with their wives must wait for four months. If they change their mind, then God is certainly All-Forgiving, Most Merciful.

227 But if they settle on divorce, then God is indeed All-Hearing, All-Knowing.

228 Divorced women must wait three monthly cycles 'before they can re-marry'. It is not lawful for them to conceal what God

has created in their wombs, if they 'truly' believe in God and the Last Day. And their husbands reserve the right to take them back within that period if they desire reconciliation. Women have rights similar to those of men equitably, although men have a degree 'of responsibility' above them. And God is Almighty, All-Wise.

229 Divorce may be retracted twice, then the husband must retain 'his wife' with honour or separate 'from her' with grace. It is not lawful for husbands to take back anything of the dowry given to their wives, unless the couple fears not being able to keep within the limits of God. So if you fear they will not be able to keep within the limits of God, there is no blame if the wife compensates the husband to obtain divorce. These are the limits set by God, so do not transgress them. And whoever transgresses the limits of God, they are the 'true' wrongdoers.

(A husband may separate from his wife after each of the first two counts of divorce or at the end of her waiting period (see 65:1-5) with dignity. If he chooses to stay with her after the first two counts of divorce then divorces her a third time, the marriage is terminated at the end of her third waiting period. The wife will have to marry and divorce another man before she can be remarried to her ex-husband (see 2:230). However, a woman marrying someone with the intention of getting divorced, in order to return to her first husband, is forbidden. Also, if the wife does not want to continue in the marriage for legitimate reasons, then she can return the dowry (mahr) to the husband in compensation for divorce. This right of a female to divorce is called khula')

230 So if a husband divorces his wife 'three times', then it is not lawful for him to remarry her until after she has married another man and then is divorced. Then it is permissible for them to reunite, as long as they feel they are able to maintain the limits of God. These are the limits set by God, which He makes clear for people of knowledge.

231 When you divorce women and they have 'almost' reached the end of their waiting period, either retain them honourably or let them go honourably. But do not retain them 'only' to harm them 'or' to take advantage 'of them'. Whoever does that surely wrongs his own soul. Do not make a mockery of God's

revelations. Remember God's favours upon you as well as the Book and wisdom He has sent down for your guidance. Be mindful of God, and know that God has 'perfect' knowledge of all things.

232 When you have divorced women and they have reached the end of their waiting period, do not prevent them from re-marrying their ex-husbands if they come to an honourable agreement. This is enjoined on whoever has faith in God and the Last Day. This is purer and more dignifying for you. God knows and you do not know.

233 'Divorced' mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing 'of their child'. The child's father will provide reasonable maintenance and clothing for the mother 'during that period'. No one will be charged with more than they can bear. No mother or father should be made to suffer for their child. The 'father's' heirs are under the same obligation. But if both sides decide—after mutual consultation and consent—to wean a child, then there is no blame on them. If you decide to have your children nursed by a wet-nurse, it is permissible as long as you pay fairly. Be mindful of God, and know that God is All-Seeing of what you do.

234 As for those of you who die and leave widows behind, let them observe a waiting period of four months and ten days. When they have reached the end of this period, then you are not accountable for what they decide for themselves in a reasonable manner. And God is All-Aware of what you do.

235 There is no blame on you for subtly showing interest in 'divorced or widowed' women or for hiding 'the intention' in your hearts. God knows that you are considering them 'for marriage'. But do not make a secret commitment with them—you can only show interest in them appropriately. Do not commit to the bond of marriage until the waiting period expires.

Know that God is aware of what is in your hearts, so beware of Him. And know that God is All-Forgiving, Most Forbearing.

236 There is no blame if you divorce women before the marriage is consummated or the dowry is settled. But give them a 'suitable' compensation—the rich according to his means and the poor according to his. A reasonable compensation is an obligation on the good-doers.

237 And if you divorce them before consummating the marriage but after deciding on a dowry, pay half of the dowry, unless the wife graciously waives it or the husband graciously pays in full. Graciousness is closer to righteousness. And do not forget kindness among yourselves (even in divorcing). Surely God is All-Seeing of what you do.

238 Observe the (five obligatory) prayers—especially the middle prayer—and stand in true devotion to God.

239 If you are in danger, pray on foot or while riding. But when you are safe, 'take time to' remember God for teaching you what you did not know.

240 Those of you who die leaving widows should bequeath for them a year's maintenance without forcing them out. But if they choose to leave, you are not accountable for what they reasonably decide for themselves. And God is Almighty, All-Wise. (This ruling was later replaced by the ruling in 2:234)

241 Reasonable provisions must be made for divorced women—a duty on those mindful 'of God'.

242 This is how God makes His revelations clear to you, so perhaps you will understand.

243 Have you 'O Prophet' not seen those who fled their homes in the thousands for fear of death? God said to them, "Die!" then He gave them life. Surely God is ever Bountiful to humanity, but most people are ungrateful.

(They fled in the wake of a plague or an enemy attack)

244 Fight in the cause of God, and know that God is All-Hearing, All-Knowing.

245 Who will lend to God a good loan which God will multiply many times over? It is God 'alone' who withholds and grants abundance. And to Him you will 'all' be returned.

246 Have you not seen those chiefs of the Children of Israel after Moses? They said to one of their prophets, "Appoint for us a king, 'and' we will fight in the cause of God." He said, "Are you going to pull back if ordered to fight?" They replied, "How could we refuse to fight in the cause of God, while we were driven out of our homes and 'separated from' our children?" But when they were ordered to fight, they fled, except for a few of them. And God has 'perfect' knowledge of the wrongdoers.

247 Their prophet told them, "God has appointed Saul (Talut) to be your king." They protested, "How can he be our king when some of us are more deserving of kingship than he, and he has not been blessed with vast riches?" He replied, "God has chosen him over you and blessed him abundantly with knowledge and stature. God grants kingship to whoever He wills. And God is All-Bountiful, All-Knowing."

248 Their prophet further told them, "The sign of Saul's kingship is that the Ark will come to you—containing reassurance from your Lord and relics of the family of Moses and the family of Aaron, which will be carried by the angels. Surely in this is a sign for you, if you 'truly' believe."

(Reassurance refers to the Torah and relics mean the staff of Moses and fragments of the Tablets)

249 When Saul marched forth with his army, he cautioned: "God will test you with a river. So whoever drinks 'his fill' from it is not with me, and whoever does not taste it—except a sip from the hollow of his hands—is definitely with me." They all drank 'their fill' except for a few! When he and the 'remaining'

faithful with him crossed the river, they said, “Now we are no match for Goliath (Jalut) and his warriors.” But those ‘believers’ who were certain they would meet God reasoned, “How many times has a small force vanquished a mighty army by the Will of God! And God is ‘always’ with the steadfast.”

250 When they advanced to face Goliath and his warriors, they prayed, “Our Lord! Shower us with perseverance, make our steps firm, and give us victory over the disbelieving people.”

251 So they defeated them by God’s Will, and David killed Goliath. And God blessed David with kingship and wisdom and taught him what He willed. Had God not repelled a group of people by ‘the might of’ another, corruption would have dominated the earth, but God is Gracious to all.

252 These are God’s revelations which We recite to you ‘O Prophet’ in truth. And you are truly one of the messengers.

253 Among these messengers We endowed with gifts some above others. God spoke directly to some, and raised some high in rank. To Jesus, son of Mary, We gave clear proofs and supported him with the Holy Spirit. If God had willed, succeeding generations would not have fought ‘among themselves’ after receiving the clear proofs. But they differed—some believed while others rejected the truth. Yet if God had willed, they would not have fought one another. But God does what He wills.

254 O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are ‘truly’ the wrongdoers.

255 God is the one except whom there is no god ‘worthy of worship’, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the

heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He ‘fully’ knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills ‘to reveal’. His throne encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest.

(His throne means His authority and control over everything)

256 There is no compulsion in matters of faith, for the truth stands out clearly from falsehood. So whoever renounces ‘Taghut’ (forces of evil) and believes in ‘true’ God has certainly grasped the firmest, unfailing hand-hold. And God is All-Hearing, All-Knowing.

257 God is the Guardian of the believers—He brings them out of darkness and into light. As for the deniers of truth, their guardians are false gods who lead them out of light and into darkness. It is they who will be the residents of the Fire. They will be there forever.

258 Are you ‘O Prophet’ not aware of the one who argued with Abraham about his Lord because God had granted him kingship? ‘Remember’ when Abraham said, “My Lord is the One Who has power to give life and cause death.” He argued, “I too have the power to give life and cause death.” Abraham challenged ‘him’, “God causes the sun to rise from the east. So make it rise from the west.” And so the disbeliever was dumbstruck. And God does not guide the wrongdoing people.

259 Or ‘are you not aware of’ the one who passed by a city which was in ruins. He wondered, “How could God bring this back to life after its destruction?” So God caused him to die for a hundred years then brought him back to life. God asked, “How long have you remained ‘in this state’?” He replied, “Perhaps a day or part of a day.” God said, “No! You have remained here

for a hundred years! Just look at your food and drink—they have not spoiled. ‘But now’ look at ‘the remains of’ your donkey! And ‘so’ We have made you a sign for humanity. And look at the bones ‘of the donkey’, how We bring them together then clothe them with flesh!” When this was made clear to him, he declared, “‘Now’ I know that God is Most Capable of everything.”

260 And ‘remember’ when Abraham said, “My Lord! Show me how you give life to the dead.” God responded, “Do you not believe?” Abraham replied, “Yes I do, but just so my heart can be reassured.” God said, “Then bring four birds, train them to come to you, ‘then cut them into pieces,’ and scatter them on different hilltops. Then call them back, they will fly to you in haste. And ‘so you will’ know that God is Almighty, All-Wise.”

261 The example of those who spend their wealth in the cause of God is that of a grain that sprouts into seven ears, each bearing one hundred grains. And God multiplies ‘the reward even more’ to whoever He wills. For God is All-Bountiful, All-Knowing.

262 Those who spend their wealth in the cause of God and do not follow their charity with reminders of their generosity or hurtful words—they will get their reward from their Lord, and there will be no fear for them, nor will they grieve.

263 Kind words and forgiveness are better than charity followed by injury. And God is Self-Sufficient, Most Forbearing.

264 O believers! Do not waste your charity with reminders ‘of your generosity’ or hurtful words, like those who donate their wealth just to show off and do not (truly) believe in God or the Last Day. Their example is that of a hard barren rock covered with a thin layer of soil hit by a strong rain—leaving it just a bare stone. Such people are unable to preserve the reward of their charity. God does not guide ‘such’ disbelieving people.

265 And the example of those who donate their wealth, seeking God's pleasure and believing the reward is certain, is that of a garden on a fertile hill: when heavy rain falls, it yields up twice its normal produce. If no heavy rain falls, a drizzle is sufficient. And God is All-Seeing of what you do.

266 Would any of you wish to have a garden with palm trees, grapevines, and all kinds of fruits with rivers flowing underneath and as they grow very old with dependent children, a fiery whirlwind hits the garden, burning it all up? This is how God makes His revelations clear to you, so perhaps you will reflect.

267 O believers! Donate from the best of what you have earned and of what We have produced for you from the earth. Do not pick out worthless things for donation, which you yourselves would only accept with closed eyes. And know that God is Self-Sufficient, Praiseworthy.

268 The Devil threatens you with 'the prospect of' poverty and bids you to the shameful deeds while God promises you forgiveness and 'great' bounties from Him. And God is All-Bountiful, All-Knowing.

269 God grants wisdom to whoever He wills. And whoever is granted wisdom is certainly blessed with a great privilege. But none will be mindful 'of this' except people of reason.

270 Whatever charities you give or vows you make are surely known to God. And the wrongdoers will have no helpers.

271 To give charity publicly is good, but to give to the poor privately is better for you, and will absolve you of your sins. And God is All-Aware of what you do.

272 You are not responsible for people's guidance 'O Prophet'—it is God Who guides whoever He wills. Whatever you 'believers' spend in charity, it is for your own good—as long as you do so seeking the pleasure of God. Whatever you

donate will be paid back to you in full, and you will not be wronged.

273 'Charity is' for the needy who are too engaged in the cause of God to move about in the land 'for work'. Those unfamiliar with their situation will think they are not in need 'of charity' because they do not beg. You can recognize them by their appearance. They do not beg people persistently. Whatever you give in charity is certainly well known to God.

274 Those who spend their wealth in charity day and night, secretly and openly—their reward is with their Lord, and there will be no fear for them, nor will they grieve.

275 Those who consume interest will stand 'on Judgment Day' like those driven to madness by Satan's touch. That is because they say, "Trade is no different than interest." But God has permitted trading and forbidden interest. Whoever refrains—after having received warning from their Lord—may keep their previous gains, and their case is left to God. As for those who persist, it is they who will be the residents of the Fire. They will be there forever.

276 God has made interest fruitless and charity fruitful. And God does not like any ungrateful evildoer.

277 Indeed, those who believe, do good, establish prayer, and pay Zakah (alms-tax) will receive their reward from their Lord, and there will be no fear for them, nor will they grieve.

278 O believers! Fear God, and give up outstanding interest if you are 'true' believers.

279 If you do not, then beware of a war (against you) with God and His Messenger! But if you repent, you may retain your principal—neither inflicting nor suffering harm.

280 If it is difficult for someone to repay a debt, postpone it until a time of ease. And if you waive it as an act of charity, it will be better for you, if only you knew.

281 Be mindful of the Day when you will 'all' be returned to God, then every soul will be paid in full for what it has done, and none will be wronged.

282 O believers! When you contract a loan for a fixed period of time, commit it to writing. Let the scribe maintain justice between the parties. The scribe should not refuse to write as God has taught them to write. They will write what the debtor dictates, bearing God in mind and not defrauding the debt. If the debtor is incompetent, weak, or unable to dictate, let their guardian dictate for them with justice. Call upon two of your men to witness. If two men cannot be found, then one man and two women of your choice will witness—so if one of the women forgets the other may remind her. The witnesses must not refuse when they are summoned. You must not be against writing 'contracts' for a fixed period—whether the sum is small or great. This is more just 'for you' in the sight of God, and more convenient to establish evidence and remove doubts. However, if you conduct an immediate transaction among yourselves, then there is no need for you to record it, but call upon witnesses when a deal is finalized. Let no harm come to the scribe or witnesses. If you do, then you have gravely exceeded 'your limits'. Be mindful of God, for God 'is the One Who' teaches you. And God has 'perfect' knowledge of all things.

(Generally speaking, there is a difference between witnessing and giving testimony before a judge. Verse 2:282 talks about witnessing a debt contract, not giving testimony. To fully understand the context of this verse, we need to keep in mind that 1500 years ago women did not normally participate in business transactions or travel with trading caravans and, therefore, not every woman had the expertise to witness a debt contract. Even if two women were available at the time of signing the contract, perhaps the primary witness might not be able to recall the details of the contract or appear before a judge because of compelling circumstances such as pregnancy or delivery. In any of these cases, the second woman will be a back-up. Some scholars maintain that one woman can be sufficient as a witness so long as she is reliable. As for giving testimony, a ruling can be made based on available testimony, regardless of the number or gender of the witnesses. For example, the beginning

of Ramadhan is usually confirmed by the sighting of the new moon, regardless of the gender of the person who sights the moon. Also the highest form of witness in Islam is for someone to testify they heard a narration (or hadith) from the Prophet (ﷺ). An authentic hadith is accepted by all Muslims regardless of the gender of the narrator. Moreover, if a husband accuses his wife of adultery and he has no witnesses, each spouse must testify five times that they are telling the truth and the other side is lying. Both testimonies are equal (see 24:6-10). In some cases, only women's testimony is accepted while men's testimony is rejected, such as testifying regarding a woman's pregnancy or virginity. Islam bases its law of witness and testimony on expertise not gender or number)

283 If you are on a journey and a scribe cannot be found, then a security can be taken. If you trust one another, then "there is no need for a security, but" the debtor should honour this trust "by repaying the debt"—and let them fear God, their Lord. And do not conceal the testimony, for whoever conceals it, their hearts are indeed sinful. And God "fully" knows what you do.

284 To God "alone" belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, God will call you to account for it. He forgives whoever He wills, and punishes whoever He wills. And God is Most Capable of everything.

285 The Messenger "firmly" believes in what has been revealed to him from his Lord, and so do the believers. They "all" believe in (One) God, His angels, His Books, and His messengers. "They proclaim," "We make no distinction between any of His messengers." And they say, "We hear and obey. "We seek" Your forgiveness, our Lord! And to you "alone" is the final return."

286 God does not charge a soul with more than its capacity. All good will be for its own benefit, and all evil will be to its own loss. "The believers pray," "Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our "only" Guardian. So grant us victory over the people who deny the truth."

Introductory Notes To Surah 3 Aali

Imran (Family Of Imran)

Name

This Surah takes its name from verse 33. Al-i-Imran, like the names of many other surahs, is merely a name to distinguish it from other surahs and does not imply that the family of Imran has been discussed in it as a subject matter.

The Period of Revelation

This Surah consists of four main themes or discourses: -

The first discourse (verses 1-32) was probably revealed soon after the Battle of Badr.

The second discourse (verses 33-63) was revealed in 9 A. H. on the occasion of the visit of the deputation from the Christians of Najran.

The third discourse (verses 64-120) appears to have been revealed immediately after the first one.

The fourth discourse (verses 121-200) was revealed after the Battle of Uhad.

In this surah besides the Jews, the truth is conclusively communicated to the Christians in particular, the institution of a new Muslim ummah is proclaimed.

The theme of Surah is to conclusively communicate the truth to the People of Book, the institution of a new ummah (community) in its place and a mention of its obligations.

Theme and Topics

This Surah is the sequel to, Al-Baqarah and the invitation therein is continued to the people of the Book. In Al- Baqarah the Jews

of Medina were invited to accept the Guidance and in this Surah the Christians have particularly been admonished to give up their erroneous beliefs and accept the Guidance of the Quran, the original guidance that had come to them. At the same time, the Muslims have been instructed to nourish the virtues that may enable them to carry out their obligations and share the Divine Guidance.

Though these discourses were revealed at different periods and on different occasions, they are so inter-linked and so inter-connected in relation to their aim, object and central theme that they make together one continuous whole. This Surah has been especially addressed to two groups-the people of the Book (the Jews and the Christians) and the followers of Muhammed (God's peace be upon him).

The message has been extended to the Jews and the Christians in continuation of the invitation in Al-Baqarah, in which they have been admonished for their erroneous beliefs and moral standards and advised to accept, as a remedy, the Truth of the Quran. They have been told here that Muhammed (God's peace be, upon him) taught the same right way of life that had been preached by their own Prophets; that it alone was the Right Way, the way of God; hence any deviation from it will be wrong even according to their own Scriptures.

The second group, the Muslims, who had been declared to be the best Community in Al-Baqarah and appointed torch-bearers of the Truth and entrusted with the responsibility of reforming the world, have been given additional instructions in continuation of those given in the preceding Surah. The Muslims have been warned to learn a lesson from the religious and moral degeneration of the former communities and to refrain from treading in their footsteps. Instructions have also been given about their formative work they had to perform. Besides this, they have been taught how to deal with the people of the

Book and the hypocrites who were putting different kinds of hindrances in the way of God. Above all, they have been warned to guard against those weaknesses which had come to the surface in the Battle Uhad.

Verses (1-32): In these introductory verses, the fundamental truths about God, Revelation and Life-after-death have been reiterated to serve as fitting preliminaries, leading to the main topics discussed in the Surah.

Verses (33-65): This discourse is particularly addressed to the Christians and invites them to accept Islam. It clears Jesus and his mother not only from the stigma maliciously set upon them by the Jews, but also refutes the Christian creed of the Divinity of Jesus which had been formulated because of his miraculous birth. For this purpose the instances of John the Baptist to a barren woman and an extremely aged man and that of Adam without father and mother have been cited to show that there is nothing in the birth of Jesus without a father to entitle him to Divinity.

Verses (66-101): In these verses the people of the Book, the Jews, have been invited to give up their self-invented ways and accept the divine Guidance. At the same time the Muslims have been warned to be on their guard against their malicious intentions, erroneous ways and absurd objections.

Verses (102- 120): The Muslims have been instructed to learn lessons from the history of the people of the Book and also to guard themselves against their machinations, and to prepare and train themselves to establish virtue and eradicate evil.

Verses (121-175): In this portion, a review of the Battle of Uhad has been made to teach and reassure the Muslims that the machinations of their enemies could do them no harm, if they would practise restraint and fortitude and have fear of God. It has been pointed out that the set-back they had suffered was

due to the lack of some moral qualities and the existence of some evils. Since the main cause of the defeat was the greed of the archers, guarding the pass, the taking of interest has been prohibited to eradicate this evil.

Verses (175-189): The main theme of the verses 109 - 120 has been resumed to reassure and encourage the Muslims against the dangerous plots of their enemies.

Verses (190-200): This is the conclusion of the Surah and is not directly connected with the verses immediately preceding it but with the theme of the Surah as a whole.

Surah 3. Aal-i-Imran (Family of Imran)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Mīm.

2 God, other than whom, there is no god (worthy of worship) except Him—the Ever-Living, All-Sustaining.

3 He has revealed to you 'O Prophet' the Book in truth, confirming what came before it, as He revealed the Torah and the Gospel

4 previously, as a guide for people, and 'also' revealed the Standard 'to distinguish between right and wrong'. Surely those who reject God's revelations will suffer a severe torment. For God is Almighty, capable of punishment.

5 Surely nothing on earth or in the heavens is hidden from God.

6 He is the One Who shapes you in the wombs of your mothers as He wills. There is no god 'worthy of worship' except Him—the Almighty, All-Wise.

7 He is the One Who has revealed to you the Book. Some of its verses are decisive - they are the foundation of the Book - while others are allegorical. Those whose hearts are infected with denial of the truth follow the allegorical part to mislead others and to give it their own interpretation, seeking for its hidden meanings, but no one knows its hidden meanings except God. Those who are well grounded in knowledge say: "We believe in it; it is all from our Lord." None will take heed except the people of understanding.

8 'They say,' "Our Lord! Do not let our hearts deviate after you have guided us. Grant us Your mercy. You are indeed the Giver 'of all bounties'.

9 Our Lord! You will certainly gather all humanity for the ‘promised’ Day—about which there is no doubt. Surely God does not break His promise.”

10 Indeed, neither the wealth nor children, of those who are bent on denying the truth will be of any benefit to them against God—and they will be the fuel for the Fire.

11 Their fate will be like that of the people of Pharaoh and those before them—they all rejected Our signs, so God seized them for their sins. And God is severe in punishment.

12 ‘O Prophet!’ Tell the disbelievers, “Soon you will be overpowered and driven to Hell—what an evil place to rest!”

13 Indeed, there was a sign for you in the two armies that met in battle (Of Badr)—one fighting for the cause of God and the other in denial. The believers saw their enemy twice their number. But God supports with His victory whoever He wills. Surely in this is a lesson for people of insight.

14 The enjoyment of ‘worldly’ desires—women, children, treasures of gold and silver, fine horses, cattle, and fertile land—has been made appealing to people. These are the pleasures of this worldly life, but with God is the finest destination.

15 Say, ‘O Prophet,’ “Shall I inform you of what is better than ‘all of’ this? Those mindful ‘of God’ will have Gardens with their Lord under which rivers flow, to stay there forever, and pure spouses, along with God’s pleasure.” And God is All-Seeing of ‘His’ servants,

16 who pray, “Our Lord! We have believed, so forgive our sins and protect us from the torment of the Fire.”

17 ‘It is they’ who are patient, sincere, obedient, and charitable, and who pray for forgiveness before dawn.

18 God 'Himself' is a Witness that there is no god 'worthy of worship' except Him—and so are the angels and people of knowledge. He is the Maintainer of justice. There is no god 'worthy of worship' except Him—the Almighty, All-Wise.

19 Surely the only Deen (true religion and the Right Way of life) in the sight of God is Al-Islam: Those to whom the Book was given (previously) did not adopt ways different than this except out of envy among themselves, and after the true knowledge had come to them. They should know that God is swift in calling to account those who deny His revelations.

20 So if they argue with you (O Muhammed), tell them: "I have submitted myself entirely to God and so have those who follow me." Then ask those who are given the Book and those who are illiterates: "Will you also submit yourselves to God?" If they become Muslims they shall be rightly guided but if they turn back, then your sole responsibility is to convey the Message. God is watching all His servants very closely.

21 Indeed, those who deny God's signs, kill the prophets unjustly, and kill people who stand up for justice—give them 'good' news of a painful punishment.

22 They are the ones whose deeds are wasted in this world and the Hereafter. And they will have no helpers.

23 Have you not seen the behaviour of those (Jews) who have been given a portion of the Book? When they are invited to settle their disputes according to the Book of God, some of them turn back and decline.

24 This is because they say: "The fire of Hell shall not touch us; even if it does, it will be for a few days." In their religion they are deceived by their own self-invented beliefs.

25 What will they do when We will gather them together on the Day which is sure to come, when every soul will be given what it has earned and there shall be no injustice?

26 Say: "O God! Master of all the Kingship, You give the kingdom to whom You please and take away the kingdom from whomsoever You please; You give honour to whom You please and disgrace to whom You please; all the good is in Your hand; surely You have power over everything.

27 You cause the night to pass into the day and You cause the day to pass into the night; You draw the living from the dead and You draw the dead from the living; and You provide sustenance for anyone You wish without measure."

28 Let not the believers take those who deny the truth for their allies in preference to the believers - since he who does this cuts himself off from God in everything - except if you do so as a precaution to guard yourselves against their tyranny. Anyhow, God warns you to fear Him: because with God is your final refuge.

29 Say: "Whether you conceal what is in your heart or reveal it, it is known to God.

30 On the Day when every human being will find himself faced with all the good that he has done, and with all the evil that he has done, (many a one) will wish that there were a long span of time between himself and that (Day). Hence, God warns you to beware of Him; but God is most compassionate towards His creatures.

31 Say (O Prophet): "If you love God, follow me (and) God will love you and forgive you your sins; for God is much-forgiving, a dispenser of grace."

32 Say: "Pay heed unto God and the Messenger."

33 Behold, God raised Adam, and Noah, and the House of Abraham, and the House of ‘Imran above all mankind,

34 in one line of descent. And God was all-hearing, all-knowing

35 when a woman of (the House of) ‘Imran prayed: “O my Sustainer! Behold, unto You do I vow (the child) that is in my womb, to be devoted to Your service. Accept it, then, from me: verily, You alone are all-hearing, all-knowing!”

36 When she delivered, she said, “My Lord! I have given birth to a girl,”—and God fully knew what she had delivered—“and the male is not like the female. I have named her Mary, and I seek Your protection for her and her offspring from Satan, the accursed.”

37 Her Lord graciously accepted that girl. He made her grow up as a good girl and entrusted her to the care of Zakariya. Whenever Zakariya entered the sanctuary to see her, he found with her food. He asked, “O Maryam! From where did you get it?” She replied, “It came from God. In fact, God gives to whom He wants without measure.”

38 Thereupon Zakariya prayed to his Lord saying: “O my Lord! Grant me a righteous child as Your special favour; surely You hear all prayers.”

39 As he stood praying in the Mahrab (a prayer place in the sanctuary) the angels called out to him saying: “God gives you good news of a son to be named Yahya (John), he will confirm the word of God, he will be a great leader and chaste, a Prophet and a righteous man.”

40 He said: “O my Lord! How can I have a son now that I have reached an old age and my wife is barren?” “Such is the will of God” he replied, “God does what He wants.”

41 Zakariya said: “My Lord! Grant me a sign.” It was said: “Your sign is that you will not be able to speak to people for three days except through gestures. During this time you should remember your Lord very much and glorify Him in the evening and in the morning.”

42 There came the time when angels said: “O Maryam! Surely God has exalted you, purified you, and preferred you for His service over all the women of the worlds.

43 O Maryam! Be obedient to your Lord, prostrate and bow down in worship with other worshippers.”

44 O Muhammed, these are the news from the unseen which We are revealing to you. You were not present with them when priests of the temple cast their pens to decide which of them should be the guardian of Maryam; nor were you with them when they argued about it.

45 When the angels said “O Maryam! God gives you the good news with a Word from Him that you will be given a son: his name will be Messiah, Isa (Jesus Christ) the son of Maryam. He will be noble in this world and the Hereafter; and he will be from those who are very close to God.

46 He will speak to the people in the cradle and when mature and he will be among the righteous.”

47 Hearing this, Maryam said, “O my Lord! How can I have a son when no man has ever touched me?” He replied, “Even so, God creates however He wants; whenever He decides to do anything, He only says it to ‘Be’ and it is!.

48 God will teach your son the Book, the Wisdom, the Torah, and the Injeel (Gospel).

49 and send him forth as a Messenger to the Children of Israel with this message: ‘I have brought you signs of my

appointment from your Lord. I will make for you the likeness of a bird from clay; I will breathe into it and, with God's leave, it will become a living bird. I will heal the blind and the lepers, and raise the dead to life, by God's leave. Furthermore, I will tell you what you have eaten and what you have stored in your houses. Surely these are the signs to convince you if you are believers.

50 I am appointed to confirm that which is before me from the Torah and to make lawful to you some of the things forbidden to you. Now I have brought you the signs from your God, therefore fear God and obey me.

51 In fact, God is my Sustainer as well as your Sustainer, therefore, worship Him (alone); this is the straight Way.”

52 When Isa (Jesus) found out that they (most of the children of Israel) had no faith, he asked: “Who will help me in the cause of God?” The Disciples replied: “We will help you in the cause of God. We believe in God. Be our witness that we are Muslims (submitting to God).”

53 Then they invoked God and said: “Our Lord! We believe in what you have revealed and we follow Your messenger. Please count us with those who bear witness.”

54 They (the unbelievers among the children of Israel) plotted against Isa (Jesus) and God also devised a plan, and God is the best in planning.

55 ‘Remember’ when God said, “O Jesus! I will recall you and raise you up to My presence. I will deliver you from those who rejected (you), and make your followers triumphant over the rejecters until the Day of Judgment. Then to Me you will all return, and I will settle all your disputes.

(‘Mutawaffika’ means literally: “I will make you reach the end of your worldly term. Which can also mean Death, same word has been used in surah 5 verses 116-117 for describing

Jesus's return to God. The followers of Jesus have since been in authority over the Jewish people, who rejected him).

56 Those who are unbelievers will be punished with severe punishment in this world and the Hereafter; they shall have no helpers.

57 As for those who believe and do good deeds, God will pay them their full reward. God does not love the transgressors.”

58 This revelation which We recite to you is full of signs and wise reminders.

59 In fact the example of the birth of Isa (Jesus) in the sight of God is like the example of Adam who had no father and mother, whom He created out of dust, then said to him: “Be” and he was.

60 This is the Truth from your Lord, therefore, do not be of those who doubt it.

61 If anyone disputes with you concerning this matter (the birth of Jesus) after full knowledge has come to you, say: “Come! Let us gather our sons and your sons, our women and your women, ourselves and yourselves: then let us earnestly pray and invoke the curse of God on the liars.”

62 Verily this is the absolute true explanation. The fact of the matter is, that there is no god but (one true) God; and for sure God is the Mighty, the Wise.

63 But if they turn away from accepting this challenge, it will be clear proof of their mischief and God has the full knowledge of mischief-makers.

64 Say: “O people of the Book! Let us get together on what is common between us and you: that we shall worship none but God; that we shall not associate any partners with Him; that we shall not take from among ourselves any Lords and patrons other

than God.” If they reject your invitation then tell them: “Bear witness that we are Muslims (who have surrendered to God).”

65 O People of the Book! Why do you argue about Abraham, (whether he belongs to Jews or Christians) while the Torah and the Gospel were not revealed until long after him? Do you not understand?

66 Here you are! You disputed about what you have ‘little’ knowledge of, but why do you now argue about what you have no knowledge of? God knows and you do not know.

67 Abraham was neither a Jew nor a Christian; he submitted in all uprightness and was not a polytheist.

68 Indeed, those who have the best claim to Abraham are his followers, this Prophet (Muhummed), and the believers. And God is the Guardian of those who believe.

69 Some of the People of the Book wish to mislead you ‘believers’. They mislead none but themselves, yet they fail to perceive it.

70 O People of the Book! Why do you reject the signs of God while you bear witness ‘to their truth’?

71 O People of the Book! Why do you mix the truth with falsehood and hide the truth knowingly?

72 A group among the People of the Book said ‘to one another’, “Believe in what has been revealed to the believers in the morning and reject it in the evening, so they may abandon their faith.

73 And only believe those who follow your religion.” Say, “Surely, ‘the only’ true guidance is God’s guidance.” ‘They also said, ‘ “Do not believe that someone will receive ‘revealed’ knowledge similar to yours or argue against you before your Lord.” Say, ‘O Prophet, ‘ “Indeed, all bounty is in the Hands

of God—He grants it to whoever He wills. And God is All-Bountiful, All-Knowing.”

74 He chooses whoever He wills to receive His mercy. And God is the Lord of infinite bounty.

75 There are some among the People of the Book who, if entrusted with a stack of gold, will readily return it. Yet there are others who, if entrusted with a single coin, will not repay it unless you constantly demand it. This is because they say, “We are not accountable for ‘exploiting’ the Gentiles.” And ‘so’ they attribute lies to God knowingly.

(i.e., they falsely claim that God Himself has exempted them from all moral responsibility towards non-Jews (contemptuously described as “unlettered folk”), knowing well that their own scriptures provide no basis whatever for such a claim. All racists are contemptuous of those outside their circle, and cheat and deceive them without any qualms of conscience)

76 Absolutely! Those who honour their trusts and shun evil—surely God loves those who are mindful ‘of Him’.

77 Indeed, those who trade God’s covenant and their oaths for a fleeting gain will have no share in the Hereafter. God will neither speak to them, nor look at them, nor purify them on the Day of Judgment. And they will suffer a painful punishment.

78 There are some among them who distort the Book with their tongues (as they read) you would think it is a part of the Book but it is no part of the Book; and they say “That is from God” but it is not from God: it is they who tell a lie against God and (well) they know it!

79 It is not appropriate for someone whom God has blessed with the Scripture, wisdom, and prophethood to say to people, “Worship me instead of God.” Rather, he would say, “Be devoted to the service of your Lord ‘alone’”— in accordance with the Holy Book you have been teaching and reading.”

80 And he would never ask you to take angels and prophets as lords. Would he ask you to disbelieve after you have become Muslims (believers)?

81 'Remember' when God made a covenant with the prophets, 'saying,' "Now that I have given you the Book and wisdom, if there comes to you a messenger confirming what you have, you must believe in him and support him." He added, "Do you affirm this covenant and accept this commitment?" They said, "Yes, we do." God said, "Then bear witness, and I too am a Witness."

82 Whoever turns back after this, they will be the rebellious.

83 Do they desire a way other than God's—knowing that all those in the heavens and the earth submit to His Will, willingly or unwillingly, and to Him they will 'all' be returned?

84 Say, 'O Prophet,' "We believe in God and what has been revealed to us and what was revealed to Abraham, Ismaiel, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord—we make no distinction between any of them, and to Him we 'fully' submit."

85 Whoever seeks a way other than Islam (i.e., full submission to the Will of God), it will never be accepted from them, and in the Hereafter they will be among the losers.

86 How would God bestow His guidance upon people who have resolved to deny the truth after having attained to faith, and having borne witness that this Prophet (Muhummed) is true, and (after) all evidence of the truth has come unto them? For, God does not guide such evildoing folk.

87 Their reward is that they will be condemned by God, the angels, and all of humanity.

88 They will be in Hell forever. Their punishment will not be lightened, nor will they be granted respite.

89 As for those who repent afterwards and mend their ways, then surely God is All-Forgiving, Most Merciful.

90 Verily, as for those who are bent on denying the truth after having attained to faith, and then grow [ever more stubborn] in their refusal to acknowledge the truth, their (pretence to) repentance shall not be accepted: for it is they who have truly gone astray.

91 Indeed, if each of those who disbelieve then die as disbelievers were to offer a ransom of enough gold to fill the whole world, it would never be accepted from them. It is they who will suffer a painful punishment, and they will have no helpers.

92 You will never achieve righteousness until you donate some of what you love (in the path of God). And whatever you give is certainly well known to God.

93 All food was lawful for the children of Israel, except what Israel had made unlawful to itself [by its sinning] before the Torah was revealed. Say, 'O Prophet,' "Bring the Torah and read it, if your claims are true."

(The Arabs ate the flesh of the camel, which is lawful in Islam, but it was prohibited by the Jewish Law of Moses (Leviticus xi. 4). But that Law was very strict because of the "hardness of heart" of Israel, because of Israel's insolence and iniquity (Q. 6:146). Before it was promulgated Israel was free to choose its own food)

94 Then whoever still fabricates lies about God, they will be the 'true' wrongdoers.

95 Say, "God has declared the truth. So follow the Way of Abraham, the upright—who was not a polytheist."

96 Surely the first House 'of worship' established for humanity is the one at Bakkah (Old name for Makkah)—a blessed sanctuary and a guide for 'all' people.

97 In it are clear signs and the standing-place of Abraham. Whoever enters it should be safe. Pilgrimage to this House is an obligation by God upon whoever is able among the people. And whoever disbelieves, then surely God is not in need of 'any of His' creation.

98 Say, “O People of the Book! Why do you deny the revelations of God, when God is a Witness to what you do?”

99 Say, “O People of the Book! Why do you obstruct the believers from the path of God—striving to make it ‘appear’ crooked, while you are witnesses ‘to its truth’? And God is never unaware of what you do.”

100 O believers! If you were to yield to a group of those who were given the Scripture, they would turn you back from belief to disbelief.

101 How can you disbelieve when God’s revelations are recited to you and His Messenger is in your midst? Whoever holds firmly to God is surely guided to the Straight Path.

102 O believers! Be mindful of God in the way He deserves, and do not die except in a state of Islam (full submission) (Islam is not a mere veneer or outward show)

103 And hold firmly to the rope of God and do not be divided. Remember God’s favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how God makes His revelations clear to you, so that you may be (rightly) guided.

104 Let there be a group among you who call ‘others’ to goodness, encourage what is good, and forbid what is evil—it is they who will be successful.

105 And do not be like those who split ‘into sects’ and differed after clear proofs had come to them. It is they who will suffer a tremendous punishment.

106 On that Day some faces will be bright while others gloomy. To the gloomy-faced it will be said, “Did you disbelieve after having believed? So taste the punishment for your disbelief.”

107 As for the bright-faced, they will be in God's mercy, where they will remain forever.

108 These are God's revelations We recite to you in truth. And God desires no injustice to 'His' creation.

109 To God 'alone' belongs whatever is in the heavens and whatever is on the earth. And to God 'all' matters will be returned 'for judgment'.

110 You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in God. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious.

111 They can never inflict harm on you, except a little annoyance. But if they meet you in battle, they will flee and they will have no helpers.

112 They will be stricken with disgrace wherever they go, unless they are protected by a covenant with God or a treaty with the people. They have invited the displeasure of God and have been branded with misery for rejecting God's revelations and murdering 'His' prophets unjustly. This is 'a fair reward' for their disobedience and violations.

113 Yet they are not all alike: there are some among the People of the Book who are upright, who recite God's revelations throughout the night, prostrating 'in prayer'.

114 They believe in God and the Last Day, encourage good and forbid evil, and race with one another in doing good. They are 'truly' among the righteous.

115 They will never be denied the reward for any good they have done. And God has 'perfect' knowledge of those mindful 'of Him'.

116 Indeed, neither the wealth nor children of the disbelievers will be of any benefit to them against God. It is they who will be the residents of the Fire. They will be there forever.

117 The example of what they spend in the life of this world is like that of a wind accompanied with frost which smites the harvest of a people who wronged themselves, and lays it to waste. God never wronged them, but they wronged themselves.

118 O believers! Do not make intimate friendships with those who would not miss a chance to harm you. Their only desire is to see you suffer. Their prejudice has become evident from what they say—and what their hearts conceal is far worse. We have made Our revelations clear to you, if only you understood.

119 Here you are! You love them but they do not love you, and you believe in all Scriptures. When they meet you they say, “We believe (as you do)” But when alone, they bite their fingertips in rage against you. Say, “‘May you’ perish in your rage!” Surely God knows all the secrets of the hearts.

120 If good fortune comes to you, it grieves them; and if evil befalls you, they rejoice in it. But if you are patient in adversity and conscious of God, their craftiness cannot harm you at all: for, verily, God encompasses [with His might] all that they do.

121 ‘Remember, when you left your home in the early morning to position the believers in the battlefield (At battle of Uhad). And God is All-Hearing, All-Knowing.

122 ‘Remember’ when two groups among you ‘believers’ were about to cower, then God reassured them. So in God let the believers put their trust.

123 Indeed, God made you victorious at Badr when you were ‘vastly’ outnumbered. So be mindful of God, perhaps you will be grateful.

124 Remember, when you said to the believers, “Is it not enough that your Lord will send down a reinforcement of three thousand angels for your aid?”

125 Most certainly, if you ‘believers’ are firm and mindful ‘of God’ and the enemy launches a sudden attack on you, God will reinforce you with five thousand angels designated ‘for battle’.

126 God ordained this ‘reinforcement’ only as good news for you and reassurance for your hearts. And victory comes only from God—the Almighty, All-Wise—

127 (God provided this aid to you) in order to destroy a group of the disbelievers and humble the rest, causing them to withdraw in disappointment.

128 O Prophet, you have no authority to decide the affair; it is up to God whether He pardon or punish them since they are wrongdoers.

129 To God ‘alone’ belongs whatever is in the heavens and whatever is on the earth. He forgives whoever He wills, and punishes whoever He wills. And God is All-Forgiving, Most Merciful.

130 O believers! Do not consume interest (usury), multiplying it many times over. And be mindful of God, so you may prosper.

131 Guard yourselves against the Fire prepared for the disbelievers.

132 Obey God and the Messenger, so you may be shown mercy.

133 And rush towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful ‘of God’.

134 they are those who spend generously in the way of God, whether they are in prosperity or in adversity, they control their anger and forgive other people, for God loves such charitable people.

135 'They are' those who, upon committing an evil deed or wronging themselves, earnestly remember God and seek forgiveness for their sins; for no one can forgive sins except God, and those who do not knowingly persist in something wrong which they have done.

136 Their reward is forgiveness from their Lord and Gardens under which rivers flow, staying there forever. How excellent is the reward for those who work (and strive)!

137 Many were the Ways of Life that have passed away before you: travel through the earth and see what the end of those who rejected truth was.

138 this (should be) a clear lesson for all mankind, and a guidance and an admonition to the God-fearing.

139 Do not grieve and get disheartened: for you will have the upper hand if you are the 'true' believers.

140 If you have suffered injuries 'at Uhad', they suffered similarly 'at Badr'. We alternate these days 'of victory and defeat' among people so that God may reveal the 'true' believers, choose martyrs from among you—and God does not like the wrongdoers—

141 God's object also is to purify and make stronger the true believers and to annihilate the disbelievers.

142 Do you think you will enter Paradise without God proving which of you 'truly' struggled 'for His cause' and patiently endured?

143 You certainly wished ‘for the opportunity’ for martyrdom before encountering it, now you have seen it with your own eyes.

144 Muḥammed is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, will you turn back on your heels (regress into disbelief)? He who turns back on his heels will do no harm to God whatsoever. And God will reward those who are grateful.

145 No soul can ever die without God’s Will at the destined time. Those who desire worldly gain, We will let them have it, and those who desire heavenly reward, We will grant it to them. And We will reward those who are grateful.

146 How many of the Prophets fought (in God’s way) and with them (fought) large numbers of devoted men. They did not lose heart during the adversities that befell them in the path of God; they neither showed weakness nor submitted to falsehood. God loves those who persevere.

147 And all they said was, “Our Lord! Forgive our sins and excesses, make our steps firm, and grant us victory over the disbelieving people.”

148 So God gave them the reward of this world and the excellent reward of the Hereafter. For God loves the good-doers.

149 O believers! If you yield to the disbelievers, they will drag you back to disbelief—and you will become losers.

150 But no! God is your Protector, and He is the best Helper.

151 We will cast horror into the hearts of the disbelievers for associating ‘false gods’ with God—a practice He has never authorized. The Fire will be their home—what an evil place for the wrongdoers to stay!

152 Indeed, God fulfilled His promise to you when you 'initially' swept them away by His Will, then your courage weakened and you disputed about the command and disobeyed, after God had brought victory within your reach. Some of you were after worldly gain while others desired a heavenly reward. He denied you victory over them as a test (At battle of Uhad), yet He has pardoned you. And God is Gracious to the believers.

153 'Remember' when you were running far away 'in panic'—not looking at anyone—while the Messenger was calling to you from behind! So God rewarded your disobedience with distress upon distress. Now, do not grieve over the victory you were denied or the injury you suffered. And God is All-Aware of what you do.

154 Then after distress, He sent down serenity in the form of drowsiness overcoming some of you, while others were disturbed by evil thoughts about God—the thoughts of 'pre-Islamic' ignorance. They ask, "Do we have a say in the matter?" Say, "All matters are destined by God" They conceal in their hearts what they do not reveal to you. They say 'to themselves', "If we had any say in the matter, none of us would have come to die here." Say, "Even if you were to remain in your homes, those among you who were destined to be killed would have gone forth to the places where they were to die and met the same fate." And (all this befell you) so that God might put to a test all that you harbour in your bosoms, and render your innermost hearts pure of all dross: for God is aware of what is in the hearts (of men).

155 Indeed, those 'believers' who fled on the day when the two armies met were made to slip by Satan because of their misdeeds. But God has pardoned them. Surely God is All-Forgiving, Most Forbearing.

156 O believers! Do not be like the unfaithful who say about their brothers who travel throughout the land or engage in battle,

“If they had stayed with us, they would not have died or been killed.” God makes such thinking a cause of anguish and agony in their hearts. It is God who gives life and causes death. And God is All-Seeing of what you do.

157 Should you be martyred or die in the cause of God, then His forgiveness and mercy are far better than whatever ‘wealth’ those ‘who stay behind’ accumulate.

158 Whether you die or are martyred—all of you will be gathered before God.

159 It is out of God’s mercy that you ‘O Prophet’ are very gentle with them (your followers). Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask God’s forgiveness for them, and consult with them in ‘conducting’ matters. Once you make a decision, (be firm on it) put your trust in God. Surely God loves those who trust in Him.

160 If God helps you, none can defeat you. But if He denies you help, then who else can help you? So in God let the believers put their trust.

161 No prophet could (ever) be false to his trust. And whoever does so, it will be held against them on the Day of Judgment. Then every soul will be paid in full for what it has done, and none will be wronged.

162 Are those who seek God’s pleasure like those who deserve God’s wrath? Hell is their home. What an evil destination!

163 They are on (entirely) different levels in the sight of God; for God sees all that they do.

164 Indeed, God has done the believers a ‘great’ favour by raising a messenger from among them—reciting to them His revelations, purifying them, and teaching them the Book and wisdom. For indeed they had previously been clearly astray.

165 Why is it when you suffered casualties (at Uhud)—although you had made your enemy suffer twice as much (at Badr)—you protested, “How could this be?”? Say, “It is because of your disobedience.” Surely God is Most Capable of everything.

166 So what you suffered on the day the two armies met was by God’s Will, so that He might distinguish the ‘true’ believers

167 and expose the hypocrites. When it was said to them, “Come fight in the cause of God or ‘at least’ defend yourselves,” they replied, “If we had known there was fighting, we would have definitely gone with you.” They were closer to disbelief than to belief on that day—for saying with their mouths what was not in their hearts. God is All-Knowing of what they hide.

168 Those who sat at home, saying about their brothers, “Had they listened to us, they would not have been killed.” Ask them: “Avert death from your own selves, when it comes to you, if you speak the truth.”

169 Never think of those martyred in the cause of God as dead. In fact, they are alive with their Lord, well provided for—

170 rejoicing in God’s bounties and being delighted for those yet to join them. There will be no fear for them, nor will they grieve.

171 They are joyful for receiving God’s grace and bounty, and that God does not deny the reward of the believers.

172 ‘As for’ those who responded to the call of God and His Messenger after their injury, those of them who did good and were mindful ‘of God’ will have a great reward.

173 Those who were warned, “Your enemies have mobilized their forces against you, so fear them,” the warning only made

them grow stronger in faith and they replied, “God ‘alone’ is sufficient ‘as an aid’ for us and ‘He’ is the best Protector.”

174 So they returned with God’s favours and grace, suffering no harm. For they sought to please God. And surely God is ‘the’ Lord of infinite bounty.

175 It is but Satan who instils (into you) fear of his allies: so fear them not, but fear Me, if you are (truly) believers!

176 Do not grieve for those who race with one another in denying the truth: surely they will not harm God in the least. It is God’s Will to disallow them a share in the Hereafter, and they will suffer a tremendous punishment.

177 Those who purchase denial of the truth at the price of faith will never harm God in the least, and they will suffer a painful punishment.

178 Those who deny the truth should not think that living longer is good for them. They are only given more time to increase in sin, and they will suffer a humiliating punishment.

179 It is not God’s will (O you who deny the truth) to abandon the believers to your way of life. (This is only) until He distinguished the good from the evil ‘among you’. And it is not God’s will to give you insight into that which is beyond the reach of human perception: but (to that end) God elects whomsoever He wills from among His Messengers. So believe in God and His messengers. And if you are faithful and mindful ‘of God’, you will receive a great reward.

180 And do not let those who ‘greedily’ withhold God’s bounties think it is good for them—in fact, it is bad for them! They will be leashed ‘by their necks’ on the Day of Judgment with whatever ‘wealth’ they used to withhold. And God is the ‘sole’ inheritor of the heavens and the earth. And God is All-Aware of what you do.

181 God has indeed heard the saying of those (among Jews of Medina) who said, “Behold, God is poor while we are rich!” We shall record what they have said, as well as their slaying of prophets against all right, and We shall say (unto them on Judgment Day), “Taste suffering through fire,

182 This is ‘the reward’ for what your hands have done. And God is never unjust to ‘His’ servants.”

183 Those ‘are the same people’ who say, “God has commanded us not to believe in any messenger unless he brings us an offering to be consumed by fire ‘from the sky’.” Say, “Other prophets did in fact come to you before me with clear proofs and ‘even’ what you demanded—why then did you kill them, if what you say is true?”

184 If you are rejected by them, so too were messengers before you who came with clear proofs, divine Books, and enlightening Scriptures.

185 Every soul will taste death. And you will only receive your full reward on the Day of Judgment. Whoever is spared from the Fire and is admitted into Paradise will ‘indeed’ triumph, whereas the life of this world is no more than an illusion of enjoyment!

186 You ‘believers’ will surely be tested in your wealth and yourselves, and you will certainly hear many hurtful words from those who were given the Scripture before you and ‘from’ the polytheists. But if you are patient and mindful ‘of God’—surely this is a resolve to aspire to.

187 ‘Remember’ God accepted a solemn pledge from those who were granted earlier revelation that share this with mankind and do not conceal it, yet they cast it (the pledge) behind their backs and traded it for a fleeting gain. What a miserable profit!

188 Do not let those who rejoice in their misdeeds and love to take credit for what they have not done think they will escape torment. They will suffer a painful punishment.

189 To God 'alone' belongs the kingdom of the heavens and the earth. And God is Most Capable of everything.

190 Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason.

191 'They are' those who remember God while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth 'and pray', "Our Lord! You have not created 'all of' this without purpose. Glory be to You! Protect us from the torment of the Fire.

192 Our Lord! Indeed, those to whom You will cast into the Fire will be in eternal shame: and there shall be no helper for such wrongdoers.

193 Our Lord! We have heard someone calling to the true faith saying; 'Believe in your Lord,' so we have believed. Our Lord! Forgive us our sins, remove from us our evil deeds and allow us to die as one of the virtuous.

194 Our Lord! Grant us what You have promised us through Your messengers and save us from shame on the Day of Judgment—for certainly You never fail in Your promise."

195 So their Lord responded to them: "I will never deny any of you—male or female—the reward of your deeds. Both are equal in reward. Those who migrated or were expelled from their homes, and were persecuted for My sake and fought and 'some' were martyred—I will certainly forgive their sins and admit them into Gardens under which rivers flow, as a reward from God. And with God is the finest reward!"

196 Do not be deceived by the (seeming) ability, of those who deny the truth, to do as they please on earth:

197 It is only a brief enjoyment. Then Hell will be their abode—what an evil place to rest!

198 But those who are mindful of their Lord will be in Gardens under which rivers flow, to stay there forever—a hospitality from God Himself. And what is with God is best for the virtuous.

199 Indeed, there are some among the People of the Book who truly believe in God and what has been revealed to you and what was revealed to them. They humble themselves before God—never trading God’s revelations for a fleeting gain. Their reward is with their Lord. Surely God is swift in reckoning.

200 O believers! Be patient, excel in patience during confrontation, hold yourselves ready for battle and be mindful of God, so you may be successful.

Introductory Notes on Surah 4 Nisaa (Women)

Name:

Surah takes its name from its verses describing the rights of women.

Period of Revelation

This Surah comprises several discourses which were revealed on different occasions during the period ranging probably between the 3rd to 5th years of migration to Medina of Prophet pbuh.

In this surah, the fundamentals of a righteous society are spelled out for the Muslim ummah. Although it also addresses the People of the Book and the Prophet pbuh, their real addressees are the Muslims.

The theme of Surah al-Nisa' is a delineation of the fundamentals of a righteous society for the Muslim ummah and its spiritual purification and how it is different than the society of rejecters of the truth.

Theme and Topics

The main object of this Surah is to teach the Muslims the ways that unite a people and make them firm and strong. Introductions for the stability of family, which is the nucleus of community have been given. Then they have been urged to prepare themselves for defence. Side by side with these, they have been taught the importance of the propagation of Islam. Above all, the importance of the highest moral character in the scheme of consolidation of the Community has been impressed.

Verses (1-35): Just, fair and equitable laws and regulations for the smooth running of family life have been laid down for the husband and wife. Detailed instructions have been given for the

division of inheritance and due regard has been paid to the rights of orphans.

Verses (36-43): In order to inculcate the right spirit for obedience to God's commands, the Muslims have been enjoined to show generosity to all around them and to be free from meanness, selfishness, stinginess of mind, because this is essential for the consolidation of the Communities and helpful for the propagation of Islam.

The ways of the purification of mind and body for the offering of Salah have been taught because it plays the most important part in every scheme of moral and social reform.

Verses (44-57): After moral preparation, instructions for defence have been given. Muslims have been warned to be on their guard against the cunning machinations and vile practices of the local Jews who were hostile to the New Movement. This caution was necessary for removing some possible misunderstanding that might have arisen on account of the pre-Islamic alliance between the people of Al-Medina and the Jews.

Verses (58-72): Then they have been enjoined to place their trusts and offices of trust in the custody of honest and qualified persons, and to do what is just and right, and to obey God and His Messenger and those among themselves entrusted with the conduct of their affairs and to turn to God and His Messenger for the settlement of their disputes. As such an attitude and behaviour alone can ensure consolidation, they have been strongly warned that any deviation from this path will lead to their disintegration.

Verses (73-100): After this pre-requisite, they have been exhorted to make preparation for defence and to fight bravely for the cause of Islam, without showing any kind of cowardice or weakness. They have also been warned to be on their guard

against hypocrites. A line of demarcation has been drawn to distinguish the intentional shirkers from the helpless devotees.

Verses (101-104): Here again instructions have been given for the offering of Salah during military campaigns and actual fighting. This is to impress the importance of Salah even at the time of fear and danger. Before proceeding on to the next topic, the Muslims have been exhorted to persevere in their fight without showing any kind of weakness.

Verses (105-135): In order to make the Islamic Community firm and strong for defence, the Muslims have been enjoined to observe the highest standard of justice. The Muslims are required to deal out strict justice even in case of the enemy, with whom they might be involved in war. They should also settle disputes between husband and wife with justice. In order to ensure this, they should keep their beliefs and deeds absolutely free from every kind of impurity and should become the standard bearers of justice.

Verses (136-175): Resuming the theme of defence, the Muslims have been warned to be on their guard against their enemies. They have been admonished to take necessary precautions against the machinations of the hypocrites and the unbelievers and the people of the Book. As belief in God, and Revelation and Life-after-death is the only safeguard against every kind of enemy, they should sincerely believe in and follow His Messenger, Muhammed (God's peace be upon him).

Verse 176: Though this verse also deals with the family laws contained in verses 1 - 35, it has been added as a supplement at the end of this Surah because it was revealed long after An-Nisaa was being recited as a complete Surah.

Surah 4. An-Nisaa (Women)

In the Name of God—the Most Gracious, the Ever Merciful.

1 O Mankind! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And be mindful of God—in Whose Name you appeal to one another—and 'honour' family ties. Surely God is ever Watchful over you.

2 Give orphans the property which belongs to them when they are able to handle it themselves and do not substitute your worthless things for their valuable ones; and do not cheat them of their possession through mixing it up with your own. For this would indeed be a great sin.

3 If you fear that you shall not be able to treat the orphans with fairness, then you should marry other women of your choice: two, three or four. But if you fear that you will not be able to maintain justice between your wives, then marry only one or any slave girl you may own. That will be more suitable and this way you are less likely to commit injustice.

(The Quran is the only scripture that says marry only one. Unlike any previous faith, Islam puts a limit on the number of wives a man can have. Under certain circumstances, a Muslim man may marry up to four wives as long as he is able to provide for them and maintain justice among them—otherwise it is unlawful. With the exception of Jesus Christ and John the Baptist (neither of whom were married), almost all religious figures in the Bible had more than one wife. According to the Bible, Solomon had 700 wives and 300 concubines (1 Kings 11:3) and his father, David, had many wives and concubines (2 Samuel 5:13). A bondwoman is a female slave that a man owned either through purchase or taking her captive in war—a common ancient practice in many parts of the world. Islam opened the door for ending slavery by making it an act of charity to free slaves and to marry them)

4 Give women 'you marry' their due dowries graciously. But if they waive some of it willingly, then you may enjoy it freely with a clear conscience.

5 Do not entrust the incapable 'among your dependants' with your wealth which God has made a means of support

for you—but feed and clothe them from it, and speak to them kindly.

6 Test ‘the competence of’ the orphans until they reach a marriageable age. Then if you feel they are capable of sound judgment, return their wealth to them. And do not consume it wastefully and hastily before they grow up ‘to demand it’. If the guardian is well-off, they should not take compensation; but if the guardian is poor, let them take a reasonable provision. When you give orphans back their property, call in witnesses. And God is sufficient in taking accountability.

7 For men there is a share in what their parents and close relatives leave, and for women there is a share in what their parents and close relatives leave—whether it is little or much. ‘These are’ obligatory shares.

8 If ‘non-inheriting’ relatives, orphans, or the needy are present at the time of distribution, offer them a ‘small’ provision from it and speak to them kindly.

9 Let the guardians be as concerned ‘for the orphans’ as they would if they were to ‘die and’ leave ‘their own’ helpless children behind. So let them be mindful of God and speak in a just manner.

10 Indeed, those who unjustly consume orphans’ wealth ‘in fact’ consume nothing but fire into their bellies. And they will be burned in a blazing Hell!

11 God commands you regarding your children: the share of the male will be twice that of the female. If you leave only two ‘or more’ females, their share is two-thirds of the estate. But if there is only one female, her share will be one-half. Each parent is entitled to one-sixth if you leave offspring. But if you are childless and your parents are the only heirs, then your mother will receive one-third. But if you leave siblings, then

your mother will receive one-sixth —after the fulfilment of bequests and debts. 'Be fair to' your parents and children, as you do not 'fully' know who is more beneficial to you. 'This is' an obligation from God. Surely God is All-Knowing, All-Wise.

(According to Islamic law of inheritance, a female—whether she is a mother, a wife, a sister, a daughter, etc.—gets one of three shares, depending on her closeness to the deceased: Less than a male's share. If she is a daughter, she will get half of the share of her brother, since he—unlike his sister—has to provide for the family and pay a dowry at the time of his marriage.

More than a male's share. For example, if a man leaves \$24 000 and six sons, two brothers, a wife, and a mother. The wife will get one-eighth (\$3000), the mother one-sixth (\$4000), each of the sons will receive about \$2 833 and the two brothers will not get anything.

An equal share. This is in the case of siblings (mentioned in verse 12 of this sûrah).

12 You will inherit half of what your wives leave if they are childless. But if they have children, then 'your share is' one-fourth of the estate—after the fulfilment of bequests and debts. And your wives will inherit one-fourth of what you leave if you are childless. But if you have children, then your wives will receive one-eighth of your estate—after the fulfilment of bequests and debts. And (in the absence of above heirs) if a man or a woman leaves Kalala relative and he (Kalala relative) has a brother or a sister, they will each inherit one-sixth, but if they are more than one, they 'all' will share one-third of the estate —after the fulfilment of bequests and debts without harm 'to the heirs'. 'This is' a commandment from God. And God is All-Knowing, Most Forbearing.

(Kalala relatives are relatives other than parents and children e.g. uncles aunts etc. verse 176 of this surah explains shares of brothers and sisters of the deceased—who are also among the Kalala relatives. In the absence of parents and children one can make any of the relatives as a Kalala heir. However, the Quran has described the inclusion of siblings of the person thus made an heir as well in the distribution of his/her property)

13 These 'entitlements' are the limits set by God. Whoever obeys God and His Messenger will be admitted into Gardens under which rivers flow, to stay there forever. That is the ultimate triumph!

14 But whoever disobeys God and His Messenger and exceeds their limits will be cast into Hell, to stay there forever. And they will suffer a humiliating punishment.

15 'As for' those of your women who commit illegal intercourse—call four witnesses from among yourselves. If they testify, confine the offenders to their homes until they die or God ordains a 'different' way for them.

(This was changed to the punishment of flogging under Surah 24 verse 2)

16 And the two among you who commit this sin—discipline them. If they repent and mend their ways, relieve them. Surely God is ever Accepting of Repentance, Most Merciful.

17 God only accepts the repentance of those who commit evil ignorantly 'or recklessly' then repent soon after—God will pardon them. And God is All-Knowing, All-Wise.

18 However, repentance is not accepted from those who knowingly persist in sin until they start dying, and then cry, "Now I repent!" nor those who die as disbelievers. For them We have prepared a painful punishment.

19 O believers! It is not permissible for you to inherit women against their will or mistreat them to make them return some of the dowry 'as a ransom for divorce'—unless they are found guilty of adultery. Treat them fairly. If you happen to dislike them, you may hate something which God turns into a great blessing.

20 If you desire to replace a wife with another and you have given the former 'even' a stack of gold 'as a dowry', do not take any of it back. Would you 'still' take it unjustly and very sinfully?

21 And how could you take it back after having enjoyed each other intimately and she has taken from you a firm commitment?

22 Do not marry former wives of your fathers—except what was done previously. It was indeed a shameful, despicable, and evil practice.

23 ‘Also’ forbidden to you for marriage are your mothers, your daughters, your sisters, your paternal and maternal aunts, your brother’s daughters, your sister’s daughters, your foster-mothers, your foster-sisters, your mothers-in-law, your stepdaughters under your guardianship if you have consummated marriage with their mothers—but if you have not, then you can marry them—nor the wives of your own sons, nor two sisters together at the same time—except what was done previously. Surely God is All-Forgiving, Most Merciful.

24 Also ‘forbidden are’ married women—except ‘female’ captives in your possession. This is God’s commandment to you. Lawful to you are all beyond these—as long as you seek them with your wealth in a legal marriage, not in fornication. Give those you have consummated marriage with their due dowries. It is permissible to be mutually gracious regarding the set dowry. Surely God is All-Knowing, All-Wise.

25 But if any of you cannot afford to marry a free believing woman, then ‘let him marry’ a believing bondwoman possessed by one of you. God knows best ‘the state of’ your faith ‘and theirs’. You are from one another. So marry them with the permission of their owners, giving them their dowry in fairness, if they are chaste, neither promiscuous nor having secret affairs. If they commit indecency after marriage, they receive half the punishment of free women. This is for those of you who fear falling into sin. But if you are patient, it is better for you. And God is All-Forgiving, Most Merciful.

26 It is God’s Will to make things clear to you, guide you to the ‘noble’ ways of those before you, and turn to you in mercy. For God is All-Knowing, All-Wise.

27 And it is God's Will to turn to you in grace, but those who follow their desires wish to see you deviate entirely 'from God's Way'.

28 And it is God's Will to lighten your burdens, for humankind was created weak. (i.e. to remove, by means of His guidance, all possibility of conflict between man's spirit and his bodily urges, and to show him a way of life in which these two elements of human nature can be harmonized and brought to full fruition)

29 O believers! Do not consume one another's wealth through unlawful means; instead, do business with mutual consent; do not kill yourselves by adopting unlawful means. Surely God is ever Merciful to you.

30 And whoever does this sinfully and unjustly, We will burn them in the Fire. That is easy for God.

31 If you avoid the major sins forbidden to you, We will absolve you of your 'lesser' misdeeds and admit you into a place of honour.

32 And do not crave what God has given some of you over others. Men will be rewarded according to their deeds and women 'equally' according to theirs. Rather, ask God for His bounties. Surely God has 'perfect' knowledge of all things.

33 And We have appointed heirs to what has been left by parents and next of kin. As for those you have made a pledge to, give them their share. Surely God is a Witness over all things.

(This pledge was a common practice before Islam between friends and allies—taking oaths to inherit each other. This practice came to an end with the revelation of verse 8:75 of the Quran. Although friends and allies do not have a share in inheritance anymore, they still can get some of the estate through bequest)

34 Men are the caretakers of women, as men have been provisioned by God over women and tasked with supporting them financially. And righteous women are devoutly obedient

and, when alone, protective of what God has entrusted them with. And if you sense ill-conduct from your women, advise them 'first', 'if they persist,' do not share their beds, 'but if they still persist,' then discipline them 'gently'. But if they change their ways, do not be unjust to them. Surely God is Most High, All-Great.

(This verse is misunderstood to mean wife beating whereas It is evident from many authentic Traditions that the Prophet himself intensely detested the idea of beating one's wife, and said on more than one occasion, "Could any of you beat his wife as he would beat a slave, and then lie with her in the evening?" (Bukhari and Muslim). According to another Tradition, he forbade the beating of any woman with the words, "Never beat God's handmaidens" (Abu Da'ud, Nasa'i, Ibn Majah, Ahmad ibn Hanbal for a detailed explanation see the booklet common misconceptions about Islam)

35 If you anticipate a split between them, appoint a mediator from his family and another from hers. If they desire reconciliation, God will restore harmony between them. Surely God is All-Knowing, All-Aware.

36 Serve God 'alone' and associate none with Him. And be kind to parents and near of kin, and unto orphans, and the needy, and the near and distant neighbour and the person by your side, 'needy' travellers, and those 'bondspeople' in your possession. Surely God does not like whoever is arrogant, boastful

37 those who are stingy, promote stinginess among people, and withhold the bounties which God has bestowed on them. For such unbelievers We have prepared a humiliating punishment.

38 Likewise for those who spend their wealth to show off and do not believe in God or the Last Day. And whoever takes Satan as an associate—what an evil associate they have!

39 What harm could have come to them if they had believed in God and the Last Day and donated from what God has provided for them? And God Knows them all.

40 Indeed, God never wrongs 'anyone'—even by an atom's weight. And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace.

41 So how will it be when We bring a witness from every community and bring you 'O Prophet' as a witness against yours?

42 On that Day (the Day of Judgement) those who rejected faith and disobeyed the Messenger will wish they were reduced to dust. And they will never be able to hide anything from God.

43 O believers! Do not offer your Salah when you are drunk until you know what you are saying (Intoxicants were prohibited in the Quran in three stages: 2:219, 4:43, and finally 5:90-91); nor after seminal emission, except when you are travelling, unless you wash your whole body. If you are sick, or on a journey, or one of you has used the toilet, or has had contact with women (sexual relation with wives) and can find no water, then make Tayammum: take some clean earth and rub your faces and hands with it. God is Lenient, Forgiving.

(This symbolic ablution, called Tayammum, consists in touching the earth, or anything supposed to contain dust, with the palms of one's hands and then passing them lightly over face and hands. Whenever water is not within reach - or cannot be used because of illness - the Tayammum takes the place of both the total ablution after sexual intercourse (ghusl or shower) and the partial ablution before prayers (wudhu).

44 Have you not seen those who were given a portion of the Scriptures yet trade it for misguidance and wish to see you deviate from the 'Right' Path?

45 God knows best who your enemies are! And God is sufficient as a Guardian, and He is sufficient as a Helper.

46 Among the Jews there are some who take the words out of their context and utter them with a twist of their tongues to slander the true Deen (faith) and say: "We hear and we disobey;" and "Hear, may you (O Muhammad) hear nothing!" And "Ra'ina" (a derogatory word meaning: "listen, may you become deaf," or "our shepherd,"). If only they had said: "We hear and we obey;" and "Hear us;" and "Unzurna ("look upon us," or "pay attention to us"): it would have been better for them and more proper. Due to all this God has cursed them for their unbelief. In fact with the exception of a few, they have no faith.

47 O you who were given the Book! Believe in what We have revealed—confirming your own Scriptures—before We wipe out ‘your’ faces, turning them backwards, or lay Our curse on you as We laid Our curse on the Sabbath-breakers: And God’s command is always executed!

48 Indeed, God does not forgive associating others with Him ‘in divinity’, but forgives anything else of whoever He wills. And whoever associates others with God has indeed invented a tremendous sin.

49 Have you not seen those who speak very highly of their own purity? In fact, God purifies whom He wishes. And none will be wronged ‘even equal to the thread of a date stone.

50 See how they fabricate lies against God—this alone is a blatant sin.

51 Have you not seen those who were given a portion of the Scriptures yet believe in superstition and Taghut (forces of Shaitan) and say about the unbelievers that they are better guided to the Right Way than the believers!

52 It is they who have been condemned by God. And whoever is condemned by God will have no helper.

53 Do they have a share in (God’s) Dominion? If they had any share they would have not given other people equal to a speck on a date-stone.

54 Or do they envy other people because God has given them from His grace? If so, let them know that We did give the Book and Wisdom to the descendants of Ibrahim (Abraham), and blessed them with a great kingdom.

55 Yet some believed in him while others turned away from him. Hell is sufficient as a torment (for those who turned away)!

56 Surely those who reject Our signs, We will cast them into the Fire. Whenever their skin is burnt completely, We will replace it by fresh skins so they will ‘constantly’ taste the punishment. Indeed, God is Almighty, All-Wise.

(This verse points to the fact that pain receptors are located in the skin)

57 As for those who believe and do good, We will admit them into Gardens under which rivers flow, to stay there for ever and ever. There they will have pure spouses, and We will place them under a vast shade.

58 Indeed, God commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. Indeed a noble commandment from God to you! Surely God is All-Hearing, All-Seeing.

59 O believers! Obey God and obey the Messenger and those charged with authority among you. Should you disagree on anything, then refer it to God and His Messenger, if you ‘truly’ believe in God and the Last Day. This is the best and more suitable for final determination.

60 Have you not seen those who claim they believe in what has been revealed to you and what was revealed before you? Yet they desire that the judgment (in their disputes) be made by Taghut (forces of Shaitan) though they were commanded to reject them, and Shaitan’s wish is to lead them far astray into deep error.

61 When it is said to them, “Come to what God’s has revealed and come to the Messenger,” you see the hypocrites turn away from you stubbornly.

62 But see how they behave when they get into trouble as a consequence of their own doings? They come to you swearing by God that they desired nothing but to promote good and bring about a reconciliation.

63 As for them, God knows what is in their hearts. So ignore their (attitude), caution them, and give them advice that will shake their very souls.

64 We did not send any messenger but to be obeyed by God's Will. If they (hypocrites) would have come to you when they had wronged themselves to seek God's forgiveness and if the Messenger had also asked God's forgiveness for them, they would have found God Forgiving, Merciful.

65 But no! By your Lord, they will never be 'true' believers until they accept you 'O Prophet' as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly.

66 If We had commanded them to sacrifice themselves or abandon their homes (in the path of God), none would have obeyed except for a few. Had they done what they were advised to do, it would have certainly been far better for them and strengthen them greatly (in faith),

67 and We would have granted them a great reward by Our grace

68 and guided them to the Straight Path.

69 And whoever obeys God and the Messenger will be in the company of those blessed by God: the prophets, the truthful, the martyrs, and the righteous—what honourable companions they will be!

70 This is God's favour, and God fully knows 'who deserves it'.

71 O believers! Prepare yourselves for encounter, then advance in detachments or all together (as the occasion may require).

72 There will be some among you who will lag behind so that if you face a disaster, they will say, “God has blessed us for not being there among them.”

73 But if you return with God’s bounties, they will say—as if there had been no bond between you—“We wish we had been there with them to share the great gain!”

74 Hence, let those who are willing to sacrifice this life for the Hereafter, fight in the cause of God. And whoever fights in God’s cause—whether they achieve martyrdom or victory—We will honour them with a great reward.

75 How is it that you do not fight in the way of God and in support of the helpless - men, women and children -who cry out: ‘Our Lord, Deliver us from this land whose people are oppressors and appoint for us from Yourself, a saviour, and appoint for us from Yourself a helper’?

76 Those who have faith fight in the way of God, while those who reject the truth fight in the way of taghut (Satanic forces). So fight against Satan’s forces. Indeed, Satan’s schemes are ever weak.

77 Have you not seen those who had been told, “Do not fight! Rather, establish prayer and pay Zakah (charity).”? But when fighting was enjoined upon them some of them feared men as one should fear God, or even more, and said: ‘Our Lord, why have You ordained fighting for us? Why did You not grant us a little more respite?’ Say to them: ‘There is little enjoyment in this world. The World to Come is much better for the God-fearing. And you shall not be wronged even to the extent of the husk of a date-stone.

78 Wherever you may be, death will overcome you—even if you were in fortified towers.” When something good befalls them, they say, “This is from God,” but when something evil

befalls them, they say, “This is from you.” Say, “Both have been destined by God.” So what is the matter with these people? They can hardly comprehend anything!

79 Whatever benefit comes to you O people, it is by God’s grace; and whatever loss you suffer, it is the result of your own doings. We have sent you ‘O Muhammed’ as a messenger to ‘all’ people. And God is sufficient as a Witness.

80 Whoever obeys the Messenger has truly obeyed God. But whoever turns away, then ‘know that’ We have not sent you ‘O Prophet’ as a taskmaster over them.

81 And they say, “We obey,” but when they leave you, a group of them would spend the night contradicting what they said, and all the while God records what they thus plot in the dark of night. So turn away from them, and put your trust in God. And God is sufficient as a Trustee of Affairs.

82 Do they not then reflect on the Quran? Had it been from anyone other than God, they would have certainly found in it many inconsistencies.

83 And when there comes to them some matter of (public) safety or fear they spread it quickly. Had they referred it to the Messenger or to the responsible people in the community, those with sound judgment among them would draw the right conclusions (and validated it). Had it not been for God’s grace and mercy, all of you with the exception of a few, would have followed Shaitan.

84 So fight in the cause of God. You are accountable for none but yourself. And motivate the believers’ ‘to fight’, so perhaps God will overthrow the might of the unbelievers, for God is the strongest in might and severe in punishment.

85 Whoever intercedes for a good cause will have a share in the reward, and whoever intercedes for an evil cause will have a share in the burden. And God is Watchful over all things.

86 And when you are greeted, respond with an even better greeting or at least similarly. Surely God takes careful account of all things.

87 God - except whom there is no deity. He will certainly gather 'all of' you together on the Day of Judgment—about which there is no doubt. And whose word is more truthful than God's?

88 Why are you 'believers' divided into two groups regarding the hypocrites while God allowed them to regress 'to disbelief' because of their misdeeds? Do you wish to guide those left by God to stray? And whoever God leaves to stray, you will never find for them a way.

89 They wish you would deny the truth as they have denied it, so you may all be alike. So do not take them as allies unless they emigrate in the cause of God. But if they turn away, then seize them and kill them wherever you find them, and do not take any of them as allies or helpers,

(The verse discusses a group of people who nominally became Muslims and secretly supported the enemies of Muslims. For those hypocrites to prove their loyalty, they were commanded to emigrate and join the ranks of the believers, or they would be considered enemies)

90 Except those who are allies of a people you are bound with in a treaty or those wholeheartedly opposed to fighting either you or their own people. If God had willed, He would have empowered them to fight you. So if they refrain from fighting you and offer you peace, then God does not permit you to harm them.

91 You will find others who wish to be safe from you and their own people. Yet they cannot resist the temptation 'of disbelief or hostility'. If they do not keep away, offer you peace, or refrain from attacking you, then seize them and kill them wherever you find them. We have given you full permission over such people.

92 It is not conceivable for a believer to kill another except by mistake. And whoever kills a believer unintentionally must free a believing slave and pay blood-money to the victim's family—unless they waive it charitably. But if the victim is a believer from a hostile people, then a believing slave must be freed. And if the victim is from a people bound with you in a treaty, then blood-money must be paid to the family along with freeing a believing slave. Those who are unable, let them fast two consecutive months—as a means of repentance to God. And God is All-Knowing, All-Wise.

93 And whoever kills a believer intentionally, their reward will be Hell—where they will stay indefinitely. God will be displeased with them, condemn them, and will prepare for them a dreadful punishment.

94 O believers! When you struggle in the way of God, investigate carefully, and do not say to anyone who offers you a salutation: “You are not a believer” —seeking a fleeting worldly gain. Instead, God has infinite bounties ‘in store’. After all, you were initially like them then God blessed you ‘with Islam’. So make a thorough investigation (before considering someone an unbeliever). God is well aware of all your actions.

95 Those who stay at home—except those with valid excuses—are not equal to those who strive in the cause of God with their wealth and their lives. God has elevated in rank those who strive with their wealth and their lives above those who stay behind ‘with valid excuses’. God has promised each a fine reward, but those who strive will receive a far better reward than others—

96 far superior ranks, forgiveness, and mercy from Him. And God is All-Forgiving, Most Merciful.

97 When the angels seize the souls of those who have wronged themselves —scolding them, “What do you think you

were doing?” they will reply, “We were oppressed in the land.” The angels will respond, “Was God’s earth not spacious enough for you to emigrate?” It is they who will have Hell as their home—what an evil destination!

98 Except those helpless men, women, and children who have neither the means to migrate nor can afford a way out—

99 it is right to hope that God will pardon them. For God is Ever-Pardoning, All-Forgiving.

100 Whoever emigrates in the path of God will find many safe havens and bountiful resources throughout the earth. Those who leave their homes and die while emigrating to God and His Messenger—their reward has already been secured with God. And God is All-Forgiving, Most Merciful.

101 When you travel through the land, it is permissible for you to shorten the prayer --‘especially’ if you fear an attack by the disbelievers. Indeed, the disbelievers are your sworn enemies.

102 When you ‘O Prophet’ are ‘campaigning’ with them and you lead them in prayer, let one group of them pray with you—while armed. When they prostrate themselves, let the other group stand guard behind them. Then the group that has not yet prayed will then join you in prayer—and let them be vigilant and armed. The disbelievers would wish to see you neglect your weapons and belongings, so they could launch a sweeping assault on you. But there is no blame if you lay aside your weapons when overcome by heavy rain or illness—but take precaution. Indeed, God has prepared a humiliating punishment for the disbelievers.

103 When the prayers are over, remember God—whether you are standing, sitting, or lying down. But when you are secure, establish regular prayers. Indeed, performing prayers is a duty on the believers at the appointed times.

104 Do not falter in pursuit of the enemy—if you are suffering, they too are suffering. But you can hope to receive from God what they can never hope for. And God is All-Knowing, All-Wise.

105 Indeed, We have sent down the Book to you 'O Prophet' in truth to judge between people in accordance with the Right Way which God has shown you, so be not an advocate for those who betray trust;

106 And seek God's forgiveness—indeed, God is All-Forgiving, Most Merciful.

107 Do not advocate for those who wrong themselves. Surely God does not like those who are deceitful, sinful.

108 They try to hide 'their deception' from people, but they can never hide it from God—in Whose presence they plot by night what is displeasing to Him. And God is Fully Aware of what they do.

109 Here you are! You 'believers' are advocating for them in this life, but who will 'dare to' advocate for them before God on the Day of Judgment? Or who will come to their defence?

110 Whoever commits evil or wrongs themselves then seeks God's forgiveness will certainly find God All-Forgiving, Most Merciful.

111 And whoever commits a sin—it is only to their own loss. God is All-Knowing, All-Wise.

112 And whoever commits an evil or sinful deed then blames it on an innocent person, they will definitely bear the guilt of slander and blatant sin.

113 Had it not been for God's grace and mercy, a group of them would have sought to deceive you 'O Prophet'. Yet they would deceive none but themselves, nor can they harm you in

the least. God has revealed to you the Book and wisdom and taught you what you never knew. Great 'indeed' is God's favour upon you!

114 There is no good in most of their secret talks—except those encouraging charity, kindness, or reconciliation between people. And whoever does this seeking God's pleasure, We will grant them a great reward.

115 And whoever defies the Messenger after guidance has become clear to them and follows a path other than that of the believers, We will let them pursue what they have chosen, then burn them in Hell—what an evil end!

116 Surely God does not forgive associating 'others' with Him 'in worship', but forgives anything else of whoever He wills. Indeed, whoever associates 'others' with God has clearly gone far astray.

117 Instead of God, they only invoke female gods and they 'actually' invoke none but a rebellious Satan—

118 cursed by God—who said, "I will surely take hold of a certain number of Your servants.

119 I will certainly mislead them and delude them with empty hopes. Also, I will order them and they will slit the ears of cattle and alter God's creation." And whoever takes Satan as a guardian instead of God has certainly suffered a tremendous loss.

120 Satan only makes them 'false' promises and deludes them with 'empty' hopes. Truly Satan promises them nothing but delusion.

121 It is they who will have Hell as their home, and they will find no escape from it!

122 And those who believe and do good, We will soon admit them into Gardens under which rivers flow, to stay there for ever and ever. God's promise is 'always' true. And whose word is more truthful than God's?

123 'Divine grace is' neither by your wishes nor those of the People of the Book! Whoever commits evil will be rewarded accordingly, and they will find no protector or helper besides God.

124 But those who do good—whether male or female—and have faith will enter Paradise and will never be wronged 'even as much as' the speck on a date stone.

125 And who is better in faith than those who 'fully' submit themselves to God, do good, and follow the Way of Abraham, the upright? God chose Abraham as a close friend.

126 To God 'alone' belongs whatever is in the heavens and whatever is on the earth. And God is Fully Aware of everything.

127 They ask you 'O Prophet' regarding women. Say, "It is God Who instructs you regarding them. Instruction has 'already' been revealed in the Book (This refers to verses 2-11 of this surah) concerning the orphan women you deprive of their due rights but still wish to marry, also helpless children, as well as standing up for orphans' rights. And whatever good you do is certainly well known to God."

128 If a woman fears indifference or neglect from her husband, there is no blame on either of them if they seek 'fair' settlement, which is best. Humans are ever inclined to selfishness. But if you are gracious and mindful 'of God', surely God is All-Aware of what you do.

129 You will never be able to maintain 'emotional' justice between your wives—no matter how keen you are. So do not totally incline towards one leaving the other in suspense. And if

you do what is right and are mindful 'of God', surely God is All-Forgiving, Most Merciful.

130 But if they choose to separate, God will enrich both of them from His bounties. And God is Ever-Bountiful, All-Wise.

131 To God 'alone' belongs whatever is in the heavens and whatever is on the earth. Indeed, We have commanded those given the Scripture before you, as well as you, to be mindful of God. But if you disobey, then 'know that' to God belongs whatever is in the heavens and the earth. And God is Self-Sufficient, Praiseworthy.

132 To God 'alone' belongs whatever is in the heavens and whatever is on the earth. And God is sufficient as a Trustee of Affairs.

133 If it is His Will, He can remove you altogether, O mankind, and replace you with others. And God is Most Capable to do so.

134 Whoever desires the reward of this world, then 'let them know that' with God are the rewards of this world and the Hereafter. And God is All-Hearing, All-Seeing.

135 O believers! Stand firm for justice as witnesses for God even if it is against yourselves, your parents, or close relatives. Be they rich or poor, God is best to ensure their interests. So do not let your desires cause you to deviate 'from justice'. If you distort the testimony or refuse to give it, then you should remember that God is fully aware of your actions.

136 O believers! Have faith in God, His Messenger, the Book He has revealed to His Messenger, and the Scriptures He revealed before. Indeed, whoever denies God, His angels, His Books, His messengers, and the Last Day has clearly gone far astray.

137 Indeed, those who come to believe, and then deny the truth, and again come to believe, and again deny the truth, and thereafter grow stubborn in their denial of the truth - God will not forgive them, nor will He guide them in any way.

138 Announce (you) to such hypocrites that a grievous suffering awaits them,

139 (to those) who choose the deniers of the truth for their allies in preference to the believers. Do they seek honour and power in being with them? Surely all honour and power belongs to God (alone).

140 He has already revealed to you in the Book that when you hear God's revelations being denied or ridiculed, then do not sit in that company unless they engage in a different topic, or else you will be like them. Surely God will gather the hypocrites and disbelievers all together in Hell.

141 'The hypocrites are' those who wait to see what happens to you. So if God grants you victory, they say 'to you', "Were we not on your side?" But if the disbelievers have a share 'of victory', they say 'to them', "Did we not have the advantage over you, yet we protected you from the believers?" God will judge between 'all of' you on the Day of Judgment. And God will never grant the disbelievers a way over the believers.

142 Surely the hypocrites seek to deceive God, but He outwits them. When they stand up for prayer, they do it half-heartedly merely to be seen by people—hardly remembering God at all.

143 Wavering between belief and denial (of truth)—belonging neither to these 'believers' nor those 'deniers of truth'. And whoever God leaves to stray, you will never find for them a way.

144 O believers! Do not take disbelievers as allies instead of the believers. Would you like to give God solid proof against yourselves?

145 Surely the hypocrites will be in the lowest depths of the Fire—and you will never find for them any helper—

146 except those who repent, mend their ways, hold fast to God, and are sincere in their devotion to God; they will be with the believers. And God will grant the believers a great reward.

147 Why should God punish you if you are grateful and faithful? God is ever Appreciative, All-Knowing.

148 God does not like voicing negative thoughts publicly except where injustice has been done. God is All-Hearing, All-Knowing.

149 Whether you reveal or conceal a good or pardon an evil—surely God is Ever-Pardoning, Most Capable.

150 Surely those who deny God and His messengers and wish to make a distinction between (belief in) God and (belief in) His messengers, saying, “We believe in some and disbelieve in others,” desiring to forge a compromise,

151 it is they who are truly denying the truth: and for those who deny the truth We have prepared a humiliating punishment.

152 As for those who believe in God and His messengers—accepting all; rejecting none—He will surely give them their rewards. And God is All-Forgiving, Most Merciful.

153 The People of the Book demand that you ‘O Prophet’ should cause a Book to descend upon them from heaven. They demanded what is even greater than this from Moses, saying, “Make God visible to us!” So a thunderbolt struck them for their wrongdoing. Then they took the calf for worship after receiving clear signs. Still We forgave them for that ‘after their repentance’ and gave Moses compelling proof.

154 We raised the Mount Sinai over them ‘as a warning’ for ‘breaking’ their covenant and said, “Enter the gate ‘of

Jerusalem' with humility.” We also warned them, “Do not break the Sabbath,” and took from them a firm pledge.

155 'They were condemned' for breaking their pledge, rejecting God's signs, killing the prophets unjustly, and for saying, “Our hearts are already full of knowledge!” —it is God Who has sealed their hearts for their disbelief, so they do not believe except for a few—

156 and for their denial and outrageous accusation against Mary,

157 and for boasting, “We killed the Messiah, Jesus, son of Mary, the messenger of God.” But they neither killed nor crucified him—it was only made to appear so. Even those who argue for this 'crucifixion' are in doubt. They have no knowledge whatsoever—only making assumptions. They certainly did not kill him.

(The story of the crucifixion as such has been succinctly explained in the Qur'anic phrase *wa-lakin shubbiha lahum*, which is rendered as “but it only appeared to them as if it had been so” - implying that in the course of time, long after the time of Jesus, a legend had somehow grown up (possibly under the then-powerful influence of Mithraistic beliefs) to the effect that he had died on the cross in order to atone for the “original sin” with which mankind is allegedly burdened; and this legend became so firmly established among the latter-day followers of Jesus that even his enemies, the Jews, began to believe it - albeit in a derogatory sense (for crucifixion was, in those times, a heinous form of death-penalty reserved for the lowest of criminals). This is the only satisfactory explanation of the phrase *wa-lakin shubbiha lahum* (it was only made to appear so) the more so as the expression *shubbiha li* (made to appear) is idiomatically synonymous with *khuyyila li*, “(a thing) became a fancied image to me”, i.e., “in my mind” - in other words, “(it) seemed to me” (see *Qamus*, art. *khayala*, as well as Lane II, 833, and IV, 1500).

158 Rather, God raised him up to Himself. And God is Almighty, All-Wise.

159 Every one of the People of the Book will definitely believe in it before his death. And on the Day of Judgment it will be a witness against them.

(Before his death: Interpreters are not agreed as to the exact meaning. Those who hold that Jesus did not die refer the pronoun “his” to Jesus. They say that Jesus is still living in the body and that he will appear just before the Final Day, when the world will be purified of

sin and unbelief. There will be a final death before the final Resurrection, but all will have believed before that final death. Others think that “his” is better referred to “none of the People of the Book”, and that the emphatic form “must believe” (la-yu’ minanna) denotes that the people of book living in Medina will come to see all the prophesies of Quran come true so will have to accept it as a fact even if they deny it by their tongues)

160 We forbade the Jews certain foods that had been lawful to them for their wrongdoing, and for hindering many from the Path of God,

161 and (for) their taking interest despite its prohibition, and consuming people’s wealth unjustly. And We have prepared for the disbelievers among them a painful punishment.

162 But those of them well-grounded in knowledge, the faithful ‘who’ believe in what has been revealed to you ‘O Prophet’ and what was revealed before you—‘especially’ those who establish prayer—and those who pay Zakah (charity) and believe in God and the Last Day, to these ‘people’ We will grant a great reward.

163 Indeed, We have sent revelation to you ‘O Prophet’ as We sent revelation to Noah and the prophets after him. We also sent revelation to Abraham, Ismaiel, Isaac, Jacob, and his descendants, ‘as well as’ Jesus, Job, Jonah, Aaron, and Solomon. And to David We gave the Psalms.

164 There are messengers whose stories We have told you already and others We have not. And to Moses God spoke directly.

165 ‘All were’ messengers delivering good news and warnings so mankind should have no excuse before God after ‘the coming of’ the messengers. And God is Almighty, All-Wise.

166 Yet ‘if you are denied, O Prophet,’ God bears witness to what He has sent down to you—He has sent it with His knowledge. The angels too bear witness. And God ‘alone’ is sufficient as a Witness.

167 Those who disbelieve and hinder 'others' from the Way of God have certainly strayed far away.

168 Those who are bent on denying the truth and on evildoing - God will indeed not forgive them, nor will He guide them to any path.

169 Except that of Hell, to stay there for ever and ever. And that is easy for God.

170 O Mankind! The Messenger has certainly come to you with the truth from your Lord, so believe for your own good. But if you disbelieve, then 'know that' to God belongs whatever is in the heavens and the earth. And God is All-Knowing, All-Wise.

171 O People of the Book! Do not go to extremes regarding your faith; say nothing about God except the truth. The Messiah, Jesus, son of Mary, was no more than a messenger of God and the fulfilment of His Word through Mary and a spirit 'created by a command' from Him. So believe in God and His messengers and do not say, "Trinity." Stop!—for your own good. God is only One God. Glory be to Him! He is far above having a son! To Him belongs whatever is in the heavens and whatever is on the earth. And God is sufficient as a Trustee of Affairs.

172 The Messiah would never be too proud to be a servant of God, nor would the angels nearest to God. Those who are too proud and arrogant to worship Him will be brought before Him all together.

173 As for those who believe and do good, He will reward them in full and increase them out of His grace. But those who are too proud and arrogant, He will subject them to a painful punishment. And besides God they will find no protector or helper.

174 O Mankind! There has come to you conclusive evidence from your Lord. And We have sent down to you a brilliant light.

175 As for those who believe in God and hold fast to Him, He will admit them into His mercy and grace and guide them to Himself through the Straight Path.

176 They ask you 'for a ruling'. Say, "God gives you a ruling regarding those who die without children or parents." If a man dies childless and leaves behind a sister, she will inherit one-half of his estate, whereas her brother will inherit all of her estate if she dies childless. If this person leaves behind two sisters, they together will inherit two-thirds of the estate. But if the deceased leaves male and female siblings, a male's share will be equal to that of two females. God makes 'this' clear to you so you do not go astray. And God has 'perfect' knowledge of all things.

Introductory Notes on Surah 5 Maida **(Table spread)**

Name

This Surah takes its' name from verse 112 in which the word Maida or a table spread with food occurs. Like the names of many other surahs, this name has no special relation to the subject of the Surah but has been used merely as a symbol to distinguish it from other surahs.

Period of Revelation

The theme of this Surah indicates, and traditions support it, that it was revealed after the treaty of Hudaibiyyah at the end of 6 year of migration or in the beginning of 7th. That is why it deals with those problems that arose from this treaty. In the last surah, the fundamentals of a righteous society are spelled out for the Muslim ummah, while in this surah the truth is conclusively communicated to this very ummah and God's last covenant with them is mentioned. Although both surahs also address the People of the Book and the Prophet pbuh, their real addressees are the Muslims.

The theme of Surah Nisa is a delineation of the fundamentals of a righteous society for the Muslim ummah and its spiritual purification and the theme of Surah al-Maida is conclusive communication of the truth to this ummah and a mention of God's last covenant with it.

Theme and Topics

In continuation of the instructions about the consolidation of the Islamic Community given in Surah An-Nisa, the Muslims have been directed to observe and fulfil all their obligations: further regulations have been prescribed to train the Muslims for that purpose.

They have also been particularly warned as rulers to guard against the corruption, of power and directed to observe the Covenant of the Quran. They have also been exhorted to learn lessons from the failings of their predecessors, the Jews and the Christians, who in their turn have been admonished to give up their wrong attitudes towards the Right Way and accept the guidance taught by Prophet Muhammed Pbuh.

Verses (1-10): The Believers have been exhorted to fulfil all of their obligations and follow the regulations prescribed by the Divine Law about food, sex, Salah, justice, etc.

Verses (11-26): The Muslims have been warned to guard against the errors of their predecessors; they should follow the Right Path and avoid the example of the Jews and the Christians, who broke their Covenants and went astray into evil ways. They, in their turn, have been admonished to give up their wrong ways and return back to Islam-the original path of God.

Verses (27-32): The story of the two sons of Adam has been related to reproach the Jews for their plot to kill the Holy Prophet and his Companions. The story has also been used to emphasize the sanctity of human life.

Verses (33-40): To achieve this object, punishments have been prescribed for those who create chaos in the Islamic State, and the Believers have been urged to exert their utmost to establish the Right Way; the sanctity of property has also been emphasized.

Verses (41-50): The Holy Prophet (and through him the Muslims) has been reassured that he should not mind the enmity, the evil designs and the machinations of the Jews, but continue exerting his utmost to establish the Right Way in accordance with the Guidance of the Quran; for nothing better could be expected from those who had forsaken their own Torah. He should deal with the Christians likewise, for they, too, had forsaken their Gospel.

Verses (51-60): In view of the severe hostilities in Medina with the Jews and the Christians, the Believers of Medina have been warned not to make them their friends and confidants. Likewise they should be on their guard against the evil designs of the hypocrites, the disbelievers and the like and should rely on the true Believers alone. The people of the Book have, in their turn been exhorted to give up their enmity and adopt the right attitude, for they cannot get salvation without this.

Verses (70-86): The theme of the history of corruptions of the Children of Israel has been resumed and highlighted. The Christians especially have been reproved for their errors in regard to the doctrine of Tauheed (oneness of God). At the same time they have been preferred to the hard hearted Jews, for there are among them some who are more inclined towards the Truth.

Verses (87-108): In this portion of the Surah, further regulations about the lawful and the un-lawful, in addition to those contained in verses 1 - 10, have been given.

Verses (109-119): At the end of the Surah, the mention of the conversation that will take place between God and His Prophets on the Day of Judgment, has been made for the benefit of the people to serve as a corrective to their beliefs. The conversation with Prophet Christ has been cited as a specimen to warn particularly the Christians, who profess to believe in him, and generally all those people who put false hopes in their Prophets, etc.

Verse 120: Conclusion: "O man-kind! The Sovereignty of the heavens and the earth belongs to God: therefore you should become His true servants and fear Him, for He has full powers over everything."

Surah 5. Al-Maida (The Table Spread)

In the Name of God—the Most Gracious, the Ever Merciful.

1 O believers! Honour your contract obligations. All grazing livestock has been made lawful to you—except what is hereby announced to you and no hunting while on pilgrimage. Indeed, God commands what He wills.

2 O believers! Do not violate God’s symbols ‘of pilgrimage’, the sacred months, the sacrificial animals, the ‘offerings decorated with’ garlands, nor those ‘pilgrims’ on their way to the Sacred House seeking their Lord’s bounty and pleasure. When pilgrimage has ended, you are allowed to hunt. Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress. Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of God. Surely God is severe in punishment.

3 Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than God; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions. This is all evil. Today the disbelievers have given up all hope of ‘undermining’ your faith. So do not fear them; fear Me! Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely God is All-Forgiving, Most Merciful.

4 They will ask you as to what is lawful to them Say: “Lawful to you are all the good things of life.” And as for those hunting animals which you train by imparting to them something of the knowledge that God has imparted to yourselves - eat of what they seize for you, but mention God’s name over it, and remain conscious of God: verily, God is swift in reckoning.

(The implication is, firstly, that what has been forbidden does not belong to the category of “the good things of life” (at-tayyibat), and, secondly, that all that has not been expressly forbidden is allowed. It is to be noted that the Qur’an forbids only those things or actions which are injurious to man physically, morally or socially)

5 Today all good, pure foods have been made lawful for you. Similarly, the food of the People of the Book is permissible for you and yours is permissible for them. And ‘permissible for you in marriage’ are chaste believing women as well as chaste women of those given the Scripture before you—as long as you pay them their dowries in wedlock, neither fornicating nor taking them as mistresses. And whoever rejects the faith, all their good deeds will be void ‘in this life’ and in the Hereafter they will be among the losers.

(This permission to partake of the food of the followers of other revealed religions excludes, of course, the forbidden categories of meat enumerated in verse {3} above. As a matter of fact, the Law of Moses, too, forbids them explicitly; and there is no statement whatsoever in the Gospels to the effect that these prohibitions were cancelled by Jesus: on the contrary, he is reported to have said, “Think not that I have come to destroy the Law (of Moses)...: I am not come to destroy, but to fulfil” (Matthew v, 17). Thus, the latitude enjoyed by post-Pauline followers of Jesus in respect of food does not correspond to what he himself practiced and enjoined)

6 O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and (wash) your feet up to the ankles. And if you are in a state of ‘full’ impurity, (following sexual intercourse or a wet dream) then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands. It is not God’s Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful.

(This ruling is called Tayammum or ‘dry ablution.’ See note for 4:43)

7 And (always) remember the blessings which God has bestowed upon you, and the solemn pledge by which He bound you to Himself when you said, “We have heard, and we pay heed.” (i.e. you accepted Islam). Hence, remain conscious of

God: verily, God has full knowledge of what is in the hearts (of men).

8 O believers! Stand firm for God bearing witness to the truth in full; and never let hatred of anyone lead you into the sin of deviating from justice. Be just: this is closest to being God-conscious. And remain conscious of God: verily, God is aware of all that you do.

9 God has promised those who believe and do good 'His' forgiveness and a great reward.

10 As for those who disbelieve and deny Our signs, they are the residents of the Hellfire.

11 O believers! Remember God's favour upon you: when a people sought to harm you, but He held their hands back from you. Be mindful of God. And in God let the believers put their trust.

12 God accepted a solemn pledge from the Children of Israel and appointed twelve leaders from among them and 'then' said, "I am truly with you. If you establish prayer, pay Zakah (charity), believe in My messengers, support them, and lend to Good a good loan, I will certainly forgive your sins and admit you into Gardens under which rivers flow. And whoever among you disbelieves afterwards has truly strayed from the Right Way."

13 But for breaking their pledge We condemned them and hardened their hearts. They distorted the words of the Scripture and neglected a portion of what they had been commanded to uphold. You will always find deceit on their part, except for a few. But pardon them and bear with them. Indeed, God loves the good-doers.

14 And from those who say, "We are Christians," We took their solemn pledge, but they (too) neglected a portion of what

they had been commanded to uphold. So We let hostility and enmity arise between them until the Day of Judgment, and soon God will inform them of all they have done.

15 O People of the Book! Now Our Messenger has come to you, revealing much of what you have hidden of the Scriptures and disregarding much. There certainly has come to you from God a light and a clear Book

16 through which God guides those who seek His pleasure to the ways of peace, brings them out of darkness and into light by His Will, and guides them to the Straight Path.

17 Indeed, those who say, “God is the Christ, son of Mary,” have fallen into disbelief. Say, “Who has the power to prevent God if He chose to destroy the Messiah, son of Mary, his mother, and everyone in the world all together?” To God ‘alone’ belongs the kingdom of the heavens and the earth and everything in between. He creates whatever He wills. And God is Most Capable of everything.

18 And (both) the Jews and the Christians say, “We are God’s children, and His most beloved!” Say, “Why then does He punish you for your sins? No! You are only humans like others which He has created. He forgives whoever He wills and punishes whoever He wills. To God ‘alone’ belongs the kingdom of the heavens and the earth and everything in between. And to Him is the final return.”

19 O People of the Book! Our Messenger has indeed come to you, making things clear to you after an interval between the messengers so you do not say, “There has never come to us a deliverer of good news or a warner.” Now there has come to you a deliverer of good news and a warner. And God is Most Capable of everything.

20 And ‘remember’ when Moses said to his people, “O my people! Remember God’s favours upon you when He raised prophets from among you, made you sovereign, and gave you what He had never given anyone in the world.

21 O my people! Enter the Holy Land which God has destined for you ‘to enter’. And do not turn back or else you will become losers.”

22 They replied, “O Moses! There is an enormously powerful people there, so we will never ‘be able to’ enter it until they leave. If they do, then we will enter!”

23 Two God-fearing men—who had been blessed by God—said, ““Attack directly at the city gate, once you enter it, you will surely be victorious. Put your trust in God if you are ‘truly’ believers.”

24 ‘Yet’ they said, “O Moses! ‘Still’ we will never enter as long as they remain there. So go—both you and your Lord—and fight; we are staying right here!”

25 Moses pleaded, “My Lord! I have no control over anyone except myself and my brother. So set us apart from the rebellious people.”

26 God replied, “Then this land is forbidden to them for forty years, during which they will wander through the land. So do not grieve for the rebellious people.”

27 Relate to them in truth the story of Adam’s two sons—how each offered a sacrifice: Abel’s offering was accepted while Cain’s was not. So Cain threatened, “I will kill you!” His brother replied, “God only accepts ‘the offering’ of the sincerely devout.

28 If you raise your hand to kill me, I will not raise mine to kill you, because I fear God—the Lord of all worlds.

29 I intend to let you bear the burden of my sins as well as yours and thus become an inmate of the Fire which is the reward for wrongdoers.

30 Yet (Cain) convinced himself to kill his brother, so he killed him—becoming a loser.

31 Then God sent a crow digging ‘a grave’ in the ground ‘for a dead crow’, in order to show him how to bury the corpse of his brother. He cried, “Alas! Have I ‘even’ failed to be like this crow and bury the corpse of my brother?” So he became regretful.

32 That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity. Our messengers already came to them with clear proofs, many of them still transgressed afterwards through the land.

(Although this is addressed to the Children of Israel, it is applicable to everyone at all times)

33 Indeed, the penalty for those who wage war against God and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This ‘penalty’ is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter.

(For the double crime of treason against the State, combined with treason against God, as shown by overt crimes, four alternative punishments are mentioned, any one of which is to be applied according to the crime committed, viz., execution (cutting off of the head), crucifixion, maiming, or exile. These were features of the Criminal Law then and for centuries afterwards, except that tortures such as “hanging, drawing, and quartering” in English Law, and piercing of eyes and leaving the unfortunate victim exposed to a tropical sun, which was practised in Arabia, and all such tortures were abolished. In any case sincere repentance before it was too late was recognised as a ground for mercy)

34 As for those who repent before you seize them, then know that God is All-Forgiving, Most Merciful.

35 O believers! Be mindful of God and seek what brings you closer to Him and struggle in His Way, so you may be successful.

36 As for the disbelievers, even if they were to possess everything in the world twice over 'and offer it all' to ransom themselves from the punishment of the Day of Judgment, it would never be accepted from them. And they will suffer a painful punishment.

37 They will be desperate to get out of the Fire but they will never be able to. And they will suffer an everlasting punishment.

38 As for male and female thieves, cut off their hands for what they have done—a deterrent from God. And God is Almighty, All-Wise.

(In Islam, strict conditions must be met for punishments to be carried out. For example, for someone to be punished for theft, the thief must be a sane adult who knows that theft is forbidden, the crime has to be proven either by confession or the testimony of two reliable eyewitnesses, the stolen item has to be of value and taken secretly from a safe place, and the owner has to claim it. Otherwise, the punishment is not applied. Islamic punishments apply neither in non-Muslim countries nor in Muslim countries where Shari'ah is not fully applied. Moreover, the punishment is only applicable in a society where the needs of the poor are adequately met (i.e., they receive Zakah, charity, or welfare) and where theft is more out of desire than necessity. It is worth mentioning that 'Umar ibn Al-Khaṭṭāb, Islam's 2nd Caliph, suspended this punishment for one year due to widespread famine)

39 But whoever repents after their wrongdoing and mends their ways, God will surely turn to them in forgiveness. Indeed, God is All-Forgiving, Most Merciful. (i.e., by restitution of the stolen goods before being apprehended by the authorities)

40 Do you not know that the kingdom of the heavens and the earth belongs to God 'alone'? He punishes whoever He wills and forgives whoever He wills. And God is Most Capable of everything.

41 O Messenger! Do not grieve for those who race to disbelieve—those who say, "We believe" with their tongues, but their hearts are in disbelief. Nor those among the Jews who

eagerly listen to lies, attentive to those who are too arrogant to come to you. They distort the Scripture, taking rulings out of context, then say, “If this is the ruling you get ‘from Muḥummed’, accept it. If not, beware!” Whoever God allows to be deluded, you can never be of any help to them against God. It is not God’s Will to purify their hearts. For them is disgrace in this world, and they will suffer a tremendous punishment in the Hereafter.

42 They eagerly listen to falsehood and eat what is forbidden. So if they come to you, either judge between them or turn away from them. If you turn away from them, they cannot harm you whatsoever. But if you judge between them, then do so with justice. Surely God loves those who are just.

43 But why do they come to you for judgment when they ‘already’ have the Torah containing God’s judgment, then they turn away after all? They are not ‘true’ believers.

44 Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to God, made judgments for Jews. So too did the rabbis and scholars judge according to God’s Book, with which they were entrusted and of which they were made keepers. So do not fear the people; fear Me! Nor trade my revelations for a fleeting gain. And those who do not judge by what God has revealed are ‘truly’ the disbelievers.

45 We ordained for them in the Torah, “A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth—and for wounds equal retaliation.” But whoever waives it charitably, it will be atonement for them. And those who do not judge by what God has revealed are ‘truly’ the wrongdoers.

46 Then in the footsteps of the prophets, We sent Jesus, son of Mary, confirming the Torah revealed before him. And We gave him the Gospel containing guidance and light and

confirming what was revealed in the Torah—a guide and a lesson to the God-fearing.

47 So let the people of the Gospel judge by what God has revealed in it. And those who do not judge by what God has revealed are ‘truly’ the rebellious.

48 We have revealed to you ‘O Prophet’ this Book with the truth, as a confirmation of previous Scriptures and a supreme authority on them. So judge between them by what God has revealed, and do not follow their desires over the truth that has come to you. To each of you We have ordained a code of law and a way of life. If God had willed, He would have made you one community, but His Will is to test you with what He has given ‘each of’ you. So compete with one another in doing good. To God you will all return, then He will inform you ‘of the truth’ regarding your differences.

49 And judge between them by what God has revealed, and do not follow their desires. And beware, so they do not lure you away from some of what God has revealed to you. If they turn away ‘from God’s judgment’, then know that it is God’s Will to repay them for some of their sins, and that many people are indeed rebellious.

50 Is it the judgment of ‘pre-Islamic’ ignorance they seek? Who could be a better judge than God for people of sure faith?

51 O believers! Take neither Jews nor Christians as guardians—they are guardians of each other. Whoever does so will be counted as one of them. Surely God does not guide the wrongdoing people.

(as long as non-Muslims are not at war with Muslims or persecuting them, the Quran (60:8) commands Muslims to be kind and gracious to them)

52 You see that those who have the disease of hypocrisy in their hearts move around in their camp saying: (in justification), “We fear a turn of fortune will strike us.” But when God gives

you victory or a decision according to His will, they will regret what they have hidden in their hearts.

53 And those who believe will say: “Are these the men who swore their strongest oaths by God that they were with you?” All that they do will be in vain and they will fall into (nothing but) ruin.

54 O believers! Whoever among you abandons their faith, God will replace them with others who love Him and are loved by Him. They will be humble with the believers but firm towards the disbelievers, struggling in the Way of God; fearing no blame from anyone. This is the favour of God. He grants it to whoever He wills. And God is All-Bountiful, All-Knowing.

55 Your only guardians are God, His Messenger, and fellow believers—who establish prayer and pay Zakah (obligatory charity) and they bow down humbly (in worship).

56 Whoever allies themselves with God, His Messenger, and fellow believers, then it is certainly (this) God’s party that will prevail.

57 O believers! Do not seek the friendship of those who take your religion for a mockery and make a jest of it, be they from those given the Scripture before you or those who reject faith. And be mindful of God if you are ‘truly’ believers.

58 When you call to prayer, they make it as an object of mockery and pastime. This is because they are a people without understanding.

59 Say, “O People of the Book! Do you resent us only because we believe in God and what has been revealed to us and what was revealed before—while most of you are rebellious?”

60 Say, “Shall I inform you of those who deserve a worse punishment from God ‘than the rebellious’? It is those who

earned God's condemnation and displeasure—some being reduced to apes and pigs and worshippers of false gods. These are far worse in rank and farther astray from the Right Way.”

61 When they come to you they say: “We believe”. But in fact, unbelievers they came and unbelievers they depart. God knows fully well what they hide in their hearts.

62 You will see many of them racing towards sin, transgression, and consumption of unlawful earnings. Evil indeed are their actions!

63 Why do their rabbis and scholars not forbid them from saying what is sinful and consuming what is unlawful? Evil indeed is their inaction!

64 ‘Some among’ the Jews said, “God is tight-fisted.” May their fists be tied and they be condemned for what they said. Rather, He is open-handed, giving freely as He pleases. That which has been revealed to you from your Lord will only cause many of them to increase in wickedness and disbelief. We have stirred among them hostility and hatred until the Day of Judgment. Whenever they kindle the fire of war, God puts it out. And they strive to spread corruption in the land. And God does not like corruptors.

65 Had the People of the Book only been faithful and mindful ‘of God’, We would have certainly absolved them of their sins and admitted them into the Gardens of Bliss.

66 And had they observed the Torah, the Gospel, and what has been revealed to them from their Lord, they would have been overwhelmed with provisions from above and below. Some among them are upright, yet many do nothing but evil.

67 O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. God will ‘certainly’ protect you from the people. Indeed, God does not guide the people who disbelieve.

68 Say, “O People of the Book! You have nothing to stand on unless you observe the Torah, the Gospel, and what has been revealed to you from your Lord.” And your Lord’s revelation to you ‘O Prophet’ will only cause many of them to increase in wickedness and disbelief. So do not grieve for the people who disbelieve.

69 Indeed, the believers, Jews, Sabians and Christians—whoever ‘truly’ believes in God and the Last Day and does good, there will be no fear for them, nor will they grieve.

(The Sabians are an indigenous group that believes in a supreme being and lives mostly in Iraq.)

70 Indeed, We took a firm pledge from the Children of Israel and sent them messengers. Whenever a messenger came to them with anything that was not to their liking, either they called him an impostor or they put him to death.

71 They thought there would be no consequences, so they turned a blind eye and a deaf ear. Thereafter God accepted their repentance, but again many became blind and deaf. And God is All-Seeing of what they do.

72 Those who say, “God is the Christ, son of Mary,” have certainly fallen into disbelief. The Christ ‘himself’ said, “O Children of Israel! Worship God—my Lord and your Lord.” Behold, whoever ascribes divinity to any being beside God, unto him will God deny paradise, and his goal shall be the fire; and the wrongdoers will have no helpers.

(Cf. Matt. iv. 10, where Christ rebukes Satan for desiring the worship of other than God: John xx. 17, where Christ says to Mary Magdalene, “Go unto my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.” Cf. also Luke xviii. 19, where Christ rebukes a certain ruler for calling him Good Master: “Why callest thou me good? None is good, save One, that is, God.” In Mark xii. 25 Jesus says: “The first of all the commandments is, Hear O Israel; the Lord our God is One Lord.”)

73 Those who say, “God is one in a Trinity,” have certainly fallen into disbelief. There is only One God. If they do not stop

saying this, those who disbelieve among them will be afflicted with a painful punishment.

74 Will they not turn to God in repentance and seek His forgiveness? And God is All-Forgiving, Most Merciful.

75 The Messiah, son of Mary, was no more than a messenger. 'Many' messengers had 'come and' gone before him. His mother was a woman of truth. They both ate food (like other mortals). . See how We make the signs clear to them, yet see how they are deluded away 'from the truth'!

76 Say: "Would you worship, beside God, those that have no power either to harm or to benefit you - when God alone is all-hearing, all-knowing?"

77 Say, "O People of the Book! Do not go to extremes in your faith beyond the truth, nor follow the vain desires of those who went astray before 'you'. They misled many others and strayed from the Right Way."

78 Curses were pronounced on those among the Children of Israel who rejected faith by the tongue of David and of Jesus the son of Mary: That was for their disobedience and violations.

(The Psalms of David have several passages of imprecations against the wicked. Cf- Psalms cix 17-18; lxxviii. 21-22 ("Therefore the Lord heard this and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His salvation"); Psalms lxi. 22-28, and Psalms v. 10. From Jesus Cf. Matt-xxiii, 33 ("Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?); also Matt. xii. 34.)

79 They would not forbid one another from committing wickedness. Evil indeed was what they did!

80 You see many of them taking the disbelievers as allies. Evil is that, which their souls have sent forth for them for the Hereafter. Because they have incurred the wrath of God, so in punishment, they are going to live forever.

81 Had they believed in God, the Prophet, and what has been revealed to him, they would have never taken those 'pagans' as allies. But most of them are rebellious.

82 You will surely find the most bitter towards the believers to be the Jews and polytheists and the most gracious to be those who call themselves Christian. That is because there are priests and monks among them and because they are not arrogant.

83 When they listen to what has been revealed to the Messenger, you see their eyes overflowing with tears for recognizing the truth. They say, "Our Lord! We believe, so count us among the witnesses.

84 And how could we fail to believe in God and in whatever truth has come unto us, when we so intensely desire that our Lord (Sustainer) count us among the righteous?"

85 So God will reward them for what they said with Gardens under which rivers flow, to stay there forever. And that is the reward of the good-doers.

86 As for those who disbelieve and reject Our signs, they will be the residents of the Hellfire.

87 O believers! Do not forbid the good things which God has made lawful for you, and do not transgress. Indeed, God does not like transgressors.

88 Eat of the good, lawful things provided to you by God. And be mindful of God in Whom you believe.

89 God will not call you to account for your thoughtless oaths, but He will hold you accountable for deliberate oaths. The penalty for a broken oath is to feed ten poor people from what you normally feed your own family, or to clothe them, or to free a bondsperson. But if none of this is affordable, then you must fast three days. This is the penalty for breaking your oaths. So

be mindful of your oaths. This is how God makes things clear to you, so perhaps you will be grateful.

90 O believers! Intoxicants, gambling, idols, and the divining of the future are all evil of Satan's handiwork. So shun them so that you may prosper.

91 Satan's plan is to stir up hostility and hatred between you with intoxicants and gambling and to prevent you from remembering God and praying. Will you not then abstain?

92 Obey God and obey the Messenger and be ever on your guard [against evil]! But if you turn away, then know that Our Messenger's duty is only to deliver 'the message' clearly.

93 There is no blame on those who believe and do good deeds for what they ate in the past, provided they abstain from those things which have been made unlawful, then remain steadfast in their belief and do righteous deeds, then abstain themselves from whatever they are forbidden and believe in Divine Law, and then fear God and do good deeds. For God loves the good-doers.

94 O believers! God will surely test you with game (that which is to be hunted) well within the reach of your hands and spears to distinguish those who fear Him in secret. Whoever transgresses from now on will suffer a painful punishment.

95 O believers! Do not kill game while you are in Ihram (pilgrim garb). If anyone kills game intentionally, he will have to pay a penalty through an offering brought to the Kabba of a domestic animal equivalent to the one which was killed as determined by two just men among you; or by feeding the needy, or by fasting so that they may taste the consequences of their violations. God has forgiven what has happened in the past. But those who persist will be punished by God. And God is Almighty, capable of punishment.

96 It is lawful for you to hunt and eat seafood, as a provision for you and for travellers. But hunting on land is forbidden to you while on pilgrimage. Be mindful of God to Whom you all will be gathered.

97 God has made the Kabba—the Sacred House—a sanctuary of well-being for all people, along with the sacred months, the sacrificial animals, and the animals which are collared as a mark of dedication; All this so you may know that God knows whatever is in the heavens and whatever is on the earth, and that He has 'perfect' knowledge of everything.

98 Know that God is severe in punishment and that He is All-Forgiving, Most Merciful.

99 The Messenger's duty is only to deliver 'the message'. And God 'fully' knows what you reveal and what you conceal.

100 Say, "Good and evil are not equal, though you may be dazzled by the abundance of evil. Be mindful of God, O people of reason, so you may be successful."

101 O believers! Do not ask about any matter which, if made clear to you, [in terms of law], might cause you hardship. But if you inquire about what is being revealed in the Quran, it will be made clear to you. God has forgiven what was done 'in the past'. And God is All-Forgiving, Most Forbearing.

(This is in relation to God leaving certain matters unspoken, God has left them to man's discretion, thus enabling him to act in accordance with his conscience and the best interests of the community)

102 Some people before you did ask such questions and later lost their faith because of those very things.

103 God has never ordained the 'so-called' baĥîrah, sâ'ibah, waşîlah, and ĥâm camels. But the disbelievers just fabricate lies about God, and most of them lack understanding.

(These expressions denote certain categories of domestic animals which the pre-Islamic Arabs used to dedicate to their various deities by setting them free to pasture and prohibiting their use or slaughter)

104 When it is said to them, “Come to God’s revelations and to the Messenger,” they reply, “What we found our forefathers practicing is good enough for us.” ‘Would they still do so, ’ even if their forefathers had absolutely no knowledge or guidance?

105 O believers! You are accountable only for yourselves. It will not harm you if someone chooses to deviate—if you [yourselves] are on the right path. To God you will all return, and He will inform you of what you used to do.

106 O believers! When death approaches any one of you, let two just men from among yourselves act as witnesses at the time of making your last will; or from the non-Muslims if you are travelling through the land and the calamity of death overtakes you. If you doubt their honesty, detain them after prayer and let them both swear by God: “We will not sell our testimony for any price, even to a relative, and we will not hide the testimony which we will be giving for the sake of God; for we shall be sinners if we do so.”

107 Then, if it becomes known that those two were guilty of the sin of perjury, then let two others better qualified witnesses from among those who were deprived of their right come forward and testify upon oath, “By God! Our testimony is truer than theirs. We have not transgressed. Otherwise, we would surely be wrongdoers.”

108 By this procedure, it is more likely that they will bear true witness or at least fear that their oaths could be contradicted by subsequent oaths. Be mindful of God and listen; For God does not guide the rebellious people.

109 ‘Consider’ the Day when God will gather the messengers and say, “What response did you receive?” They will reply, “We

have no knowledge 'compared to You'! You 'alone' are indeed the Knower of all unseen."

110 Then God will ask: "O Isa (Jesus) son of Maryam (Mary)! Recall my favour upon you and to your mother, how I strengthened you with the Holy Spirit, so you could speak to the people in cradle and in old age, how I taught you the Book, Wisdom, the Taurat (Torah) and the Injeel (Gospel). How you moulded a bird from clay—by My Will—and breathed into it and it became a 'real' bird—by My Will. How you could heal the born-blind and the lepers by My permission. How you could bring the dead body back to life by My permission. How I protected you from the violence of the Children of Israel when you came to them with clear signs and the unbelievers among them said: "This is nothing but pure magic."

111 And how I inspired the disciples, "Believe in Me and My messenger!" They declared, "We believe and bear witness that we fully submit 'to God'."

112 'Remember' when the disciples asked, "O Jesus, son of Mary! Will your Lord be willing to send down to us a table spread with food from heaven?" Jesus answered, "Be conscious of God, if you are [truly] believers!"

113 They said, "We 'only' wish to eat from it to reassure our hearts, to verify you are indeed truthful to us, and to become its witnesses."

114 Jesus, son of Mary, prayed, "O God, our Lord! Send us from heaven a table spread with food as a feast for us—the first and last of us—and as a sign from You. Provide for us! You are indeed the Best Provider."

115 God answered, "I am sending it down to you. But whoever among you denies afterwards will be subjected to a torment I have never inflicted on anyone of My creation."

116 And God will say, “O Jesus, son of Mary! Did you ever ask the people to worship you and your mother as gods besides God?” He will answer, “Glory be to You! How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it. You know what is ‘hidden’ within me, but I do not know what is within You. Indeed, You ‘alone’ are the Knower of all unseen.

117 I never told them anything except what You ordered me to say: “Worship God—my Lord and your Lord!” And I was witness over them as long as I remained among them. But when You took me, You were the Witness over them—and You are a Witness over all things.

118 If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise.”

119 God will declare, “This is the Day when ‘only’ the faithful will benefit from their faithfulness. Theirs are Gardens under which rivers flow, to stay there for ever and ever. God is pleased with them and they are pleased with Him. That is the ultimate triumph.”

120 To God ‘alone’ belongs the kingdom of the heavens and the earth and everything within. And He is Most Capable of everything.

Introductory Notes on Surah 6 Anaam **(Cattle)**

Name

This Surah takes its name from verses 136, 138 and 139 in which some superstitious beliefs of the pagan Arabs concerning the lawfulness of some cattle (an`am) and the unlawfulness of some others have been refuted.

Period of Revelation

Its subject-matter clearly shows that it must have been revealed during the last year of the Holy Prophet's life at Makkah.

Theme and Topics

This Surah mainly discusses the different aspects of the major articles of the Islamic Creed: Tauheed (oneness of God), Life-after- death, Prophethood and their practical application to human life. Side by side with this, it refutes the erroneous beliefs of the “opponents and answers their objections, warns and admonishes them and comforts the Holy Prophet and his followers, who were then suffering from persecution. These themes have been blended in an excellent manner.

Verses (1-12): These verses are of introductory and admonitory nature. The disbelievers have been warned that if they do not accept the Islamic Creed and follow the `Light' shown by the Revelation from the All-Knowing and All-Powerful God, they would go to the same doom as the former disbelievers did. Their arguments for rejecting the Prophet and the Revelation sent down to him have been refuted and a warning has been given to them that they should not be deluded by the respite that is being granted to them.

Verses (13-24): These verses inculcate Tauheed, and refute shirk which is the greatest obstacle in the way of its acceptance.

Verses (25-32): In these verses, a graphic scene of the life in the Hereafter has been depicted in order to warn the disbelievers of the consequences of the rejection of the Articles of Faith.

Verses (33-73): Prophet-hood is the main theme which has been discussed from the point of view of the Holy Prophet, his Mission, the limitations of his powers, the attitude towards his followers and also from the point of view of the disbelievers.

Verses (74-90): In continuation of the same theme, the story of Prophet Abraham has been related to bring home to the pagan Arabs that the Mission of Prophet Muhammed, which they were opposing, was the same as that of Prophet Abraham (God's peace be upon them). This line of argument was adopted because they considered themselves to be his followers, especially the Quraish who were proud of being his descendants as well.

Verses (91-108): Another proof of his Prophet-hood is the Book, which has been sent down to him by God, for its teachings show the right guidance in regard to creed and practice.

Verses (109-154): Divine restrictions have been contrasted with the superstitious restrictions of the pagan Arabs in order to show the striking differences between the two and thus prove the Quran to be a Revealed Book.

Verses (155-160): The Jews, who were criticized in verses 144 - 147 along with the pagan Arabs, have been urged to compare the teachings of the Quran with those of the Torah so that they might recognize their similarity and give up their lame excuses against it, and adopt its Guidance to escape the retribution on the Day of Resurrection.

Verses (161-165): This is the conclusion of the discourse: the Holy Prophet has been instructed in a beautiful and forceful manner to proclaim fearlessly the articles of the Islamic Creed and their implications.

Surah 6. Al-Anaam (The Cattle)

In the Name of God—the Most Gracious, the Ever Merciful.

1 All praise is for God Who created the heavens and the earth and made darkness and light. Yet the disbelievers set up equals to their Lord.

2 He is the One Who created you from clay, then appointed a term ‘for your death’ and another known only to Him ‘for your resurrection’—yet you continue to doubt!

(If we examine all the minerals found in the earth (Carbon, hydrogen, oxygen, nitrogen, Sodium potassium), we find that these are the same minerals that make up our body. Furthermore when we die, our bodies are absorbed back into the ground. And when we are resurrected, we will be resurrected from the ground (see 20:55).

3 He is the Only True God in the heavens and the earth. He knows whatever you conceal and whatever you reveal, and knows whatever you do.

4 Whenever a sign comes to them from their Lord, they turn away from it.

5 They have indeed rejected the truth when it came to them, so they will soon face the consequences of their ridicule.

6 Have they not seen how many ‘wrong doing’ generations We destroyed before them? We had made them more established in the land than you. We sent down abundant rain for them and made rivers flow at their feet. Then We destroyed them for their sins and replaced them with other peoples.

7 Had We sent down to you ‘O Prophet’ a revelation in writing and they were to touch it with their own hands, the disbelievers would still have said, “This is nothing but pure magic!”

8 They say, “Why has no ‘visible’ angel come with him?” Had We sent down an angel, the matter would have certainly been settled ‘at once’, and they would have never been given more time ‘to repent’.

9 And if We had sent an angel, We would have certainly made it ʿassume the form ofʼ a man—leaving them more confused than they already are.

10 And Indeed ʿOtherʼ messengers had already been ridiculed before you ʿO Prophetʼ, but those who mocked them were overtaken by what they used to ridicule.

11 Say, “Travel throughout the land and see the fate of the deniers.”

12 Ask ʿthem, “To whom belongs everything in the heavens and the earth?” Say, “To God!” He has taken upon Himself to be Merciful. He will certainly gather ʿall ofʼ you together for the Day of Judgment—about which there is no doubt. But those who have ruined themselves will never believe.

13 To Him belongs all that dwells in the night and the day, and He alone is all-hearing, all-knowing.

14 Say, “Will I take any guardian other than God, the Originator of the heavens and the earth, Who provides for all and is not in need of provision?” Say, “I have been commanded to be the first to submit and not be one of those who ascribe divinity to others beside God.”

15 Say, “I truly fear—if I were to disobey my Lord—the torment of a tremendous Day.”

16 Whoever is spared the torment of that Day has indeed received God’s mercy. And that is the absolute triumph.

17 If God touches you with harm, none can undo it except Him. And if He touches you with a blessing, He is Most Capable of everything.

18 He reigns supreme over His creation. And He is the All-Wise, All-Aware.

19 Ask them, (O Prophet) “Who is the best witness?” Say, “God is! He is a Witness between me and you. And this Quran has been revealed to me so that, with it, I may warn you and whoever it reaches. Can you really testify that there are other gods besides God?” Tell them: “(As far as I am concerned) I will never testify to this!” Say: “Indeed He is the One and the Only God. And I totally reject whatever you associate with Him.”

20 Those to whom We gave the Scripture recognize him to be a true prophet as they recognize their own children. Those who have ruined themselves, it is they who refuse to believe.

21 Who does more wrong than those who fabricate lies against God or deny His signs? Indeed, the wrongdoers will never succeed.

22 Consider the Day We will gather them all together then ask those who associated others with God, “Where are those gods you used to claim?”

23 Their only argument will be: “By God, our Lord! We were never polytheists.”

24 See how they will lie about themselves and how those gods they fabricated will fail them!

25 There are some of them who pretend to listen to your recitation of the Quran, but We have cast veils over their hearts—leaving them unable to comprehend it—and deafness in their ears. Even if they were to see every sign, they still would not believe in them. Those who are bent on denying the truth would even come to argue with you, saying, “This Quran is nothing but ancient fables!”

26 They turn others away from the (truth) and distance themselves as well. They ruin none but themselves, yet they fail to perceive it.

27 If only you could see when they will be detained before the Fire! They will cry, “Oh! If only we could be sent back, we would never deny the signs of our Lord and we would surely be of the believers.”

28 But no! 'They only say this' because the truth they used to hide will become all too clear to them. Even if they were to be sent back, they would certainly repeat the same things which they had been forbidden to do. Indeed they are liars!

29 They insisted, "There is nothing beyond this worldly life and we will never be resurrected."

30 But if only you could see when they will be detained before their Lord! He will ask 'them', "Is this 'Hereafter' not the truth?" They will cry, "Absolutely, by our Lord!" He will say, "Then taste the punishment for your disbelief."

31 Losers indeed are those who deny the meeting with God until the Hour takes them by surprise, then they will cry, "Woe to us for having ignored this!" They will bear 'the burden of their sins on their backs. Evil indeed is their burden!

32 This worldly life is no more than play and amusement, but far better is the 'eternal' Home of the Hereafter for those mindful 'of God'. Will you not, then, use your reason?

33 We certainly know that what they say grieves you 'O Prophet'. it is not you that they deny, —it is (in fact) God's signs that these wicked people reject.

34 Indeed, messengers before you were rejected but patiently endured rejection and persecution until Our help came to them. For none can change the decrees of God. You have already received the news of what happened to those messengers.

35 If you find their denial unbearable, then build—if you can—a tunnel through the earth or stairs to the sky to bring them a 'more compelling' sign. Had God so willed, He could have guided them all. So do not be one of those ignorant (of this fact).

36 Only those who listen (attentively) will respond 'to your call'. As for the dead, God will raise them up, then to Him they will 'all' be returned.

37 They ask, “Why has no ‘other’ sign been sent down to him from his Lord?” Say, “God certainly has the power to send down a sign”—though most of them do not know.

38 (If you really want to see the signs of God, just look at any animal that walks upon the earth and any bird that flies in the air; they too are the communities like you. We have not left out anything from the Book (in determining the courses of their lives). Then to their Lord they will be gathered all together.

39 Those who deny Our signs are ‘wilfully’ deaf and dumb—lost in darkness. God leaves whoever He wills to stray and guides whoever He wills to the Straight Way.

40 Ask them to think carefully and answer: “When you face a disaster or the last Hour approaches you, do you call for help anyone other than God? Answer me if you are truthful!”

41 No! He is the only One you would call and you forget those whom you have set up as His partners; then if He pleases, He relieves you from the (distress) about which you have prayed to Him.

42 Indeed, We have sent messengers before you (O Prophet) to other people who We put through suffering and adversity (for their denial), so perhaps they might learn humility.

43 yet when the misfortune decreed by Us befell them, they did not humble themselves, but rather their hearts grew hard and Satan made their misdeeds appealing to them.

44 When they became oblivious to warnings, We opened the gates of every kind of prosperity for them; but just as they were rejoicing in what they were given, We suddenly seized them; then they instantly fell into despair!

45 So the wrongdoers were utterly uprooted. And all praise is for God—Sustainer of all worlds.

46 Ask them, “Imagine if God were to take away your hearing or sight, or seal your hearts—who else other than God could restore it?” See how We explain the Signs by various (ways): Yet they turn away.

47 Ask them, “Imagine if God’s punishment comes to you either suddenly or in a (gradually) perceptible (manner), would any be destroyed other than the wrongdoers?”

48 We have sent messengers only as bearers of good news and as warners. Whoever believes and does good, there will be no fear for them, nor will they grieve.

49 But those who deny Our signs will be afflicted with punishment for their rebelliousness.

50 Say, ‘O Prophet, ’ “I do not say to you that I possess God’s treasures or that I know the unseen, nor do I claim to be an angel. I only follow what is revealed to me.” Say, “Are those blind (to the truth) equal to those who can see? Will you not then reflect?”

51 And warn with this (Quran) those who have the fear of being assembled before their Lord in such a condition that there will be no one to protect them or intercede on their behalf other than Him. It may be that, by this admonition, they may become righteous.

52 Do not drive away those (poor people) who call on their Lord morning and evening, seeking only His pleasure. You are in no way accountable for their deeds nor are they in any way accountable for yours. So if you drive them away you shall be counted among the wrongdoers.

53 In this way We have tested some by means of others, so those (disbelievers) may say, “Are these the people whom God favours among us (the poor, indigent and low class)?” Well, Is not God best aware of those who are grateful?

54 When those come to you who believe in Our Signs say: “Peace be upon you! Your Lord has taken upon Himself to be Merciful. So that if any of you commits evil ignorantly then repents afterwards and mends their ways, then God is truly All-Forgiving, Most Merciful.”

55 This is how We make Our signs clear, so that the way of the culprits may become evident.

56 Say, “I have been forbidden to worship those you invoke besides God.” Say, “I will not follow your desires, for if I do, I would be lost and cease to be from the rightly guided.”

57 Say, “Indeed, I stand on a clear proof from my Lord—yet you have denied it. But the (Punishment of God) which you are so impatient about is not in my power. No one has the authority of passing judgement except God: He declares the truth. And He is the Best of Judges.”

58 Say, “If what you seek to hasten were within my power, the matter between us would have already been settled. But God knows best how to deal with wrongdoers.

59 He alone has the keys of the unseen treasures, of which no one knows except Him. He knows whatever is in the land and in the sea; there is not a single leaf that falls without His knowledge, there is neither a grain in the darkness of the earth nor anything fresh or dry (living or dead) but is recorded in [His] clear decree.

60 And He it is who causes you to be [like] dead at night and knows what you commit by day, then revives you daily to complete your appointed term (in this life). To Him is your (ultimate) return, then He will inform you of all that you have done!

61 He reigns supreme over all of His creation, and sends guardian angels over you until, when death approaches any of you, Our messengers take their soul and they never fail in their duty.

62 Then they are (all) returned to God—their True Guardian. Judgment is His (alone). And He is the Swiftest in taking account.

63 Say, “Who rescues you from the darkest times on land and at sea? When you call upon Him with humility, openly and secretly: (saying) “If You rescue us from this, we will be ever grateful.”

64 Say, “‘Only’ God rescues you from this and any other distress, yet you associate others with Him.”

65 Say: “It is He alone who has the power to let loose upon you suffering from above you or from beneath your feet, or split you into (conflicting) factions and make you taste the tyranny of one another.” See how We explain the Signs by various (symbols) that they may understand.

66 But your people are rejecting this (The Qur’an), although it is the very truth.” Tell them: “I am not appointed as your caretaker.

67 For every prophecy there is an appointed time, and soon you will come to know.”

68 And when you come across those who ridicule Our revelations, do not sit with them unless they engage in a different topic. Should Satan make you forget, then once you remember, do not (continue to) sit with the wrongdoing people.

69 Those mindful (of God) will not be accountable for those (who ridicule it) whatsoever—their duty is to advise, so perhaps the ridiculers will abstain.

70 And leave those who take this faith (of Islam) as mere play and amusement and are deluded by (their) worldly life. Yet remind them by this (Quran), so no one should be ruined for their misdeeds. They will have no protector or intercessor other

than God. Even if they were to offer every (possible) ransom, none will be accepted from them. Those are the ones who will be ruined for their misdeeds. They will have a boiling drink and painful punishment for their disbelief.

71 Ask them, “Should we call on those, instead of God, who can neither benefit us nor harm us? Should we turn upon our heels after God has guided us to the Right Way? Like the one whom Shaitan has misled and is wandering around in the land, while his friends are calling him to the right way, shouting: “Come this way!” Tell them: “God’s guidance is the only guidance. We are commanded to surrender (become Muslims) to the Lord of the worlds.

72 and to establish prayer, and be mindful of Him. To Him you will all be gathered together.

73 He is the One Who created the heavens and the earth in true (proportions). On the Day when He will say: “Be,” it shall be (the Day of Resurrection). His Word is the truth. He shall be the sole Sovereign on the Day when the trumpet will be blown. He has the full knowledge of the invisible and the visible. He is the All-Wise, All-Aware.”

74 And (recall) when Abraham said to his father, Âzar, “Do you take idols as gods? It is clear to me that you and your people are entirely misguided.”

75 We showed Ibrahim the kingdom of the heavens and the earth, as We show you (with examples from nature), so he became one of the firm believers.

76 When the night grew dark upon him, he saw a star and said, “This is my Lord!” But when it set, he said, “I do not love things that set.”

77 Then when he saw the moon rising, he said, “This one is my Lord!” But when it disappeared, he said, “If my Lord does not guide me, I will certainly be one of the misguided people.”

78 Then when he saw the sun shining, he said, “This must be my Lord—it is the biggest (of them)!” But again when it set, he declared, “O my people! I totally reject whatever you associate with God.

79 I have turned my face towards the One Who has originated the heavens and the earth, having turned away from all that is false; and I am not one of those who associate partners with God.”

80 When his people started arguing with him, he told them: “Will you argue with me about God, whereas He Himself has guided me? I do not fear those whom you take for gods besides Him, none can harm me unless my Lord so wills, the knowledge of my Lord encompasses everything. Will you not be mindful?

81 Why should I fear your idols, when you are not afraid of your actions of making them partners with God, a practice that He has never authorised? Which one from the two parties of us deserves to feel secure? Tell me, if you know the truth.”

82 It is (only) those who are faithful and do not tarnish their faith with falsehood (by associating partners with God) who are guaranteed security and are (rightly) guided.

83 This was the argument We gave Abraham against his people. We elevate in rank whoever We please. Surely your Lord is All-Wise, All-Knowing.

84 And We blessed him with Isaac and Jacob. We guided them all as We previously guided Noah and those among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. This is how We reward the good-doers.

85 Likewise, (We guided) Zachariah, John, Jesus, and Elias, who were all of the righteous.

86 And (We also guided) Ismaiel, Elisha, Jonah, and Lot, And every one of them did We favour above other people.

87 And 'We favoured' some of their forefathers, their descendants, and their brothers. We chose them and guided them to the Straight Path.

88 This is God's guidance with which He guides whoever He wills of His servants. Had they associated others with Him, all their (good) deeds would have been wasted.

89 Those were the ones to whom We gave the Scripture, wisdom, and Prophethood. Now if these people deny this guidance, (it does not matter); We would bestow this guidance upon other people who would not disbelieve.

90 These (prophets) were (rightly) guided by God, so follow their guidance. Say, "I am not asking you any compensation for this work of delivering the Message to you, this message is nothing but a reminder to all the worlds."

91 And those people have not valued the attributes of God, the way His attributes should be valued, who say: "God has never revealed anything to a human being." Ask them: "Who then sent down the Book (Torah) which Moses brought, a light and guidance for mankind? Which you treat as [mere] leaves of paper, revealing some and hiding much? You have been taught (through this Quran) what neither you nor your forefathers knew." Say, "God (revealed it)!" Then leave them to amuse themselves with their useless arguments.

(This passage is obviously addressed to those followers of the Bible (and everyone else) who pay lip-service to its sacred character as a revealed scripture but, in reality, treat it as "mere leaves of paper" - that is, as something that is of little consequence to their own conduct: for, although they pretend to admire the moral truths which it contains, they conceal from themselves the fact that their own lives have remained empty of those truths)

92 This is a blessed Book which We have revealed—confirming what came before it—so you may warn the Mother of Cities (Makkah) and everyone around it. Those who believe in the hereafter, will believe in this (Book) and will be steadfast in taking care of their Salah (prescribed prayers).

("The Mother of Cities" is an honorary title given to the city of Mecca because of its great religious significance as the home of God's first house of worship ever built on earth, and perhaps because of its central location as well)

93 And who can be more wicked than the one who invents a lie against God, or says: "This was revealed to me," while nothing was revealed to him? Or the one who says: "I can reveal the like of what God has revealed?" If you could only see these wrongdoers when they are in the agonies of death and the angels stretch forth their hands saying, "Give up your souls! Today you will be rewarded with a disgraceful punishment for telling lies about God and for being arrogant towards His revelations!"

94 (And God shall say) "And now, indeed, you have come back to Us bare and alone as We created you for the first time: leaving behind all that which We gave you in that world and We don't see with you your intercessors, whom you claimed to be God's partners in your affairs; all your ties have been cut off and (everything that) you presumed (in your life) has failed you."

95 Indeed, God is the One Who causes seeds and fruit stones to split and sprout. He brings forth the living from the dead and the dead from the living. That is God (who does all this)! How can you then be deluded away (from the truth)?

96 He causes the dawn to break, and has made the night for rest and (made) the sun and the moon for reckoning (of time). That is the design of the Almighty, the All-Knowing.

97 And He is the One Who has made the stars as your guide through the darkness of land and sea. We have, indeed, detailed our signs for people who know.

98 And He is the One Who originated you all from a single soul, then assigned you a place to live (on earth) and another to (be laid to) rest (in Hereafter). We have spelled out Our signs very clearly for people of understanding.

99 And He is the One Who sends down rainwater from the sky—causing all kinds of plants to grow—producing green stalks from which We bring forth clustered grain. And from palm trees come clusters of dates hanging within reach. (There are) also gardens of grapevines, olives, and pomegranates, each similar (in kind) yet different (in variety). Look at their fruit as it yields and ripens! Indeed, in these are signs for people who believe.

100 And Yet they make the Jinns as the partners with God, whereas He is their Creator; and also ascribe to Him sons (like Jesus) and daughters out of ignorance. Glory to Him! He is highly exalted far above what they ascribe to Him).

(Jinn are another creation of God, made of “smokeless fire,” and inhabit a realm parallel to our own. Like us, they have free will and can choose guidance or disobedience. Arabs used to believe that angels are God’s daughters)

101 (He is) the Originator of the heavens and earth. How could He have children when He has no mate? He created all things and has (perfect) knowledge of everything.

102 Such is God, your Sustainer: There is no god but Him, the creator of everything. Therefore, serve Him alone, He is the Guardian of everything.

103 No vision can grasp Him but His grasp is over all vision: For He is the Most Subtle, All-Aware.

(The term *latif* denotes something that is extremely subtle in quality, and therefore intangible and unfathomable. Whenever this term occurs in the Qur’an with reference to God in conjunction with the adjective *khafir* (“all-aware”), it is invariably used to express the idea of His inaccessibility to human perception, imagination or comprehension, as contrasted with His Own all-awareness (see, apart from the above verse, also 22:63, 31:16, 33:34 and 67:14. In the two instances where the combination of *latif* and *khafir* carries the definite article *al* (6:103 and 67:14), the expression *huwa ‘l-latif* has the meaning of “He alone is unfathomable” - implying that this quality of His is unique and absolute)

104 Indeed, there have come to you clear proofs from your Lord. So whoever chooses to see, it is for their own good. But whoever chooses to be play blind, it is to their own loss. And I am not a keeper over you.

105 Thus do We explain Our signs over and over again to the extent that the unbelievers may say: “You have learned from someone, (but not from God)” and that this may become clear to people of understanding.

106 Follow what is revealed to you from your Lord—there is no god except Him—and turn away from those who associate partners with God.

107 Had God willed, they would not have associated partners with Him. (but) We have not appointed you as their keeper, nor are you responsible for them.

108 ‘O believers!’ Do not insult what they invoke besides God or they will insult God spitefully out of ignorance. This is how We have made each people’s deeds appealing to them. Then to their Lord is their return, and He will inform them of what they used to do.

(It is in the nature of man to regard the beliefs which have been implanted in him from childhood, and which he now shares with his social environment, as the only true and possible ones - with the result that a refutation against those beliefs often tends to provoke a hostile psychological reaction. Thus, while Muslims are expected to argue against the false beliefs of others, they are not allowed to abuse the objects of those beliefs and to hurt thereby the feelings of their erring fellow-men.)

109 They swear by God their most solemn oaths that if a (special) sign were to come to them, they would certainly believe in it (Quran). Say, “Signs are only with God.” What will make you (believers) realize that even if a sign were to come to them, they still would not believe?

110 We turn their hearts and eyes away (from the truth) as they refused to believe at in the first place, leaving them to wander blindly in their defiance.

111 And even if We had sent down the angels, made the dead speak to them, and assembled before their own eyes every sign (they demanded), they still would not have believed—unless God so willed. But most of them are entirely ignorant (of truth).

112 And so We have made for every prophet enemies, the evil forces from among the humans and jinn, inspiring each other with flowery discourses by way of deception. Had it been your Lord's Will, they would not have done such a thing. So leave them and what they invent (as their deceptions).

113 To such (deceit) let the hearts of those incline who have no faith in the Hereafter: let them delight in it and let them earn from it what they may.

114 Say, "Should I seek a judge other than God while He is the One Who has revealed for you this Book (The Qur'an) with full details?" Those who were given the Scripture know that it has been revealed 'to you' from your Lord in truth. So do not be one of those who doubt.

115 The Word of your Lord has been perfected in truth and justice. None can change His Words. And He is the All-Hearing, All-Knowing.

116 If you were to obey most of those on earth, they would lead you away from God's Way. They follow nothing but assumptions and do nothing but guess (about the truths of life).

117 Indeed, your Lord knows best who has strayed from His Way and who is (rightly) guided.

118 So eat of what is slaughtered in God's Name if you truly believe in His revelations.

119 Why should you not eat of what is slaughtered in God's Name when He has already explained to you what He has forbidden to you—except when compelled by necessity? Many (deviants) certainly mislead others by their whims out of ignorance. Surely your Lord knows the transgressors best.

120 Shun all sin—open and secret. Indeed, those who commit sin will be punished for what they earn.

121 Do not eat of what is not slaughtered in God's Name. For that would certainly be (an act of) disobedience. Surely the devils inspire their friends that they should argue with you. If you were to obey them, then you (too) would be among those who associate partners with God.

122 Can those who had been dead, (ignorant) to whom We gave life and a light with which they can walk among people, be compared to those in complete darkness from which they can never emerge? (Since they treat both of them alike) That is how the misdeeds of the disbelievers have been made appealing to them.

123 And it is in this way We have placed in every society the big ones, most wicked, to conspire in it. Yet they plot only against themselves, but they fail to perceive it.

(Because the consciousness of their importance makes them more or less impervious to criticism, the "big ones" are, as a rule, rather less inclined than other people to question the moral aspects of their own behaviour: and the resulting self-righteousness only too often causes them to commit grave misdeeds)

124 Whenever a sign comes to them, they say, "We will never believe until we receive (directly from God) what God's messengers received." God knows best where to place His message. The wicked will soon be overwhelmed by humiliation from God and a severe punishment for their evil plots.

125 Whoever God wills to guide, He opens their heart to Islam. But whoever He wills to leave astray, He makes their chest tight and constricted as if they were climbing up into the sky. This is how God places doom on those who disbelieve.

126 That is your Lord's Path—perfectly straight. We have already made the signs clear to those who are mindful.

127 They will have the Home of Peace with their Lord, and He will be their Guardian because of what they used to do.

128 (Consider) the Day He will gather them together and say, “O assembly of jinn! You misled humans in great numbers.” And their human associates will say, “Our Lord! We benefited from each other’s company, but now we have reached the term which You appointed for us.” (Then) He will say, “The Fire is your home, yours to stay in forever, except whoever God wills to spare.” Surely your Lord is All-Wise, All-Knowing.

129 This is how We make the wrongdoers (destructive) allies of one another because of their misdeeds.

130 (God will ask,) “O assembly of jinn and humans! Did messengers not come from among you, proclaiming My revelations and warning you of the coming of this Day of yours?” They will say, “We confess against ourselves!” For they had been deluded by the worldly life. And they will testify against themselves that they were disbelievers.

131 This (sending of the messengers) is because your Lord would never destroy a society for their wrongdoing while its people are unaware (of the truth).

132 They will each be assigned ranks according to their deeds. And your Lord is not unaware of what they do.

133 Your Lord is the Self-Sufficient, Full of Mercy. If He wills, He can do away with you and replace you with whoever He wills, just as He produced you from the offspring of other people.

134 Indeed, what you have been promised will certainly come to pass. And you will have no escape.

135 Say, “O my (denying) people! Persist in your ways, for I too will persist in mine. You will soon know who will fare best in the end. Indeed, the wrongdoers will never succeed.”

136 The pagans set aside for God a share of the crops and cattle He created, saying, “This ‘portion’ is for God,” so they claim, “and this for our associate-gods.” Yet the portion of their associate-gods is not shared with God while God’s portion is shared with their associate-gods. What unfair judgment!

137 And, likewise, their belief in beings or powers that are supposed to have a share in God’s divinity makes (even) the slaying of their children seem appealing to them—only leading to their destruction as well as confusion in their faith. Had it been God’s Will, they would not have done such a thing. So leave them with their false inventions.

138 They say, “These cattle and crops are reserved—none may eat them except those we permit,” so they claim. Some other cattle are exempted from labour and others are not slaughtered in God’s Name—falsely attributing lies to Him. He will repay them for their lies. (Pagan Arabs used to do these things)

139 They (also) say, “The offspring of this cattle is reserved for our males and forbidden to our females; but if it is stillborn, they may all share it.” He will repay them for their falsehood. Surely He is All-Wise, All-Knowing.

140 Lost indeed are those who have murdered their own children foolishly out of ignorance and have forbidden what God has provided for them—falsely attributing lies to God. They have certainly strayed and are not (rightly) guided.

141 He is the One Who produces gardens (both) the cultivated ones and those growing wild and palm trees, crops of different flavours, olives, and pomegranates—similar (in kind), yet different (in taste). Eat of the fruit they bear and pay the dues at harvest, but do not waste. Surely He does not like the wasteful.

142 Of the animals you have, some are for transportation and some for slaughter. Eat of what God has provided for you and do not follow Satan’s footsteps. Certainly, he is your sworn enemy.

143 (among) four pairs: a pair of sheep and a pair of goats ask them, “Has He forbidden (to you) the two males or the two females or what is in the wombs of the two females? Tell me with knowledge, if what you say is true.”

144 and a pair of camels and a pair of oxen. Ask them, “Has He forbidden (to you) the two males or the two females or what is in the wombs of the two females? Or were you present when God gave you this commandment?” Who does more wrong than those who fabricate lies against God to mislead others without knowledge? Surely God does not guide the wrongdoing people.

145 Say, “I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine which is impure or a sinful offering in the name of any other than God. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—then surely your Lord is All-Forgiving, Most Merciful.”

146 For those who are Jewish, We forbade every animal with undivided hoofs and the fat of oxen and sheep except what is joined to their backs or intestines or mixed with bone. In this way We rewarded them for their violations. And We are certainly truthful.

{In Leviticus (vii. 23) it is laid down that “ye shall eat no manner of fat, of ox, or of sheep or of goat.” As regards the exceptions, it is to be noticed that priests were enjoined (Leviticus, vii. 6) to eat of the fat in the trespass of offering, which was considered holy, viz., “the rump” (back and bone) “and the fat that covereth the inwards” (entrails), (Leviticus, vii.3).}

147 But if they deny you (O Prophet), say, “Your Lord is infinite in mercy, yet His punishment will not be averted from the wicked people.”

148 The polytheists will argue, “Had it been God’s Will, neither we nor our forefathers would have associated others with Him or made anything unlawful.” Likewise, those before them rejected the truth until they tasted Our punishment. Ask them, “Do you have any knowledge that you can produce for us? The

fact of the matter is, you believe in nothing but conjecture and follow nothing but falsehood.”

149 Say, (In contrast to your position) “God has the most conclusive argument. Had it been His Will, He would have easily imposed guidance upon all of you.”

150 Say, “Bring your witnesses who can testify that God has forbidden this.” If they (falsely) testify, do not testify with them. And do not follow the desires of those who deny Our proofs, disbelieve in the Hereafter, and set up others as equals with their Lord.

151 Say, “Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him (in divinity). (Do not fail to) honour your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a (human) life—made sacred by God—except with (legal) right. This is what He has commanded you, so perhaps you will understand.

152 And do not come near the wealth of the orphan except in the best way until they attain maturity. Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak, be just, even if it affects your own relatives. And fulfil your covenant with God. This is what He has commanded you, so perhaps you will be mindful.

153 And indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious (of God).”

154 Additionally, We gave Moses the Scripture, completing the favour upon those who do good, detailing everything, and as a guide and a mercy, so perhaps they would be certain of the meeting with their Sustainer.

155 This is a blessed Book We have revealed. So follow it and be mindful (of God), so you may be shown mercy.

156 (It has been given so) You (Makkan pagans) can no longer say, “Scriptures were only revealed to two groups before us (Jews & Christians) and we were unaware of their teachings.”

157 Nor can you say, “If only the Scriptures had been revealed to us, we would have been better guided than they.” Now there has come to you from your Lord a clear proof—a guide and mercy. Who then does more wrong than those who deny God’s revelations and turn away from them? We will reward those who turn away from Our revelations with a dreadful punishment for turning away.

158 Are they waiting for the angels or your Lord (Himself) to come down to them, or some of your Lord’s (major) signs? On the Day your Lord’s (major) signs arrive, belief will not profit that soul which did not believe before, or who, while professing to believe did not do good deeds. Say, “Keep waiting! We too are waiting.” (This clarifies that faith and good deeds without each other are equally useless)

159 Indeed those who divide their Deen (God’s way of Life) and break up into sects you have nothing to do with them. Their case will be called to account by God Himself, He will inform them as to what they did.

160 Whoever comes with a good deed will be rewarded tenfold. But whoever comes with a bad deed will be punished for only one and no one will be treated unjustly.

161 Say, “Surely my Lord has guided me to the Straight Path, an upright perfect way, the way of Abraham who adopted it in exclusive devotion to God, and he was not of those who associated others with God.

162 Also declare: “Surely my Salah, my devotion, my life, and my death are all for God the Sustainer of the Worlds.

163 He has no partner. So I am commanded, and so I am the first to submit.”

164 Say, “Should I seek a lord other than God while He is the Lord of everything?” No one will reap except what they sow. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you of all that you used to dispute about.

165 He is the One Who has placed you as successors on earth and elevated some of you in rank over others, so He may test you with what He has given you. Surely your Lord is swift in punishment, but He is certainly All-Forgiving, Most Merciful.

Introductory notes on Surah 7 Aaraaf (Heights)

Name

This Surah takes its name from verses 46-47 in which mention of Aaraaf the people of heights is made.

Period of Revelation

A study of its contents clearly shows that the period of its revelation is about the same as that of the previous surah i.e., the last years of the Holy Prophet's life at Makkah

Theme and Topics

Verses (1-10): In this passage, the people have been invited to follow the Message sent down to them through Muhammed (God's peace be upon him) and warned of the consequences of its rejection.

Verses (11-25): The story of Adam has been related with a view to warning his descendants against the evil devices of Satan who is ever ready to mislead them as he did in the case of Adam and Eve.

Verses (26-53): This passage contains some Divine instructions, and contrasts these with Satan's instructions, and depicts a graphic picture of the results and the consequences of the two.

Verses (54-58): As the Message has been sent down by God (Who is the Creator of the heavens and the earth and everything in them), it should be followed, for it is like the rain He sends down to give life to the dead earth.

Verses (59-71): Events from the lives of some well-known Prophets -- Noah, Hud, Salih, Lot, Shuaib, Moses (God's peace be upon them all) -- have been related to show the consequences

of the rejection of the Message, and the addressees of Prophet Muhammed PbuH have been admonished to accept and follow the Message in order to escape perdition.

Verses (172-174): As the Covenant with the Israelites was mentioned at the end of the preceding passage, the whole mankind has been reminded very appropriately of the Covenant that was made at the time of the appointment of Adam as the Vicegerent of God so that all of his descendants should remember it and accept and follow the Message that was delivered by the Holy Prophet.

Verses (175-179): The example of the one who had the knowledge of the Message but discarded it, has been cited as a warning to those who were treating the Message as false; they have been exhorted to use their faculties to recognize the Message; otherwise Hell would be there abode.

Verses (180-198): In this concluding portion of the Surah, some deviations of those who do not use their faculties properly to understand the Message have been dealt with and they have been admonished, reproved and warned of the serious consequences of their antagonistic attitude towards the Message of the Holy Prophet.

In conclusion, instructions have been given to the Holy Prophet, and through him to his followers,

Surah 7. Al-Aaraf (The Heights)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Mīm-Şād.

2 This Book sent down to you (O Prophet)—do not let anxiety into your heart regarding it—so with it you may warn (the disbelievers), and as a reminder to the believers.

3 Follow what has been sent down to you from your Lord, and follow no masters other than Him.” How seldom do you keep this in mind!

4 And how many a (rebellious) community have We destroyed, with Our punishment coming upon it by night, or while they were resting at midday.

5 And when Our punishment came upon them, they had nothing to say for themselves, and could only cry, “Verily, we were wrongdoers!

6 Thus, (on Judgment Day) We shall call to account all those unto whom a (divine) message was sent, and We shall call to account the message-bearers (themselves);

7 Then We shall recount their whole story with knowledge for We were never absent (at any time or place).

8 The balance that day will be true (with perfect justice): those whose scale (of good) will be heavy will prosper.

9 and those whose scale is light, they shall find themselves in loss for they had done injustice to Our revelations (and signs).

10 We have indeed established you on earth and provided you therein with means for the fulfilment of your life. (Yet) how seldom are you grateful!

11 Indeed We created you, then We fashioned you, then We asked the angels: “Prostrate yourselves before Adam.” They all prostrated accordingly except Iblis (Satan) who did not join those who prostrated.

12 (God) asked, “What prevented you from prostrating when I commanded you?” He replied, “I am better than he is: You created me from fire and him from clay.”

13 God said, “Then get down from here! It is not for you to be arrogant here. So get out! You are truly one of the petty ones.”

14 Shaitan requested: “Give me respite till the Day of Resurrection.”

15 (And God) replied: “Verily, thou shall be among those who are granted a respite.”

16 He said, “For leaving me to stray I will lie in ambush for them on Your Straight Path.

17 I will approach them from their front, their back, their right, their left, and then You will find most of them ungrateful.”

18 God said, “Get out of here! You are disgraced and banished! I will certainly fill up Hell with you and your followers all together.”

19 ‘God said,’ “O Adam! Live with your wife in Paradise and eat from wherever you please, but do not approach this tree, or else you will be wrongdoers.”

20 Then Satan tempted them both in order to expose what was hidden of their nakedness. He said, “Your Lord has forbidden this tree to you only to prevent you from becoming angels or immortals.”

21 And he swore to them both, “I am truly your sincere advisor.”

22 So he brought about their fall through deception. And when they tasted of the tree, their nakedness was exposed to them, prompting them to cover themselves with leaves from Paradise. Then their Lord called out to them, “Did I not forbid you from that tree and (did I not) tell you that Satan is your sworn enemy?”

23 They replied, “Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers.”

24 God said, “Descend as enemies to each other. You will find in the earth a residence and provision for your appointed stay.”

25 He added, “There you will live, there you will die, and from there you will be brought forth (on Resurrection Day)!”

26 O children of Adam! We have provided for you clothing to cover your nakedness and as an adornment. However, the best clothing is righteousness. This is one of God’s signs, so perhaps you will be mindful.

27 O children of Adam! Do not let Satan deceive you as he tempted your parents out of Paradise through stripping them of their clothing in order to expose their nakedness. Surely he and his tribe watch you from where you cannot see them. We have made the devils allies of those who disbelieve.

28 Whenever they commit a shameful deed, they say, “We found our forefathers doing it and God has commanded us to do it.” Say, “No! God never commands what is shameful. Do you attribute to God something about which you have no knowledge?”

29 Say, “My Lord has commanded justice and that you set your faces upright at the time of every Prayer; and that you call upon Him, exclusively dedicating your faith to Him. You shall

return to Him as you were created.

30 One group He has guided while the other group deserved to be left in error due to their own choice; for they took the evil ones in preference to God for their friends and protectors — thinking they are rightly guided.

31 O Children of Adam! Beautify yourselves whenever you are at worship. Eat and drink, but do not waste. Surely He does not like the wasteful.

32 Say: Who has forbidden the beautiful (gifts) of God which He has produced for his servants and the things clean and pure (which He has provided) for sustenance? Say: they are in the life of this world for those who believe (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.

33 Say, “My Lord has only forbidden open and secret indecencies, sinfulness, unjust aggression, associating (others) with God—a practice He has never authorized—and attributing to God what you do not know.”

34 For each community there is an appointed term. When their time arrives, they can neither delay it for a moment, nor could they advance it.

(There is only a limited time for an individual or for a group of people. If they do not make good during that time of probation, the chance is lost, and it cannot come again. We cannot retard or advance the march of time by a single hour or minute.)

35 O children of Adam! Whenever messengers from among yourselves come to you relating My revelations—then all who are conscious of Me and mend their ways, there will be no fear for them, nor will they grieve.

36 But those who receive Our revelations with denial and arrogance will be the residents of the Fire. They will be there forever.

37 Who can be more unjust than the one who invents a lie against God or rejects His revelations? Such people will have their destined portion (what was written for them to receive during their life on earth); until when Our messenger-angels (of death) arrive to take away their souls, asking them, “Where are those (false gods) you used to invoke besides God?” They will cry, “They have failed us,” and they will confess against themselves that they were indeed disbelievers.

38 God will say, “Enter the Fire along with the (evil) groups of jinn and humans that preceded you.” Whenever a group enters Hell, it will curse the preceding one until they are all gathered inside, the followers will say about their leaders, “Our Lord! They have misled us, so multiply their torment in the Fire.” He will answer, “It has already been multiplied for all, but you do not know.”

39 Then the leaders will say to their followers, “You were no better than us! So taste the torment for what you used to commit.”

40 Surely those who receive our revelations with denial and arrogance, the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle. This is how We reward the wicked.

41 Hell will be their bed; flames will be their cover. This is how We reward the wrongdoers.

42 As for those who believe and do good—We never require of any soul more than what it can afford—it is they who will be the residents of Paradise. They will be there forever.

43 We will remove whatever bitterness they had in their hearts. Rivers will flow under their feet. And they will say, “All Praise is due to God who guided us to this. We would have never been guided if God had not guided us. The messengers of our

Lord had certainly come with the truth.” It will be announced to them, “This is the paradise which you have inherited by virtue of your (good) deeds!”

44 The residents of Paradise will call out to the residents of the Fire, “We have certainly found our Lord’s promise to be true. Have you too found your Lord’s promise to be true?” They will reply, “Yes, we have!” Then a caller will announce to both, “May God’s condemnation be upon the wrongdoers,

45 those who hindered (others) from God’s Way, and sought to make it crooked, and who did not believe in the hereafter.”

46 There will be a barrier between Paradise and Hell. And on the heights (of that barrier) will be people who will recognize (the residents of) both by their marks. They will call out to the residents of Paradise, “Peace be upon you!” They will have not yet entered Paradise, but eagerly hope to.

47 When their eyes will turn towards the residents of Hell, they will pray, “Our Lord! Do not join us with the wrongdoing people.”

48 Those on the heights will call out to certain men (famous personalities from among the inmates of Hell) whom they will recognize by their features and say: “Your large numbers and arrogance are of no use (today)!

49 Are the residents of paradise not the same people about whom you swore that God will never bestow His mercy on them?” Today the same people are being welcomed with the words, “Enter Paradise! There will be no fear for you, nor will you grieve.”

50 The residents of the Fire will then cry out to the residents of Paradise, “Aid us with some water or any provision God has granted you.” They will reply, “God has forbidden both to the disbelievers,

51 Those who took their Deen (way of Life) as mere amusement and play and were deluded by the worldly life.” “So today We will ignore them just as they ignored their meeting of this Day with Us and rejected Our signs.”

52 We have certainly brought them a Book which We explained with knowledge—a guide and mercy for those who believe.

53 Do they only await the fulfilment ‘of its warning’? The Day it will be fulfilled, those who ignored it before will say, “The messengers of our Lord certainly came with the truth. Are there any intercessors who can plead on our behalf? Or can we be sent back so we may do (good), unlike what we used to do?” They will have certainly ruined themselves, and whatever they fabricated (in their lives) will fail them.

54 Indeed your Sustainer is God Who created the heavens and the earth in six days (time periods) and is firmly established on the throne of authority. He makes the day and night overlap in rapid succession. He created the sun, the moon, and the stars—all subjected by His command. The creation and the command belong to Him (alone). Blessed is God—Lord of all worlds!

55 Call upon your Lord humbly and secretly. Surely He does not like the transgressors.

56 Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, God’s mercy is always close to the good-doers.

57 He is the One Who sends the winds bearing good news of His blessings. When they bear heavy clouds, We drive them to a lifeless land and then cause rain to fall, producing every type of fruit. Similarly, We will bring the dead to life, so perhaps you will be mindful.

58 The fertile land produces abundantly by the Will of its Lord, whereas the infertile land hardly produces anything. Thus do We explain the signs by various (symbols) to those who are grateful.

59 Indeed, We sent Noah to his people. He said, “O my people! Serve God alone: you have no deity other than Him. I truly fear for you the punishment of a dreadful Day.”

60 But the chiefs of his people said, “We surely see that you are clearly misguided.”

61 He replied, “O my people! There is no error in me, but I am a Messenger from the Lord of all worlds,

62 conveying to you my Lord’s messages and giving you (sincere) advice. And I know from God what you do not know.

63 Do you find it astonishing that a reminder should come to you from your Lord through one of your own, warning you, so you may beware and perhaps be shown mercy?”

64 But they rejected him, so We saved him and those with him in the Ark, and drowned those who rejected Our signs. They were certainly a blind people.

65 And to the people of ’Ad We sent their brother Hud. He said, “O my people! Serve God—you have no other god except Him. Will you not, then, be conscious of Him?”

66 The denying chiefs of his people responded, “We surely see you as a fool, and we certainly think you are a liar.”

67 Hud replied, “O my people! I am no fool! But I am a messenger from the Lord of all worlds,

68 conveying to you my Lord’s messages. And I am your sincere advisor.

69 Do you find it astonishing that a reminder should come to you from your Lord through one of your own so he may warn you? Remember that He made you successors after the people of Noah and increased you greatly in stature. So remember God's favours, so you may be successful."

70 They said, "Have you come to us so that we would serve God alone and abandon what our forefathers used to worship? Then bring us what you threaten us with, if what you say is true!"

71 He said, "You will certainly be subjected to your Lord's torment and wrath. Do you dispute with me about mere names which you and your forefathers have invented, and for which God has revealed no sanction? If so then wait (for the decision of God), I too will wait with you."

72 So We saved him and those with him by Our mercy and We cut off the roots of (annihilated) those who denied Our revelations and did not become believers.

73 And to the people of Thamud We sent their brother Ṣāliḥ. He said, "O my people! Serve God (Alone)—you have no other god except Him. A clear proof has come to you from your Lord: this is God's she-camel as a sign to you. So leave her to graze (freely) on God's land and do not harm her, or else you will be overcome by a painful punishment.

74 Remember when He made you successors after 'Ad and established you in the land (and) you built palaces on its plains and carved homes into mountains. So remember God's favours, and do not go about spreading corruption in the land."

75 The arrogant leaders from his nation asked the oppressed among them who have believed: "Do you really believe that Saleh has been sent by His Lord?" They replied: "We certainly believe in what he has been sent with."

76 The arrogant said, “We surely reject what you believe in.”

77 Then they killed the she-camel—defying their Lord’s command—and challenged ‘Ṣāliḥ’, “Bring us what you threaten us with, if you are one of the messengers.”

78 Then an (overwhelming) earthquake struck them and then they lay lifeless, in their very homes, on the ground.

79 Saleh left them saying: “O my people! Surely I conveyed to you my Lord’s message and gave you (sincere) advice, but you did not like (sincere) advisors.”

80 And (remember) when Lot said to his people, “Do you realize you practise an indecency of which no other people in the world were guilty of before you?

81 You satisfy your lust with men (homosexual) instead of women. Indeed you are a nation who has transgressed beyond bounds.”

82 His people had no answer but to say: “Expel them from your land! Verily, they are folk who make themselves out to be pure!” (Who keep aloof from unclean things). (Here obviously used sarcastically by his nation).

83 So We saved him and his family except his wife, she was of those who lagged behind.

84 We poured upon them a rain (of brimstone). Observe, then, the end of the evil-doers!

85 And to the people of Midian We sent their brother Shuaib. He said, “O my people! Serve God (alone)—you have no other god except Him. A clear proof has already come to you from your Lord. So give just measure and weight, do not defraud people of their property, nor spread corruption in the land after it has been set in order. This is for your own good, if you are (truly) believers.

86 And do not lie in ambush on every road—threatening and hindering those who believe in God from His Path and striving to make it (appear) crooked. Remember when you were few, then He increased you in number. And consider the fate of those who did mischief.

87 And if some of you do believe in what I have been sent with while others do not, then be patient until God judges between us. He is the Best of Judges.”

88 The arrogant chiefs of his people threatened, “O Shuaib! We will certainly expel you and your fellow believers from our land, unless you return to our (national) ways.” He replied, “What! (Will you make us turn back?) Even if we hate it? (Against our will?).

89 We would surely be fabricating a lie against God if we were to return to your ways after God has saved us from it. It does not befit us to return to it unless it is the Will of God, our Lord. Our Lord has encompassed everything in (His) knowledge. In God we trust. Our Lord! Lay open the truth between us and our people - for You are the best of all to lay open the truth!”

90 The disbelieving chiefs of his people threatened, “If you follow Shuaib, you will surely be losers!”

91 Then an earthquake overtook them and they became lifeless bodies in their own homes with their faces down.

92 Those who rejected Shuaib were ‘wiped out’ as if they had never lived there. Those who rejected Shuaib were the true losers.

93 He left them, saying, “O my people! Indeed, I have delivered to you the messages of my Lord and gave you (sincere) advice. How can I then grieve for those who chose to disbelieve?”

94 Whenever We sent a prophet to a society, We afflicted its people with suffering and adversity, so perhaps they might humble themselves.

95 Then We changed their adversity to prosperity until they flourished and argued (falsely), “Our forefathers (too) had been visited by adversity and prosperity.” So We seized them by surprise, while they were unaware.

96 Had the people of those societies been faithful and mindful (of God), We would indeed have opened out to them (all kinds of) blessings from heaven and earth; but they rejected (the truth) and We brought them to book for what they used to commit.

97 Can, then, the people of any community ever feel secure that Our punishment will not come upon them by night, while they are asleep?

98 Or do they feel secure that Our punishment would not come upon them by day while they are playing around?

99 Can they, then, ever feel secure from God’s deep planning? But none feels secure from God’s deep planning save people who are total losers!

100 Is it not a guiding lesson to those who inherit the earth from its former occupants, that if We please, We can punish them (too) for their sins and seal their hearts so they would not hear (the truth)?

101 We have narrated to you some of the stories of those societies. Surely, their messengers came to them with clear proofs, but they would not believe what they had once rejected as false. This is how God seals the hearts of the disbelievers.

102 We did not find most of them true to their commitments. Rather, We found most of them truly rebellious.

103 Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them. See what the end of the corruptors was!

104 And Moses said, “O Pharaoh! I am truly a messenger from the Lord of all worlds,

105 obliged to say nothing about God except the truth. Indeed, I have come to you with clear proof from your Lord, so let the children of Israel go with me.”

106 Pharaoh said, “If you have come with a sign, then bring it if what you say is true.”

107 So Moses threw down his staff and—behold!—it became a real snake.

108 Then he drew his hand out and it was shining white for all to see.

109 The chiefs of Pharaoh’s people said, “He is indeed a skilled magician,

110 who seeks to drive you out from your land.” (So Pharaoh asked) “What do you propose?”

111 They replied, “Let him and his brother wait and send mobilizers to all cities

112 to bring you every well-versed magician.”

113 The magicians came to Pharaoh, saying, “We must certainly have a great reward if we prevail!”

114 He replied, “Yes, and you will certainly be among those closest to me.”

115 They asked, “O Moses! Will you cast, or shall we be the first to cast?”

116 Moses said, “You first.” So when they did, they cast a spell on the eyes of the people, stunned them, and made a great display of magic.

117 Then We inspired Moses, “Throw down your staff,” and—behold!—it swallowed up all their deceptions!

118 So the truth prevailed and their illusions failed.

119 So Pharaoh and his people were defeated right there and utterly humiliated.

120 And the magicians fell down, prostrating.

121 They declared, “We have come to believe in the Sustainer of all the worlds,

122 the Lord of Moses and Aaron.”

123 Pharaoh threatened, “How dare you believe in him before I give you permission? This must be a conspiracy you devised in the city to drive out its people, but soon you will see.

124 I will certainly cut off your hands and feet on opposite sides, then crucify you all.”

125 They responded, “Surely to our Lord we will (all) return.

126 Your rage towards us is only because we believed in the signs of our Lord when they came to us. Our Lord! Shower us with perseverance, and let us die as those who are submitting (to You) (Muslims).”

127 The chiefs of Pharaoh’s people protested, “Are you going to leave Moses and his people free to spread corruption in the land and abandon you and your gods?” He responded, “We will kill their sons and keep their women. And We have irresistible power over them.”

128 Moses said to his people, “Seek God’s help and be patient. Indeed, the earth belongs to God ‘alone’. He grants it to whoever He chooses of His servants; and the end is (best) for the righteous.”

129 They complained, “We have always been oppressed—before and after you came to us ‘with the message’.” He replied, “Perhaps your Lord will destroy your enemy and make you successors in the land to see what you will do.”

130 Indeed, We afflicted Pharaoh’s people with famine and shortage of crops so they might take heed.

131 But whenever they had good times they said “It is our due,” and whenever evil befell them they ascribed that bad luck to Moses and those with him. Behold! In fact their misfortune was in the hands of God; yet most of them do not know.

132 They said, “No matter what sign you may bring us, in order to cast a spell upon us thereby, we will never believe in you.”

133 So We plagued them with floods, locusts, lice, frogs, and blood—all as clear signs, but they persisted in arrogance and they were a criminal nation.

134 And whenever a plague struck them, they pleaded, “O Moses! Pray to your Lord on our behalf, by virtue of His promise to you. If you help remove this torment from us, we will certainly believe in you and let the Children of Israel go with you.”

135 But every time We removed the plague from them and the appointed time (for the release of the Children of Israel) came, Behold! They broke their promise.

136 So We inflicted punishment upon them, drowning them in the sea for denying Our signs and being heedless of them.

137 Thus We made that nation which was oppressed, the inheritors of the eastern and western lands which We had blessed. That's how the fair promise of your Lord was fulfilled for the Children of Israel because they had endured with patience; and We levelled to the ground the great works (and fine buildings) which Pharaoh and his nation erected (with such pride).

138 We brought the Children of Israel across the sea and they came upon a people devoted to idols. They demanded, "O Moses! Make for us a god like their gods." He replied, "Indeed, you are a people acting ignorantly!

139 What they follow is certainly doomed to destruction and their deeds are in vain."

140 He added, "Shall I seek for you a god other than (true) God, while He has honoured you above all the other nations?"

141 And (remember) when We rescued you from the people of Pharaoh, who afflicted you with dreadful torment—killing your sons and keeping your women. That was a severe test from your Lord.

142 We appointed for Moses thirty nights then added another ten—completing his Lord's term of forty nights. Moses commanded his brother Aaron, "Take my place among my people, do what is right, and do not follow the way of the corruptors."

143 When Moses came at the appointed time and his Lord spoke to him, he asked, "My Lord! Reveal Yourself to me so I may see You." God answered, "You cannot see Me! But look at the mountain. If it remains firm in its place, only then will you see Me." When his Lord manifested His glory on the mountain, He levelled it to dust and Moses collapsed unconscious. When he recovered, he cried, "Glory be to You! I turn to You in repentance and I am the first of the believers."

144 God said, “O Moses! I have chosen you from among mankind to deliver My message and by virtue of My speaking (to you). So hold firmly to what I have given you and be grateful.”

145 We inscribed for him upon tablets all kind of instructions and details of everything, concerning all branches of life, and said: “Observe these with firmness and enjoin your people to follow them according to the best of their abilities. Soon I shall show you the homes of the transgressors.

146 I will turn away from My signs those who act unjustly with arrogance in the land. And even if they were to see every sign, they still would not believe in them. If they see the Right Path, they will not take it. But if they see a crooked path, they will follow it. This is because they denied Our signs and were heedless of them.

147 The deeds of those who deny Our signs and the meeting of the Hereafter will be in vain. Will they be rewarded except for what they have done?”

148 In the absence of Moses, his people made, from their ornaments, an idol of a calf that made a lowing sound. Did they not see that it could neither speak to them nor guide them to the (Right) Path? Still they took it as a god and were wrongdoers.

149 Later, when they were filled with remorse and realized they had gone astray, they cried, “If our Lord does not have mercy on us and forgive us, we will certainly be losers.”

150 Upon Moses’ return to his people, (totally) furious and sorrowful, he said, “What an evil thing you committed in my absence! Did you want to hasten your Lord’s torment?” Then he threw down the Tablets and grabbed his brother by the hair, dragging him closer. Aaron pleaded, “O son of my mother! The people overpowered me and were about to kill me. So do not

(humiliate me and) make my enemies rejoice, nor count me among the wrongdoing people.”

151 Moses prayed, “My Lord! Forgive me and my brother! And admit us into Your mercy. You are the Most Merciful of the merciful.”

152 Those who worshipped the calf will certainly be afflicted with God’s wrath as well as disgrace in the life of this world. This is how We reward those who invent falsehood.

153 But those who commit evil, then repent and (truly) believe, your Lord will certainly be All-Forgiving, Most-Merciful.

154 When Moses’ anger subsided, he took up the Tablets whose text contained guidance and mercy for those who stand in awe of their Lord.

155 Moses chose seventy men from among his people for Our appointment and, when they were seized by an earthquake, he cried, “My Lord! Had You willed, You could have destroyed them long ago, and me as well. Will You destroy us for what the foolish among us have done? This is only a test from You—by which You allow whoever you will to stray and guide whoever You will. You are our Guardian. So forgive us and have mercy on us. You are the best forgiver.

156 Ordain for us what is good in this life and the next. Indeed, we have turned to You ‘in repentance’.” God replied, “I will inflict My punishment on whoever I will. But My mercy encompasses everything. I will ordain (special) mercy for those who shun evil, pay Zakah (alms-tax), and believe in Our revelations.

157 “‘They are’ the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel. He commands them to do good and forbids

them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them. "Only" those who believe in him, honour and support him, and follow the light sent down to him will be successful."

(In the reflex of the Taurat as now accepted by the Jews, Moses says: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Deut. xviii. 15): the only Prophet who brought a Shari'at like that of Moses was Muhammad Pbuh, and he came of the house of Ismail the brother of Isaac the father of Israel. In the reflex of the Gospel as now accepted by the Christians, Christ promised another Comforter (John xiv. 16): the Greek word Paraclete which the Christians interpret as referring to the Holy Spirit is by our Doctors taken to be Periclyte, which would be the Greek form of Ahmad. The name of Prophet Muhammed pbuh appears several times in the Gospel of Barnabas, which is deemed apocryphal by Christian authorities.)

158 (O Muhammed) Say, "O humanity! I am God's Messenger to you all. To Him (alone) belongs the kingdom of the heavens and the earth. There is no god except Him. He gives life and causes death." So believe in God and His Messenger, the unlettered Prophet, who believes in God and His words. And follow him, so you may be (rightly) guided.

159 There are some among the people of Moses who guide with the truth and establish justice accordingly.

160 We divided them into twelve tribes—each as a community. And We revealed to Moses, when his people asked for water, "Strike the rock with your staff." Then twelve springs gushed out. Each tribe knew its drinking place. We shaded them with clouds and sent down to them manna and quails, (saying), "Eat from the good things We have provided for you." And [by all their sinning] they did no harm unto Us but wronged only themselves.

161 And (remember) when it was said to them, "Reside in this town and eat therein whatever you please and say 'Hittatun' (forgive us) and enter the gate in a posture of humility; We will forgive you your sins and increase all the more the reward for such righteous people."

162 But the wrongdoers among them changed the words they were commanded to say. So We sent down a punishment from the heavens upon them for their wrongdoing.

163 Ask them (The Jews) about (the people of) the town which was by the sea, who broke the Sabbath. During the Sabbath, (abundant) fish would come to them clearly visible, but on other days the fish were never seen. In this way We tested them for their rebelliousness.

(The people of Aylah, an ancient town by the Red Sea, were forbidden to catch fish on the Sabbath. However, on Saturdays fish were everywhere, whereas on weekdays no fish were seen. This prompted them to break the rule of Sabbath. Those opposed to this practice were divided into two groups: one group tried to convince the offenders to honour the Sabbath, but soon gave up when their advice was not taken seriously. The second group was persistent in giving advice to the Sabbath-breakers. Eventually, the Sabbath-breakers were punished whereas the other two groups were saved)

164 When some of (the righteous among) them questioned (their fellow Sabbath-keepers), “Why do you (bother to) warn those (Sabbath-breakers) who will either be destroyed or severely punished by God?” They replied, “To be able to offer our excuse before our Lord, (that we did discharge our duty), and also in the hope that they may refrain from His disobedience.”

165 When they ignored the warning they were given, We rescued those who used to warn against evil and overtook the wrongdoers with a dreadful punishment for their rebelliousness.

166 But when they stubbornly persisted in violation, We said to them, “Be as despicable apes!”

(The expression “like an ape” is often used in classical Arabic to describe a person who is unable to restrain his gross appetites or passions.)

167 And (remind them), when your Lord declared that He would send against them others who would make them suffer terribly until the Day of Judgment. Indeed, your Lord is swift in punishment, but He is certainly All-Forgiving, Most Merciful.

168 And We dispersed them as [separate] communities all over the earth; some were righteous, others were less so. We tested them with prosperity and adversity, so perhaps they would return (to the Right Path).

169 Then they were succeeded by other generations who inherited the Scripture. But they chose (for themselves) the vanities of this lowly world saying (for excuse): “(everything) will be forgiven for us.” (Even so) if similar vanities came their way they would (again) grab them. Was not the covenant of the Book taken from them that they would not ascribe to God anything but the truth? And they study what is in the Book. But the (eternal) Home of the Hereafter is far better for those mindful (of God). Will you not then understand?

170 As for those who firmly abide by the Scripture and establish prayer—surely We never discount the reward of those acting righteously.

171 And (Remember) when We suspended the mountain over them as though it was a cloud and they feared it was going to fall on them and We said: “Hold firmly to the Book that We have given you and be mindful of what is in it, so that you may become God-conscious.”

172 And (remember) when your Lord brought forth from the loins of the children of Adam their descendants and had them testify regarding themselves. (God asked,) “Am I not your Lord? (who cherishes and sustains you)?” They said: “Yes! we do testify!” (He cautioned) “Now you have no right to say on Judgment Day, ‘We were not aware of this.’”

(In the original, this passage is in the past tense (“He brought forth”, “He asked them”, etc.) thus stressing the continuous recurrence of the above metaphorical “question” and “answer”: a continuity which is more clearly brought out in translation by the use of the present tense. According to the Qur’an, the ability to perceive the existence of the Supreme Power is inborn in human nature (fitrah); and it is this instinctive cognition - which may or may not be subsequently blurred by self-indulgence or adverse environmental influences - that makes every sane human being “bear witness about himself” before God. As so often in the Qur’an, God’s “speaking” and man’s “answering” is a metonym for the creative act of God and of man’s existential response to it.)

173 Or lest you say, ‘It was our forefathers who had associated others (with God) and we, as their descendants, followed in their footsteps. Will you then destroy us for the falsehood they invented?’”

174 This is how We make our signs clear, so perhaps they will return (to the Right Path).

175 And relate to them the story of the one to whom We gave Our signs, but he abandoned them, so Satan took hold of him, and he became among those gone astray.

(The kind of man spoken of here is one who has understood the divine message but, nevertheless, refuses to admit its truth because - as is pointed out in the next verse - he “clings to the earth”, i.e., is dominated by a materialistic, “earthly” outlook on life.)

176 If We had willed, We would have elevated him with Our signs, but he clung to this earthly life—following his own desires. His example is that of a dog: if you chase it away, it pants, and if you leave it, it (still) pants. This is the example of the people who deny Our signs. So narrate (to them) these parables, so that they might deeply think (over their behaviour towards Our signs).

177 Evil, as an example, are people who reject Our signs and wrong their own souls..

178 Whoever God guides is truly guided. And whoever He leaves to stray, they are the losers (in its true sense).

179 Indeed, We have destined many jinn and humans for Hell. They have hearts they do not understand with, eyes they do not see with, and ears they do not hear with. They are like cattle. In fact, they are even less guided! Such (people) are (entirely) heedless.

180 God has the Most Beautiful Names. So call upon Him by them, and keep away from those who distort the meaning of (or abuse) His Names. They will be punished for what they used to do.

(Those who twist God's Names then use them to call false gods. For example, Allât, a name of one of the idols was derived from Allah (the One God), Al-'Uzza was derived from Al-'Azîz (the Almighty), and Manât was derived from Al-Mannân (the Bestower).)

181 Now, among those whom We have created there are people who guide (others) in the way of the truth and act justly in its light.

182 As for those who deny Our signs, We will gradually draw them to destruction in ways they cannot comprehend.

183 I (only) delay their end for a while, but My planning is flawless.

184 Have they not ever given it a thought? Their fellow man (Muhummed) is not insane. He is only a plain warner.

185 Have they ever reflected on the (wonders) of (God's) mighty dominion of the heavens and the earth, and everything God has created, and that perhaps their end may be near? So what message after this (Quran) would they then believe in?

186 Whoever God allows to stray, none can guide, leaving them to wander blindly in their defiance.

187 They ask you (O Prophet) regarding the Last Hour, "When will it be?" Say, "That knowledge is only with my Lord. He alone will reveal it when the time comes. It is too tremendous for the heavens and the earth and will only take you by surprise." They ask you as if you had full knowledge of it. Say, "That knowledge is only with God, but most people do not know."

188 Say, "I have no power to benefit or protect myself, except by the Will of God. If I had known the unknown, I would have benefited myself enormously, and no harm would have ever touched me. I am only a warner and deliverer of good news for those who believe."

189 He is the One Who created you from a single soul, then from it made its spouse so he may find comfort in her. When he covers her, she conceives a light burden and walks around with it. When it grows heavy they pray to God, their Lord, “If you grant us good offspring, we will certainly be grateful.”

190 But when He gives them a healthy child they both began to associate partners with Him in what He has given them. Exalted is God above what they associate (with Him)!

191 Do they associate (with God) those which cannot create anything, but are in fact created!

192 which cannot help them, or even help themselves?

193 And if you call upon them for guidance, they cannot respond to you. It is all the same whether you call them or remain silent.

194 Those (false gods) you invoke besides God are created beings like yourselves. So call upon them and see if they will answer you, if your claims are true!

195 Do they have feet to walk with? Or hands to hold with? Or eyes to see with? Or ears to hear with? Say, “Call upon your associate-gods and conspire against me without delay!

196 “Indeed, my Protector is God Who has revealed this Book. For He is the protecting friend of the righteous.

197 But those (false gods) you call besides Him can neither help you nor even themselves.”

198 And if you call them to guidance, they cannot even hear what you say, although it appears as if they are looking at you, they do not see.

199 Be gracious, enjoin what is right, and turn away from those who act ignorantly.

(According to Zamakhshari, khudh al-'afw means: "Accept what comes easily to you [or "what is willingly accorded to you"] of the doings and the nature of men, and make things easy [for them], without causing them undue hardship (kulfah); and do not demand of them efforts that may be too difficult for them." This interpretation - which has been adopted by many other classical commentators as well - is based on the identical explanation of the phrase khudh al 'afw by 'Abd Allah ibn az-Zubayr and his brother 'Urwah (Bukhari), as well as by 'A'ishah and, in the next generation, by Hisham ibn 'Urwah and Mujahid (see Tabari, Baghawi and Ibn Kathir). Thus, in accordance with the Quranic statements that "man has been created weak" 4:28 and that "God does not burden any human being with more than he is well able to bear" (2:286, 6:152, 7:42, 23:62), the believer is admonished to make due allowance for human nature and not to be too harsh with those who err. This admonition is the more remarkable as it follows immediately upon a discourse on the most unforgivable of all sins - the ascribing of divine powers or qualities to anyone or anything but God.)

200 If you are tempted by Satan, then seek refuge with God. Surely He is All-Hearing, All-Knowing.

201 Indeed, when those who are conscious of God are touched by any dark suggestion from Satan, they remember (their Lord) whereupon they begin to see (things) clearly.

202 But the devils persistently plunge their brethren deeper into wickedness, sparing no effort.

203 If you (O Prophet) do not bring them a sign (which they demanded), they ask, "Why do you not make it yourself?" Say, "I only follow what is revealed to me from my Lord. This (Quran) is an insight from your Lord—a guide and a mercy for those who believe."

204 When the Quran is recited, listen to it attentively and be silent, so you may be shown mercy.

205 Bring your Lord to remembrance deep in your soul with humility and in reverence without raising your voice, both in the mornings and in the evenings; and be not of those who are heedless.

206 Surely those nearest to your Lord are not too proud to worship Him. They glorify Him. And to Him they prostrate.

Introductory Notes to Surah 8 Anfal (Spoils of War)

Name

The Surah takes its name Al-Anfal (The Spoils of war) from the first verse.

The Period of Revelation

It was revealed in 2nd year after migration and after the Battle of Badr, the first battle between Muslims and Quraish of Makkah. As it contains a detailed and comprehensive review of the Battle.

Theme and Topics

This surah enunciates general principles of war (one aspect of Jihad) and peace while reviewing the Battle of Badr and uses them for the moral training of the Muslims.

It is the great Battle of Badr that has been reviewed in this Surah. But let it be noted that in some respects this review is quite different from the reviews that are usually made by the worldly commanders after a great victory.

Instead of gloating over the victory, the moral weaknesses that had come to the surface in that expedition have been pointed out so that the Muslims should try their best to reform themselves.

It has been impressed upon them that the victory was due to the help and favour of God Almighty rather -than to their own valour and bravery so that the Muslims should learn to rely on Him and obey Allah and His Messenger alone.

The moral lesson of the conflict between the Truth and falsehood has been enunciated and the qualities which lead to success in a conflict have been explained.

Then the Surah addresses the idolaters, the hypocrites, the Jews and the prisoners of this war in a very impressive manner that should teach them a good lesson.

It also gives instructions in regard to the spoils of war. The Muslims have been told not to regard these as their right but as a bounty from God. Therefore they should accept with gratitude the share that is granted to them out of it and willingly accede to the share which God sets apart for His cause and for the help of the needy.

Then it also gives normal instructions concerning the laws of peace and war for these were urgently needed to be explained at the stage which the Islamic Movement had entered. It enjoined that the Muslims should refrain from ways of “ignorance” in peace and war and thus should establish their moral superiority in the world. It also meant, to demonstrate to the world in actual practical life the morality which it had been preaching to the world from the very beginning of Islam and had been enjoining that practical life should be based on the same.

Verses (1-41): This portion deals with the problems of the “Spoils of War”. The Quran says that these are not the spoils of war but the “Bounties of God” and proves this by showing that the victory at Badr (and in all other battles, too,) was won by His succour and not by the efforts of the Muslims. It also declares that the war aim of the Muslims should be to eliminate all unfavourable conditions for the propagation of Islam and not to gain spoils. Moreover, the spoils, being the bounties of God, belong to God and His Messenger and they alone are entitled to allocate them.

Verses (42-54): The Battle of Badr was ordained by God so that Islam should triumph over “ignorance”. The lesson from this is that the Muslims should trust in God and prepare themselves for war and should not be beguiled by Satan.

Verses (55-59): Sanctity of treaties has been enjoined and the Muslims commanded to observe them as long as the other party does not break them.

Verses (60-66): The Muslims should always be prepared for war on every front, but should be ready to make peace if the other party is inclined towards it.

Verses (67-71): In these verses, instructions about prisoners of war have been given.

Verses (72-75): In order to keep the Muslims joined together against their enemies, they have been taught to have cordial relations with one another.

Surah 8. Al-Anfal (Spoils of War)

In the Name of God—the Most Gracious, the Ever Merciful.

1 They ask you (O Prophet) regarding the spoils of war. Say, “All spoils of war belong to God and the Prophet.” Remain, then, conscious of God, and keep alive the bonds of brotherhood among yourselves, and pay heed unto God and His Prophet, if you are (truly) believers!

2 The (true) believers are only those whose hearts tremble at the remembrance of God, whose faith increases when His revelations are recited to them, and who put their trust in their Lord.

3 (They are) those who establish prayer and donate from what We have provided for them.

4 It is they who are the true believers. They will have elevated ranks, forgiveness, and an honourable provision from their Lord.

5 Similarly, when your Lord brought you out of your home for a just cause, a group of believers was totally against it.

6 They disputed with you about the truth after it had been made clear, as if they were being driven to death with their eyes wide open.

7 (Remember), When God promised you victory over one of the two enemy parties and you wished for the one which was unarmed. But it was God’s Will to establish the truth by His Words and uproot the disbelievers;

8 so that truth should come out as truth and falsehood should be proved as false, however hateful this might be to those who were lost in sin.

9 (Remember) when you cried out to your Lord for help, He answered, “I will reinforce you with a thousand angels—one after another

(Five thousand angels in total, as mentioned in 3:125.)

10 God made it but a message of hope and sought to comfort your heart, God made this a sign of victory and reassurance to your hearts. For victory comes only from God; Surely God is Almighty, All-Wise.

11 Remember (before the battle of Badr) when He caused drowsiness to overcome you as an assurance from Himself, and sent down water from the sky to purify you, free you from Satan’s whispers, strengthen your hearts, and make (your) steps firm.

12 (Remember), when your Lord revealed to the angels, “I am with you. So make the believers stand firm. I will cast horror into the hearts of the disbelievers. So strike their necks and strike their fingertips.”

13 This is because they contended against God and His Messenger. And whoever contends against God and His Messenger, then (know that) God is surely severe in punishment.

14 That (worldly punishment) is yours, so taste it! Then the disbelievers will suffer the torment of the Fire.

15 O believers! When you face the disbelievers in battle, never turn your backs to them.

16 And whoever does so on such an occasion—unless it is a manoeuvre or to join their own troops—will earn the displeasure of God, and their home will be Hell. What an evil destination!

17 It was not you (believers) who killed them, but it was God Who did so. Nor was it you who threw (cast terror), but it was God who did so, in order that He might test the believers by a

gracious trial from Himself. Surely God is All-Hearing, All-Knowing.

18 That (is the case with you) (As for deniers), God frustrates the evil plans of the deniers of truth.

19 If you (Meccans) sought judgment, now it has come to you. And if you cease, it will be for your own good. But if you persist, We will persist. And your forces—no matter how numerous they might be—will not benefit you whatsoever. For God is certainly with the believers.

20 O believers! Obey God and His Messenger and do not turn away from him now that you hear (His message);

21 Do not be like those who say, “We hear,” but in fact they are not listening.

22 Indeed, the worst of all beings in the sight of God are the (wilfully) deaf and dumb, who do not use their reason.

23 Had God known any goodness in them, He would have certainly made them hear. Had he made them (those without virtue) hear, they would have turned away and refused to listen.

24 O believers! Respond to God and His Messenger when he calls you to that which gives you life. And know that God intervenes between man and [the desires of] his heart, and that to Him you will all be gathered.

25 Beware of a “fitnah” (trial) that will not only affect the wrongdoers among you. And know that God is severe in punishment.

(The term fitnah - comprises a wide range of concepts, e.g., “seduction” or “trial” or “test” or “an affliction whereby one is tried”; hence also “confusion” (as in 3:7 and 6:23), “discord” or “dissension” as well as “persecution” and “oppression” (because it is an affliction which may cause man to go astray and to lose his faith in spiritual values - a meaning in which the word fitnah is used in 2:191 and {193}); and, finally, “sedition” and “civil war” (because it leads whole communities astray). Since the expression “trial” is applicable to all these meanings, it appears to be the most suitable in the above context: the idea being that it is not

merely the deliberate deniers of spiritual truths who are exposed to such a temptation, but that also people who are otherwise righteous may fall prey to it unless they remain always, and consciously, on their guard against anything that might lead them astray from the right course.)

26 Remember when you had been vastly outnumbered and oppressed in the land, constantly in fear of attacks by your enemy, then He sheltered you, strengthened you with His help, and provided you with good things so perhaps you would be thankful.

27 O believers! Do not betray God and the Messenger, nor betray your trusts knowingly.

28 And know that your wealth and your children are only a test and that it is God with whom lies your highest reward.

29 O believers! If you are mindful of God, He will grant you a standard (to distinguish between right and wrong), absolve you of your sins, and forgive you. And God is the Lord of infinite bounty.

30 And (remember, O Prophet,) when those who deny the truth conspired to capture, kill, or exile you. They planned, but God also planned. And God is the best of planners.

31 And whenever Our revelations are recited to them they say: “Well, we have heard (all this) before; if we wanted, we could certainly compose sayings like these (ourselves), they are nothing but fables of ancient times!”

32 And (remember) when they prayed, “O God! If this is indeed the truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment.”

33 But God would never punish them while you (O Prophet) were in their midst. Nor would He ever punish them if they prayed for forgiveness.

34 But now there is no reason why God should not punish them when they hinder pilgrims from the Sacred Mosque, claiming to be its rightful guardians? None has the right to guardianship except those mindful (of God), but most idolaters do not know.

35 Their prayer at the temple are nothing but whistling and clapping. So taste the punishment for your disbelief.

36 Indeed, those who are bent on denying the truth spend their wealth to hinder others from the Path of God. They will continue to spend (in this way) but in the end these very efforts will become the cause of their regrets. Then they will be defeated. And those who (until their death) have denied the truth shall be driven into Hell,

37 So God may separate the evil from the good. He will pile up the evil ones all together and then cast them into Hell. They are the (true) losers.

38 Tell the disbelievers that if they desist, their past will be forgiven. But if they persist, then they have an example in those destroyed before them.

39 Fight against them until there is no more persecution—and the Deen of God (way of life prescribed by God) is established completely; but if they do stop from mischief, then surely God is observant of all their actions.

40 And if they do not comply, then know that God is your Protector. What an excellent Protector, and what an excellent Helper!

41 Know that whatever spoils you take, one-fifth is for God and the Messenger, his close relatives, orphans, the poor, and (in need) travellers, if you (truly) believe in God and what We revealed to Our servant on that decisive day when the two armies met (at Badr). And God is Most Capable of everything.

42 (Remember) when you were on the near side of the valley, your enemy on the far side, and the caravan was below you. Even if the two armies had made an appointment "to meet", both would have certainly missed it. But God sought to accomplish what He had destined—that those who were to perish and those who were to survive might do so after the truth had been made clear to both. Surely God is All-Hearing, All-Knowing.

43 (Remember, O Prophet,) when God showed them in your dream as few in number. Had He shown them to you as many, you (believers) surely would have lost heart and you would have disputed in your decision. But God saved you; surely He knows the very secrets of the hearts.

44 Then when your armies met, God made them appear as few in your eyes, and made you appear as few in theirs, so God may establish what He had destined. And to God (all) matters will be returned (for judgment).

45 O believers! When you face an enemy, stand firm and remember God often so you may triumph.

46 Obey God and His Messenger and do not dispute with one another, or you would lose heart and your moral strength will leave you. Show Perseverance! Surely God is with those who persevere.

47 And be not like those (deniers of truth) who went forth from their homelands full of self-conceit and a desire to be seen and praised by men: for they were trying to turn others away from the path of God. God encompasses all their actions.

48 And (remember) when Satan made their (evil) deeds appealing to them, and said, "No one can overcome you today. I am surely by your side." But when the two forces faced off, he cowered and said, "I have absolutely nothing to do with you. I certainly see what you do not see. I truly fear God, for God is severe in punishment."

49 At that time the hypocrites and those with sickness in their hearts said, “These (believers) are deluded by their faith.” But whoever puts their trust in God, surely God is Almighty, All-Wise.

50 If only you could see when the angels take the souls of those who are bent on denying the truth, beating their faces and backs, (saying,) “Taste the torment of burning!

51 This is (the reward) for what your hands have sent forth. And God is never unjust to His servants.”

52 Their fate is that of the people of Pharaoh and those before them—they all disbelieved in God’s signs, so God seized them for their sins. Indeed, God is All-Powerful, severe in punishment.

53 This is because God would never withdraw the blessings with which He has graced a people unless they change their inner selves: and [know] that God is all-hearing, all-knowing.

54 That was the case with Pharaoh’s people and those before them—they all rejected the signs of their Lord, so We destroyed them for their sins and drowned Pharaoh’s people. They were all wrongdoers.

55 Indeed, the worst of all beings in the sight of God are those who persist in denying (the truth), never to have faith—

56 Those who make treaties with you and time after time violate their treaties, and are not conscious (of God).

57 If you ever encounter them in battle, make a fearsome example of them, so perhaps those who would follow them may be deterred.

58 And if you see signs of betrayal by a people, respond by openly terminating your treaty with them. Surely God does not like those who betray.

59 And let not those who deny (the truth) suppose that they can outstrip (God's purpose). They will have no escape.

60 Prepare against them what you (believers) can of (military) power and cavalry to deter God's enemies and your enemies as well as other enemies unknown to you but known to God. Whatever you spend in the cause of God will be paid to you in full and you will not be wronged.

61 If the enemy is inclined towards peace, make peace with them. And put your trust in God. Indeed, He (alone) is the All-Hearing, All-Knowing.

62 But if their intention is only to deceive you, then God is certainly sufficient for you. He is the One Who has supported you with His help and with the believers.

63 He brought their hearts together. Had you spent all the riches in the earth, you could not have united their hearts. But God has united them. Indeed, He is Almighty, All-Wise.

64 O Prophet! God is sufficient for you and for the believers who follow you.

65 O Prophet! Motivate the believers to fight. If there are twenty steadfast among you, they will overcome two hundred. And if there are one hundred of you, they will overcome one thousand of those who deny the truth, for they are a people who do not comprehend.

66 Now God has lightened your burden, for He knows that there is weakness in you. So if there are a hundred steadfast among you, they will overcome two hundred. And if there be one thousand, they will overcome two thousand, by God's Will. And God is with the steadfast.

67 It is not fit for a prophet that he should take captives until he has thoroughly subdued the land. You (believers) settled with

the fleeting gains of this world (ransom), while God's aim (for you) is the Hereafter. God is Almighty, All-Wise.

68 Had it not been for a prior decree from God (to allow ransom), you would have certainly been disciplined with a tremendous punishment for whatever (captives) you have taken.

69 Enjoy, then, all that is lawful and good among the things which you have gained in war, and remain conscious of God: verily, God is All-Forgiving, Most Merciful.

70 O Prophet! Tell the captives in your custody, "If God finds goodness in your hearts, He will give you better than what has been taken from you, and forgive you. For God is All-Forgiving, Most Merciful."

71 But if their intention is only to betray you (O Prophet), they sought to betray God before. But He gave you power over them. And God is All-Knowing, All-Wise.

72 Those who believed, emigrated, and strived with their wealth and lives in the cause of God, as well as those who gave them shelter and help—they are truly guardians of one another. As for those who believed but did not emigrate, you have no obligations to them until they emigrate. But if they seek your help (against persecution) in faith, it is your obligation to help them, except against a people with whom you have a treaty. God is observant of all your actions.

73 And those who deny the truth are protectors of one another. Unless you do this (be protectors of each other), there will be great oppression and corruption in the land.

74 Those who believed, migrated, and struggled in the cause of God, and those who gave (them) shelter and help, they are the true believers. They will have forgiveness and an honourable provision.

75 And those who later believed, migrated, and struggled alongside you, they are also with you. But only blood relatives are now entitled to inherit from one another, as ordained by God. Surely God has (full) knowledge of everything.

Introductory Notes to Surah 9 Tauba (Repentance)

Name

This Surah is known by two names -- AT-Taubah and AL-Baraat. It is called AT-Taubah because it enunciates the nature of taubah (repentance) and mentions the conditions of its acceptance. (vv. 102. 118). The second name Baraat (Release) is taken from the first word of the Surah, meaning release from the agreement between Muslims and the Quraish of Makkah who broke the peace deal.

Omission of Bismillah

This is the only Surah of the Quran to which Bismillah is not prefixed. Though the commentators have given different reasons for this, the correct one that which has been given by Imam Razi: namely, this is because the Holy Prophet himself did not dictate it at the beginning of the Surah. Therefore the Companions did not prefix it and their successors followed them. This is a further proof of the fact that utmost care has been taken to keep the Quran intact so that it should remain in its complete and original form.

Theme and Topics

This surah is the final part of dealing with the rejecters of the truth and Messenger of God. This surah describes the law of God in relation to punishment of the nation that rejects God's messenger. The first discourse required its declaration on the occasion of Haj the Holy Prophet despatched Ali to follow Abu Bakr, who had already left for Makkah as leader of the Pilgrims to the Kabba. He instructed Ali to deliver the discourse before the representatives of the different clans of Arabia so as to inform them of the new policy towards the idolaters.

The second discourse the Believers were urged to take active part in Jihad, and the shirkers were severely rebuked for holding back their wealth and for hesitation to sacrifice their lives in the way of God because of their hypocrisy, weak faith or negligence.

The third discourse warns the hypocrites of their evil deeds and rebukes those Believers who had stayed behind in the Campaign of Tabuk. Then after taking them to task, God pardons those true Believers who had not taken part in the Jihad in the Way of God for one reason or the other.

Verses (1-37): This portion deals with the announcing of punishment for the rejecters of Muhammed pbuh by breaking all ties and treaties with them. The Muslims have been urged to fight in the Way of God with the pagan Arabs, the Jews and the Christians, who were duly warned of the consequences of rejecting the messenger and now have to face punishment at the hands of the Messenger and his followers in accordance with the divine law of punishment in relation to the messengers of God. According to this law of God, the nation that rejects His messenger is either punished through natural disasters or at the hands of the messenger and his followers.

Verses (38-72): In this discourse, the Muslims have been told clearly and explicitly that they will inherit the rewards promised by God only if they take active part in the conflict with kufr, for that is the criterion which distinguishes true Muslims from hypocrites. Therefore true Muslims should take active part in Jihad, without minding dangers, obstacles, difficulties, temptations and the like.

Verses (73-90): This portion deals with the problems of hypocrites and lays down rules and regulations governing the treatment that should be meted out to them and points out their distinctive marks from true Muslims.

Verses (91-110): This portion deals with the case of those who remained behind and did not accompany the Holy Prophet for Jihad to Tabuk. For this purpose they have been separated in different categories, that is, the disabled, the sick, the indigent, the hypocrites, the believers who realized their guilt and punished themselves before the return of the Holy Prophet from Tabuk and those who confessed their error. Their cases have been dealt with in accordance with the nature and extent of their offence.

Verses (111-118): In order to make their noble qualities look all the more conspicuous and dignified by contrast, the characteristics of the Believers have been mentioned, and they have been reassured that God, the Sovereign of the Universe, is their helper and guardian. Accordingly, because of their sincerity, He has forgiven the Three Believers who did not take part in the expedition.

Verses (119-129): In the concluding portion, general instructions have been given to the Believers for their guidance. The message is clear, "Follow the Messenger who is gentle and compassionate and your greatest well-wisher, and trust in God, the Lord of the Universe".

Surah 9. At-Tauba (Repentance)

1 (This is) a discharge from all obligations, by God and His Messenger, to the polytheists you (believers) have entered into treaties with:

(This sûrah, which is perceived as a continuation of the previous sûrah, and has no bismillah at its start, begins by openly terminating the peace treaties constantly violated by the pagans. This surah is declaration of God's punishment on all those who refused to believe in His final Messenger in the Arabian Peninsula. The believers are urged to march forth with the Prophet pbuh for the Battle of Tabûk in the summer of 9 A.H./631 C.E. Hypocrites are exposed and their false excuses are refuted. Muslims are reminded of how God turned the believers' initial defeat into sweeping victory at the Battle of Hunain and how God saved His Messenger from the pagans during his migration to Medina. God's acceptance of repentance is echoed throughout the sûrah, hence its title.)

2 "You (polytheists) may travel freely through the land for four months, but know that you will have no escape from God, and that God will disgrace the disbelievers."

3 A declaration from God and His Messenger (is made) to all people on the day of the greater pilgrimage that God and His Messenger are free of the polytheists. So if you (pagans) repent, it will be better for you. But if you turn away, then know that you will have no escape from God. And give good news (O Prophet) to the disbelievers of a painful punishment.

4 As for the polytheists who have honoured every term of their treaty with you and have not supported an enemy against you, honour your treaty with them until the end of its term. Indeed God loves those who are mindful (of Him).

5 But once the Sacred Months have passed, kill the polytheists (who violated their treaties) wherever you find them, capture them, besiege them, and lie in wait for them on every way. But if they repent, perform prayers, and pay Zakah (charity), then let them go their way. Indeed, God is All-Forgiving, Most Merciful.

6 And if anyone from the polytheists asks for your protection (O Prophet), grant it to them so they may hear the Word of God, then escort them to a place of safety, this should be done, because they (maybe) people who (sin only because they) do not know (the truth).

7 How can such polytheists have a treaty with God and His Messenger, except those you have made a treaty with at the Sacred Mosque? So, as long as they are true to you, be true to them. Indeed God loves those who are mindful (of Him).

8 How (can they have a treaty)? If they were to have the upper hand over you, they would have no respect for kinship or treaty. They only flatter you with their tongues, but their hearts are in denial, and most of them are rebellious.

9 The signs of God have they sold for a miserable price and (many) have they hindered from His way: evil indeed are the deeds they have done!

10 They do not honour the bonds of kinship or treaties with the believers. It is they who are the transgressors.

11 But if they repent, perform prayer, and pay Zakah (charity), then they are your brothers in faith. (Thus) do We explain signs in detail for those who understand.

12 But if they break their oaths after making a pledge and attack/insult your faith, then fight the champions of disbelief—who never honour their oaths—so perhaps they will desist.

13 Will you not fight those who have broken their oaths, conspired to expel the Messenger (from Mecca), and attacked you first? Do you fear them? God is more deserving of your fear, if you are (true) believers.

14 (So) fight them and God will punish them at your hands, put them to shame, help you overcome them, and soothe the hearts of the believers—

15 removing rage from their hearts. And God pardons whoever He wills. For God is All-Knowing, All-Wise.

16 Do you (believers) think that you will be left without God proving who among you (truly) struggles (in His cause) and never takes trusted allies other than God, His Messenger, or the believers? And God is All-Aware of what you do.

17 It is not for the polytheists to maintain the mosques of God while they openly profess disbelief. Their deeds are void, and they will be in the Fire forever.

18 The mosques of God should only be maintained by those who believe in God and the Last Day, establish prayer, pay Zakah (charity), and fear none but God. It is they who are expected to follow the true guidance.

19 Do you consider the [mere] giving of water to pilgrims and the tending of the sacred House of Worship as being equal to (the works of) one who believes in God and the Last Day and strives hard in God's cause? These (things) are not equal in the sight of God. And God does not grace with His guidance people who (deliberately) do wrong.

20 Those who have believed, emigrated, and strived in the cause of God with their wealth and their lives are greater in rank in the sight of God. It is they who will triumph.

21 Their Lord gives them good news of His mercy, pleasure, and Gardens with everlasting bliss,

22 to stay there for ever and ever. Indeed with God is a mighty reward.

23 O believers! Do not take your parents and siblings as trusted allies if they choose disbelief over belief. And whoever of you does so, they are the (true) wrongdoers.

24 Say, “If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish—(if all these) are more beloved to you than God and His Messenger and struggling in His Way, then wait until God brings about His Will. And (know that) God does not guide the rebellious people.”

25 Indeed God has given you (believers) victory on many battlefields, even at the Battle of Hunain, when you took pride in your great numbers, but they proved of no advantage to you. The earth, despite its vastness, seemed to close in on you, then you turned back in retreat.

(After the Muslims’ victory in Mecca in 8 A.H/630 C.E., almost all Arab tribes pledged allegiance to the Prophet except some tribes such as Hawâzin and Thaqîf. Both tribes decided to attack the Muslims, so the Prophet pbuh led an army of 12 000 soldiers to attack the two tribes. Since that was the largest Muslim army ever mobilized, some Muslims expressed their conviction that such an army could not be defeated. However, on the way to battle, the Muslim army was ambushed and most soldiers fled, except for the Prophet and a few loyalists. Eventually, the Muslims were re-organized and won a decisive battle.)

26 Then God sent down His reassurance upon His Messenger and the believers, and sent down forces you could not see, and punished those who disbelieved. Such was the reward of the disbelievers.

27 Then afterwards God will turn in grace to whoever He wills. And God is All-Forgiving, Most Merciful.

28 O believers! Indeed, the polytheists are (spiritually) impure, so they should not approach the Sacred Mosque after this year. If you fear poverty, God will enrich you out of His bounty, if He wills. Indeed, God is All-Knowing, All-Wise.

29 Fight those who do not believe in God and the Last Day, nor comply with what God and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, till they [agree to] pay the exemption tax with a willing hand, after having been humbled [in war].

30 The Jews say, “Ezra is the son of God,” while the Christians say, “The Messiah is the son of God.” Such are their baseless utterances, only parroting the words of earlier disbelievers. May God condemn them! How can they be deluded (from the truth)?

(Passages from the Old Testament freely use the expression “sons of God” as used by the Jews. A sect of them called ‘Uzair a son of God, according to Baidhawl. The constitution of Judaism dates from ‘Uzair (Ezra). The Christians still call Christ the Son of God.)

31 They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides God, even though they were commanded to serve none but One God. There is no god (worthy of serving) except Him. Glorified is He above what they associate (with Him)!

32 They wish to extinguish God’s (guiding) light with their (utterances) mouths, but God will only allow His light to be perfected, however hateful this may be to all who deny the truth.

33 He is the One Who has sent His Messenger with (true) guidance and the Deen (way of life) of truth, making it prevail over all others, howsoever those who associate others with God in His Divinity might detest it.

34 O believers! Indeed, many rabbis and monks consume people’s wealth wrongfully and hinder (others) from the Way of God. Give good news of a painful punishment to those who hoard gold and silver and do not spend it in God’s cause.

35 The Day (will come) when their treasure will be heated up in the Fire of Hell, and their foreheads, sides, and backs branded with it. (It will be said to them,) “This is the treasure you hoarded for yourselves. Now taste what you hoarded!”

36 Indeed, the number of months ordained by Allah is twelve—in Allah’s Record since the day He created the heavens and the earth—of which four are sacred. that is the established principle of Deen (way of God). So do not wrong yourselves

with regard to these [months]. And together fight the polytheists as they fight against you together. And know that God is with those who are conscious (of Him).

37 Reallocation of the sanctity of (these) months is only an addition to disbelief, by which the disbelievers are led (far) astray. They declare this (reallocation) to be permissible in one year and forbidden in (another) year, in order to conform (outwardly) to the number of months which God has sanctified, thus making lawful what God has forbidden. Their evil actions seem pleasing to them red. And God does not guide the disbelieving people.

(The sacred months are the 11th, 12th, 1st, and 7th of the Arab lunar calendar. Since the polytheists knew that it was forbidden to fight in the sacred months, they used to transfer the sanctity to other months, say for example, the 3rd, 4th, 8th, and 10th as long as they maintained the sanctity of any four months throughout the year)

38 O believers! What is the matter with you that when you are asked to march forth in the cause of God, you cling firmly to (your) land? Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter.

(The fast pace of the spread of Islam in Arabia in the 7th century was intimidating to the world's two superpowers of that time: the Romans and Persians. The Prophet pbuh received the news that a Roman army was being mobilized to launch an attack on the newly established Muslim state in Medina, so he announced that he was going to march to Tabûk, located over 700 miles to the north, to meet the Romans in the summer of 9 A.H./631 C.E. It was a time of hardship because of the scorching heat, the long distance, and the financial situation of the Muslims. Although the Prophet pbuh was able to mobilize over 30 000 Muslims for battle, many others did not join the army with or without valid excuses. Eventually, the Roman forces were discouraged from fighting and fled to Damascus and other cities under Roman rule. Therefore, the Prophet pbuh returned to Medina with a feeling of triumph. With a new power now emerging in Arabia, many tribes started to switch their alliances from Caesar to the Prophet pbuh.)

39 If you do not march forth, He will afflict you with a painful torment and replace you with other people. You are not harming Him in the least. And God is Most Capable of everything.

40 (It does not matter) if you (believers) do not support him (the Prophet), for God did in fact support him when those who deny the truth drove him out (of Mecca) and he was only one of two. While they both were in the cave, he reassured his companion, “Do not worry; God is certainly with us.” So God sent down His serenity upon the Prophet, supported him with forces you did not see, and brought utterly low the cause of those who were bent on denying the truth, whereas the cause of God remained supreme: for God is Almighty, All-Wise.

41 (O believers!) March forth whether it is easy or difficult for you, and strive with your wealth and your lives in the cause of God. That is best for you, if only you knew.

42 Had the gain been within reach and the journey shorter, they would have followed you, but the distance seemed too long for them. And they will swear by God, “Had we been able, we would have certainly joined you.” (By doing this) They are ruining themselves. And God knows that they are surely lying.

(A reference to the unwillingness of some of the Muslims to follow the Prophet’s call and to set out on the expedition to the frontier. A strenuous march of about fourteen days was needed to reach Tabuk, the goal of this expedition; and the uncertainty of its outcome, as well as the hardships involved, gave rise to all manner of spurious excuses on the part of the half-hearted believers and hypocrites. As the next verse shows, the Prophet accepted these excuses in many cases, and allowed the men concerned to remain at Medina.)

43 May God pardon you (O Prophet)! Why did you give them permission (to stay behind) before those who told the truth were distinguished from those who were lying?

44 Those who believe in God and the Last Day do not ask for exemption from striving with their wealth and their lives. And God has perfect knowledge of those who are mindful (of Him).

45 No one would ask for exemption except those who have no faith in God or the Last Day, and whose hearts are in doubt, so they are tossed in their doubts to and fro.

46 Had they (really) intended to march forth, they would have made preparations for it. But God disliked that they should go, so He let them lag behind, and it was said (to them), “Stay with those (helpless) who remain behind.”

47 Had they gone forth with you (O believers), they would have been nothing but trouble for you, and would have scrambled around, seeking to spread discord in your midst. And some of you would have eagerly listened to them. And God has (perfect) knowledge of the wrongdoers.

48 They had already sought to spread discord before and devised every (possible) plot against you, until the truth came through and God’s Will prevailed—much to their dismay.

49 There are some of them who say, “Grant me permission (to remain at home), and do not put me to too hard a test!” Oh, verily, (by making such a request) they had (already failed in their test and) succumbed to a temptation to evil: and, behold, hell will indeed engulf all who refuse to acknowledge the truth!

50 If a blessing befalls you, they grieve, but if you face a setback they say, “We took our precaution in advance,” and turn away, rejoicing.

51 Say, “Nothing will ever befall us except what God has destined for us. He is our Protector.” So in God let the believers put their trust.

52 Say, “Are you awaiting anything to befall us except one of the two best things: ‘victory or martyrdom’? But We are awaiting God to afflict you with punishment either from Him or at our hands. So keep waiting! We too are waiting with you.”

53 Say, “Whether you donate willingly or unwillingly, it will never be accepted from you, for you have been a rebellious people.”

54 The only reasons why their contributions are not accepted are: they have lost faith in God and His Messenger, they never come to prayer except half-heartedly, and they never donate except resentfully.

55 So let neither their wealth nor children impress you. God only intends to punish them through these things in this worldly life, then their souls will depart while they are disbelievers.

56 They swear by God that they are part of you, but they are not. They only say so out of fear.

57 If only they could find a refuge, or a cave, or any hiding-place, they would rush headlong towards it.

58 There are some of them who are critical of your distribution of alms (O Prophet). If they are given some of it they are pleased, but if not they are enraged.

59 If only they had been content with what God and His Messenger had given them and said, "God is sufficient for us! God will grant us out of His bounty, and so will His Messenger. To God (alone) we turn with hope."

60 In fact the sadaqat (Zakah) is (to be used) for the poor, the helpless, those who administer the funds (of Zakah), those whose hearts need to be won over to the truth, ransoming the captives, helping the destitute, (for spending) in the Way of God and for the (in need) traveller. That is a duty enjoined by God; and God is All-Knowing, All-Wise.

61 And there are others who hurt the Prophet by saying, "He listens to anyone." Say, "He listens to what is best for you. He believes in God, has faith in the believers, and is a mercy for those who believe among you." Those who hurt God's Messenger will suffer a painful punishment.

62 (The hypocrites) swear to you by God (that they are acting in good faith), with a view to pleasing you (O believers), while it is the pleasure of God and His Messenger they should seek, if they are (true) believers.

63 Do they not know that whoever opposes God and His Messenger will be in the Fire of Hell forever? That is the ultimate disgrace.

64 The hypocrites fear that a surah (chapter of the Quran) should be revealed about them, exposing what is in their hearts. Say, “Keep mocking! God will definitely bring to light what you are dreading.”

65 If you question them, they will certainly say, “We were only jesting and joking around.” Say, “Was it God, His revelations, and His Messenger that you ridiculed?”

66 Do not offer (empty) excuses! You have indeed denied the truth after (having professed) your belief (in it)! (Even) If We pardon a group of you, We will punish others for their wickedness.

67 The hypocrites, both men and women, are all alike: they encourage what is evil, forbid what is good, and withhold (what is in) their hands. They neglected God, so He neglected them. Surely the hypocrites are the rebellious.

68 God has promised the hypocrites, both men and women, and those who are bent on denying the truth an everlasting stay in the Fire of Hell—a sufficient recompense (for their denial). God has condemned them, and they will suffer a never-ending punishment.

69 (You are) like those (hypocrites and deniers) before you. They were far superior to you in might and more abundant in wealth and children. They enjoyed their share in this life. You have enjoyed your share, just as they did. And you have entered

into vain discourses as they did. Consequently their deeds were fruitless in this world and in the Hereafter. And it is they who are the (real) losers.

70 Have they not received the stories of those (destroyed) before them: the people of Noah, 'Ad, and Thamud, the people of Abraham, the residents of Midian, and the overturned cities (of Lot)? Their messengers came to them with clear proofs. God would have never wronged them, but it was they who wronged themselves.

(I.e., Sodom and Gomorrah, the cities of Lot's people (see {7:80-84} and {11:69-83}). References to the chastisement meted out to Noah's people as well as to the 'Ad and Thamud and the folk of Madyan (the Biblical Midian) are found in several places in the Qur'an; see, in particular, {7:59-79} and {85-93}, and the corresponding notes. The reference to "Abraham's people" seems to point to the Babylonians, who rejected the monotheism preached by him, and to the overthrow of their first empire, at about 1100 B.C., by the Assyrians.)

71 The believers, both men and women, are friends and protectors of one another. They encourage good and forbid evil, establish prayer and pay Zakah (charity), and obey God and His Messenger. It is they who will be shown God's mercy. Indeed God is Almighty, All-Wise.

72 God has promised the believers, both men and women, Gardens under which rivers flow, to stay there forever, and splendid homes in the Gardens of Eternity, and—above all—the pleasure of God. That is (truly) the ultimate triumph.

73 O Prophet! Strive hard against those who are bent on denying the truth and the hypocrites, and be firm with them. Hell will be their abode. What an evil destination!

74 (The hypocrites) swear by God that they have said nothing (wrong); yet most certainly have they uttered a saying which amounts to a denial of the truth, and have (thus) denied the truth after (having professed) their self-surrender to God. They meditated a plot which they were unable to carry out. They had no reason to be revengeful, except that God and His Messenger

had enriched them through His bounty. Therefore, if they repent it will indeed be better for them; but if they turn back (do not repent) God will punish them with a painful punishment in this life and in the Hereafter, and they shall have none on earth to protect or help them.

75 And there are some who had made a vow to God: “If He gives us from His bounty, we will surely spend in charity and be of the righteous.”

76 But when He gave them out of His bounty, they became stingy, turned back (from their pledge) and became evasive.

77 So He caused hypocrisy to plague their hearts until the Day they will meet Him, for breaking their promise to God and for their lies.

78 Do they not know that God (fully) knows their hidden thoughts and secret talks, and that God is the Knower of all unseen?

79 (There are) those who slander (some of) the believers for donating liberally and mock others for giving only the little they can afford. God will throw their mockery back at them, and they will suffer a painful punishment.

80 (It does not matter) whether you (O Prophet) pray for them to be forgiven or not. Even if you pray for their forgiveness seventy times, God will never forgive them. That is because they are bent on denying God and His Messenger. And God does not guide the rebellious people.

81 Those (hypocrites) who remained behind rejoiced for doing so in defiance of the Messenger of God and hated (the prospect of) striving with their wealth and their lives in the cause of God. They said (to one another), “Do not march forth in the heat.” Say, “The Fire of Hell is far hotter!” If only they could comprehend!

82 So let them laugh a little—they will weep much as a reward for what they have committed.

83 If God returns you (O Prophet) to a group of them and they ask to go forth with you, say, “You will not ever go forth or fight an enemy along with me. You preferred to stay behind the first time, so stay with those (helpless) who remain behind.”

84 And do not ever offer (funeral) prayers for any of their dead, nor stand by their grave (at burial), for they have been bent on denying God and His Messenger and died being rebellious.

85 And let neither their wealth nor children impress you. God only intends to punish them through these things in this world, and (then) their souls will depart while they are disbelievers.

86 Whenever a surah (chapter of Quran) is revealed stating, “Believe in God and struggle along with His Messenger,” those with influence and rich among them would ask to be exempt, saying, “Leave us with those who remain behind.”

87 They preferred to stay behind with the helpless, and their hearts have been sealed so they do not comprehend.

88 But the Messenger and the believers with him strived with their wealth and their lives. They will have all the best, and it is they who will be successful.

89 God has prepared for them Gardens under which rivers flow, to stay there forever. That is the ultimate triumph.

90 Some of the Bedouins also came with their excuses, begging exemption to stay behind; thus, those who lied to God and His Messenger sat inactive. Soon a painful punishment shall seize those of them who disbelieved.

91 There is no blame on the weak, the sick, or those lacking the means (if they stay behind), provided that they are sincere towards God and His Messenger. There is no blame on the good-doers. And God is All-Forgiving, Most Merciful.

92 Nor (is there any blame on) those who came to you (O Prophet) for mounts, then when you said, “I can find no mounts for you,” they left with eyes overflowing with tears out of grief that they had no means to spend [on their equipment].

93 Blame is only on those who seek exemption from you although they have the means. They preferred to stay behind with the helpless, and God has sealed their hearts so they do not realize (what they missed).

94 They will make excuses to you (believers) when you return to them. Say, “Make no excuses, (for) we will not believe you. God has already informed us about the true state of matters concerning you: Your (future) deeds will be observed by God and His Messenger as well. And you will be returned to the Knower of the seen and unseen, then He will inform you of what you used to do.”

95 When you return, they will swear to you by God so that you may leave them alone. So leave them alone—they are truly evil. Hell will be their home as a reward for what they have committed.

96 They will swear to you in order to please you. And even if you are pleased with them, God will never be pleased with the rebellious people.

97 The Bedouins (around Medina) are far worse in denial of the truth and hypocrisy, and are least inclined to acknowledge the limits that God has revealed to His Messenger. And God is All-Knowing, All-Wise.

98 And among the Bedouins are those who consider what they donate to be a loss and await your misfortune. May ill-fortune befall them! And God is All-Hearing, All-Knowing.

99 However, among the Bedouins are those who believe in God and the Last Day, and consider what they donate as a

means of coming closer to God and (receiving) the prayers of the Messenger. It will certainly bring them closer. God will admit them into His mercy. Indeed God is All-Forgiving, Most Merciful.

100 As for the first pioneers who accepted Islam from the Muhajir (immigrants) and Ansar (supporters in Medina) and those who follow them in good deeds, God is well pleased with them and they are pleased with Him. He has prepared for them gardens beneath which rivers flow, wherein they shall live forever: That is the ultimate triumph.

101 Some of the Bedouins around you (believers) are hypocrites, as are some of the people of Medina. They have mastered hypocrisy. You do not know them (O Prophet); they are known to Us. We will punish them twice (in this world), then they will be brought back (to their Lord) for a tremendous punishment.

102 And (there are) others – (people who) have become conscious of their sinning after having done righteous deeds side by side with evil ones; (and) it may well be that God will accept their repentance: Indeed God is All-Forgiving, Most Merciful.

103 Take from their wealth charity (Zakah) to purify and bless them, and pray for them—surely your prayer is a source of comfort for them. And God is All-Hearing, All-Knowing.

104 Do they not know that God alone accepts the repentance of His servants and receives (their) charity, and that God alone is the Acceptor of Repentance, Most Merciful?

(“who accepts repentance from His servants”: thus pointing out that no human being, not even the Prophet, has the power to absolve a sinner of his guilt. A prophet can do no more than pray to God that He forgive the sinners.)

105 Say, “Do as you will. Your deeds will be observed by God, His Messenger, and the believers. And you will be returned to the Knower of the seen and unseen, then He will inform you of what you used to do.”

106 And (there are) others who await God's decree, whether He will punish them or will forgive them. And God is All-Knowing, All-Wise.

107 There are also those (hypocrites) who set up a mosque (only) to create mischief, and to promote apostasy and disunity among the believers, and to provide a base for all who, from the outset, have been warring against God and His Messenger. They will definitely swear, "We intended nothing but good," but God (Himself) bears witness that they are absolute liars.

108 Never set foot in such a place! Only a house of worship founded, from the very first day, upon God-consciousness is worthy of you setting foot therein – (a house of worship) wherein there are men desirous of growing in purity: for God loves all who purify themselves.

109 Which is better: those who laid the foundation of their building on the piety and pleasure of God, or those who did so on the edge of a crumbling cliff that tumbled down with them into the Fire of Hell? And God does not guide the wrongdoing people.

110 The building which they erected will never cease to fuel suspicion and shakiness in their hearts until their hearts are torn apart. And God is All-Knowing, All-Wise.

111 God has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of God and kill or are killed. This is a true promise binding on Him in the Torah, the Gospel, and the Quran. And whose promise is truer than God's? So rejoice in the exchange you have made with Him. That is (truly) the ultimate triumph.

112 (Triumphant) are those who repent, those who serve (Him), those who praise (Him), those who fast, those who bow down and prostrate themselves, those who encourage good and

forbid evil, and those who observe the limits set by God. So proclaim the good news to the believers.

113 It is not (appropriate) for the Prophet and the believers to seek forgiveness for the idolaters, even if they were close relatives, after it has become clear to the believers that they are bound for the Hellfire.

114 As for Abraham's prayer for his father's forgiveness, it was only in fulfilment of a promise he had made to him. But when it became clear to Abraham that his father was an enemy of God, he dissociated himself from him. Abraham was truly tender-hearted, forbearing.

115 And God would never mislead people after He has guided them, until He makes clear to them what they should guard against; surely God has the knowledge of everything.

116 Indeed, to God (alone) belongs the dominion of the heavens and the earth. He gives life and causes death. And besides God you have no guardian or helper.

117 God has certainly turned in mercy to the Prophet as well as the Emigrants and the Helpers who stood by him in the time of hardship, after the hearts of a group of them had almost faltered. He then accepted their repentance. Indeed He is Ever Gracious and Most Merciful to them.

118 And (God has also turned in mercy to) the three who had remained behind, (whose guilt distressed them) until the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish. They knew there was no refuge from God except in Him. Then He turned to them in mercy so that they could repent. Surely God (alone) is the Acceptor of Repentance, Most Merciful.

119 O believers! Remain conscious of God, and be among those who are truthful (in word and deed).

120 It was not (appropriate) for the people of Medina and the Bedouins around them to avoid marching with the Messenger of God or to prefer their own lives above his. That is because whenever they suffer from thirst, fatigue, or hunger in the cause of God; or tread on a territory, unnerving the disbelievers; or inflict any loss on an enemy—it is written to their credit as a good deed. Surely God never discounts the reward of the good-doers.

121 And whenever they make a donation, small or large, or cross a valley (in God’s cause)—it is written to their credit, so that God may grant them the best reward for what they used to do.

122 (However,) it is not desirable that all of the believers take the field [in time of war]. From within every group in their midst, some shall refrain from going forth to war, and shall devote themselves [instead] to acquiring a deeper knowledge of the Faith, and (thus be able to) teach their homecoming brethren, so that these (too) might guard themselves against evil.

123 O believers! Fight the disbelievers who hem you in and let them find firmness in you. And know that God is with those mindful (of Him).

124 Whenever a surah (chapter of Quran) is revealed, some of them ask (mockingly), “Whose faith from among you has increased by this?” As for the believers, it has increased them in faith and they rejoice.

125 But as for those with sickness in their hearts, it has increased them only in wickedness upon their wickedness, and they die as disbelievers.

126 Do they not see that they are tried once or twice every year? Yet they neither repent nor do they learn a lesson.

(“every year once or twice” – it is a figure of speech denoting continuity)

127 Whenever a surah (chapter of Quran) is revealed, they look at one another, (saying,) “Is anyone watching you?” Then they slip away. God has turned their hearts away (from the truth) - for they are people who will not grasp it.

128 There certainly has come to you (O Mankind) a messenger from among yourselves. Heavily weighs upon him (the thought) that you might suffer (in the life to come); full of concern for you (is he, and) full of compassion and mercy towards the believers.

129 But if they turn away, then say, “God is sufficient for me. There is no god except Him. In Him I put my trust. He is the Sustainer, in awesome almightiness enthroned.”

(As regards the term ‘arsh (lit., “throne” or “seat of power”), all Muslim commentators, classical and modern, are unanimously of the opinion that its metaphorical use in the Qur’an is meant to express God’s absolute sway over all His creation. It is noteworthy that in all the seven instances where God is spoken of in the Qur’an as “established on the throne of His almightiness” 7:54, 10:3, 13:2, 20:5, 25:59, 32:4 and 57:4, this expression is connected with a declaration of His having created the universe.)

Introductory Notes on Surah 10 Yunus **(Jonah)**

Name

The Surah takes its name from verse 98, in which there is a reference to Prophet Yunus (Jonah). The name, as usual, is symbolical and does not indicate that the Surah deals with the story of Prophet Jonah.

Theme and Topics

This discourse deals with the invitation to the Message, admonition and warning. In the very introductory verses, the invitation has been extended like this:-

“The people consider it a strange thing that this Message is being conveyed by a human being and charge him with sorcery, whereas there is nothing strange in it nor has it any connection with sorcery or sooth saying. It simply informs you of two realities.

First, God, who has created the universe and manages it, is, in fact, your Master and Lord, and He alone is entitled to your worship. The second reality is that after the life in this world, there will be another life in the Next World, where you shall have to render full account of the life of this world and be rewarded or punished according to whether you adopted the righteous attitude as required by Him after acknowledging Him as your Masters or acted against His will.

Both of these realities, which the Messenger is presenting before you, are “realities” in themselves whether you acknowledge them as such or not. He is inviting you to accept these and regulate your lives in accordance with them; if you accept these, you will have a very blessed end; otherwise you shall meet with evil consequences.”

After the introduction, the following topics have been dealt with in an appropriate order: -

Proofs of the doctrines of Tauheed, Providence and Life-after-death have been given by such arguments as may satisfy the minds and hearts of those who listen to the Message without prejudice and bigotry with the sole intention of safeguarding themselves against deviation and its evil results and not for the sake of seeking opportunities for useless discussions.

Those misunderstandings which were (and always are) hindering people from accepting the doctrines of Tauheed and the Hereafter, have been removed and they have been warned to guard against those negligence that stand in their way.

Those doubts have been removed and answers to those objections given which were being raised about the Prophethood of Muhammed (God's peace be upon him) and the Message brought by him.

Graphic descriptions of the life in the Hereafter have been presented in order to warn the people beforehand so that they should mend their ways here and be not sorry afterwards for their conduct in this world.

People have been admonished and warned that the life in this world is really a test and a trial, and that the time allowed for it is only up to the last moment of the earthly life, and that this is the only opportunity that shall be given to them for accepting the Message and achieving success in the test. Therefore, they should make the best use of the opportunity that has been provided for them by the appointment of Prophet Muhammed (God's peace be upon him) for their guidance and obtain the true knowledge of the Reality from the Quran that is being sent down to him. Otherwise, they shall be remorseful for ever and ever.

Their attention has been drawn to some of their acts of manifest ignorance and deviation which were the direct result of discarding Divine Guidance from their lives. In this connection, the story of Prophet Noah has been related in brief and that of Prophet Moses in detail

At the end of the Surah, the Holy Prophet has been commanded to make a declaration to this effect: “This is the Creed and this is the rule of conduct that has been prescribed for me by Allah: no change can be made at all in this: whoso will accept this will do so for his own good and whoso will reject this will do so at his own peril.”

Surah 10. Yunus (Jonah)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Ra. These are the verses of the Book, rich in wisdom.

2 Is it astonishing to people that We have sent revelation to a man from among themselves, (instructing him,) “Warn humanity and give good news to the believers that they are on sound footing (will have an honourable status) with their Lord.”? Yet the disbelievers said, “Indeed, this (man) is clearly a magician!”

3 Indeed your Sustainer is God, who has created the heavens and the earth in six aeons, and is established on the throne of His almightiness, governing all that exists. None can intercede except by His permission. That is God—your Lord, so serve Him (alone). Will you not then be mindful?

4 To Him you shall all return. God’s promise is true. He is the One Who originates the process of Creation and repeats it (will bring it back to life) so that He may justly reward those who believed in Him and did righteous deeds. As for those who disbelieved, they shall have boiling fluids to drink and shall undergo a painful punishment because they rejected the truth.

5 He is the One Who made the sun a radiant source and the moon a reflected light, with precisely ordained phases, so that you may know the number of years and calculation (of time). God did not create all this except for a purpose. He has spelled out His revelations for people who want to understand.

6 Surely in the alternation of the day and the night, and in all that God has created in the heavens and the earth, there are truly signs for those mindful (of Him).

7 Indeed, those who do not expect to meet Us, being pleased and content with this worldly life, and who are heedless of Our signs,

8 they will have the Fire as a home because of the (evil) they earned.

9 Surely those who believe and do good, their Lord will guide them through their faith, rivers will flow under their feet in the Gardens of Bliss,

10 Their slogan therein will be: “Glory to You O God!” And their greetings therein will be “Peace!” And their closing remarks will be: “All praises are for God Alone, the Sustainer of all worlds!”

11 Now if God were to hasten for human beings the ill (which they deserve by their sinning) in the same manner as they (themselves) would hasten (the coming to them of what they consider to be) good, they would have certainly been doomed. But We leave those who do not expect to meet Us to wander blindly in their defiance.

12 Whenever someone is touched by hardship, they cry out to Us, whether lying on their side, sitting, or standing. But when We relieve their hardship, they return to their old ways as if they had never cried out to Us for removing any hardship! This is how the misdeeds of the transgressors have been made appealing to them.

13 And, indeed, We destroyed before your time (whole) generations when they (persistently) did evil. And their messengers came to them with clear proofs but they would not believe! This is how We reward the wicked people.

14 Then We made you their successors in the land to see how you would act.

15 When Our clear revelations are recited to them, those who do not expect to meet Us say, “Bring us a different Quran or make some changes in it.” Say, “It is not for me to change it on my own. I only follow what is revealed to me. I fear, if I were to disobey my Lord, the punishment of a tremendous Day.”

16 Say, “Had God willed, I would not have recited it to you, nor would He have made it known to you. Indeed, I had lived a whole lifetime among you before this (revelation). Do you not understand?”

(This argument has a twofold implication. Ever since his early youth, Muhummed had been renowned for his truthfulness and integrity, so much so that his Meccan compatriots applied to him the title Al-Amin (“The Trustworthy”). In addition to this, he had never composed a single line of poetry (and this in contrast with a tendency which was widespread among the Arabs of his time), nor had he been distinguished by particular eloquence. “How, then,” goes the argument, “can you reconcile your erstwhile conviction - based on the experience of a lifetime - that Muhummed was incapable of uttering a lie, with your present contention that he himself has composed the Qur’an and now falsely attributes it to divine revelation? And how could he who, up to the age of forty, has never displayed any poetic or philosophic gifts and is known to be entirely unlettered (ummi), have composed a work as perfect in its language, as penetrating in its psychological insight and as compelling in its inner logic as the Qur’an?”)

17 Who can be more unjust than the one who himself forges a lie, then ascribes it to God or denies His real Revelations? Indeed, such criminals can never prosper.

18 They worship besides God others who can neither harm nor benefit them, and say, “These are our intercessors with God.” Ask them, ““Are you informing God of what He knows to exist neither in the heavens nor on the earth? Glorified and Exalted is He above what they associate (with Him)!”

19 Mankind was but one nation but differed (later). Had it not been for a prior decree from your Lord, their differences would have been settled (at once).

20 They ask, “Why has no (miraculous) sign been sent down to him from his Lord?” Say, (O Prophet,) ““The knowledge of the unseen is with God alone. So wait! (until His will becomes manifest), I too am waiting with you.”

21 When We give people a taste of mercy after being afflicted with a hardship, they swiftly devise plots against Our revelations! Say, “God is swifter in devising plots. Surely Our angels record whatever you devise.”

22 He is the One Who enables you to travel through land and sea. And it so happens that you are on ships, sailing with a favourable wind, to the passengers' delight. Suddenly, the ships are overcome by a gale wind and those on board are overwhelmed by waves from every side, and they assume they are doomed. They cry out to God (alone) in sincere devotion, "If You save us from this, we will certainly be grateful."

23 But as soon as He rescues them, they transgress in the land unjustly. O humanity! Your transgression is only against your own souls. (There is only) brief enjoyment in this worldly life, then to Us is your return, and then We will inform you of what you used to do.

24 The life of this world is just like rain We send down from the sky, producing a mixture of plants which humans and animals consume. Then just as the earth looks its best, perfectly beautified, and its people think they have full control over it, there comes to it Our command by night or by day, so We mow it down as if it never flourished yesterday! This is how We make the signs clear for people who reflect.

25 And God invites (mankind) to the Home of Peace and guides whoever He wills to the Straight Path.

26 Those who do good will have the finest reward and (even) more. Neither gloom nor disgrace will cover their faces. It is they who will be the residents of Paradise. They will be there forever.

27 As for those who commit evil, the reward of an evil deed is its equivalent. Humiliation will cover them—with no one to protect them from God—as if their faces were covered with patches of the night's deep darkness. It is they who will be the residents of the Fire. They will be there forever.

28 (Consider) the Day We will gather them all together then say to those who associated others (with God), “Stay in your places—you and your associate-gods.” We will separate them from each other, and their associate-gods will say, “It was not us that you worshipped!

29 God is sufficient as a Witness between each of us that we were totally unaware of your worship.”

30 Then and there every soul will face (the consequences of) what it had done. They all will be returned to God—their True Master. And whatever (gods) they fabricated will fail them.

31 Say: “Who is it that provides you with sustenance out of heaven and earth, or who is it that has full power over (your) hearing and sight? And who is it that brings forth the living out of that which is dead, and brings forth the dead out of that which is alive? And who is it that governs all that exists?” And they will (surely) answer: “(It is) God.” Say, then: “Will you not, then, become (fully) conscious of Him?

32 That is God—your True Sustainer. So what is beyond the truth except falsehood? How, then, can you lose sight of the truth?”

33 And so your Lord’s decree has been proven true against the rebellious—that they will never believe.

34 Ask them, “Can any of your associate-gods originate creation and then repeat the process?” Say, “(Only) God originates creation and then repeats the process. How can you then be deluded (from the truth)?”

35 Ask them, “Can any of your associate-gods guide to the truth?” Say, “(Only) God guides to the truth.” Who then is more worthy to be followed? The One Who guides to the truth or those who cannot find the way unless guided? What is the matter with you? What kind of judgement do you make?”

36 Most of them follow nothing but assumptions. Surely assumption is in no way a substitute for the truth. God is indeed All-Knowing of what they do.

37 It is not (possible) for this Quran to have been produced by anyone other than God. In fact, it is a confirmation of what came before, and an explanation of the Scripture. It is, without a doubt, from the Sustainer of all worlds.

38 Or do they claim, “He (Muhummed) made it up!”? Tell them, “Produce one surah like it then, and seek help from whoever you can—other than God—if what you say is true!”

39 In fact, they arbitrarily rejected as false whatever they failed to comprehend and whose final outcome was not apparent to them. Likewise had their predecessors rejected the truth, declaring it falsehood! Do observe, then, what was the end of the wrong-doers!

40 Some of them will believe in it; others will not. And your Lord best knows the troublemakers.

41 If they deny you, then say, “My deeds are mine and your deeds are yours. You are free of what I do and I am free of what you do!”

42 There are some among them who (pretend to) listen to you: but can you make the deaf hear, incapable as they are of understanding?

43 And there are some among them who (pretend) to look at you: but can you show the way to blind, bereft as they are of sight?

44 Indeed, God does not wrong people in the least, but it is people who wrong themselves.

45 On the Day He will gather them, it will be as if they had not stayed (in the world) except for an hour of a day, (as though

they were only) getting to know one another. Lost indeed will be those who denied the meeting with God, and were not (rightly) guided!

46 Whether We show you in your lifetime some consequences of what We have promised them, or cause you to die before that, in any case they will have to return to Us: and God is a Witness over what they do.

47 And for every community there is a messenger. After their messenger has come, judgment is passed on them in all fairness, and they are not wronged.

48 They ask, “When will this threat come to pass if what you say is true?”

49 Say: (O Prophet), “I have no control over any harm or benefit to myself, except by the will of God. For every nation there is a deadline: when their deadline comes, it can neither be delayed for even a moment, nor can it be advanced.

50 Tell them, “Imagine if His punishment were to overcome you by night or day—do the wicked realize what they are (really) asking Him to hasten?”

51 Will you believe in it only after it has overtaken you? (It will be said) Now (you believe)? Although it had been your own wish to hurry it on!”

52 Then it will be said to the wrongdoers: “Taste the everlasting punishment! Should you not be rewarded according to what you earned?”

53 They ask you, “Is all this true?” Say, “Yes, by my Lord! Most certainly it is true! And you will have no escape.”

54 And all human beings that have been doing evil would surely, if they possessed all that is on earth, offer it as ransom (on Judgment Day) and when they see the suffering (that awaits

them), they will (try to) conceal their remorse. And they will be judged in all fairness, and none will be wronged.

55 Surely to God belongs whatever is in the heavens and the earth. Surely God's promise is (always) true, but most of them do not know.

56 He (is the One Who) gives life and causes death, and to Him you will (all) be returned.

57 O mankind! There has come to you a direction from your Sustainer and a healing for the (diseases) in your hearts and for those who believe a Guidance and a Mercy.

58 Say: "It is the grace and mercy of God (that He has sent this Qur'an), so let the people rejoice over it, for it is better than (the worldly riches) they are collecting.

59 Say: "Have you ever considered all the means of sustenance which God has sent down for you, of which you have made some lawful and some unlawful?" Say, "Has God given you authorization (to do so), or are you fabricating lies against God?"

60 What treatment do they think those people will get, who ascribe false things to Allah, on the Day of Resurrection? Indeed God is full of grace to mankind, but most of them are not grateful.

61 No matter what affairs you may be engaged in, what portion from the Qur'an you may be reciting and whatever deeds you may be doing; We are Witnesses thereof when you are deeply engrossed in it: for there is not even an iota of anything in the earth or in the heaven that is hidden from your Sustainer, neither anything smaller than that nor larger, but is recorded in (His) Clear Decree.

62 Be aware! Indeed those close to (friends of) God have nothing to fear, nor will they grieve.

63 (They are) those who are faithful and are mindful (of Him).

64 For them is good news in this worldly life and the Hereafter. There is no change in the promise of God. That is (truly) the ultimate triumph.

65 And do not let the words of those (who deny the truth) grieve you. Indeed all honour and power belongs to God. He is the All-Hearing, All-Knowing.

66 Be aware! Indeed whatever is in the Heavens and in the Earth belongs to God. Those who invoke other deities besides God follow nothing but conjectures (of others) and (themselves) do nothing but guess.

67 (Whereas) it is He, who has made the night for you, so that you might have rest therein and the day to make things visible (to you)! Surely in this are signs for people who listen (to his message).

68 They say, “God has begotten a son” Glory be to Him! He is the Self-Sufficient. To Him belongs whatever is in the heavens and whatever is on the earth. Have you any proof of this? Do you say about God what you do not know?

69 Say, “Indeed, those who fabricate lies against God will never succeed.”

70 (It is only) a brief enjoyment in this world, then to Us is their return, then We will make them taste the severe punishment for their persistent denial of the truth.

71 Relate to them the story of Noah when he said to his people, “O my People! If my presence and my reminders to you of God’s signs are unbearable to you, then (know that) I have put my trust in God. So devise a plot along with your associate-gods—Let not your course of action be in doubt, for you- then carry it out against me without giving me any respite!

72 Were you to turn away (from the message which I bear, remember that) I have asked no reward whatever of you: my reward rests with none but God, for I have been commanded to be of Muslims (one of those who submit to God)”

73 But they still rejected him, so We saved him and those with him in the Ark and made them inherit (the earth) and drowned those who rejected Our signs. See then what the end, of those who had been warned, was!

74 Then after him We sent (other) messengers to their (own) people and they came to them with clear proofs. But they would not believe in what they had rejected before. This is how We seal the hearts of the transgressors.

75 Then after these (messengers) We sent Moses and Aaron to Pharaoh and his chiefs with Our signs. But they gloried in their arrogance, for they were a people lost in sin.

76 When the truth came to them from Us, they said, “This is certainly pure magic!”

77 Moses responded, “Is this what you say about the truth when it has come to you? Is this a magic? Magicians will never succeed.”

78 They argued, “Have you come to turn us away from the faith of our forefathers so that the two of you may become supreme in the land? We will never believe in you!”

79 And Pharaoh demanded, “Bring me every skilled magician.”

80 When the magicians came, Moses said to them, “Cast whatever you wish to cast!”

81 When they did, Moses said, “What you have produced is mere magic, God will surely make it useless, for God certainly does not promote the work of mischief makers.

82 whereas by His words God proves the truth to be true, however hateful this may be to those who are lost in sin!

83 But no one believed in Moses except a few youth of his people, while fearing that Pharaoh and their own chiefs might persecute them. And certainly Pharaoh was a tyrant in the land, and he was truly a transgressor.

84 Moses said, “O my people! If you do believe in God and have (truly) surrendered yourselves unto Him, then put your trust in Him.

85 They replied, “In God we trust. Our Lord! Do not subject us to the persecution of the oppressive people,

86 and deliver us by Your mercy from the disbelieving people.”

87 We revealed to Moses and his brother, “Appoint houses for your people in Egypt. And make your houses as your Qiblah (places of direction/worship). Establish prayer, and give good news to the believers!”

88 Moses prayed, “Our Lord! You have granted Pharaoh and his chiefs luxuries and riches in this worldly life, (which they abused) to lead people astray from Your Way! Our Lord, destroy their riches and harden their hearts so that they will not believe until they see the painful punishment.”

89 God responded (to Moses and Aaron), “Your prayer is answered! So be steadfast and do not follow the way of those who do not know.”

90 We brought the Children of Israel across the sea. Then Pharaoh and his soldiers pursued them unjustly and oppressively. But as Pharaoh was drowning, he cried out, “I believe that there is no god except that in whom the Children of Israel believe, and I am (now) one of those who submit.”

91 (He was told,) “Now (you believe)? But you (always) disobeyed before and were one of the corruptors.

92 Today We will preserve your corpse so that you may become a sign for those who come after you. And surely most people are heedless of Our signs!”

93 Indeed, We settled the Children of Israel in an abode of excellence (blessed land), and granted them good, lawful provisions. They did not differ until knowledge came to them. Surely your Lord will judge between them on the Day of Judgment regarding their differences.

94 If you are in doubt about that We have revealed to you, then ask those who read the Scripture before you. The truth has certainly come to you from your Sustainer, so do not be one of those who doubt,

95 and do not be one of those who deny God’s signs or you will be one of the losers.

96 Indeed, those against whom God’s decree (of torment) is justified will not believe—

97 even if every sign were to come to them—until they see the painful punishment.

98 Did it ever happen that the people of a town believed on seeing God’s punishment and its believing benefited them? (There is no such instance) except of the people of Yunus (Jonah). When they believed We granted them reprieve from humiliating punishment in this world and allowed them enjoyment for a while.

99 Had your Lord so willed, all (people) on earth would have certainly believed, every single one of them! Would you then compel mankind against their will to become believers?

100 It is not possible for any soul to believe except by God’s leave, and (that) it is He who lays the loathsome evil (of denial) upon those who do not use their reason.

101 Say, “Consider all that is in the heavens and the earth!”
Yet neither signs nor warners are of any benefit to those who
refuse to believe.

102 Are they waiting for (anything) except the same torments
that befell those before them? Say, “Keep waiting then! I too am
waiting with you.”

103 Then We saved Our messengers and those who believed.
For it is Our duty to save the believers.

104 Say, “O mankind! If you are in doubt of my faith, then
(know that) I do not worship those that you worship instead of
God. But I worship God (alone), Who has the power to cause
your death. And I have been commanded to be one of the
believers.

105 and set your face steadfastly towards the (true) faith,
turning away from all that is false, and be not among those who
associate partners with God.

106 and ‘Do not invoke, instead of God, what can neither
benefit nor harm you—for if you do, then you will certainly be
one of the wrongdoers,’

107 and ‘If God touches you with harm, none can undo it
except Him. And if He intends good for you, none can withhold
His bounty (from you). He grants it to whoever He wills of His
servants. And He is the All-Forgiving, Most Merciful.’”

108 Say, “O mankind! The truth has surely come to you from
your Lord. So whoever chooses to be guided, it is only for their
own good. And whoever chooses to stray, it is only to their own
loss. And I am not a keeper over you.”

109 And follow what is revealed to you, and be patient until
God passes His judgment. For He is the Best of Judges.

Introductory Notes to Surah 11 Hud **(Prophet Hud)**

Name

This Surah has been named after Prophet Hud whose story has been related in verses 50-60.

Theme and Topics

The Surah deals with the same subject as Surah Yunus, that is, invitation to the Message, admonition and warning, with this difference that the warning is sterner in this surah.

The invitation is focused on delivering the message of obedience to the Messenger of God; giving up idolatry and worshipping God and God alone:

The admonition is directed at reminding them that those people who put their faith in the outward appearance of this worldly life and rejected the Message of the Prophets met with dire consequences. Therefore you should consider it seriously whether you should follow the same way that history has proved to be the path to ruin.

The warning is this: You should not be deluded by the delay in the coming of the punishment: it is because of the respite that God has granted you by His grace so that you might mend your ways: if you do not make use of this opportunity, you shall be inflicted with an inevitable punishment that will destroy you all except the Believers.

Instead of addressing the people directly, the Quran has used the stories of the people of Noah, Hud, Salih, Lot, Shuaib and Moses to achieve the above mentioned objects. What is most prominent in their stories is that when God passes His judgement on the people, He does not spare anyone whatsoever, even if he be the nearest relative of the Prophet of the time. Only that one is rescued who had believed in the Prophet, and none else, not even his own son or wife.

Surah 11. Hud (Prophet Hud)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Ra. (This is) a Book whose verses are well perfected and then fully explained. (It is) from the One (Who is) All-Wise, All-Aware.

2 (So that you should) serve none but God. Indeed I am a warner and bearer of good news to you from Him.

3 And seek your Lord's forgiveness and turn to Him in repentance. He will grant you a good provision for an appointed term and bestow His abounding grace on everyone who has merit. But if you turn away, then I truly fear for you the torment of a formidable Day.

4 To God is your return. And He is Most Capable of everything.”

5 Indeed, they (who are bent on denying the truth) are enshrouding their hearts in order to hide from Him! But even when they cover themselves with their clothes, He knows what they conceal and what they reveal. Surely He knows best what is (hidden) in the hearts.

6 And there is no living creature on earth but depends for its sustenance on God; and He knows its time-limit (on earth) and its resting-place (after death) all (this) is laid down in (His) clear decree.

7 And He it is who has created the heavens and the earth in six days (periods) and (ever since He has willed to create life,) the throne of His almightiness has rested upon water. (God reminds you of your dependence on Him) in order to test you (and thus to make manifest) which of you is best in conduct. For if you say (unto men), “Behold, you shall be raised again after death!” - They who are bent on denying the truth are sure to answer, “This is clearly nothing but an enchanting delusion!”

8 And if We delay their punishment until a time-limit set (by Us), they will definitely say, “What is holding it back?” Indeed, on the Day it overtakes them, it will not be averted from them, and they will be overwhelmed by what they used to ridicule.

9 If We give man a taste of Our mercy then take it away from him, he becomes utterly hopeless, ungrateful (for Our past favours).

10 But if We give them a taste of prosperity after being touched with adversity, they say, “My ills are gone,” and become totally prideful, boastful and excessively self-glorifying,

11 except those who patiently endure and do good. It is they who will have forgiveness and a mighty reward.

12 Perhaps you (O Prophet) may wish to give up some of what is revealed to you and your heart is distressed by it because they say, “If only a treasure had been sent down to him, or an angel had (visibly) come with him!” [They fail to understand that] You are only a warner, whereas God has everything in His care;

13 Or do they say, “(Muhummed himself) has invented this (Qur’an)!” Say (unto them), “Produce, then, ten surahs of similar merit, invented (by yourselves), and (to this end) call to your aid whomever you can, other than God, if what you say is true!”

14 But if your helpers fail you, then know that it has been revealed with the knowledge of God, and that there is no God except Him! Will you, then, surrender yourselves unto Him?

15 Whoever desires (only) this worldly life and its luxuries, We shall repay them in full for all that they did in this (life), and they shall not be deprived of their just due therein:

16 It is they who will have nothing in the Hereafter except the Fire, for in vain shall be all that they created in this (world), and worthless all that they ever did!

17 (Can these people be compared to) those (believers) who stand on clear proof from their Lord, backed by (the Quran as) a witness from Him, and preceded by the Book of Moses (which was revealed) as a guide and mercy? They [who understand this message - it is they alone who truly] believe in it; whereas for any of those who, leagued together (in common hostility), deny its truth - the fire shall be their appointed state (in the life to come). And so, be not in doubt about this (revelation), behold, it is the truth from your Sustainer, but most people do not believe.

18 And who could be more wicked than they who attribute their own fabricated lies to God? (On the Day of Judgment, such as) these shall be brought before their Sustainer, and those who are called upon to bear witness (against them) shall say, "It is they who uttered lies about their Sustainer!" Beware, God's condemnation is upon such wrongdoers,

19 who turn others away from the path of God and seek to make it appear crooked and (they) deny the (accountability of) Hereafter.

20 They will never escape His plan on earth, and they will have no protector besides God. Their punishment will be multiplied, for they failed to hear or see (the truth).

21 It is they who have ruined themselves, and whatever (fancies) they fabricated will fail them.

22 Without a doubt, they will be the worst losers in the Hereafter.

23 Surely those who believe, do righteous deeds, and humble themselves before their Sustainer will be the residents of Paradise. They will be there forever.

24 The example of these two parties is that of the blind and the deaf, compared to the seeing and the hearing. Can the two be equal? Will you not then take heed?

25 Surely We sent Noah to his people. (He said,) “Indeed, I am sent to you with a clear warning

26 That you should serve none but God. (Otherwise) I am afraid for you the punishment of a painful Day.”

27 The disbelieving chiefs of his people said, “We see you only as a human being like ourselves, and we see that no one follows you except the lowliest among us, who do so (hastily) without thinking. We do not see anything that makes you any better than us. In fact, we think you are liars.”

28 He said, “O my people! Consider if I stand on a clear proof from my Lord and He has blessed me with a mercy from Himself, which you fail to see. Should we (then) force it on you against your will?

29 O my people! I do not ask you for a payment for this (message). My reward is only from God. And I will never dismiss the believers, for they will surely meet their Lord. But I can see that you are a people acting ignorantly.

30 O my people! Who would protect me from God if I were to dismiss them? Will you not then take heed?

31 I do not say to you that I possess God’s treasures or know the unseen, nor do I claim to be an angel, nor do I say that God will never grant goodness to those you look down upon. God knows best what is within their selves (hearts). (For if I say anything like this) then I would truly be one of the wrongdoers.”

32 They protested, “O Noah! You have argued with us far too much, so bring upon us what you threaten us with, if what you say is true.”

33 He responded, “It is God Who can bring it upon you if He wills, and then you will have no escape!

34 My advice will not benefit you—no matter how hard I try—if God wills (for) you to stray. He is your Lord, and to Him you will (all) be returned.”

35 Or do they say, “He has fabricated this (Quran)!”? Say, (O Prophet,) “If I have done so, then I bear the burden of that sin! But I am free from the sins that you are guilty of.”

36 And it was revealed to Noah, “None of your people will believe except those who already have. So do not be distressed by what they are doing.

37 And build the Ark under Our supervision and directions, and do not plead with Me for those who have done wrong, for they will surely be drowned.”

38 So he began to build the Ark, and whenever some of the chiefs of his people passed by, they mocked him. He said, “If you laugh at us, we will (soon) laugh at you similarly.

39 You will soon come to know who will be visited by a humiliating torment ‘in this life’ and overwhelmed by an everlasting punishment ‘in the next’.”

40 (And so it went on) till, when Our judgment came to pass, and waters gushed forth in torrents over the face of the earth, We said (to Noah), “Take into the Ark a pair from every species along with your family—except those against whom the decree (to drown) has already been passed—and those who believe.” But none believed with him except for a few.

41 And he said, “Board it! In the Name of God it will sail and cast anchor. Surely my Lord is All-Forgiving, Most Merciful.”

42 And it moved on with them into waves that were like mountains. At that (moment) Noah cried out to a son of his,

who had kept himself aloof (from the others), “O my dear son! Embark with us, and remain not with those who deny the truth!”

43 He replied, “I will take refuge on a mountain, which will protect me from the water.” Noah cried, “Today no one is protected from God’s decree except those to whom He shows mercy!” And the waves came between them, and his son was among the drowned.

44 And it was said, “O earth! Swallow up your water. And O sky! Withhold your rain.” The floodwater receded and the decree was carried out. The Ark rested on Mount Judi, and it was said, “Away with the wrongdoing people!”

45 Noah called out to his Lord, saying, “My Lord! Certainly my son is (also) of my family, Your promise is surely true, and You are the most just of all judges!”

46 God replied, “O Noah! He is certainly not of your family—he was entirely of unrighteous conduct. So do not ask Me about what you have no knowledge of! I warn you so you do not fall into ignorance.”

47 Noah pleaded, “My Lord, I seek refuge in You from asking You about what I have no knowledge of, and unless You forgive me and have mercy on me, I will be one of the losers.”

48 It was said, “O Noah! Come down (from the Ark) with Peace from Us and Blessings on thee and on some of the Peoples (who will spring) from those with thee: but (there will be other) Peoples to whom We shall grant their pleasures (for a time) but in the end will a grievous Penalty reach them from Us.”

49 This is one of the stories of the unseen, which we reveal to you (O Prophet). Neither you nor your people knew it before this. So be patient! Surely the ultimate outcome belongs (only) to the righteous.

50 And to the people of 'Âd We sent their brother Hûd. He said, "O my people! Serve God (alone). You have no god other than Him. You do nothing but fabricate lies (against God).

51 O my people! I do not ask you for any reward for this (message). My reward is only from the One Who created me. Will you not then understand?

52 And O my people! Seek your Lord's forgiveness and turn to Him in repentance. He will shower you with rain in abundance, and add strength to your strength. So do not turn away, persisting in wickedness."

53 They argued, "O Hud! You have not given us any clear proof, and we will never abandon our gods upon your word, nor will we believe in you.

54 All we can say is that some of our gods have possessed you with evil." He said, "I call God to witness, and you too bear witness, that I (totally) reject whatever you associate.

55 With Him (as partners). So let all of you plot against me and give me no respite!

56 Behold, I have placed my trust in God, (who is) my Sustainer as well as your Sustainer: for there is no living creature which He does not hold by its forelock (has full control of). Surely it is my Lord that is on a straight path (of absolute Justice and balance).

57 But if you turn away, (then) I have already delivered to you what I have been sent with. My Lord will replace you with others. You are not harming Him in the least. Indeed, my Lord is a (vigilant) Keeper over all things."

58 When Our command came, We rescued Hud and those who believed with him by a mercy from Us, and We saved them (too) from suffering severe (in the life to come).

59 That was 'Ad. They denied the signs of their Lord, disobeyed His messengers, and followed the command of every stubborn tyrant.

60 They were followed by a curse in this world, as they will be on the Day of Judgment. Surely 'Ad denied their Sustainer. So away with 'Ad, the people of Hud.

61 And to the people of Thamud We sent their brother Ṣāliḥ. He said, "O my people! Serve God (alone). You have no god other than Him. He (is the One Who) produced you from the earth and settled you on it. So seek His forgiveness and turn to Him in repentance. Surely my Lord is Ever Near, All-Responsive (to whoever calls)."

62 They argued, "O Ṣāliḥ! We truly had high hopes in you before this. How dare you forbid us to worship what our forefathers had worshipped? We are certainly in alarming doubt about what you are inviting us to."

63 He responded, "O my people! Consider if I stand on a clear proof from my Lord and He has blessed me with a mercy from Him. Who could help me against God if I were to disobey Him? You would only contribute to my doom.

64 And O my people! This she-camel of God is a sign for you. So leave her to graze (freely) on God's earth and do her no harm, or a swift punishment will overtake you!"

65 But they killed her, so he warned (them), "You have (only) three days to enjoy life in your homes—this is an unfulfilling promise!"

66 When Our command came, We saved Ṣāliḥ and those who believed with him by a mercy from Us and (also) spared them the disgrace of that Day (of Resurrection). Surely your Lord (alone) is the All-Powerful, Almighty.

67 And the (mighty) blast overtook the wrongdoers, so they fell lifeless in their homes,

68 as if they had never lived there. Surely Thamud denied their Sustainer, so away with Thamud!

69 And surely Our messenger-angels came to Abraham with good news (of a son). They greeted (him with), “Peace!” he replied, “Peace (be upon you)!” and he delayed not to place before them a roasted calf.

70 And when he saw that their hands did not reach for the food, he became suspicious and fearful of them. They reassured ‘him’, “Do not be afraid! We are ‘angels’ sent ‘only’ against the people of Lot.”

71 And his wife, standing (nearby), laughed (with happiness), then We gave her good news of (the birth of) Isaac, and, after him, Jacob.

72 She wondered, “Oh, my! Shall I bear a child in this old age, and my husband here is an old man? This is truly an astonishing thing!”

73 They responded, “Are you astonished by God’s decree? May God’s mercy and blessings be upon you, O people of this house! Indeed, He is Praiseworthy, All-Glorious.”

74 Then after the fear had left Abraham, and the good news had reached him, he began to plead with Us for the people of Lot.

75 Truly, Abraham was forbearing, tender-hearted, and ever turning (to his Lord).

76 (The angels said,) “O Abraham! Desist from this (Pleading)! Your Lord’s decree has already come, and they will certainly be afflicted with a punishment that cannot be averted!”

77 When Our messenger-angels came to Lot, he was grieved on their account and felt himself powerless (to protect) them. He said, “This is a terrible day.”

78 And his people—who were used to shameful deeds—came to him rushing (impelled by their desires). He pleaded, “O my people! Here are my daughters (for marriage)—they are pure for you. So be conscious of God, and do not humiliate me by disrespecting my guests. Is there not (even) a single right-minded man among you?”

79 They argued, “You certainly know that we have no need for your daughters. You already know what we desire!”

80 He responded, “If only I had the strength (to resist you) or could rely on a strong supporter.”

81 The angels said, “O Lot! We are the messengers of your Sustainer. They will never reach you. So travel with your family in the dark of night, and do not let any of you look back, except your wife. She will certainly suffer the fate of the others. Their appointed time is the morning. Is the morning not near?”

82 When Our command came, We turned the cities upside down and rained down on them clustered stones of baked clay, layer upon layer,

83 marked by your Lord. And these (blows of God-willed doom) are never far from evildoers!

84 And to the people of Midian We sent their brother Shuaib. He said, “O my people! Serve God (alone). You have no god other than Him. And do not give short measure and weight. I do see you in prosperity now, but I truly fear for you the torment of an overwhelming Day.

85 O my people! Give full measure and weigh with justice. Do not defraud people of their property, nor go about spreading corruption in the land.

86 What is left (as a lawful gain) by God is far better for you if you are (truly) believers. And I am not a keeper over you.”

87 They asked (sarcastically), “O Shuaib! Does your prayer command you that we should abandon what our forefathers worshipped or give up managing our wealth as we please? For sure, you (must be) the only gracious and righteous man left in the land!”

88 He said, “O my people! Consider if I stand on a clear proof from my Lord and He has blessed me with a good provision from Him. And yet, I have no desire to do, out of opposition to you, what I am asking you not to do: I only intend reform to the best of my ability. My success comes only through God. In Him I trust and to Him I turn.

89 O my people! Do not let your opposition to me lead you to a fate similar to that of the people of Noah, or Hud, or Şalih. And the people of Lot are not far from you (Geographically and chronologically).

90 So seek your Lord’s forgiveness and turn to Him in repentance. Surely my Lord is Most Merciful, All-Loving.”

91 They threatened, “O Shuaib! We do not comprehend much of what you say, and surely we see you as weak among us. Were it not for your clan, we would have certainly stoned you, for you have no power among us.”

92 He said, “O my people! Do you hold my family in greater esteem than God? - For, Him you regard as something that may be cast behind you and be forgotten! Surely my Lord is Fully Aware of what you do.

93 O my people! Persist in your ways, for I (too) will persist in mine. soon you will find out who receives the disgraceful punishment and who is a liar! And watch! I too am watching with you!”

94 When Our command came, We saved Shuaib and those who believed with him by a mercy from Us. And the (mighty) blast overtook the wrongdoers, so they fell lifeless in their homes,

95 as if they had never lived there. So away with Midian as it was with Thamud!

96 Indeed, We sent Moses with Our signs and compelling proof

97 to Pharaoh and his chiefs, but they followed the command of Pharaoh, and Pharaoh's command was not well guided.

98 He will be before his people on the Day of Judgment and will lead them into the Fire. What an evil place to be led into!

99 They were followed by a curse in this (life) and (will receive another) on the Day of Judgment. What an evil gift to receive!

100 These are the stories of the (destroyed) cities which We relate to you; of them some are still standing (barren), while others have been mowed down (by the sickle of time).

101 We did not wrong them, rather they wronged themselves. And when your Lord's judgment came to pass, those deities of theirs which they used to invoke instead of God proved of no avail whatever to them, and brought them no more than utter ruin.

102 Such is the (strong) grip of your Lord when He seizes the societies entrenched in wrongdoing. Indeed, His grip is (very) painful and severe.

103 Surely in this is a sign for those who fear the punishment of the Hereafter. That Day on which all mankind shall be gathered together - that Day [of Judgment] which shall be witnessed (by all that ever lived).

104 and which We shall not delay beyond a term set (by Us).

105 When that Day arrives, no one will dare speak except with His permission. Some of them will be miserable, others joyful.

106 As for those bound for misery, they will be in the Fire, where they will be sighing and gasping,

107 staying there forever, as long as the heavens and the earth endure, except what your Lord wills. Surely your Lord does what He intends.

108 And as for those destined to joy, they will be in Paradise, staying there forever, as long as the heavens and the earth endure, unless your Lord wills it otherwise. A gift that is never ending.

109 So do not be in doubt about what those (misguided people) worship. They but (thoughtlessly) worship as their forefathers worshipped before (them). And We shall most certainly give them their full due (for whatever good or evil they have earned), without any reduction.

110 Indeed, We had given Moses the Scripture, but differences arose regarding it. Had it not been for a prior decree from your Lord (to delay judgement), judgment would indeed have been passed on them (then and there). They are truly in alarming doubt about it.

111 And surely your Lord will fully pay all for their deeds. He is certainly All-Aware of what they do.

112 So be steadfast as you are commanded (by God), along with those who turn (to Him) with you. And do not transgress. Surely He is All-Seeing of what you do.

113 And do not be inclined to the wrongdoers or you will be touched by the Fire. For then you would have no protectors other than God, nor would you be helped.

114 Establish Salah (prayers) at both ends of the day and in the early part of the night. Surely good deeds wipe out evil deeds. That is a reminder for the mindful.

115 And have patience! Certainly God does not let the reward of the righteous be wasted.

116 If only there had been among the (destroyed) peoples before you, virtuous individuals who forbade corruption in the land except the few of them whom We saved (because of their righteousness). But the wrongdoers pursued the indulgence in (worldly) pleasures, becoming wicked.

117 For, never would your Lord destroy a community for wrong (beliefs alone) so long as its people behave righteously (towards one another).

(Explaining the above verse Razi says: "God's chastisement does not afflict any people merely on account of their holding beliefs amounting to shirk and kufr, but afflicts them only if they persistently commit evil in their mutual dealings, and deliberately hurt [other human beings] and act tyrannically [towards them]. Hence, those who are learned in Islamic Law (al-fuqaha') hold that men's obligations towards God rest on the principle of [His] forgiveness and liberality, whereas the rights of man are of a stringent nature and must always be strictly observed" - the obvious reason being that God is almighty and needs no defender, whereas man is weak and needs protection. (Cf. the 28:59)

118 Had your Lord so willed, He could surely have made all mankind one single community: but (He willed it otherwise, and so) they continue to hold divergent views.

(Thus, the Qur'an stresses once again that the unceasing differentiation in men's views and ideas is not incidental but represents a God-willed, basic factor of human existence. If God had willed that all human beings should be of one persuasion, all intellectual progress would have been ruled out, and "they would have been similar in their social life to the bees and the ants, while in their spiritual life they would have been like the angels, constrained by their nature always to believe in what is true and always to obey God" (Manar XII, 193) - that is to say, devoid of that relative free will which enables man to choose between right and wrong and thus endows his life - in distinction from all other sentient beings - with a moral meaning and a unique spiritual potential. Cf; 2:253 & 5:48)

119 except those shown mercy by your Lord and for this (very freedom of choice and action) did He create them. And (those

who reject) so the Word of your Lord will be fulfilled: “I will surely fill up Hell with jinn and humans all together.”

120 All these stories of the prior Messengers that We relate to you (O Muhammed) are to strengthen your heart therewith; through these you have received the knowledge of reality and the believers have gotten admonition and a reminder.

121 Say to those who deny the truth, “Persist in your ways; we will certainly persist in ours.

122 And wait! Surely we (too) are waiting.”

123 To God (alone) belongs the knowledge of what is hidden in the heavens and the earth. And to Him all matters are returned. So serve Him and put your trust in Him. And your Lord is never unaware of what you do.

Introductory Notes to Surah 12 Yousuf (Joseph)

Name:

This surah describes in detail the story of Prophet Joseph pbuh.

When and Why Revealed?

The subject matter of this Surah indicates that it was revealed during the last stage of the Holy Prophet's residence at Makkah, when the Quraish were considering the question of killing or exiling or imprisoning him. God revealed the whole story of Prophet Joseph then and there, and the Holy Prophet recited it on the spot. This put the Quraish in a very awkward position because it administered a warning to them by aptly applying it to their case, as if to say, "As you are behaving towards this Prophet, exactly in the same way the brothers of Prophet Joseph behaved towards him; so you shall meet with the same end."

Theme and Topics

The Quran does not relate this story as a mere narrative but uses it, as usual, for the propagation of the Message in the following ways:-

Throughout the narrative the Quran has made it clear that the Faith of Prophets Abraham, Isaac, Jacob and Joseph (God's peace be upon them all) was the same as that of Prophet Muhammed (God's peace be upon him) and they invited the people to the same Message to which Muhammed (God's peace be upon him) was inviting them.

Then it places the characters of Prophet Jacob and Prophet Joseph side by side with the characters of the brothers of Joseph, the members of the trade caravan, the court dignitary; Al Aziz of Egypt and his wife, the "ladies" of Egypt and the rulers of Egypt and poses a silent question to the reader, as if to say,

“Contrast the former characters moulded by Islam on the bedrock of the worship of God and accountability in the Hereafter with the latter moulded by denial of the truth and “ignorance” and on the worship of the world and disregard of God and the Hereafter, and decide for yourselves which of these two patterns you would choose.”

The Quran has used this story to bring forth another truth: whatever God wills, He fulfils it anyhow, and man can never defeat His plan with his counter plans nor prevent it from happening nor change it in any way whatever. Nay, it often so happens that man adopts some measure to fulfil his own design and believes that he has done that very thing which would fulfil his design, but in the end he finds to his dismay that he had done something which was against his own and conducive to the Divine purpose.

When the brothers of Prophet Joseph cast him into the well, they believed that they had once for all got rid of the obstacle in their way but in fact, they had paved the way for the Divine purpose of making him the ruler of Egypt, before whom they would have to humble themselves in the end.

Likewise, the wife of Aziz had sent Prophet Joseph to the prison, floating over the thought that she had wreaked her vengeance on him, but, in fact, she had provided for him the opportunity for becoming the ruler of Egypt and for putting herself to the shame of confessing her own sin publicly.

The story contains many other lessons for those who intend to follow the way of God. It teaches that one should remain within the limits prescribed by the Divine Law, in one’s aims and objects and measures for success and failure are entirely in the hands of God.

It also teaches that those who strive for the cause of truth and righteousness and put their trust in God, get consolation and comfort from Him, for this helps them face their opponents with confidence and courage and they do not lose heart, when they encounter the apparently terrifying measures of the powerful enemies.

But the greatest lesson this story teaches is that if the Believer possesses true Islamic character and is endowed with wisdom, he can conquer a whole country with the strength of his character alone.

Surah 12. Yusuf (Joseph)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Ra. These are the verses of the Book clear (in itself and clearly showing the truth).

2 Indeed, We have sent it down as an Arabic Quran so that you might grasp it with your reasons.

(These two verses although were in the first instance addressed to the Arabian contemporaries of the Prophet, they apply to all people, whatever their origin, who understand the Arabic language. They are meant to impress upon everyone who listens to or reads the Qur'an that its appeal is directed, primarily, to man's reason, and that "feeling" alone can never provide a sufficient basis of faith. (See also 13:37 and 14:4,)

3 We relate to you the best of stories through Our revelation of this Quran, though before this you were totally unaware (of revelation and stories).

4 (Remember) when Joseph said to his father, "O my dear father! Indeed I dreamt of eleven stars, and the sun, and the moon—I saw them prostrating to me!"

5 He replied, "O my dear son! Do not relate your vision to your brothers, or they will devise a plot against you. Surely Satan is a sworn enemy to humankind.

6 And so will your Lord choose you (O Joseph), and teach you the inner meaning of happenings, and perfect His favour upon you and the descendants of Jacob—(just) as He once perfected it upon your forefathers, Abraham and Isaac. Surely your Lord is All-Knowing, All-Wise."

7 Indeed, in the story of Joseph and his brothers there are lessons for all those who inquire (seek the truth).

8 (Remember) when they said (to one another), "Surely Joseph and his brother (Benjamin) are more beloved to our father than we, even though we are a group of so many. Indeed, our father is clearly mistaken.

9 (We should) Kill Joseph or cast him out to some (distant) land so that our father's attention will be only ours, then after that you may (repent and) become righteous people!"

10 One of them said, "Do not kill Joseph. But if you must do something, throw him into the bottom of a well so perhaps he may be picked up by some travellers."

11 (On this they agreed; and thereupon) they spoke (thus to their father), "O our father! Why do you not trust us with Joseph, although we truly wish him well?"

12 Send him out with us tomorrow so that he may enjoy himself and play. And we will really watch over him."

13 He responded, "I will be worried if you take him away, for I fear lest a wolf should eat him up while you are off your guard."

14 They said, "If a wolf were to eat him, despite our strong group, then surely we would be worthless people!"

15 And so, when they took him away and decided to throw him into the bottom of the well, We inspired him: "(One day) you will remind them of this deed of theirs while they are unaware (of who you are)."

16 Then they returned to their father in the evening, weeping.

17 They cried, "Our father! We went racing and left Joseph with our belongings, and a wolf ate him! But you will not believe us, no matter how truthful we are."

18 And they brought his shirt, stained with false blood. He responded, "No! Your souls must have tempted you to do something (evil). So (I can only endure with) beautiful patience! And God Alone can help me bear the loss you are speaking of."

19 And there came some travellers, and they sent their water-boy who let down his bucket into the well. He cried out, “Oh, what a great find! Here is a boy!” And they hid him with a view to selling him: but God had full knowledge of all that they were doing.

20 They (later) sold him for a cheap price, just a few silver coins and they attached no value to him.

21 The man from Egypt who bought him said to his wife, “Make his stay [with us] honourable; perhaps he may be useful to us or we may adopt him as a son.” This is how We established Joseph in the land, so that We might teach him the understanding of affairs. God’s Will always prevails, but most people do not know.

22 And when he reached his prime, We gave him wisdom and knowledge. This is how We reward the good-doers.

23 And the lady, in whose house he lived, tried to seduce him. She locked the doors and said, “Come to me!” He replied, “God is my refuge! It is (not right to betray) my master (your husband), who has taken good care of me. Indeed, such wrongdoers never succeed.”

24 She advanced towards him, and he would have done likewise, had he not seen a sign from his Lord. This is how We kept evil and indecency away from him, for he was truly one of Our chosen servants.

25 They raced for the door and she (grabbed and) tore his shirt from the back, only to find her husband at the door. She cried, “What is the penalty for someone who tried to violate your wife, except imprisonment or a painful punishment?”

26 Joseph responded, “It was she who tried to seduce me.” And a witness from her own family testified: “If his shirt is torn from the front, then she has told the truth and he is a liar.

27 But if it is torn from the back, then she has lied and he is truthful.”

28 So when her husband saw that Joseph’s shirt was torn from the back, he said (to her), “This must be (an example) of the craftiness of you (women)! Indeed, your craftiness is so shrewd!

29 O Joseph! Forget about this. And you (O my wife)! Seek forgiveness for your sin. For indeed you were the wrongdoer.”

30 Some women of the city gossiped, “The Chief Minister’s wife is trying to seduce her slave-boy. Love for him has plagued her heart. Indeed, we see that she is clearly mistaken.”

31 When she heard about their gossip, she invited them and set a banquet for them. She gave each one a knife, then said (to Joseph), “Come out before them.” When they saw him, they were so stunned (by his beauty) that they cut their hands, and exclaimed, “Good God! This is no mortal man; this must be a noble angel!”

32 She said, “This is the one for whose love you criticized me! I did try to seduce him but he (firmly) refused. And if he does not do what I order him to, he will certainly be imprisoned and be disgraced.”

33 He said, “My Lord! I would rather be in jail than do what they invite me to. For, unless you turn away their guile from me, I might yet yield to their allure and become one of those who are ignorant (of right and wrong).”

34 So his Lord responded to him, turning their guile away from him. Surely He is the All-Hearing, All-Knowing.

35 And so it occurred to those in charge, despite seeing all the proofs (of his innocence), that he should be imprisoned for a while. (To stop women from being charmed by Joseph’s beauty,

or to put an end to the rumours, or to keep him away from the Minister's wife)

36 And two young men also entered the prison along with him. One of them said, "I dreamt I was pressing wine." The other said, "I dreamt I was carrying (some) bread on my head, from which birds were eating." (Then both said,) "Tell us their interpretation, for we surely see you as a man of virtue."

37 Joseph replied, "I will tell you the interpretation of these dreams before you are served the food you eat, this is part of the knowledge which my Sustainer has taught me. In fact, I have forsaken the faith of those people who do not believe in God and even deny the hereafter.

38 And I follow the faith of my forefathers: Abraham, Isaac, and Jacob. It is not (right) for us to associate anything with God. This is part of God's grace upon us and humanity, (that He has not made us the servants of anyone else other than Himself) but most people are not grateful.

(Since God is almighty and self-sufficient, it is not for His sake that man is warned not to ascribe divine qualities to anything beside Him: the absolute condemnation of this sin is solely designed to benefit man by freeing him from all superstition, and thus enhancing his dignity as a conscious, rational being.)

39 "O my companions in imprisonment! Which is more reasonable: (belief in the existence of numerous divine) lords, each of them different from the other - or (in) the One God, who holds absolute sway over all that exists?

40 All that you worship instead of God is nothing but (empty) names which you and your forefathers have invented, for which God has revealed no sanction. The Command belongs to none but God, Who has commanded that you serve none but Him. This is the (one) ever-true faith; but most people know it not."

41 "(And now,) O my companions in imprisonment, (I shall tell you the meaning of your dreams) as for one of you two, he

will (again) give his lord (the King) wine to drink; but as for the other, he will be crucified, and birds will eat off his head. (But whatever be your future,) the matter on which you have asked me to enlighten you has been decided (by God).”

42 Then he said to the one he thought would be saved, “Mention me in the presence of your master.” But Satan made him forget to mention Joseph to his master, so he remained in prison for several years.

43 And (one day) the King said, “I dreamt of seven fat cows eaten up by seven skinny ones; and seven green ears of grain and (seven) others dry. O chiefs! Tell me the meaning of my dream if you can interpret dreams.”

44 They replied, “(This is one of) the most involved and confusing of dreams, and we have no deep knowledge of the real meaning of dreams.”

45 (Finally,) the surviving ex-prisoner remembered (Joseph) after a long time and said, “I will tell you its interpretation, so send me forth (to Joseph).”

46 (And he went to see Joseph in the prison and said to him), “Joseph, O man of truth! Interpret for us (the dream of) seven fat cows eaten up by seven skinny ones; and seven green ears of grain and (seven) others dry, so that I may return to the people and let them know.”

47 Joseph replied, “You will cultivate for seven consecutive years. During this time you should leave the corn you reap in the ear, except what may be sufficient for your food.

48 Then after that will come seven years of great hardship which will consume whatever you have saved, except the little you will store.

49 Then after that will come a year in which people will receive abundant rain and they will squeeze the juice.”

50 And (as soon as Joseph's interpretation was conveyed to him,) the King said: "Bring him before me!" But when the (King's) messenger came unto him, (Joseph) said: "Go back to your lord and ask him (first to find out the truth) about those women who cut their hands - for, behold, (until now it is) my Sustainer (alone who) has full knowledge of their guilt!"

51 (Thereupon the King sent for those women; and when they came,) he asked: "What was it that you hoped to achieve when you sought to make Joseph yield himself unto you?" The women answered: "God save us! We did not perceive the least evil (intention) on his part!" Then the Chief Minister's wife admitted, "Now the truth has come to light. It was I who tried to seduce him, whereas he was indeed speaking the truth!"

52 This (I say) in order that he (Joseph) should know that I did not speak dishonestly about him in his absence, for God certainly does not guide the scheming of the dishonest.

53 And I do not seek to free myself from blame, for indeed man's inner self does incite (him) to evil, except those shown mercy by my Lord. Surely my Lord is All-Forgiving, Most Merciful."

54 The King said, "Bring him to me. I will employ him exclusively in my service." And when Joseph spoke to him, the King said, "Today you are highly esteemed and fully trusted by us."

55 Joseph replied: "Place me over all the resources of the land. Certainly I know how to manage; I have the necessary knowledge."

56 This is how We established Joseph in the land to settle wherever he pleased. We shower Our mercy on whoever We will, and We do not let the reward of good people go to waste.

57 And the reward of the Hereafter is far better for those who are faithful and are mindful (of God).

58 And (after some years,) Joseph's brothers came (to Egypt) and presented themselves before him: and he knew them (at once), whereas they did not recognize him.

59 When he had provided them with their supplies, he demanded, "(When you come here next,) bring unto me that brother of yours from your father's side. Do you not see that I have given (you) full measure and have been the best of hosts?"

(i.e., Benjamin. When Joseph hosted his half-brothers, they told him the number of people in their household for future supplies.)

60 But if you do not bring him to me (next time), I will have no grain for you, nor will you ever come close to me again."

61 They promised, "We will try to convince his father to let him come. We will certainly do (our best)."

62 Joseph ordered his servants to put his brothers' merchandise (with which they had bartered) back into their saddlebags so that they would find it when they returned to their family and perhaps they would come back.

63 When Joseph's brothers returned to their father, they pleaded, "O our father! We have been denied (further) supplies. So send our brother with us so that we may receive our measure, and we will definitely watch over him."

64 He responded, "Should I trust you with him as I once trusted you with his brother (Joseph)? But (only) God is the best Protector, and He is the Most Merciful of the merciful."

65 When they opened their bags, they discovered that their merchandise (which they had used for barter) had been returned to them. They argued, "O our father! What more can we ask for? Here is our merchandise, fully returned to us. Now we can buy more food for our family. We will watch over our brother, and obtain an extra camel-load of grain. That load can be easily secured."

66 Jacob insisted, “I will not send him with you until you give me a solemn pledge from God that you will certainly bring him back to me, unless you are totally overpowered.” Then after they had given him their pledge, he concluded, “God is a Witness to what we have said.”

67 He then instructed (them), “O my sons! Do not enter (the city) all through one gate, but through separate gates. I cannot help you against (what is destined by) God in the least. It is only God Who decides. In Him I put my trust. And in Him let the faithful put their trust.”

68 Then when they entered (Joseph’s city) as their father had instructed them, this did not help them against (the plan of) God whatsoever. [His request] had served only to satisfy Jacob’s heartfelt desire [to protect them]: for thanks to what We had imparted to him, he was indeed endowed with the knowledge [that God’s will must always prevail]; but most people know it not.

69 When they entered Joseph’s presence, he called his brother (Benjamin) aside, and confided (to him), “I am indeed your brother (Joseph)! So do not feel distressed about what they have been doing.”

70 When Joseph had provided them with supplies, he slipped the royal cup into his brother’s bag. Then a herald cried, “O people of the caravan! You must be thieves!”

71 They turned back and asked, “What have you lost?”

72 The herald (along with the guards) replied, “We have lost the King’s cup. And whoever brings it will be awarded a camel-load (of grain). I guarantee it.”

73 Joseph’s brothers replied, “By God! You know well that we did not come to cause trouble in the land, nor are we thieves.”

74 (Joseph's men) asked, "What should be the punishment of the thief, if you are lying?"

75 Joseph's brothers responded, "The price will be (the enslavement of) the one in whose bag the cup is found. That is how we punish the wrongdoers."

76 Thereupon (they were brought before Joseph to be searched; and) he began with the bags of his half-brothers before that of his brother (Benjamin), then brought it out of Benjamin's bag. This is how We inspired Joseph to plan. He could not have taken his brother under the King's law, but God had so willed. We elevate in rank whoever We will. But above those ranking in knowledge is the One All-Knowing.

77 (To distance themselves,) Joseph's brothers argued, "If he has stolen, so did his (full) brother before." But Joseph suppressed his outrage—revealing nothing to them—and said (to himself), "You are in such an evil position, and God knows best (the truth of) what you claim."

78 They appealed, "O Chief Minister! He has a very old father, so take one of us instead. We surely see you as one of the good-doers."

79 Joseph responded, "God forbid that we should take other than the one with whom we found our property. Otherwise, we would surely be unjust."

80 When they lost all hope in (moving) him, they spoke privately. The eldest of them said, "Do you not know that your father has bound you by a solemn pledge before God - and how, before that, you had failed with regard to Joseph? Hence, I shall not depart from this land till my father gives me leave or God passes judgment in my favour: for He is the best of all judges.

81 (And as for you others,) Return to your father and say, 'O our father! Your son committed theft. We testify only to what we know. How could we guard against the unforeseen!

82 Ask (the people of) the land where we were and the caravan we travelled with. We are indeed telling the truth.”

83 (When they returned to their father and told him what had happened,) he exclaimed: “No! Your souls must have tempted you to do something (evil). So (I am left with nothing but) beautiful patience! God may well bring them all (back) unto me. Surely He (alone) is the All-Knowing, All-Wise.”

84 He turned away from them, lamenting, “Alas, poor Joseph!” And his eyes turned white out of the grief he suppressed.

85 (His sons) said, “By God! (It seems) You will not cease to remember Joseph until you lose your health or (even) your life.”

86 He replied, “It is only to God that I complain of my deep grief and my sorrow: for I know, from God, something that you do not know.

87 O my sons! Go and search (diligently) for Joseph and his brother. And do not lose hope of God’s life-giving (soothing) mercy: for no one loses hope in God’s life-giving (soothing) mercy except those with no faith.”

(According to most of the commentators, especially Ibn ‘Abbas (as quoted by Tabari and others), the term *rahmah* is here synonymous with *rahmah* (“grace” or “mercy”). Since it is linguistically related to the noun *ruh* (“breath of life” or “spirit”), and has also the metonymic significance of “rest” (*rahah*) from grief and sadness (Taj al-‘Arus), the most appropriate rendering would seem to be soothing and “life-giving mercy”).

88 (The sons of Jacob went back to Egypt and to Joseph) and when they presented themselves before him, they said: “O Chief Minister! We and our family have been touched with hardship, and we have brought only scanty merchandise; but (please) give us our supplies in full and be charitable to us. Indeed, God rewards the charitable.”

89 He asked, “Do you remember what you did to Joseph and his brother in your ignorance?”

90 They replied (in shock), “Are you really Joseph?” He said, “I am Joseph, and here is my brother (Benjamin)! God has truly been gracious to us. Surely whoever is mindful (of God) and patient, then certainly God does not let the reward of the righteous be wasted.”

91 They admitted, “By God! Most certainly has God preferred you over us, and we have surely been sinful.”

92 Joseph said, “There is no blame on you today. May God forgive you! He is the Most Merciful of the merciful!

93 Go with this shirt of mine and lay it over my father’s face, and he will come to see (clearly). Then come back to me with your whole family.”

94 When the caravan (with which Jacob’s sons were travelling) departed (from Egypt), their father said (to those around him), “You may think I am senile, but I certainly sense the smell of Joseph.”

95 They replied, “By God! You are definitely still in your old delusion.”

96 But when the bearer of the good news arrived, he laid the shirt over Jacob’s face, so he regained his sight. Jacob then said (to his children), “Did I not tell you that I truly know from God what you do not know?”

97 (His sons) begged, “O our father! Pray for the forgiveness of our sins. We have certainly been sinful.”

98 He said, “I will pray to my Lord for your forgiveness. He (alone) is indeed the All-Forgiving, Most Merciful.”

99 When they (arrived in Egypt and) entered Joseph’s presence, he received his parents (graciously) and said, “Enter Egypt! If God so wills, you shall be secure (from all evil!”

100 And he raised his parents high on the throne (of dignity) and they fell down in prostration (all) before him. He said, “O my dear father! This is the real meaning of my dream of long ago, which my Sustainer has made to come true. He was truly kind to me when He freed me from prison, and brought you all from the desert after Satan had ignited rivalry between me and my siblings. Indeed my Lord is subtle in fulfilling what He wills. Surely He (alone) is the All-Knowing, All-Wise.”

101 “My Lord! You have surely granted me authority and taught me some knowledge of the inner meaning of happenings. (O’) Originator of the heavens and the earth! You are my Guardian in this world and the Hereafter. Let me die as one who has surrendered himself unto you, and make me one with the righteous!”

102 That is from the stories of the unseen which We reveal to you. You were not present when they (all) made up their minds, and when they plotted (against Joseph).

103 And most people will not believe—no matter how keen you are—

104 even though you are not asking them for a reward for this (Quran). It is only a reminder to the whole world.

105 But (then) - how many a sign is there in the heavens and on earth which they pass by (unthinkingly), and on which they turn their backs with indifference!

106 And most of them do not even believe in God without (also) ascribing divine powers to other beings beside Him.

107 Do they feel secure that an overwhelming torment from God will not overtake them, or that the Last Hour might not come upon them of a sudden, without their being aware (of its approach)?

108 Say (O Prophet): “This is my way: I am inviting (You all) to God based upon conscious insight accessible to reason, I and they who follow me”. And (say), “Limitless is God in His glory; and I am not one of those who ascribe divinity to anything beside Him!”

(It is impossible to render the expression ‘ala basirah in a more concise manner. Derived from the verb basira or basira (“he became seeing” or “he saw”), the noun basirah (as also the verb) has the abstract connotation of “seeing with one’s mind”: and so it signifies “the faculty of understanding based on conscious insight” as well as, tropically, “an evidence accessible to the intellect” or “verifiable by the intellect”. Thus, the “call to God” enunciated by the Prophet is described here as the outcome of a conscious insight accessible to, and verifiable by, man’s reason: a statement which circumscribes to perfection the Quranic approach to all questions of faith, ethics and morality, and is echoed many times in expressions like “so that you might use your reason” (la’allakum ta’qilun), or “will you not, then, use your reason?” (a fa-la ta’qilun), or “so that they might understand [the truth]” (la’allahum yafqahun), or “so that you might think” (la’allakum tatafakkarun); and, finally, in the oft-repeated declaration that the message of the Qur’an as such is meant specifically “for people who think” (li-qawmin yatafakkarun).)

109 And (even) before thy time, We never sent (as Our apostles) any but (mortal) men, whom We inspired, (and whom We always chose) from among the people of the (very) communities (to whom the message was to be brought). Have, then, they (who reject this divine message) never journeyed about the earth and beheld what happened in the end to those (deniers of the truth) who lived before them? - And (do they not know that) to those who are conscious of God the life in the hereafter is indeed better (than this world)? Will they not, then, use their reason?

110 (All the earlier Prophets had to suffer persecution for a long time) but at last when those Prophets had lost all hope (of their people) and saw themselves branded as liars Our help came to them: whereupon everyone whom We willed (to be saved) was saved (and the deniers of the truth were destroyed) for, never can Our punishment be averted from people who are lost in sin.

111 Indeed, in the stories of these men there is a lesson for those who are people with insight. This message cannot be a fabrication, rather (it is) a confirmation of previous revelation, a detailed explanation of all things, a guide, and a mercy for people of faith.

Introductory Notes to Surah 13 Ra'ad **(Thunder)**

Name

This Surah takes its name from the word (ar-Ra'ad) (thunder) that occurs in verse 13.

Theme and Topics

The main theme of this Surah is described in its very first verse, that is, “The Message of Muhammed is the very Truth, but it is the fault of the people that they are rejecting it.”

This is why it has been shown over and over again in different ways that the basic components of the Message – Tauheed (Oneness of God), Aakhirah (Resurrection) and Risalah (Prophet-hood) are a reality: therefore they should believe sincerely in these for their own moral and spiritual good.

The aim of the Surah is not merely to satisfy the minds but also to appeal to the hearts to accept the Faith. Along with putting forward logical arguments in support of the truth of the Message and against the people's wrong notions, the Surah makes frequent use of sympathetic and earnest appeals to win over their hearts by warning them of the consequences of rejection of the truth (Kufr) and appealing their better part by describing the immense rewards of Faith so that the people should give up their ignorance and arrogance.

Prophet's opponents had been scheming and plotting different plans to defeat him and his Mission, and, on the other hand, his followers had been expressing a desire that by showing a miracle the pagans of Makkah might be brought to the Right Way.

But God almighty impressed on the Believers that it is not His way to convert people by this method and that they should not

lose heart, if He is giving the enemies of the Truth a respite, this is all due to the Sunnah or law of God by virtue of which He lets people choose or refuse the reality. Otherwise, He is able to show such signs as may bring the dead out of their graves and make them speak (verse 31), but even then these obdurate people will invent an excuse to explain this away.

Surah 13. Ar-Ra'ad (Thunder)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Mīm-Ra. These are the verses of the Book. What has been revealed to you (O Prophet) from your Lord is the truth, but most people do not believe!

2 It is God who has raised the heavens without any supports that you could see, and is established on the throne of His almightiness; and He (it is who) has made the sun and the moon subservient (to His laws), each orbiting for an appointed term. He governs all that exists. He makes the signs clear so that you may be certain of the meeting with your Lord (on the day of Judgement).

3 And He is the One Who spread out the earth and placed firm mountains and running waters upon it, and created fruits of every kind in pairs. He covers the day with night. Surely in this are signs for those who reflect.

4 And there are on earth (many) tracts of land close by one another (and yet widely differing from one another) and (there are on it) vineyards, and fields of grain, and date-palms growing in clusters from one root or standing alone, (all) watered with the same water: and yet, some of them have We favoured above others by way of the food (which they provide for man and beast). Verily, in all this there are signs indeed for people who use their reason!

5 Now, if there is anything that feels strange, then strange is their saying: “What! After we have become dust, shall we indeed be (restored to life) in a new act of creation?” It is they who (thus show that they) are bent on denying their Sustainer; and it is they who carry the shackles (of their own making) around their necks; and it is they who are destined for the fire, therein to abide.

6 They ask you (O Prophet) to hasten the evil (punishment upon them) rather than grace, although there have been instances of exemplary punishments before them. Surely your Lord is full of forgiveness for people, despite their wrongdoing, and your Lord is truly severe in punishment (as well).

7 The disbelievers say, “If only a sign could be sent down to him from his Lord.” You (O Prophet) are only a warner. And every nation was assigned a guide.

8 God knows what every female bears and what increases and decreases in the wombs. For with Him everything is [created] in accordance with its scope and purpose.

(He knows whether the egg will be fertilized or not, whether the baby will be born before or after nine months, whether the pregnancy will end with delivery or miscarriage, and what kind of personality he/she will have. He knows in accordance with the particular purpose for which it has been created, the exigencies of its existence and the role which it is destined to play within God’s plan of creation.)

9 He knows all that is beyond the reach of a created being’s perception as well as all that can be witnessed by a creature’s senses or mind - the Great One, the One far above anything that is or could ever be!

10 It is all alike (to Him) whether any of you conceals his thought or brings it into the open, and whether he seeks to hide (his evil deeds) under the cover of night or goes about in broad daylight.

11 Each person has been assigned guardian angels before him and behind him, protecting them by God’s command. Indeed, God does not change a nation’s condition unless they change their inner selves; and when God wills people to suffer evil (in consequence of their own evil deeds), there is none who could avert it: for they have none who could protect them from Him.

(Lit., “from between his hands and from behind him”. As in 2:255, the expression “before him and behind him” denotes “something that is perceivable by him” or “evident to him”, while that which is “behind him” is a metonym for something “beyond his ken” or “hidden from him”)

12 He is the One Who displays before you the lightning, to give rise to (both) fear and hope, and brings up heavy clouds (with rain).

13 The thunder glorifies His praises, as do the angels in awe of Him. He lets loose the thunderbolts, striking with them whoever He wills. And yet they stubbornly argue about God, notwithstanding (all evidence) that He alone has the power to bring about whatever His unfathomable wisdom wills!

(According to Raghīb, the expression *shadīd al-mihāl* (which occurs in the Qur'an only in this one place) signifies "powerful in engineering, in a manner hidden from man, that wherein wisdom lies")

14 Unto Him (alone) is due all prayer aiming at the Ultimate Truth, since those (other beings or powers) whom men invoke instead of God cannot respond to them in any way – (so that he who invokes them is) but like one who stretches his open hands towards water, (hoping) that it will reach his mouth, the while it never reaches him. Hence, the calls of those who deny the truth are only in vain.

15 To God (alone) bow down (in submission) all those (beings and things) in the heavens and the earth—willingly or unwillingly—as do their shadows, morning and evening.

16 Say "Who is the Sustainer of the heavens and the earth?" Say: "(It is) God." Say: "(Why,) then, do you take for your protectors, instead of Him, such as have it not within their power to bring benefit to, or avert harm from, themselves?" Say: "Can the blind and the seeing be deemed equal? - or can the depths of darkness and the light be deemed equal?" Or do they (really) believe that there are, side by side with God, other divine powers that have created the like of what He creates, so that this act of creation appears to them to be similar (to His)? Say: "God is the Creator of all things; and He is the One who holds absolute sway over all that exists."

17 He sends down rain from the sky, causing the valleys to flow, each according to its capacity. The currents then carry along rising foam, similar to the slag produced from metal that people melt in the fire for making ornaments or tools. By such examples God depicts truth and falsehood. As for the scum, it is thrown away, being worthless, but that which is beneficial for the mankind remains (established) on the earth. In this way God cites examples to make His message clear.

18 Those who respond to (the call of) their Sustainer will have the finest reward. As for those who do not respond to Him, even if they were to possess everything in the world twice over, they would certainly offer it to ransom themselves (on Judgement day). They will face strict judgment, and Hell will be their home. What an evil resting-place!

19 How can the one who knows that which has been revealed to you from your Rabb is the Truth, be like the one who is blind to this fact? None will be mindful (of this) except people of reason.

20 (They are) those who honour God's covenant, never breaking the pledge;

21 and those who maintain whatever (ties) God has ordered to be maintained, they stand in awe of their Lord, and fear the strict judgment.

22 And (they are) those who endure patiently, seeking their Lord's pleasure, establish prayer, donate from what We have provided for them—secretly and openly—and respond to evil with good. It is they who will have the ultimate abode:

23 the Gardens of Eternity, which they will enter along with the righteous among their parents, spouses, and descendants. And the angels will enter upon them from every gate, (saying,)

24 “Peace be upon you for your perseverance. How excellent is the ultimate abode!”

25 And those who violate God’s covenant after it has been affirmed, break whatever (ties) God has ordered to be maintained, and spread corruption in the land—it is they who will be condemned and will have the worst abode.

26 God gives abundant or limited provisions to whoever He wills. The unbelievers rejoice in the life of this world: but brief indeed is the comfort of this worldly life as compared to the life of the hereafter.

27 Those who are bent on denying the truth say, “If only a (special) sign could be sent down to him from his Lord.” Say, (O Prophet,) “Indeed, God leaves to stray whoever He wills, and guides to Himself whoever turns to Him.

28 those who believe and whose hearts find comfort in the remembrance of God. Surely in the remembrance of God do hearts find comfort.

29 Those who believe and do good, for them will be bliss and an honourable destination.”

30 And so We have sent you (O Prophet) to a community, like (We did with) earlier communities, so that you may recite and rehearse to them what We have revealed to you. Yet they deny the Most Compassionate (God). Say, “He is my Lord! There is no god except Him. In Him have I placed my trust, and unto Him is my recourse!”

31 If there were a recitation that could cause mountains to move, or the earth to split, or the dead to speak, (even then they would not believe). But all matters are by God’s Will. Have the believers not yet realized that had God willed, He could have guided all of mankind? And disasters will continue to afflict those who deny the truth or strike close to their homes for their

misdeeds, until God's promise (of full punishment to those who oppose his messenger) comes to pass. Surely God never fails in His promise.

32 Other messengers had already been ridiculed before you, but I delayed the (punishment for) those who deny the truth (for a while) then seized them. And how awesome was My retribution!

33 Is (there anything like), Him who has every living being in His almighty care and knows what every soul commits? Yet they (are so audacious) that they ascribe partners to God. Say, (O Prophet,) "Name them! (If they are real) Or do you (mean to) inform Him of something He does not know (exists) on the earth? Or are these (names) just empty words?" In fact, those who deny the truth, falsehood has been made so appealing to them that they have been turned away from the Path. And whoever God leaves to stray will be left with no guide.

34 For them is punishment in this worldly life, but the punishment of the Hereafter is truly far worse. And none can shield them from God.

35 The description of the Paradise promised to the righteous is that (of a garden) under which rivers flow; eternal is its fruit as well as its shade. That is the (ultimate) outcome for the righteous. But the outcome for those who deny the truth is the Fire!

36 Those who were given the Scripture rejoice at what has been revealed to you (O Prophet), while some factions deny a portion of it. Say, "I have only been commanded to worship God, associating none with Him. To Him I invite (all), and to Him is my return."

37 and with these instructions, We have revealed this commandment in the Arabic language. And if you were to

follow their desires after (all) the knowledge that has come to you, there would be none to protect or shield you from God.

38 We have certainly sent messengers before you (O Prophet) and blessed them with wives and offspring. It was not for any messenger to bring a sign without God's permission. For each period there was a Book.

39 God annuls or confirms whatever He wills (of His earlier messages), and with Him is the Master (copy) of The Book.

40 Whether We let you see (in your lifetime, O Prophet, the fulfilment of) some of what We have promised them, (of punishment) or whether We cause you to die (before its fulfilment) - your duty is no more than to deliver the message; and it is for Us to take accountability.

41 Do they not see that We are gradually reducing the land in their control through curtailing its borders? When God commands, there is none to reverse His command and He is swift in taking accountability.

42 Those (deniers of truth) before them (secretly) planned, but God has the ultimate plan. He knows what every soul commits. And those bent on denying the truth will soon know who will have the ultimate outcome.

43 The disbelievers say, "You (Muḥammed) are no messenger." Say, (O Prophet,) "God is sufficient as a Witness between me and you, as is whoever has knowledge of the Scripture."

Introductory Notes to Surah 14 Ibraheem **(Abraham)**

Name

The Surah takes its name from verse 35 in which mention has been made of Prophet Ibrahim (Abraham).

Period of Revelation

It appears from the tone of the Surah that it was revealed at the last stage of the Makkan period. For instance, verse 13 (“The deniers of truth warned their Messengers, ‘you shall have to return to our community or we will assuredly expel you from our land’”) showing the similarity with the people of Makkah who were bent on expelling the Believers from there like the deniers of the truth of the former Prophets.

Theme and Topics

This Surah is an admonition and a warning to the deniers of the truth and is much stern than the previous surahs as the message of Prophet Muhammed pbuh was approaching its last stage before his migration to Medina. They were rejecting the Message of the Holy Prophet and devising cunning schemes to defeat his Mission. But warning, reproof, censure and reproach dominate admonition. This is because a good deal of admonition had already been made in the preceding Surahs, but in spite of this their obduracy, enmity, antagonism, mischief, persecution etc. had rather increased.

Surah 14. Ibrahim (Abraham)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Ra. (This is) a Book which We have revealed to you (O Prophet) so that you may lead people out of darkness and into light, by the Will of their Lord, to the Path of the Almighty, the Praiseworthy—

2 the One to Whom belongs all that is in the heavens and the earth. Woe to those who deny the truth, for they will be sternly punished.

3 (They are) those who choose the life of this world as the sole object of their love, preferring it to (all thought of) the life to come, and who turn others away from the path of God and try to make it appear crooked. Such as these have indeed gone far astray!

4 And We have not sent a messenger (with our message) except in the language of his own people so that he could explain to them clearly. Then God leaves whoever He wills to stray and guides whoever He wills. And He is the Almighty, All-Wise.

5 Indeed, We sent Moses with Our signs, (ordering him,) “Lead your people out of darkness and into light, and remind them of God’s days (of favour).” Surely in this are signs for whoever is firmly patient and constantly grateful and appreciative.

6 (Consider) when Moses said to his people, “Remember God’s favour upon you when He rescued you from the people of Pharaoh, who afflicted you with dreadful torment—slaughtering your sons and keeping your women. That was a severe test from your Lord.

7 And (remember the time) when your Sustainer made (this promise) known: ‘If you are grateful, I will certainly give you more (than you deserve). But if you are ungrateful, surely My punishment is severe.’

8 Moses added, “If you along with everyone on earth were to be ungrateful, then (know that) God is indeed Self-Sufficient, ever to be praised.”

9 Have you not ‘already’ received the stories of those who were before you: the people of Noah, ‘Ad, Thamud, and those after them? Only God knows how many they were. Their messengers came to them with clear proofs, but they put their hands over their mouths and said, “We totally reject what you (claim to) have been sent with, and we are certainly in grave doubt, amounting to suspicion, about (the meaning of) your call to us!”

10 Their messengers asked (them), “Can there be any doubt about (the existence and oneness of) God, the Originator of the heavens and the earth? He is inviting you in order to forgive your sins, and grant you respite until a term (set by Him is fulfilled).” They argued, “You are no more than mortal men like us! You (only) wish to turn us away from what our forefathers worshipped. So bring us some compelling proof.”

11 Their messengers said to them, “We are (indeed) only mortal men like you, but God favours whoever He chooses of His servants. It is not for us to bring you any proof without God’s permission. And in God let the believers put their trust.

12 And how could we not place our trust in God, when He has truly guided us to (the very best of) ways? Indeed, we will patiently endure whatever harm you may cause us. For, all who have trust (in His existence) must place their trust in God (alone)!”

13 But they who denied the truth then threatened their messengers, “We will certainly expel you from our land, unless you return to our (cultural/religious) ways.” So their Lord revealed to them, “We will surely destroy the wrongdoers,

14 and most certainly shall We cause you to dwell on earth (long) after they have passed away: this is (My promise) unto all who stand in awe of My presence, and stand in awe of My warning!”

15 And both sides called for judgment (victory and decision), so every stubborn tyrant was doomed.

16 Awaiting them is Hell, and they will be left to drink of the water of most bitter distress,

17 which they will sip with difficulty, and can hardly swallow. Death will overwhelm them from every side, yet they will not (be able to) die. Awaiting them still is harsher suffering.

18 The parable of the deeds of those who disbelieve in their Lord is that of ashes fiercely blown away by wind on a stormy day. They will gain nothing from what they have earned. For this (denial of God) is indeed the farthest one can go astray!

19 Have you not seen that God created the heavens and the earth for a reason? If He wills, He can eliminate you and produce a new creation.

20 And that is not difficult for God (at all).

21 And all (mankind) will appear before God (on the Day of Judgement); and then the weak will say unto those who had gloried in their arrogance: “We were your (dedicated) followers, so can you (then) relieve us of something of God’s chastisement?” They will reply, “Had God guided us, we would have guided you. (Now) it is all the same for us whether we suffer patiently or impatiently, there is no escape for us.”

22 And when everything will have been decided, Satan will say: “Behold, God promised you something that was bound to come true! I, too, held out (all manner of) promises to you - but I deceived you. Yet I had no power at all over you: I only called you, and you responded to me. So do not blame me; blame yourselves. It is not for me to respond to your cries, nor for you to respond to mine. Indeed, I denounce your previous association of me with God (in loyalty). Surely the wrongdoers will suffer a painful punishment.”

23 Those who believe and do good will be admitted into Gardens, under which rivers flow—to stay there forever by the Will of their Lord—where they will be greeted with “Peace!”

24 Do you not see how God sets forth the parable of a good word? (It is) like a good tree, firmly rooted, (reaching out) with its branches towards the sky,

25 yielding its fruit in every season (at all times) by its Sustainer’s leave. This is how God cites these examples for men so that they may learn a lesson from them.

26 And the parable of an evil word is that of an evil tree, uprooted from the earth, having no stability.

27 (Thus,) God grants firmness unto those who have attained to faith through the word that is unshakably true in the life of this world as well as in the life to come; but the wrongdoers He lets go astray: for God does whatever He wills.

28 Have you not seen those people who have responded to the favours of God with ingratitude and drive their own people to their doom?

29 In Hell they will burn. What an evil place for settlement.

30 They set up equals with God to mislead (others) from His Way. Say, (O Prophet,) “Enjoy yourselves (for a while)! Surely your destination is the Fire.”

31 Tell My believing servants to establish prayer and donate from what We have provided for them—openly and secretly—before the arrival of a Day in which there will be neither mutual bargaining nor befriending.

32 It is God Who created the heavens and the earth and sends down rain from the sky, causing fruits to grow as a provision for you. He has subjected the ships for your service, sailing through the sea by His command, and has subjected the rivers for you.

33 He has (also) subjected for you the sun and the moon, both constantly orbiting, and has subjected the day and night (to His laws, so that they be of use) for you.

34 And He has granted you all that you (could) ask Him for (everything that is required for your life, its development and evolution). If you tried to count God’s blessings, you would never be able to number them. (And yet) Indeed man is (given up to) injustice and ingratitude.

35 (Remember) when Abraham prayed, “My Lord! Make this city (of Makkah) secure, and preserve me and my children from ever serving ‘Asnam’ (false objects of worship).

{The term “idols” (asnam, sing. sanam) does not apply exclusively to actual, concrete representations of false “deities”: for shirk - that is, an attribution of divine powers or qualities to anyone or anything besides God - may consist also, as Razi points out, in a worshipful devotion to all manner of “causative agencies and outward means to an end” - an obvious allusion to wealth, power, luck, people’s favour or disfavour, and so forth - whereas genuine faith in the oneness and uniqueness of God (at-tawhid al-mahd) consists in divesting oneself of all inner attachment to [such] false objects of worship and devotion and in being convinced that there exists no real directing power apart from God”.

36 My Lord! They (false objects of worship) have caused many people to go astray. So whoever follows me (in faith) is truly of me, and whoever disobeys me—then surely You are (still) All-Forgiving, Most Merciful.

37 Our Lord! I have settled some of my offspring in valley without any cultivation (a barren valley), near Your Sacred

House, our Lord, so that they may establish prayer. So make the hearts of people incline towards them (with love and kindness) and feed them with fruits, so that they will be thankful.

38 Our Lord! You certainly know what we conceal and what we reveal. Nothing on earth or in heaven is hidden from God.

39 All praise is for God who has blessed me with Ismaiel and Isaac in my old age. My Lord is indeed the Hearer of (all) prayers.

40 (hence,) O my Sustainer, cause me and my offspring to remain constant in prayer! Our Lord! Accept my prayers.

41 Our Lord! Forgive me, my parents, and the believers on the Day when the judgment will come to pass.”

42 And do not think that God is unaware of what the evildoers are doing. He only grants them respite until a Day when (their) eyes will stare in horror—

43 they will be running in terror with necks outstretched their heads uplifted, staring but seeing nothing and their hearts utterly vacant.

44 And warn the people of the Day when the punishment will overtake (the wicked among) them, and the wrongdoers will cry, “Our Lord! Grant us respite for a little while. We will respond to Your call and follow the messengers!” (It will be said,) “Did you not swear before that you would never be removed (to the next life)?”

45 “And ye lived in the dwellings of men who wronged their own souls: you were clearly shown how We dealt with them; and We even described for you their examples.”

46 They hatched their plots but their plots were well known to God, even though these (plots) were such which could move mountains.

47 So do not think that God will fail to keep His promise to His messengers. God is indeed Almighty, an avenger of evil!

48 (His promise will be fulfilled) on the Day when the earth shall be changed into another earth, as shall be the heavens, and when (all men) shall appear before God, the One who holds absolute sway over all that exists.

49 On that Day you will see the wicked bound together in chains,

50 clothed with garments of tar, and their faces covered with flames.

51 (And all shall be judged on that Day,) so that God may repay every human being for all that he has earned (in life), verily, God is swift in reckoning!

52 This (Quran) is a (sufficient) message for all mankind so that they may take it as a warning (for the day of judgement) and know that there is only One God, and so that people of reason may take heed.

Introductory Notes to Surah 15 Hijr **(Rocky Tract)**

Name

This Surah takes its name from verse 80.

Period of Revelation

It is clear from its topics and style that the period of its revelation is about the same as that of Surah Ibrahim, for the repeated warnings and the untiring efforts of Prophet have been highlighted in this surah.

Theme and Topics

The theme of the main topics discussed in this surah are

- 1) Warning to those who rejected this Message, opposed it tooth and nail, and ridiculed the Prophet
- 2) Comfort and encouragement to the Holy Prophet
- 3) Warning; rebuke and censure to the rejecters of the truth.
- 4) Surah contains brief arguments for Tauheed (oneness of God)
- 5) Admonition in the story of Adam and Satan is also touched upon.

Surah 15. Al-Hijr (The Rocky Tract)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Ra. These are the verses of the Book; the clear Quran (clear in itself and clearly showing the truth)

2 The day will come to pass when those who are (now) bent on denying this truth will wish that they had surrendered themselves to God (in their lifetime).

3 (So) let them eat and enjoy themselves and be deluded by false hopes, for soon they will find out (the Truth).

4 And never have We destroyed any community (for its wrongdoing) unless a divine writ had (previously) been made known to it;

(“unless it [the community] had a known divine writ (kitab ma’lum)” - i.e., unless the people in question had been shown through a divine writ the meaning of right and wrong, and had deliberately rejected this divine guidance: cf. the statement, in 26:208, that “never have We destroyed any community unless it had had its warners”, or in 6:131, that God “would never destroy a community for its wrongdoing so long as its people are still unaware [of the meaning of right and wrong]”).

5 (but remember that) no community can ever advance (the end of) its term - and neither can they delay (it).

6 And yet, they (who deny the truth) say: “O You unto whom this reminder has (allegedly) been revealed! Surely you are insane!

7 Why do you not bring us the angels, if what you say is true?”

8 We do not send the angels down except in accordance with the (demands of) truth; and (were the angels to appear now,) they (who reject this message) would have no further respite (and the judgement will be passed on them)!

9 It is certainly We Who have revealed this Reminder, (Quran) and it is certainly We Who will preserve it (from all corruption).

(This prophecy has been strikingly confirmed by the fact that the text of the Qur'an has remained free from all alterations, additions or deletions ever since it was enunciated by the Prophet in the seventh century of the Christian era; and there is no other instance of any book, of whatever description, which has been similarly preserved over such a length of time. The early-noted variants in the reading of certain words of the Qur'an, occasionally referred to by the classical commentators, represent no more than differences in respect of diacritical marks or of vocalisation, and, as a rule, do not affect the meaning of the passage in question.)

10 Indeed, We sent messengers before you (O Prophet) among the groups of early people,

11 but no messenger ever came to them without being mocked.

12 This is how We allow this (hate of our message) to pervade the hearts of the criminals.

13 They would not believe in this (Quran). This has been the practice of people of this kind from ancient times.

14 And even if We opened for them a gate to heaven, through which they continued to ascend,

15 they would surely have said, "It is only our eyes that are spellbound! In fact, we must have been bewitched."

16 Indeed, We have placed constellations in the sky, and We have beautified it for all to see.

17 and We have made them secure against every accursed satanic force,

18 so that anyone who seeks to learn (the unknown) by stealth is pursued by a flame clear to see.

19 And the earth - We have spread it out wide, and placed on it firm mountains, and caused (life) of every kind to grow on it in a balanced manner,

20 and We provided thereon means of livelihood for you (O men) as well as for all (living beings) whose sustenance does not depend on you.

21 And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and precise measure.

22 We send fertilizing winds, and then cause rain to descend from the sky, providing you abundant water to drink even though you could not have stored it up for yourselves!

23 It is indeed We Who grant life and cause death and it is We who shall be the sole Inheritors of all.

24 And well do We know [the hearts and deeds of all human beings - both] those who lived before you and those who will come after you;

25 Surely your Lord will gather them all together (on judgment day). He is truly All-Wise, All-Knowing.

26 Indeed, We created man from sounding clay moulded from black mud.

(There are many references in the Qur'an to man's having been "created out of clay (tien)" or "out of dust (turab)", both these terms signifying man's lowly biological origins as well as the fact that his body is composed of various organic and inorganic substances existing - in other combinations or in their elementary forms - on or in the earth. The term, *salsal*, occurring in three verses of this surah as well as in 55:14, adds a further dimension to this concept. According to most of the philological authorities, it denotes "dried clay that emits a sound" (i.e., when it is struck); and since it is used in the Qur'an exclusively with reference to the creation of man, it seems to contain an allusion to the power of articulate speech which distinguishes man from all other animal species, as well as to the brittleness of his existence (cf. the expression "like pottery" in 55:14). As the construction of the sentence shows, this *salsal* is stated to have evolved (Razi) out of *hama'* - which, according to some authorities, is the plural of *ham'ah*, signifying "dark, fetid mud" or "dark slime" - while the participial adjective *masnun* which qualifies this noun denotes, as Razi points out, both "altered" (i.e., in its composition) and "brought into shape". This further indicates that man may have first been created from earth in the form of an animal body in a fetid mud area like a sea shore and then its shell solidified like an egg shell and then he came out like a chicken does out of that sounding shell)

27 And the jinn, We had created them before him from smokeless fire.

28 (Remember,) when your Lord said to the angels, “I am going to create a human being from sounding clay moulded from black mud.

29 So when I have fashioned him and had a spirit of My Own (creation) breathed into him, fall down in prostration to him.”

(God’s “breathing of His spirit” into man is obviously a metaphor for His endowing him with life and consciousness: that is, with a soul)

30 So the angels prostrated all together—

31 except Iblis (The Satan); he refused to join those who prostrated.

32 God asked, “O Iblis! What is the matter with you that you did not join others in prostration?”

33 He replied, “It is not for me to prostrate to a mortal man that You created from sounding clay moulded from black mud.”

34 God commanded, “Then get out of here (My presence), for you are truly cursed.

35 And surely upon you is condemnation until the Day of Judgment.”

36 Satan appealed, “My Lord! Then grant me a respite until the Day of their resurrection.”

37 God said, “Verily, so be it: you shall be among those who are granted respite

38 until the day of the Time appointed.”

39 Satan responded, “My Lord! For allowing me to stray I will surely make (all that is evil) on earth seem fair to them and seduce them all,

40 except Your sincere servants among them.”

41 God said, ““This course of action is all right with Me:

(I.e., “this is what I have willed” - namely, that Iblis (or Satan) should tempt man, but should have no power to seduce those who are truly conscious of God. Thus, the Qur’an makes it clear that despite his ostensible “rebellion” against his Creator, Satan fulfils a definite function in God’s plan: he is the eternal tempter who enables man to exercise his God-given freedom of choice between good and evil and, thus, to become a being endowed with moral free will. (See in this connection 19:83, as well as 2:34 and 7:24.)

42 you will not have any authority over My devotees except those misguided ones who follow you.

43 and surely Hell is their destined place, all together.

44 with seven gates leading into it, each gate receiving its allotted share of sinners.”

45 Indeed, those who are conscious of God (shall find themselves in the hereafter) amidst gardens and springs,

46 (It will be said to them,) ““Enter into these in peace and security.”

47 We will remove whatever bitterness they had in their hearts. (They will be like) brothers (joyfully) facing each other on thrones (of dignity).

48 No fatigue will touch them there, nor will they ever be asked to leave.

49 Inform My servants that I am truly the All-Forgiving, Most Merciful,

50 and that (at the same time) My punishment is also the most painful punishment.

51 And inform them (O Prophet) about Abraham’s guests

52 who entered upon him and greeted (him with), “Peace!” He (later) said, “Surely we are afraid of you.”

(For the reason of Abraham’s and Sarah’s apprehension, see 11:70.)

53 They reassured (him), “Do not be afraid! Surely we give you good news of (the birth of) a knowledgeable son.”

54 He wondered, “Do you give me good news despite my old age? What unlikely news!”

55 They responded, “We give you good news in all truth, so do not be one of those who abandon hope.”

56 He exclaimed, “Who would despair of the mercy of their Lord except the misguided?”

57 He (then) added, “What is your mission, O messenger-angels?”

58 They replied, “We have actually been sent to a wicked people.

(I.e., to the people of Sodom (see also {7:80-84} and {11:77-83}).

59 As for the family of Lot, we will certainly deliver them all,
60 except his wife. (of whom God says,) We have determined that she will be one of the doomed.”

61 So when the messengers came to the family of Lot,
62 he said, “You are surely an unfamiliar people!”

63 They responded, “We have come to you with that (judgement) which they have doubted.

(Lit., “that about which they have persistently been in doubt” - i.e., the doom which, in this world or in the hereafter, is the inevitable consequence of deliberate sinning: a prediction which the sinners themselves so often deride (cf. {6:57-58}, 8:32, 11:8). To my mind, this sentence constitutes the reason for the repetition, in this surah, of the stories of Lot’s people and the other sinful communities of old that were punished for their persistent transgressions against all moral laws.)

64 We come to you with the truth, and we are certainly truthful.

65 So travel with your family in the dark of night, and follow 'closely' behind them. Do not let any of you look back, and go where you are commanded."

66 We revealed to him this decree: "The last remnant of those (sinners) shall be wiped out in the morning."

67 And there came the men of the city, rejoicing (at news of the young men).

68 Lot pleaded, "Indeed, these are my guests, so do not embarrass me.

69 Have fear of God and do not humiliate me."

70 They responded, "Have we not forbidden you from protecting anyone?" (Lit., "all people" (al-'alamin): obviously, because Lot was a stranger in Sodom - having come there from Mesopotamia, his and Abraham's country of origin (see surah {11}, and had previously aroused the ire of the Sodomites by his moral reproaches (cf. {7:80-82}).

71 He said, "O my people! Here are my daughters (so marry them) if you wish to do so."

(Most of the commentators are of the opinion that the phrase "these daughters of mine" signifies here "the daughters of my community" (since a prophet is the spiritual father of his people). But whether this is the case, or whether- as is more probable - Lot's words refer to his actual daughters, there is no doubt that in their wider implication they point to the natural relationship between man and woman as contrasted with the perverse desires of the men of Sodom.)

72 By your life (O Lot), they certainly are wandering blindly, intoxicated (by lust).

73 So the (mighty) blast overtook them at sunrise.

74 And We turned the cities (of Sodom and Gomorrah) upside down and rained upon them stones of baked clay.

75 Verily, in all this there are messages indeed for those who can read the signs: (In its full significance, the term used in this verse i.e. mutawassim denotes “one who applies his mind to the study of the outward appearance of a thing with a view to understanding its real nature and its inner characteristics” (Zamakhshari and Razi).

76 Their ruins still lie along a known route.

(The Cities of Sodom and Gomorrah were utterly destroyed, and even their precise position cannot be identified. But the brimstone plain of the tract still exists, right on the highway between Arabia and Syria. To the traveller in the neighbourhood of the Dead Sea the whole locality presents a scene of dismal desolation which truly suggests the awful punishment for unspeakable crimes.)

77 Surely in this is a sign for those who believe.

78 And the companions of the wooded dales (of Madyan, too,) were truly wrongdoers,

(“Companions of the wooded dales”: As-hab ul Aikati. Perhaps Aika is after all a proper noun, the name of a town or tract. Who were the Companions of the Aika? They are mentioned four times in the Qur-an, viz., here, and in 26:176-191; 38:13; and 1.14. The only passage in which any details are given is 26:176-191. There we are told that their Prophet was Shu’ayb, and other details given correspond to those of the Madyan, to whom Shu’ayb was sent as Prophet; see 7:85-93. It is reasonable to suppose that the Companions of the Wood were either the same as the Madyan, or a Group among them or in their neighbourhood.)

79 and so We inflicted Our retribution on them. And both these (sinful communities) lived by a highway, (to this day) plain to see.

(i.e., the people of Lot and those of Shu’ayb, who inhabited adjacent regions (see surah {7}, and whose fate should be an example as plain to see as the highway which passes through the regions once inhabited by them.)

80 Indeed, The Companions of the Rocky Tract (Hijr) also denied the messengers.

(“The Rocky Tract” is undoubtedly a geographical name. On the maps of Arabia will be found a tract called the Hijr, north of Medinah, Jabal Hijr is about 150 miles north of Madinah. The tract would fall on the highway to Syria. South of the oasis of Taymah. The story of the Thamud is found in 7:73-79)

81 We gave them Our signs, but they turned away from them.

82 They carved their homes in the mountains, (wherein they could live feeling) secure.

83 But the (mighty) blast overtook them in the morning,

84 and of no avail to them was all (the power) that they had acquired.

85 We have not created the heavens and the earth and everything that is in between them except with a true (purpose). And the Hour (when this will become clear to all) is indeed yet to come. So overlook (any human faults) with gracious forgiveness.

(The Hour will not be long delayed when the true Design and Pattern of Life will be manifest. We must not be impatient, if there appear to be, to our limited vision, apparent injustices. We must bear and forbear, and as far as our own personal feelings are concerned, we must overlook other people's faults with "a gracious forgiveness".)

86 Surely your Lord is the Master Creator, Knowing all things.

87 We have certainly granted you the seven often-repeated verses and the great Quran.

88 Do not let your eyes crave the (fleeting) pleasures We have provided for some of those (that deny the truth). And neither grieve over those (who refuse to take heed), but spread the wings of your tenderness over the believers.

89 And say, "I am truly sent with a clear warning"—

90 (a warning) similar to what We sent to those who (afterwards) broke it up into parts,

(This is apparently a reference to the followers of the Bible, who "believe in some parts of the divine writ and deny the truth of other parts" (cf. 2:85) - i.e., who act in accordance with those principles of the Bible which suit their inclinations and the prevailing social trends, and disregard the others, thus denying, by implication, their validity.)

91 those who had split up their Quran (Torah) into pieces.

(Means that they believe in certain parts of it and reject other parts. Cf 2:85: "Do you then believe in one part of the Scriptures and disbelieve in the other parts".)

92 So by your Lord! We will certainly question them all

93 about what they used to do.

94 So proclaim what you have been commanded, and turn away from the polytheists.

95 Surely We will be sufficient for you against the mockers,

96 who set up (other) deities with God! They will soon come to know (their folly).

97 We certainly know that your heart is truly distressed by what they say.

98 So glorify the praises of your Lord and be of those who prostrate themselves (before Him) in adoration,

99 and serve your sustainer until the inevitable (death) comes to you.

Introductory Notes on Surah 16 Nahl (The Bee)

Name

The name, An-Nahl (The Bee), of this Surah has been taken from verse 68, describing how God has inspired the bee to perform its functions and that all such inspirations are part of God's grand plan for all His creation.

Period of Revelation

Verses 112-114 clearly refer to the end of seven year famine that had struck Makkah some years after the appointment of the Holy Prophet as God's Messenger. This puts the period around last few years in Makkah.

Theme and Topics

The topics of the Surah revolve round different aspects of the Message including refutation of idolatry, signs of oneness of God and warning of the consequences of the rejection of and opposition to the Message of truth.

The ethical and spiritual changes which the Message of the Holy Prophet aims to bring about in human life have been presented briefly in an appealing manner. It has been emphasised that the belief in God, which the pagans of Makkah claim to profess, demands that it should not be confined merely to lip service, but this creed should manifest itself in various forms of expressions in our practical life.

The believers have also been advised and guided towards the right attitude that they should adopt in the face of severe opposition and persecution.

Surah 16. An-Nahl (The Bee)

In the Name of God—the Most Gracious, the Ever Merciful.

1 The Judgement of God is (bound to) come, so do not hasten it. Limitless is He in His glory and sublimely exalted above anything to which men may ascribe a share in His divinity!

2 He sends down the angels with revelation by His command to whoever He wills of His servants, (stating) “Warn (mankind) that there is no god except Me, so be conscious of Me.”

3 He created the heavens and the earth for a purpose. Exalted is He above what partners they associate with Him!

4 He creates man out of a (mere) drop of sperm: and this same being shows himself endowed with the power to think and to argue!

(Lit., “he becomes an open contender in argument (khasim)”. According to Zamakhshari and Razi, the above phrase is liable to two interpretations. In the words of Zamakhshari, “one interpretation is that after having been a [mere] drop of sperm, a particle of matter without consciousness or motion, man becomes highly articulate (mintiq), able to argue on his own [for or against a proposition], courageously facing disputes, and clearly formulating his arguments: [and herein lies] an indication of God’s creative power. The other [interpretation] is that man is [prone to become] a contender in argument against his Sustainer, refusing to acknowledge his [very] Creator.” Razi, on his part, gives his unqualified support to the first of these two interpretations, “because the above verses are meant to stress the evidence of the existence of a wise Creator, and not the fact of men’s insolence and their proneness to blasphemy and ingratitude”. However, in view of {36:77-78} (revealed at a considerably earlier period), the above two interpretations are not mutually exclusive but, rather, complementary, inasmuch as this passage is meant to bring out man’s unique quality as a rational being - a quality that may lead him to great heights of achievement, but may equally well lead him utterly astray.)

5 And He creates cattle: you derive warmth from them, and (various other) benefits; and from them you obtain food;

6 They are also pleasing to you when you bring them home and when you take them out to graze.

7 And they carry your loads to (distant) lands which you could not otherwise reach without great hardship. Surely your Lord is Ever Gracious, Most Merciful.

8 (He also creates) horses, mules, and donkeys for your transportation and adornment. And He creates what you do not know.

9 It is upon God (alone) to (clearly) show the Straight Way. Other ways are crooked. Had He so willed, He would have (forcibly) guided all of you.

(Lit., “upon God rests the [showing of the] goal of the path” - i.e., the establishing of the goals of ethics and morality implied in the concept of the “right path”. In further analysis of this phrase, the expression “it rests upon God” (‘ala ‘llah) is similar in intent to the statement in 6:12 and {54} that He “has willed upon Himself the law of grace and mercy”: in other words, God invariably shows the right path to everyone who is willing to follow it.)

10 He is the One Who sends down rain from the sky, from which you drink and by which plants grow for your cattle to graze.

11 With it He produces for you (various) crops, olives, palm trees, grapevines, and every type of fruit. Surely in this is a sign for people who think!

12 And He has subjected (to His laws) for your benefit the day and the night, the sun and the moon. And the stars have been subjected by His command. Surely in this are signs for those who (use their) sense.

13 And all the (beauty of) many hues which He has created for you on earth: Surely in this is a sign for those who take heed.

14 And He it is who has made the sea subservient (to His laws), so that you might eat fresh meat from it, and take from it gems which you may wear. And on that (very sea) one sees ships ploughing through the waves, so that you might (be able to) go forth in quest of some of His bounty, and thus have cause to be grateful (to Him).

15 He has placed into the earth firm mountains, so it does not shake with you, as well as rivers, and pathways so you may find your way.

16 Also by landmarks and stars do people find their way.

17 Can the One Who creates be equal to those who do not? Will you not then be mindful?

18 If you tried to count God's blessings, you would never be able to number them. Surely God is All-Forgiving, Most Merciful.

19 and God knows all that you keep secret as well as all that you bring into the open.

20 And those (beings/things) they invoke besides God cannot create anything—they themselves are created.

21 they are dead, not living, and they do not (even) know when they will be raised from the dead!

22 Your God is the One God: but because of their false pride, the hearts of those who do not believe in the life to come refuse to admit this (truth).

(i.e., they are too arrogant to accept the idea of man's utter dependence on, and responsibility to, a Supreme Being.)

23 Without a doubt, God knows what they conceal and what they reveal. He certainly does not like those who are arrogant.

24 And when it is said to them, "What has your Lord revealed?" They say, "Fictitious stories of the ancients!"

25 Hence, on Resurrection Day they shall bear the full weight of their own burdens, as well as some of the burdens of those ignorant ones whom they have led astray: oh, how evil the load with which they shall be burdened!

26 Indeed, those before them also plotted, (against Truth) but God struck at the (very) foundations of their structure, so the roof collapsed on top of them, and the torment came upon them from where they did not expect.

27 Then on the Day of Judgment He will humiliate them and say, “Where are My (so-called) associate-gods for whose sake you used to oppose (the truth)?” Those gifted with knowledge (in their lifetime) will say, “Surely disgrace and misery today are upon the deniers of the truth.”

28 Those whose souls the angels seize while they wrong themselves will then offer (full) submission (and say falsely,) “We did not (mean to) do any evil.” (The angels will say,) “No! Indeed God fully knows what you used to do.

29 So enter the gates of Hell, to stay there forever. Thus evil indeed is the abode of the arrogant!”

30 And (when) those who are conscious of God are asked, “What is it that your Sustainer has revealed?” - They answer, “Goodness supreme!” Good fortune awaits, in this world, all who persevere in doing good; but their ultimate state will be far better still: for, how excellent indeed will be the state of the God-conscious (in the life to come)!

(This “good fortune” (hasanah) does not necessarily signify, in this context, material benefits but refers, rather, to the spiritual satisfaction and the feeling of inner security resulting from genuine God-consciousness.)

31 Gardens of perpetual bliss will they enter – (gardens) under which running waters flow - having therein all that they might desire. Thus will God reward those who are conscious of Him.

32 those whom the angels gather in death while they are in a state of inner purity, greeting them thus: “Peace be upon you! Enter paradise by virtue of what you were doing (in life)!”

33 Are they (who deny the truth) but waiting for the angels to appear unto them, or for God's judgment to become manifest? Thus did behave even those (stubborn sinners) who lived before them; and (when they were destroyed,) it was not God who wronged them, but it was they who had wronged themselves:

34 for all the evil that they had done fell (back) upon them, and they were overwhelmed by the very thing which they were used to ridicule.

(As so often, the Qur'an points out here that this "chastisement" or "suffering" ('adhab) is but a natural, unavoidable consequence of deliberate wrongdoing: hence, he who becomes guilty of it is, in reality, "doing wrong to himself" or "sinning against himself" inasmuch as he destroys his own spiritual integrity and must subsequently suffer for it.)

35 The worshippers of false gods say, "Had God willed, neither we nor our forefathers would have worshipped anything other than Him, nor prohibited anything without His command." Such (excuses) were put forward also by those who went before them. Yet do the Messengers have any responsibility (other) than to convey the Message clearly?

36 We surely sent a messenger to every community, saying, "Serve God and keep away from Taghut (Satanic forces)." After that, God guided some of them while deviation proved true against the others. So travel through the earth and see what the end was of those who denied (The truth)!

37 (As for those who are bent on denying the truth) though you be ever so eager to show them the right way, (know that,) verily, God does not bestow His guidance upon any whom He judges to have gone astray; and such people will have no helpers.

38 They swear by God their most solemn oaths that God will never raise the dead to life. Why not? It is a promise which He has made binding on Himself, but most people do not realise.

39 (He will resurrect them) to make clear to them (the truth) whereon they used to disagree and that they who are bent on denying the truth (of resurrection) might come to know that they were liars.

40 Whenever We will anything to be (to happen), all We say is: "Be!" And it is!

41 As for those who forsake the domain of evil (emigrated) in (the cause of) God after being persecuted, (for their faith) We will surely bless them with a good home in this world. But their reward in the life to come will be far greater yet. If they (who deny the truth) could but understand.

(The "forsaking of the domain of evil" or emigration or accepting Islam has here a purely spiritual connotation which is obvious from its juxtaposition with the "denial of the truth" referred to in the preceding verses.)

42 (It is) they who have patiently endured, and in their Lord they put their trust.

43 And (even) before you, (O Muhammed,) We never sent (as Our messengers) any but (mortal) men, whom We inspired: and if you (People of Makkah) have not (yet) realized this, ask the followers of (earlier) revelation.

44 (and they will tell you that their prophets, too, were but mortal men whom We had sent) with clear proofs and divine Books. And We have sent down to you (O Prophet) the Reminder, (Quran) so that you may clearly explain to people what has been revealed for them, and perhaps they will reflect.

45 Do those who devise evil plots feel secure that God will not cause the earth to swallow them? Or that the torment will not come upon them in ways they cannot comprehend?

46 Or that He will not take them to task (suddenly) in the midst of their comings and goings, leaving no way for their escape?

47 Or that He will not destroy them through gradual disintegration? And yet your Sustainer is most compassionate, most Merciful.

(One of the meanings of takhawwuf used in this verse is “gradual diminution” or “decay” or “slow destruction” (Lisan al-’Arab, art. khawafa); in the above context, the term has obviously both a social and a moral connotation: a gradual disintegration of all ethical values, of power, of civic cohesion, of happiness and, finally, of life itself.)

48 Have, then, they (who deny the truth) never considered any of the things that God has created - (how) their shadows turn right and left, prostrating themselves before God and utterly submissive (to His will)?

(Lit., “and they are utterly lowly” or “submissive”. The “prostration” referred to in this and the next verse is obviously a symbolism expressing the intrinsic subjection of all created beings and things to God’s will. See also 13:15)

49 For, before God prostrates (in submission) itself all that is in the heavens and all that is on earth - every animal that moves, and the angels: and they are not arrogant (before their Lord).

50 They all are in awe of their Lord high above them and they do all that they are commanded.

51 And God has said: “Do not take to worshipping two (or more) deities. He is the One and Only God: hence, of Me alone stand in awe!”

52 To Him belongs whatever is in the heavens and the earth, and His Deen (laws or ways of life) is always followed (in the universe) - would you then fear anyone other than God?

53 Whatever blessings you get (they) come from God. Then whenever hardship touches you, to Him (alone) you cry (for help).

54 Yet as soon as He removes the hardship from you, some of you associate (others) with their Lord (as partners),

55 as if to show their ingratitude for the favours that We bestow on them! Enjoy yourselves; soon you will come to know (the consequences).

56 They set aside a portion of what We have provided them for sustenance, for those deities about whom they know nothing. By God! You will certainly be questioned about whatever (lies) you used to fabricate (against God).

57 And (thus, too,) they ascribe daughters unto God, who is limitless in His glory - whereas for themselves (they would choose, if they could, only) what they desire (i.e. sons).

58 Whenever one of them is given the good news of (the birth of) a baby girl, his face grows gloomy, as he (chokes on) suppressing his rage.

59 He hides himself from the people because of the (alleged) bad news he has received. (Debating within himself) Should he keep her in disgrace, or bury her (alive) in the ground? Ah! What an evil (choice) they decide on!

(I.e., either of these alternatives is evil: to keep the child as an object of perpetual contempt, or to bury it alive, as was frequently done by the pagan Arabs. - This passage, containing as it does an utter condemnation of men's attitude towards women in pre-Islamic Arabia, but as is always the case with Quranic references to historical events or customs - its implication and meaning goes far beyond this specific social phenomenon and the resulting infanticide.)

60 Those who do not believe in the hereafter set an evil example, while God applies the highest example, for He is the Mighty, the Wise.

61 Now if God were to take men (immediately) to task for all the evil that they do (on earth), He would not leave a single living creature upon its face. However, He grants them respite until a term set (by Him) but when the end of their term approaches, they can neither delay it by a single moment, nor can they hasten it.

62 They attribute to God what they hate (for themselves), (i.e., daughters) and their tongues utter the lie that they will have the finest reward. Without a doubt, for them is the Fire, where they will be abandoned. (See verses 57-59)

63 By God! We have surely sent messengers to communities before you (O Prophet), but Satan made their misdeeds appealing to them. So he (Satan) is their (deniers) patron today, and they will suffer a painful punishment.

64 We have revealed to you the Book (Quran) so that you may clearly explain to them the reality of those things in which they differ, and as a guide and mercy for those who believe.

65 And God sends down rain from the sky, giving life to the earth after it had been lifeless. Surely in this is a sign for those who (are willing to) listen.

66 And in the cattle (too) there is indeed a lesson for you: We give you to drink of that (fluid) which is (secreted from) within their bellies between that which is to be eliminated (from the animal's body) and (its) life-blood: milk pure and pleasant to those who drink it.

(Milk - in itself a glandular secretion - is not necessary for the mother-animal's life (or, as it is here metonymically described, its "blood"); on the other hand, it is not just something that the body eliminates as being of no further use to its metabolism: hence it is referred to as a substance "between that which is to be eliminated [from the animal's body] and [its] life-blood".)

67 And from the fruits of palm trees and grapevines you derive intoxicants as well as wholesome provision. Surely in this is a sign for those who use their reason.

(The term *sakar* (lit., "wine" or, generically, "intoxicants") is contrasted here with *rizq hasan* ("wholesome sustenance"), thus circumscribing both the positive and the negative properties and effects of alcohol. Although this surah was revealed about ten years before the Quranic prohibition of intoxicants in {5:90-91}, there is no doubt that their moral condemnation is already implied in the above verse (Ibn 'Abbas, as quoted by Tabari; also Razi).

68 And your Lord inspired the bees: “Make (your) homes in the mountains, the trees, and in what people construct,

69 and feed from (the flower of) any fruit (you please) and follow the ways your Lord has made easy for you.” From their bellies comes forth liquid of varying colours, in which there is healing for people. Surely in this is a sign for those who reflect.

(The expression “He has inspired” (awha) is meant to bring out the wonderful quality of the instinct which enables the lowly insect to construct the geometrical masterpiece of a honeycomb out of perfectly-proportioned hexagonal, prismatic wax cells - a structure which is most economical, and therefore most rational, as regards space and material. Together with the subsequently mentioned transmutation, in the bee’s body, of plant juices into honey, this provides a striking evidence of “God’s ways” manifested in all nature.)

70 God has created you, and then causes you to die. And some of you are left to reach the feeblest stage of life so that (at that stage) they know nothing after having known much. Indeed, God is All-Knowing, Most Capable.

71 And God has favoured some of you over others in provision. But those who have been much favoured are (often) unwilling to share their sustenance with those whom their right hands possess, so that they (all) might be equal in this respect. Do they then deny God’s favours?

(The phrase “to share their sustenance with...”, etc., reads, literally, “to turn over their sustenance to”. The expression “those whom their right hands possess” (i.e., “those whom they rightfully possess”) may relate either to slaves, as were prevalent at that time or, metonymically, to all who are dependent on others for their livelihood and thus become the latter’s responsibility. The placing of one’s dependents on an equal footing with oneself with regard to the basic necessities of life is a categorical demand of Islam; thus, the Prophet said: “They are your brethren, these dependents of yours (khawalukum) whom God has placed under your authority [lit., “under your hand”]. Hence, whoso has his brother under his authority shall give him to eat of what he eats himself, and shall clothe him with what he clothes himself. And do not burden them with anything that may be beyond their strength; but if you [must] burden them, help them yourselves.” (This authentic Tradition, recorded by Bukhari in several variants in his Sahih, appears in the compilations of Muslim, Tirmidhi and Ibn Hanbal as well.) However, men often fail to live up to this consciousness of moral responsibility: and this failure amounts, as the sequence shows, to a denial of God’s blessings and of His unceasing care for all His creatures.)

72 And God has made for you spouses of your own kind, and given you through your spouse’s children and grandchildren.

And He has granted you sustenance out of the good things of life. Will men, then, (continue to) believe in things false and vain, and be ungrateful for God's favours?

73 and will they (continue to) worship, instead of God, something that has no authority to provide for them any sustenance whatever from the heavens or the earth, nor do they have the power to do so.

74 Hence, do not coin any similitudes for God! Verily, God knows (all), whereas you have no (real) knowledge.

(One instance of false similitudes is where Pagans say their gods are mere types of symbols, or where men pray to men as Intercessors. Also regarding anyone or anything as comparable with Him, or by trying to define Him in any terms whatsoever" - since "definition" is, in the last resort, equivalent to a delimitation of the qualities of the object thus to be defined in relation to, or in comparison with, another object or objects: God, however, is "sublimely exalted above anything that men may devise by way of definition")

75 God gives you another example of two men: one of them is a slave, the property of the other, and has no power over anything; and the other man is one on whom We have bestowed good provision, from which he freely spends secretly and openly. Ask them: "Are those two men equal?" Praise be to God - most of them do not understand (this simple thing).

76 Well! God gives you another example of two men: one of them is dumb and has no ability do anything - a burden on his master - whenever he sends him on an errand, he does nothing useful. Can such a person be equal to the one who commands justice and is on the Straight Path?

77 To God (alone) belongs (the knowledge of) the unseen in the heavens and the earth. Bringing about the Hour (of Judgement) would only take the blink of an eye, or even less. Surely God is Most Capable of everything.

78 And God brought you out of the wombs of your mothers while you knew nothing, and gave you hearing, sight, and intellect so perhaps you would be thankful.

79 Have they not seen the birds glide in the open sky? None holds them up except God. Surely in this are signs for those who believe.

80 And God has made your homes a place to rest, and has given you tents from the hide of animals, light to handle when you travel and when you camp. And out of their wool, fur, and hair He has given you furnishings and articles of convenience for your prescribed term of life.

81 And God has provided you shade (and protection) out of what He created, and has given you shelter in the mountains. He has also provided you with (the ability to make) clothes protecting you from the heat (and cold), and armour shielding you in battle. This is how He perfects His favour upon you, so that you might surrender yourselves unto Him.

82 But if they turn away, then your duty (O Prophet) is only to deliver (the message) clearly.

83 They (who turn away from it) are fully aware of God's blessings, but still refuse to acknowledge them. And most of them are given to denying the truth.

84 But one Day We shall raise up a witness out of every community, whereupon they who were bent on denying the truth will not be allowed to plead (ignorance), and neither will they be allowed to make amends.

85 And when the wrongdoers face the punishment, it will not be lightened for them, nor will they be granted respite (from it).

86 And when those who ascribed partners to God see their associate-gods, they will say, "Our Lord! These are our associate-gods that we used to invoke besides You." Their gods will throw a rebuttal at them, (saying,) "You have indeed been lying (to yourselves)!"

87 They will offer (full) submission to God on that Day, and whatever (ways of life and false gods) they invented (in their lifetime) will fail them.

88 Upon all those who were bent on denying the truth and who turned others away from the path of God will We heap suffering upon suffering in return for all the corruption that they spread.

89 And one Day We shall raise up within every community a witness against them from among themselves. And We will call you to be a witness against these (people of yours). We have revealed to you the Book as an explanation of all things, a guide, a mercy, and good news for those who submit (to God).

90 Indeed, God commands (you to do) justice, show grace (superior good), as well as courtesy to kith and kin. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful.

91 Honour God's covenant when you make a pledge, and do not break your oaths after confirming them, having made God your guarantor. Surely God knows all you do.

92 And be not like a woman who breaks into untwisted strands the yarn which she has spun after it has become strong. Nor take your oaths to practice deception between yourselves in favour of a stronger group. Surely God tests you through this. And on the Day of Judgment He will certainly make (the truth of) your differences clear to you.

(The Covenant which binds us in the spiritual world makes us strong, like strands of fluffy cotton spun into a strong thread. It also gives us a sense of security against much evil in this world. Do not make your religion merely a game of making your own party numerically strong by alliances cemented by oaths, which you readily break when a more numerous party offers you its alliance. The Quraish were addicted to this vice, and in international politics at the present day, this seems to be almost a standard of national self-respect and international skill. Islam teaches nobler ethics for individuals and nations. A Covenant should be looked upon as a solemn thing, not to be entered into except with the sincerest intention of carrying it out; and it is binding even if large numbers are ranged against it. Disagreements need not necessarily cause conflict where the parties are sincere and honest and do not wish to take

advantage of one another. In such cases they do not go by numbers, groupings, and alliances, but by just conduct as in the sight of God. Honest differences will be removed when all things are made clear in the Hereafter.)

93 Had God so willed, He could surely have made you all one single community; however, He lets go astray him that wills (to go astray), and guides aright him that wills (to be guided) and you will surely be called to account for all that you ever did!

94 And do not take your oaths as a means of deceiving one another or your feet will slip after they have been firm (on guidance). Then you will taste the evil (consequences) of hindering (others) from the Way of God, and you will suffer a tremendous punishment.

95 And do not trade God's covenant for a petty fleeting gain. What is (in store for you) with God is certainly far better for you, if only you knew.

96 All that is with you is bound to come to an end, whereas that which is with God is everlasting. And We will certainly reward the steadfast according to the best of their deeds.

97 Whoever does righteous deeds, whether male or female, provided he is a believer, We shall surely grant him a pure and good life and We will certainly reward such people according to the noblest of their deeds in the hereafter.

98 Whenever you read the Quran, seek refuge with God from Satan, the accursed.

99 He certainly has no power over those who believe and put their trust in their Lord.

100 He has power only over those who take him as a patron and who—under his influence—associate (others) with God (as partners).

101 When We substitute one revelation for another and God knows best what He reveals (in stages) they say, "You

(Muḥammed) are just a fabricator.” In fact, most of them do not understand it!

(the gradualness of revelation (implied in the verbal form *yunazzil* used in this verse) corresponds to God’s plan, according to which He has gradually unfolded His will to man, substituting one revelation for another in the measure of mankind’s intellectual and social development, bringing it to its culmination in the message of the Qur’an. The doctrine of progressive revelation from age to age and time to time does not mean that God’s fundamental Law changes. It is not fair to charge a Prophet of God with forgery because the Message as revealed to him is in a different form from that revealed before, when the core of the Truth is the same, for it comes from God.)

102 Say, “The holy spirit (Gabriel) has brought it down from your Lord with the truth to reassure the believers, and as a guide and good news for those who submit (to God).”

103 And We surely know that they say, “No one is teaching him except a human.” But the man they refer to speaks a foreign language, whereas this (Quran) is (in) eloquent Arabic.

(Whereas some of the pagan Quraysh (Makkans) regarded the ideas expressed in the Qur’an as “invented” by Muḥammed, others thought that they must have been imparted to him by a foreigner - perhaps a Christian - who lived in Mecca at that time, or whom the Prophet was supposed to have encountered at an earlier period of his life. Various conjectures have been advanced - both by early Muslim commentators and by modern orientalis - as to the “identity” of the person or persons whom the suspicious Meccans might have had in mind in this connection but all these conjectures are purely speculative and, therefore, of no historical value. The suspicion of the pagan Meccans implies no more than the historical fact that those of the Prophet’s opponents who were unwilling to pay him the compliment of having “invented” the Qur’an (the profundity of which they were unable to deny) conveniently attributed its authorship - or at least its inspiration - to a mythical non-Arab “teacher” of the Prophet.)

104 Surely those who do not believe in God’s messages will never be guided by God, and they will suffer a painful punishment.

105 No one fabricates lies except those who will not believe in God’s revelations, and it is they who are the (true) liars.

106 Whoever denies God after having believed, not those who are forced while their hearts are firm in faith, but those who embrace disbelief wholeheartedly, they will be condemned by God and suffer a tremendous punishment.

107 This is because they prefer the life of this world over the Hereafter. And because God does not bestow His guidance upon people who deny the truth.

108 They are the ones whose hearts, ears, and eyes are sealed by God, and it is they who are (truly) heedless.

109 Without a doubt, they will be the losers in the Hereafter.

110 On the other hand, God is most surely forgiving and compassionate towards those who emigrated after being persecuted, then struggled (in God's cause), and persevered (all difficulties).

111 (Be conscious, then, of) the Day when every human being shall come pleading for himself (alone) and every human being shall be repaid in full for whatever he has done, and none shall be wronged.

112 God gives you an example of a town which was enjoying security and peace, receiving its provisions in abundance from every quarter, but it became ungrateful to the favours of God. As a result, God made its residents taste the consequences of their doings, through inflicting upon them misfortunes of hunger and fear.

113 A messenger of their own actually did come to them, but they denied him. So the punishment overtook them while they persisted in wrongdoing.

114 So eat from the good, lawful things which God has provided for you, and be grateful for God's favours, if you (truly) serve Him (alone).

115 He has only forbidden you (to eat) carrion, blood, flesh of the swine and that over which any name other than God's has been invoked. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—then surely God is All-Forgiving, Most Merciful.

116 Hence, do not utter falsehoods by letting your tongues determine (at your own discretion), “This is lawful and that is forbidden”, thus attributing your own lying inventions to God. Indeed, those who fabricate lies against God will never succeed.

(Men are apt to create taboos for themselves, out of superstition, and often for selfish ends, and enforce them in the name of religion. Nothing can be more reprehensible. The area of Halal food is very vast and the things that are forbidden to eat are very, very few)

117 A brief enjoyment (may be theirs in this world) - but a painful suffering awaits them (in the life to come)!

118 And (only) unto those who followed the Jewish faith did We forbid all that We have mentioned to you before; and no wrong did We do to them, but it was they who persistently wronged themselves.

(i.e., in {6: 146}, revealed shortly before the present surah. The conjunctive particle “And” at the beginning of this sentence establishes a connection with the precept laid down in verse {114} above, “partake of all the lawful, good things which God has provided for you as sustenance”: the implication being (as in 6:145) that none of the really good and wholesome things have been forbidden to the believer, and that the many dietary prohibitions and restrictions imposed on the Jews were imposed on them alone in punishment of their persistent sinning (cf. 3:93).

119 As for those who commit evil ignorantly (or recklessly), then repent afterwards and mend their ways, then your Lord is surely All-Forgiving, Most Merciful.

120 In fact Ibrahim (Abraham) was a nation in himself (i.e. he combined within himself all virtues) an upright man obedient to God, and he was not of those who associate partners with God.

121 (He was utterly) grateful for God’s favours. (So) He (God) chose him and guided him to the Straight Path.

122 We blessed him with all goodness in this world, and in the Hereafter he will certainly be among the righteous.

123 Then We revealed to you (O Muhammed): “Follow the faith of Abraham, the upright, who turned away from all that is false, and was not of those who associate partners with God.”

124 (Observing strict) Sabbath was ordained only for those who disputed about him (Abraham). And surely your Lord will judge between them on the Day of Judgment regarding their disputes.

(i.e., about Abraham. The implication is that the majority of the Jews had deviated from the true creed of Abraham (which is the meaning of the phrase, “those who disputed about him”) inasmuch as most of them became convinced that they were “God’s chosen people” simply because of their physical descent from that great Prophet: an assumption which obviously runs counter to every truly religious principle. As the Qur’an repeatedly points out, this spiritual arrogance was punished by God’s imposition on the children of Israel - and on them alone - of all manner of severe restrictions and rituals, of which the obligation to refrain from all work and even travel on the Sabbath was one. In its widest implication, this passage is meant to stress the fact that all God-imposed rituals are only a means towards the achievement of spiritual discipline, and never a religious goal in themselves. God will judge between those who are convinced of their ultimate salvation on the basis of their alleged status of “God’s chosen people”, and those who believe in man’s individual responsibility before God: and thus the discourse returns to the problem of God-consciousness and righteous living.)

125 Invite (all mankind) to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord (alone) knows best who has strayed from His Way and who is (rightly) guided.

126 Hence, if you have to respond to an attack (in argument), respond only to the extent of the attack levelled against you; but if you patiently endure, it is certainly best for those who are patient.

(Lit., “retaliate [or “respond”] with the like of what you have been afflicted with”: thus, the believers are admonished to observe self-restraint while arguing with people of another persuasion, and never to offend against decency and intellectual equity. Although retaliation in argument is permissible if one’s integrity is impeached by an opponent, the sequence makes it clear that it is morally preferable to renounce it altogether and to bear the unjust attack with patience.)

127 Be patient, always remembering that it is none but God who gives you the strength to endure adversity. Do not grieve over those (who deny the truth), nor be distressed by their schemes and plots.

128 Indeed God is with those who are conscious of Him and do Ehsaan (Superior good).

(And the Surah ends with the highest consolation which the righteous can receive; the assurance that God is with them. A double qualification is indicated for so high an honour,-(1) that they should not yield to human passion or anger or impatience, and (2) that they should go on with constancy doing good all around them. To attain to the Presence of God in the sense of "I am with you" is the culmination of the righteous man's aspiration.)

Introductory Notes to Surah 17 Isra (Night Journey)

Name

This Surah takes its name from the very first verse describing the night journey of Prophet pbuh.

Period of Revelation

The very first verse indicates that this Surah was revealed on the occasion of Mi`raj (Ascension- wherein Prophet pbuh was shown various signs of God through his journey to heavens). According to the Traditions this event happened one year before his migration.

Theme and Topics

Main theme is to instruct Muslims in the fundamental principles of morality and civilization on which the Islamic System of life is meant to be established. Thus this was a sort of preparation for the state of Medina which was to be established in about a year's time.

It has been impressed that human success or failure, gain or loss, depends upon the right understanding of Tauheed, life-after- death and Prophet-hood. Convincing arguments have been put forward to prove that the Quran is the Book of God and its teachings are true. Many questions and doubts raised by the deniers have been refuted and the rejecters rebuked for their arrogant denial even in the face of clear signs of God.

Holy Prophet has been instructed to stick firmly to his stand without minding the opposition and difficulties which he was encountering and should never think of making a compromise with unbelief. The Muslims who sometimes showed signs of impatience, when they met with persecution and crooked arguments, have also been instructed to face adverse circumstances with patience and fortitude and offering the Salah-prayer- has been suggested as a solution to such impatience and in order to strengthen the resolve.

Surah 17. Al-Israa (Night Journey)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Glory be to the One Who took His servant (Muḥummed) by night from the Sacred Mosque to the Farthest Mosque whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing.

(Al-Isrâ' refers to the Prophet's Night Journey from Mecca to Jerusalem about a year before his emigration (or Hijrah) from Mecca to Medina.)

2 And We gave Moses the Scripture and made it a guide for the Children of Israel, (stating) “Do not take besides Me any other protector or guardian,

3 (O) descendants of those We carried with Noah (in the Ark)! He was indeed a grateful servant.”

4 And We warned the Children of Israel in the Scripture, “You will certainly cause corruption in the land twice, and you will become extremely arrogant.

5 When the first of the two warnings came to pass, We sent against you some of Our servants of great might, so they rampaged through your homes to carry out the punishment of which you were forewarned.

(A description of the war-like Nebuchadnezzar and his Babylonians. They were servants of God in the sense that they were instruments through which the wrath of God was poured out on the children of Israel, for they penetrated through their lands, their Temple, and their homes, and carried away the Jews, men and women, into captivity. As regards “the daughters of Zion” see the scathing condemnation in Isaiah, iii. 16-26.)

6 Then (after your repentance) We gave you the upper hand over them and aided you with wealth and offspring, causing you to outnumber them.

(apparently a reference to the return of the Jews from the Babylonian captivity in the last quarter of the sixth century B.C., the partial re-establishment of their state, and the building of a new temple in the place of the one that had been destroyed.)

7 (And We said) If you act rightly, it is for your own good, but if you do wrong, it is to your own loss. “And when the second warning came to pass, your enemies were (left to) totally disgrace you and enter the Temple (of Jerusalem) as they had entered it the first time, and utterly destroyed whatever they laid their hands on.

(The second doom was due to the rejection of the Message of Jesus. “To disfigure your faces or disgrace” means to destroy any credit or power you may have got: the face shows the personality of the man. Titus’s destruction of Jerusalem in 70 A.D. was complete. He was a son of the Roman Emperor Vespasian, and at the date of the destruction of Jerusalem, had the title of Caesar as heir to throne. He ruled as Roman Emperor from 79 to 81 A.D.)

8 Perhaps your Lord will have mercy on you (if you repent), but if you return (to sinning), We will return (to punishment). And We have made Hell a (permanent) confinement for all who deny the truth.”

9 Surely this Quran guides to what is most upright, and gives good news to the believers—who do good—that they will have a mighty reward.

10 And (it warns) those who do not believe in the Hereafter (that) We have prepared for them a painful punishment.

11 And man (often) prays for things that are bad as if he were praying for something that is good: for man is prone to be hasty (in his judgments).

(Man in his ignorance or haste mistakes evil for good, and desires what he should not have. The wise and instructed soul has patience and does not put its own desires above the wisdom of Allah. He receives with contentment the favours of Allah, and prays to be rightly guided in his desires and petitions.)

12 We made the day and night as two signs. So We made the sign of the night devoid of light, and We made the sign of the day (perfectly) bright, so that you may seek the bounty of your Lord and know the number of years and calculation (of time). And We have explained everything in detail.

(By the physical light we see physical facts. And this physical gift of God is good for us in two ways: (1) we can arrange for our livelihood, or we can attain the knowledge of the

physical sciences and gain some control over the physical forces of nature; and (2) the daily rising and setting of the sun gives us the computation of days and years, for the physical natural year is the solar year.)

13 And every human being's destiny have We tied to his (own) neck; and on the Day of Resurrection We shall bring forth for him a record which he will find wide open;

(The word ta'ir literally signifies a "bird" or, more properly, a "flying creature". Since the pre-Islamic Arabs often endeavoured to establish a good or bad omen and, in general, to foretell the future from the manner and direction in which birds would fly, the term ta'ir came to be tropically used in the sense of "fortune", both good and evil, or "destiny". (See 7:131). It should, however, be borne in mind that the Qur'anic concept of "destiny" relates not so much to the external circumstances of and events in man's life as, rather, to the direction which this life takes in result of one's moral choices: in other words, it relates to man's spiritual fate-and this, in its turn, depends-as the Qur'an so often points out-on a person's inclinations, attitudes and conscious actions (including self-restraint from morally bad actions or, alternatively, a deliberate omission of good actions). Hence, man's spiritual fate depends on himself and is inseparably linked with the whole tenor of his personality; and since it is God who has made man responsible for his behaviour on earth, He speaks of Himself as having "tied every human being's destiny to his neck".)

14 (and he will be told), "Read your record. You (alone) are sufficient this Day to take account of yourself."

15 Whoever chooses to be guided, it is only for their own good. And whoever chooses to stray, it is only to their own loss. No bearer of burdens will bear the burden of another. And We would never punish (a people) until We have sent a messenger (to make things clear to them).

16 But when (this has been done, and) We intend to destroy a society, (on account of their rejection and misdeeds) We command its elite (to do as they please) so they act rebelliously in it. So the decree (of punishment) is justified, and We destroy it utterly.

17 And how many a generation have We (thus) destroyed after (the time of) Noah! And sufficient is your Lord as All-Aware and All-Seeing of the sins of His servants.

18 Whoever desires this fleeting world (alone), We readily grant him whatever We please and to whoever please; then

We destine him for Hell, where he will burn, condemned and rejected.

19 But whoever desires the Hereafter and strives for it accordingly, and is a (true) believer, it is they whose striving will find favour (with God).

20 We provide both the former and the latter from the bounty of your Lord. And the bounty of your Lord is not closed (to anyone).

21 See how We have favoured some over others (in this life), but the Hereafter is certainly far greater in rank and in favour.

22 Do not set up any other deity with God, or you will end up condemned, abandoned.

23 For your Lord has decreed that you serve none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them ‘uff,’ nor yell at them. Rather, address them with kindness.

(In Arabic. uff- a word or sound indicative of contempt, dislike or disgust.)

24 You shall lower to them your wings of humility and pray: “My Lord! Be merciful to them as they nurtured and raised me when I was young.”

25 Your Sustainer is fully aware of what is in your hearts. If you are righteous, (He will forgive you your errors) for He is most-forgiving to those who turn unto Him again and again.

26 And give his due to the near of kin, as well as to the needy and the wayfarer, but do not squander (your wealth) wastefully.

27 Surely the wasteful are (like) brothers to the devils. And the Devil is ever ungrateful to his Lord.

28 But if you must turn them (those in need) down (because you lack the means to give)—while hoping to receive your Lord’s bounty—then (at least) give them a kind word.

29 And neither allow your hand to remain shackled to your neck, nor stretch it forth to the utmost limit (of your capacity), lest you find yourself blamed (by your dependents), or end up a destitute.

(A metaphor signifying miserliness and, in particular, unwillingness to help others (cf. 5:64). We are not to be so lavish as to make ourselves destitute and incur the just censure of wise men, nor is it becoming to keep back our resources from the just needs of those who have a right to our help. But we must keep a just measure between our capacity and other people's needs.)

30 Surely your Lord gives abundant or limited provisions to whoever He wills. Fully aware is He of (the needs of) His creatures, and sees them all.

31 Hence, do not kill your children for fear of poverty: it is We who shall provide sustenance for them as well as for you. Indeed, killing them is a great sin.

32 Do not go near adultery. It is truly a shameful deed and an evil way.

33 God has made life sacred so do not take a (human) life except with (legal) right. If anyone is killed unjustly, We have given their heirs the authority, but do not let them exceed limits in retaliation, for they are already supported (by law).

(On the subject of Murder see 2:178. Under the strict limitations there laid down, a life may be taken for a life. The heir is given the right to demand the life; but he must not exceed due bounds, because he is helped by the Law. Some Commentators understand "he" in "he is helped (by the Law)" to refer to the heir of the person against whom punishment is sought. He too will be helped by the Law, if the heir of the first slain exceeds the bounds of Law.)

34 Do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Honour 'your' pledges, for you will surely be accountable for them.

35 Give in full when you measure, and weigh with an even balance. That is fairest and best in the end.

36 Do not follow what you have no (sure) knowledge of. Indeed, all will be called to account for (their) hearing, sight, and intellect.

(“do not follow [or “pursue”] anything...”,. This relates to groundless assertions about events or people (and hence to slander or false testimony), to statements based on guesswork unsupported by evidence, or to interfering in social situations which one is unable to evaluate correctly. It also means using assumptions, presumptions and guess work in trying to relate to or deny God)

37 And do not walk on the earth arrogantly. Surely you can neither crack the earth nor stretch to the height of the mountains.

38 The violation of any of these (Ten Commandments) is detestable to your Lord. (Ten Commandments from verse 22 to 37)

39 This is part of the wisdom which your Lord has revealed to you (O Prophet). (So remember O Mankind) Do not set up any other deity with God, or you will be cast into Hell, blameworthy, rejected.

40 Has your Lord favoured you (Makkan pagans) with sons and taken angels as (His) daughters? You are truly making an outrageous claim.

(Lit., “and taken unto Himself, out of the angels, females”: an allusion to the pre-Islamic Arabian belief that the angels - conceived of as a kind of female sub-deities - were God’s “daughters”, and this despite the pagan Arabs’ contempt for female offspring (cf. {16: 57-59}. In its wider implication, this rhetorical question is meant to bring out the absurdity of the supposition that God’s divinity could be projected into, or shared by, any other being (cf. {6 :100-101}).

41 And indeed We have explained (things) in various ways in this Qur’an so that they may take heed but all this only increases their aversion (for the truth).

42 Say, (O Prophet,) “Had there been other gods besides Him—as they claim—then they would have certainly sought a way to (challenge and dethrone) the Lord of the Throne!”

43 Glorified and highly exalted is He above (all falsehood) that they claim!

44 The seven heavens, the earth, and all those in them glorify Him. There is not a single thing that does not glorify

His praises—but you (O men) fail to grasp the manner of their glorifying Him! He is indeed Most Forbearing, All-Forgiving.

45 When you (O Prophet) recite the Quran, We place an invisible barrier between you and those who will not believe in the life to come:

46 We have cast veils over their hearts—leaving them unable to comprehend it—and deafness in their ears. And when you mention, in the Quran, your Sustainer as the one and only Divine Being, they turn their backs [upon you] in aversion.

47 We are fully aware of what they are listening for when they listen to you: for when they are secluded among themselves, these wrongdoers say (unto one another), “If you were to follow (Muhummed, you would follow) only a bewitched man!”

48 See what sort of examples they make up about you! They have surely gone astray and cannot find the Right Way.

49 And they say (mockingly), “What! When we are reduced to bones and ashes, will we really be raised (from dead) as a new creation?”

50 Tell them: “(Yes, most certainly you shall be brought back to life), even if you be stones or iron,

51 or whatever you think is harder to bring to life!” Then they will ask (you), “Who will bring us back (to life)?” Say, “The One Who created you the first time.” They will then shake their heads at you and ask, “When will that be?” Say, “Perhaps it is soon!”

52 On the Day He will call you, you will (instantly) respond by praising Him, thinking you had remained (in the world) only for a little while.

53 Tell My servants that they should speak in the most kindly manner (unto those who do not share their beliefs) Indeed, Satan is always ready to stir up discord between men (through the heat of argumentations) for Satan is indeed a sworn enemy to humankind.

54 Your Sustainer is fully aware of what you are (and what you deserve) if He so wills, he will bestow (His) grace upon you; and if He so wills, He will chastise you. Hence, We have not sent you (unto men, O Prophet,) as a disposer of their affairs

(This is a great admonition for people and especially religious scholars to stop determining people's fate by announcing and pronouncing judgements of hell and heaven for them!).

55 (Similarly do not argue about the status of people for) Your Lord knows best (the status) of all those in the heavens and the earth. And We have surely favoured some prophets above others, and (if you received the Quran) to David We gave the Psalms.

56 Say, “Invoke those you claim (to be divine) besides Him and (you will find that) they have it not in their power to remove any affliction from you, or to shift it (elsewhere).”

57 Those (saintly beings) whom they invoke are themselves striving to obtain their Sustainer's favour – (even) those among them who are closest (to Him) hoping for His grace and fearing His punishment. Indeed, your Lord's punishment is something to beware of!

58 There is not a (wicked) society that We will not destroy or punish with a severe torment before the Day of Judgment. All this is laid down in Our decree.

59 And nothing has prevented Us from sending (this message, like the earlier ones,) with miraculous signs (in its wake), save (Our knowledge) that the people of olden times (only too often) denied them. And We gave Thamud the she-camel to open their eyes but they treated her wrongfully. And

never did We send those signs for any other purpose than to convey a warning.

(In many places the Qur'an stresses the fact that the Prophet Muhammed, despite him being the last and greatest of God's apostles, was not empowered to perform miracles similar to those with which the earlier prophets are said to have reinforced their verbal messages. His only miracle was and is the Qur'an itself—a message perfect in its lucidity and ethical comprehensiveness, destined for all times and all stages of human development, addressed not merely to the feelings but also to the minds of men, open to everyone, whatever his race or social environment, and bound to remain unchanged forever. Since the earlier prophets invariably appealed to their own community and their own time alone, their teachings were, of necessity, circumscribed by the social and intellectual conditions of that particular community and time; and since the people to whom they addressed themselves had not yet reached the stage of independent thinking, those prophets stood in need of symbolic portents or miracles in order to make the people concerned realize the inner truth of their mission. The message of the Qur'an, on the other hand, was revealed at a time when mankind (and, in particular, that part of it which inhabited the regions marked by the earlier, Judaeo-Christian religious development) had reached a degree of maturity which henceforth enabled it to grasp an ideology as such without the aid of those persuasive portents and miraculous demonstrations which in the past, as the above verse points out, only too often gave rise to new, grave misconceptions.)

60 Remember, (O Muhammed!) We told you that your Lord encompasses all mankind. We have made the Vision which We showed you, and the tree (of Hell i.e. Zaqqum) which is cursed in the Qur'an, a test for the people. We keep warning them, but it only increases them greatly in defiance.

(The vision (ru'ya) mentioned here is the Prophet's experience of the Ascension, preceded by the Night Journey (see verse 1 of this surah). Inasmuch as this experience was and is open to most conflicting interpretations and, hence, may give rise to doubts regarding its objective reality, it becomes - as stated in the sequence - "a trial for men": the weak of faith and the superficial are shaken in their belief in Muhammad's veracity and, thus, in his Prophethood; whereas those who firmly believe in God see in it an extraordinary evidence of the spiritual grace which He bestows on His chosen ones, and are, therefore, strengthened in their faith in the message of the Qur'an. The tree of Zaqqûm which grows in the depths of Hell as mentioned in 37:62-65. The pagans of Mecca used to make fun of the Prophet and say, "How can a tree grow in Hell?")

61 And 'remember' when We said to the angels, "Prostrate before Adam," so they all did—but not Iblis (Satan), who protested, "Should I prostrate to the one You have created from clay?"

62 Then he asked: "Tell me, is this the one whom You have honoured above me? If You give me respite till the Day of

Resurrection, I shall most certainly cause his descendants - all but a few - to obey me blindly!”

(Cf. {7:16-17}. The verb hanaka used in this verse denotes, literally, “he put a rope around the lower jaw (hanak) [of a horse]”, i.e., in order to lead it; hence, the form ihtanaka means “he made [another being] follow him submissively” or “obey him blindly”. This is how Satan sees his followers-putting a noose round their necks)

63 (God) responded, “Be gone! Whoever of them follows you, Hell will surely be the reward for all of you—an ample reward.

64 And incite whoever you can of them with your voice, mobilize against them all your cavalry and infantry, manipulate them in their wealth and children, and make them promises.” And the promises of Satan are nothing but deception!

65 (God added,) “You will have no power over My (faithful) servants.” And sufficient is your Lord as a Guardian.

66 It is your Lord Who steers the ships for you through the sea, so that you may seek His bounty. Surely He is ever Merciful to you.

67 When you are touched with hardship at sea, you (totally) forget all (the gods) you (falsely) invoke, except Him. But when He delivers you (safely) to shore, you turn away. Indeed, man is ever ungrateful.

68 Do you feel secure that He will not cause the land to swallow you up, or unleash upon you a tornado? Then you will find none to protect you.

69 Or do you feel secure that He will not send you back to sea once again, and then let loose upon you a raging tempest and cause you to drown in requital of your ingratitude? Then you will find none to avenge you against Us.

70 Indeed, We have honoured the children of Adam, carried them on land and sea, granted them good and pure provisions, and privileged them far above many of Our creatures.

71 One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure) and they will not be dealt with unjustly in the least.

(The various meanings of Imam are as follows: Some understand the meaning to be that each People or Group will appear with its Leader, who will bear witness to its virtues or sins: Cf. 16:84. Another view is that the Imam is their revelation, their Book. A third is that the Imam is the record of deeds spoken of in the next clause. I prefer the first.)

72 But whoever is blind (to the truth) in this (world) will be blind in the Hereafter, and still farther astray from the path (of truth).

73 They (who are blind to the truth) definitely (thought they) were about to lure you away from what We have revealed to you (O Prophet), hoping that you would attribute something else to Us falsely—and then they would have certainly taken you as a close friend.

(This relates to an offer of “compromise” made by the pagan Quraysh: they demanded of the Prophet that he give some sort of recognition to their tribal deities and attribute this recognition to God; in return, they promised to recognize him as a prophet and to make him their leader. Naturally, the Prophet rejected this offer.)

74 Had We not made you steadfast, you probably would have inclined to them a little, (because of being so keen for their accepting the faith)

75 In which case We truly would have made you taste double (punishment) both in this life and after death, and you would have found no helper against Us.

76 They were about to intimidate you to drive you out of the land (of Mecca), but then they would not have survived after you (had left) except for a little while.

77 (This has been) Our way with the messengers We sent before you. And you will never find any change in Our way.

(Throughout history you can witness this Sunnah or Law of God that the people who drove their messengers away were invariably punished with destruction.)

78 Observe the Salah (five daily prayers) from the decline of the sun until the darkness of the night (Dohar, Asr, Maghrib and Isha) and read at Fajr (dawn); for the reading at Fajr (dawn) is witnessed (by all that is holy).

79 And during a part of the night, pray Tahajjud, an additional prayer for you (O Muhammed), your Lord may well raise you to a glorious station [in the life to come].

80 And say, “My Lord! Grant me an honourable entrance and an honourable exit and grant me, out of Your grace, power and authority to aid (me).”

81 And declare, “The truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish.”

82 We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss.

83 When We grant man Our favours, he turns his back and drifts off to one side (instead of coming to Us) and whenever evil touches him, he gives himself up to despair.

84 Say, (O Prophet,) “Everyone acts according to his own disposition; but only your Lord knows best who is on the Right Way.”

85 They ask you (O Prophet) about (the nature of) divine inspiration. Say: “This inspiration (comes) at my Lord’s behest; and (you cannot understand its nature, O men, since) you have been granted very little of (such) knowledge.”

86 If We willed, We could have certainly taken away what We have revealed to you (O Prophet)—then you would find none to guarantee its return from Us—

87 But your Lord has blessed you with this knowledge. Indeed, His favour upon you is immense.

88 Say: “If all mankind and all Jinn (invisible beings) would come together with a view to producing the like of this Qur’an, they could not produce its like no matter how they supported each other.”

89 And We have truly set forth every (kind of) lesson for humanity in this Quran, yet most people persist in disbelief.

90 They challenge (the Prophet), “We will never believe in you until you cause a spring to gush forth from the earth for us,

91 or until you have a garden of palm trees and vineyards, and cause rivers to flow abundantly in it,

92 or cause the sky to fall upon us in pieces, as you have claimed, or bring God and the angels before us, face to face,

93 or until you have a house of gold, or you ascend into heaven—and even then we will not believe in your ascension until you bring down to us a book that we can read.” Say, “Glory be to my Lord! Have I (ever claimed to be) anything more than a human messenger?”

94 And nothing has prevented people from believing when guidance comes to them except their objection: “Has God sent a human as a messenger?”

95 Say “If there were settled on earth angels walking about in peace and quiet (like you humans do), We would have surely sent down for them an angel from heaven as a messenger.”

96 Say, “Sufficient is God as a Witness between me and you. He is certainly All-Knowing, All-Seeing of His servants.”

97 Whoever God guides is truly guided. And whoever He leaves to stray, you will find no guardians for them besides Him. And We will drag them on their faces on the Day of Judgment—deaf, dumb, and blind. Hell will be their home. (And) every time (the fire) abates We will flare it up for them.

98 That is their reward for rejecting Our signs and asking (mockingly), “When we are reduced to bones and ashes, will we really be raised as a new creation?”

99 Have they not realized that God, Who created the heavens and the earth, can (easily) re-create them in their own likeness? He has (already) set for them a time (of resurrection), about which there is no doubt. But the wrongdoers persist in their denial.

100 Say, “Even if you were to possess the ‘infinite’ treasures of my Lord’s mercy, then you would certainly withhold ‘them’, fearing they would run out—for humankind is ever stingy!”

101 We surely gave Moses nine clear signs. Ask the Children of Israel. When Moses came to them, Pharaoh said to him, “I really think that you, O Moses, are bewitched.”

102 Moses replied, “You know well that none has sent these (nine signs) down except the Lord of the heavens and the earth as insight (for you). And I really think that you, O Pharaoh, are doomed.”

103 And then Pharaoh resolved to wipe them (Moses and Children of Israel) off (the face of) the earth - whereupon We caused him and all who were with him to drown (in the sea).

104 And We said to the Children of Israel after Pharaoh, “Reside in the land, but when the promise of the Hereafter comes to pass, We will bring you forth as (parts of) a motley crowd!”

(The expression *lafif* translated as “motley crowd” denotes a human crowd composed of innumerable heterogeneous elements, good and bad, strong and weak, fortunate and unfortunate: in short, it characterizes mankind in all its aspects. It is obviously used here to refute, once again, the idea that the children of Israel are a “chosen people” by virtue of their Abrahamic descent and, therefore, a priori and invariably destined for God’s grace. The Qur’an rejects this claim by stating that on Resurrection Day all mankind will be judged, and none will have a privileged position.)

105 We have sent down the Quran in truth, and with the truth it has come down. We have sent you (O Prophet) only as a deliverer of good news and a warner.

106 (It is) a Quran We have revealed in stages so that you may recite it to people at a deliberate pace. And We have sent it down in successive revelations.

107 Say, “Believe in this (Quran), or do not. Indeed, when it is recited to those who were gifted with knowledge (of Torah and Bible) before it (was revealed), they fall upon their faces in prostration,

108 and say, ‘Glory be to our Lord! Surely the promise of our Lord has been fulfilled.’

(This may be an allusion to the many Biblical predictions of the advent of the Prophet Muhammed, especially to Deuteronomy 18:15 and 18 (cf. surah {2},). In its wider sense, however, the “fulfilment of God’s promise” relates to His bestowal of a definitive revelation, the Qur’an, henceforth destined to guide man at all stages of his spiritual, cultural and social development.)

109 And they fall down upon their faces weeping, and it increases them in humility.”

110 Say, “Call upon God or call upon the Most Compassionate by whichever name you invoke Him, (He is always the One – for) His are all the attributes of perfection.” Do not recite your prayers too loudly or silently, but seek a way between.

111 and say: “All praise is due to God, who begets no offspring, and has no partner in His dominion, and has no weakness, and therefore no need of any aid” - and (thus) extol His limitless greatness.

Introductory Notes to Surah 18 Kahf (Cave)

Name

This Surah takes its name from verse 9 in which the word (al-kahf or The Cave) occurs.

Theme and Topics

Verses (1-8): The Prophet (pbuh) is urged to be patient since his only responsibility is to warn and give glad tidings to his nation. The rebellious among them are not professing faith, not because there is something wrong in this Book or in his teaching. Instead, these people have become blind in their infatuation with the lures of this world. A day will come when the artificial make-up of this world will become evident and its actual face will be exposed. At that time, these people will utterly regret their behaviour.

Verses (9-26): An objection raised by the Prophet's opponents regarding the dwellers of the cave is answered. It is highlighted that if like them, they too persevere on the right path in spite of all the dangers they may face, God will ease out their hardships for He never lets those who perseverance for His cause lose their way.

Verses (27-49): The Prophet (pbuh) is urged to focus his attention to his poor and indigent companions while disregarding those who have become slaves to the wealth of this world. They regard their worldly successes to be a proof that it is they who are following the right path. They regard the Hereafter to be very farfetched and if they hypothetically do believe in it, they think they will have a high status there too since they are very successful in this world.

However, the pleasures of this life are all transient. Nothing of this world will go with them except their righteous deeds. So they who want to gather something for the next world should gather these deeds.

Verses (50-82): The story of Adam and Satan is reminded of. The purpose is to warn the arrogant Quraysh of their wretchedness: they have made Satan and his progeny their friends and guardians. The story of a journey undertaken by Moses is narrated. It was undertaken at God's behest to train and instruct him. The purpose was to make him aware of certain secrets of this universe with the help of a special person: whatever happens in this world happens with God's will and this will is entirely based on wisdom. In this world, it apparently seems that the unjust and the rebellious are given the opportunity to make hay and the adherents of the truth are made to pass through various trials and tribulations.

This may cause the faith of many to dwindle and it becomes very difficult for them to remain on the right path. Only those people remain steadfast who fully know that whatever is happening here is happening under God's will and under the requisites of His wisdom. However, their limited knowledge cannot grasp the wisdom and extensive plan of the Almighty. Thus whatever adverse circumstances people face while treading the path of truth, they should not get frustrated and disappointed; in fact, they should adhere to their stance in a steadfast manner and wait for the manifestation of God's wisdom and hope that if not in this world, it will definitely manifest in the next.

Verses (83-110): While answering a question, a just ruler – Dhu al-Qarnayn – is mentioned. The purpose is to make the rebellious among the Quraysh learn a lesson. They regarded the warnings of the Prophet to be a joke and their own political authority to be eternal. By referring to him, they are told at their own query that even after conquering all the territories of the

east and the west, he regarded all his victories to be a blessing of God.

The topic of warning is once again brought up with which the *sūrah* began. It is as if at the end, a reminder is once again brought to fore. At the same time, people who were making fun of the wisdom-filled statements of the Qur'ān and demanding a visible miracle are answered.

They are told that if they have eyes to see, there are so many signs of God in the world within them and that around them that if oceans were to become ink, even then they cannot all be penned down.

At the end, it is declared through the tongue of the Prophet pbuh that showing signs and miracles is the prerogative of God. He himself is a servant of God like them. He recites out before them whatever is divinely revealed to him.

Surah 18. Al-Kahf (The Cave)

In the Name of God—the Most Gracious, the Ever Merciful.

1 All praise is due to God Who has revealed the Book (Quran), to His servant (Muhummed), and did not make it complicated (crooked).

(Lit., “and has not given it any deviousness”. The term ‘iwaj signifies “crookedness”, “tortuousness” or “deviation” (e.g., from a path), as well as “distortion” or “deviousness” in the abstract sense of these words. The above phrase is meant to establish the direct, unambiguous character of the Qur’an and to stress its freedom from all obscurities and internal contradictions: cf. 4:82- “Had it issued from any but God, they would surely have found in it many an inner contradiction!” Some people’s idea of a Sacred Book is that it should be full of mysteries-dark corners, ambiguous expressions, words so far removed from human speech that they cover anything or nothing. Pagan oracles were couched in language which suggested one meaning to the hearer and claimed to have the very opposite meaning in the light of events which actually happened subsequently. They were distinctly crooked, not straight. In the next verse the word “Straight” (qaiyim) is used to characterize the Qur-an, in contrast to this word “crooked” (‘iwaj). See also 19:36)

2 (He has made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him and that He may give good news to the believers—who do good—that they will have a fine reward,

3 in which they will remain forever;

4 and to warn those who claim, “God has offspring.”

(The warning is not only needed for those who deny God or deny His Message, but also for those whose false ideas of God degrade religion in supposing that God begot a child (i.e., Jesus in Christianity and the angels in Arab pagan tradition), for God is One and is High above any ideas of physical reproduction.)

5 They have no knowledge of this, nor did their forefathers. What a terrible claim that comes out of their mouths! They say nothing but lies.

6 (O Muhummed), if they do not believe in this Message, you will perhaps torment yourself to death with grief, sorrowing over them.

(The Prophet, who was deeply distressed by the hostility which his message aroused among the pagan Meccans, and suffered agonies of apprehension regarding their spiritual fate. Beyond that, however, it applies to everyone who, having become convinced of the truth of the Quran, is extremely keen but dismayed at the indifference with which his own people or the social environment reacts to it.)

7 We have indeed made whatever is on earth as an adornment for it, in order to test which of them is best in deeds.

(Meaning that God lets them reveal their real characters in their respective attitudes - moral or immoral - towards the material goods and benefits which the world offers them. In further analysis, this passage implies that the real motive underlying men's refusal to believe in God's spiritual message (see preceding verse) is almost always their excessive, blind attachment to the good of this world, combined with a false pride in what they regard as their own achievements (cf. 16:22)

8 And We will certainly reduce whatever is on it to barren ground.

(The fairest sights on the earth will become as dust and waste when this earth vanishes and no material things will be of any use or importance!)

9 (And since the life of this world is but a test,) do you (really) think that (the story of) the Men of the Cave and of Rakeem (the temple that was built in their memory) could be deemed more wondrous than any (other) of Our signs?

(This is the story of a group of Christian youths who hid inside a cave outside the city of Ephesus, old city of Turkey, around 250 C.E., to escape persecution at the hands of pagans during the reign of the Roman emperor Decius. The city used to worship a Goddess named Diana and a magnificent temple was built for her worship. These young men believed in one true God and were opposed to the pagan worship of their society so the society decided to punish and stone them hence they had to leave and hid in the cave)

10 When those young men took refuge in the cave, They prayed, "Our Lord! Grant us mercy from Yourself and guide us rightly through our ordeal."

11 So We put upon their ears a cover (put them into a deep sleep) for a number of years in the cave,

(God caused them to remain cut off - physically or metaphorically - from the sounds and the bustle of the outside world. The classical commentators take the above phrase to mean that God "veiled their ears with sleep".)

12 and then We awakened them: (and We did all this) so that We might mark out (to the world) which of the two points of view showed a better comprehension of the time-span during which they had remained in this state.

(“which of the two parties” - alluding, metonymically, to the two viewpoints mentioned in verse {19} below - “was better at computing the time-span..”, etc.: it should, however, be borne in mind that the verb *ahsa* does not merely signify “he computed” or “reckoned”, but also “he understood” or “comprehended” (Taj al-ʿArus). Since a “computing” of the time which those seekers after truth had spent in the cave could have no particular bearing on the ethical implications of this parable, *ahsa* has here obviously the meaning of “better at comprehending” or “showing a better comprehension” - namely, of the spiritual meaning of the time-lapse between their “falling asleep” and their “awakening” therefore comprehending the resurrection of all mankind to come into being on the day of judgement)

13 We relate to you their story in truth. They were young men who had attained to faith in their Sustainer: and (so) We deepened their consciousness of the right way.

14 And We strengthened their hearts when they stood up and declared, “Our Lord is the Lord of the heavens and the earth. We will never call upon any god besides Him, or we would truly be uttering an outrageous lie.”

15 (Then they said to one another,) “These people of ours have taken gods besides Him. Why do they not produce a clear proof of them? Who then does more wrong than those who fabricate lies against God?”

16 Since you have distanced yourselves from them and what they worship besides Allah, take refuge in the cave. Your Lord will extend His mercy to you and dispose of your affair towards comfort and ease.”

17 And (for all those years) you would have seen the sun, as it rose, inclining away from their cave to the right, and as it set, declining away from them to the left, while they lay in its open space. That is one of the signs of God. Whoever God guides is truly guided. But whoever He leaves to stray, you will never find for them a guiding mentor.

("while they lay in its open space". The cave evidently opened to the north, so that the heat of the sun never disturbed them)

18 And you would have thought they were awake, though they were asleep. We turned them over, to the right and left, while their dog stretched his forelegs at the entrance. Had you looked at them, you would have certainly fled away from them, filled with horror.

19 And so, (in the course of time,) We awakened them; and they began to ask one another (as to what had happened to them). One of them asked: "How long have you remained thus?" (The others) answered: "We have remained thus a day, or part of a day." Said they (who were endowed with deeper insight) "Your Sustainer knows best how long you have thus remained. Let, then, one of you go with these silver coins to the town, and let him find out what food is purest there, and bring you thereof (some) provisions. But let him be (exceptionally) cautious, and do not let him give you away.

20 For, indeed, if they find out about you, they will stone you (to death), or force you back into their faith, in which case you will never be able to succeed."

21 That is how We caused them to be discovered so that their people might know that God's promise (of resurrection) is true and that there is no doubt about the Hour. When the people disputed with each other about the case of the youth (after their death), some proposed, "Build a structure around them. Their Lord knows best about them." Those who prevailed in the matter said, "We will surely build a place of worship over them."

(These young men had been put to sleep during the reign of Decius around 250 CE and they woke up during the reign of king Theodosius II around 447 CE, at that time the whole of roman world had accepted the message of Jesus and had become Christian)

22 Some will say, "They were three, their dog was the fourth," while others will say, "They were five, their dog was the sixth," (only) guessing blindly. And others will say, "They were

seven and their dog was the eighth.” Say, “My Lord knows best their (exact) number. Only a few people know as well.” So do not argue about them except with sure knowledge, nor consult any of those (who debate) about them.

23 And never say of anything, “I will definitely do this tomorrow,”

24 without adding, “if God so wills!” But if you forget, then remember your Lord, and say, “I trust my Lord will guide me even closer than this, to a consciousness of what is right!”

25 And (some people assert), “They remained in their cave three hundred years”; and some have added nine (to that number).

26 Say, “God alone knows best how long they stayed. With Him (alone) is (the knowledge of) the unseen of the heavens and the earth. How perfectly He hears and sees! They have no guardian besides Him, and He does not let anyone share in His rule.”

27 Recite (and convey) what has been revealed to you from the Book of your Lord. None can change His Words, nor can you find any refuge besides Him.

28 And patiently stick with those who call upon their Lord, morning and evening, seeking His pleasure. Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow (only) their desires and whose case has been abandoned!

29 And say, “The truth (has come) from your Lord. Whoever wills let them believe, and whoever wills let them reject it.” Surely We have prepared for the wrongdoers a Fire whose (smoke and flames) like the wall and roof of a tent will (completely) surround them. When they cry for aid, they will

be aided with water like molten metal, which will scald (their) faces. What a horrible drink! And what a terrible place to reside!

30 As for those who believe and do good, We certainly never deny the reward of those who are best in deeds.

31 It is they who will have the Gardens of Eternity, with rivers flowing under them. There they will be adorned with bracelets of gold, and wear green garments of fine silk and rich brocade, reclining there on (canopied) couches. What a marvellous reward! And what a fabulous place to rest!

32 Set forth to them the example of two men: for one of them We provided two gardens of grapevines and surrounded them with date-palms: in between the two We placed corn-fields.

33 Each of the two gardens yielded its produce and never failed therein in any way, for We had caused a stream to gush forth in the midst of each of them.

34 And he had (abundant) resources. So he boasted to a (poor) companion of his, while conversing with him, “I am greater than you in wealth and superior in manpower.”

35 And he entered his property, while wronging his soul, saying, “I do not think this will ever perish,

36 Nor do I deem that the Hour (of Judgment) will (ever) come: (and) even if I am brought back to my Lord I shall surely find (there) something better in exchange.”

(Here comes out the grasping spirit of the materialist. In his mind “better” means more wealth and more power, of the kind he was enjoying in this life, although in reality, even what he had, rested on hollow foundations and was doomed to perish and bring him down with it.)

37 And his friend answered him in the course of their argument: “Do you deny the One Who created you (originally) from dust, then (developed you) from a sperm-drop, then fashioned you into a (complete) man?”

38 But as for me: He is God, my Lord, and I will never attribute divine powers to any but my Sustainer.

39 And (he continued) if only you had said, upon entering your property, ‘This is what God has willed! There is no power except with God!’ Even though you see me inferior to you in wealth and offspring,

40 perhaps my Sustainer will grant me (something) better than your garden, and send down upon your garden a thunderbolt from the sky, turning it into a barren waste.

41 Or its water may sink (into the earth), and then you will never be able to seek it out.”

42 And (thus it happened) his fruitful gardens were covered (by ruin), and there he was, wringing his hands over all that he had spent on that: which now lay waste, with its trellises caved in; and he could but say, “Alas! I wish I had never associated anyone with my Sustainer (in worship)!”

43 And he had no manpower to help him against God, nor could he (even) help himself.

44 For thus it is: all protective power belongs to God alone, the True One. He is the best to grant recompense, and the best to determine what is to be.

45 And give them a parable of this worldly life. (It is) like the water which We send down from the skies, and which is absorbed by the plants of the earth: but (in time) they turn into dry stubble which the winds blow freely about. And it is God (alone) who determines (and prevails over) all things.

46 Wealth and children are the adornment of this worldly life, but the everlasting good deeds are of far greater merit in with your Sustainer, and a far better source of hope.

47 Hence, (bear in mind) the Day on which We shall cause the mountains to disappear and you will see the earth void and bare: for (on that Day) We will (resurrect the dead and) gather them all together, leaving out none of them.

48 They will be presented before your Lord in rows, (and the deniers will be told,) “You have surely returned to Us (all alone) as We created you the first time, although you (always) claimed that We would never appoint a time for your return.”

49 And the record (of deeds) will be laid (open), and you will see the wicked in fear of what is (written) in it. They will cry, “Woe to us! What kind of record is this it leaves out nothing, be it small or great, but takes everything into account?” They will find whatever they did present (before them). And your Lord will never wrong anyone.

50 And (remember) when We said to the angels, “Prostrate before Adam,” so they all did—but not Iblis (Satan), who was one of the jinn, but he rebelled against the command of his Lord. Would you then take him and his descendants as patrons instead of Me, although they are your enemy? What an evil alternative for the wrongdoers (to choose)!

51 (They associate them with Me but) I never called them to witness the creation of the heavens and the earth or (even) their own creation, nor would I take those misleaders (satans) as helpers.

52 And (beware of) the Day He will say, “Call upon those you claimed were My associate-gods.” So they will call them, but will receive no response. And We shall set a gulf of doom between them.

53 And these criminals will see the Fire and realize that they are bound to fall into it, and will find no way to avoid it.

54 We have given all kinds of examples in this Qur'an to make the people understand this Message, but man is exceedingly contentious.

55 Nothing can prevent men from believing and seeking the forgiveness of their Sustainer now that Guidance has come to them, unless they are waiting for the fate of former peoples to overtake them or the punishment to be brought to them face to face.

56 We do not send the messengers except as deliverers of good news and warners. But the rejecters (of truth) argue in falsehood, (hoping) to discredit the truth with it, and make My messages and warnings a target of their mockery.

57 And who does more wrong than those who, when reminded of their Lord's revelations, turn away from them and forget what their own hands have done? (as a result) We have certainly cast veils over their hearts—leaving them unable to comprehend this (Quran)—and deafness in their ears. And if you (O Prophet) invite them to (true) guidance, they will never allow themselves to be guided.

58 Your Lord is the All-Forgiving, Full of Mercy. Were He to take them (at once) to task for whatever (wrong) they commit, He would indeed bring about their speedy punishment (then and there). But they have an appointed time, from which they will find no refuge.

59 as (was the case with all) those communities that We destroyed when they went on and on doing wrong: for We had set a time-limit for their destruction.

60 And (remember) when Moses said to his young assistant, "I will never give up until I reach the junction of the two seas, even if I travel for ages."

(The most probable geographical location (if any is required in a story that is a parable) is where the two arms of the Red Sea join together, viz., the Gulf of 'Aqaba and the Gulf of

Suez. They enclose the Sinai Peninsula, in which Moses and the Israelites spent many years in their wanderings.)

61 But when they (finally) reached the point where the seas met, they forgot their (salted) fish, and it made its way into the sea, slipping away (wondrously).

62 When they had passed further, he said to his assistant, “Bring us our meal! We have certainly been exhausted by today’s journey.”

63 He replied, “Do you remember when we rested by the rock? (That is when) I forgot the fish. None made me forget to mention this except Satan. And the fish made its way into the sea miraculously.”

64 Moses responded, “That is (exactly) what we were looking for.” So they returned, retracing their footsteps.

(The disappearance of the fish indicated the point at which their quest was to end)

65 There they found a servant of Ours, to whom We had granted mercy from Us and enlightened with knowledge of Our Own.

(In the Tradition on the authority of Ubayy ibn Ka’b this mysterious being is spoken of as Al-Khadir or Al-Khidr, meaning “the Green One”. Apparently this is an epithet rather than a name, implying (according to popular legend) that his wisdom was ever-fresh (“green”) and imperishable: a notion which bears out the assumption that we have here an allegoric figure i.e. an angel in a human form symbolizing how they carry out God’s commands and that the utmost depth of insight of such incidents may not be accessible to man.)

66 Moses said to him, “May I follow you, provided that you teach me some of the right guidance you have been taught?”

67 He said, “You certainly cannot be patient (enough) with me.

68 And how can you be patient with what is beyond your (realm of) knowledge?”

69 Moses assured (him), “You will find me patient, God willing, and I will not disobey any of your orders.”

70 He responded, “Then if you follow me, do not question me about anything until I (myself) clarify it for you.”

71 So they set out, but after they had boarded a ship, the man made a hole in it. Moses protested, “Have you done this to drown its people? You have certainly done a terrible thing!”

72 He replied, “Did I not say that you cannot have patience with me?”

73 Moses pleaded, “Excuse me for forgetting, and do not be hard on me.”

74 So they proceeded until they came across a boy, and the man killed him. Moses protested, “Have you killed an innocent soul, who killed no one? You have certainly done a horrible thing.”

75 He answered, “Did I not tell you that you cannot have patience with me?”

76 Moses replied, “If I ever question you about anything after this, then do not keep me in your company, for by then I would have given you enough of an excuse.”

77 So they moved on until they came to the people of a town. They asked them for food, but the people refused to give them hospitality. There they found a wall ready to collapse, so the man set it right. Moses protested, “If you wanted, you could have demanded a fee for this.”

78 He replied, “This is the parting of our ways. I will explain to you what you could not bear patiently.

79 “As for the ship, it belonged to some poor people, working at sea. So I intended to damage it, for there was a (tyrant) king ahead of them who seizes every (good) ship by force.

80 “And as for the boy, his parents were (true) believers, and we feared that he would (cause them harm by) his defiance and disbelief.

81 So we hoped that their Lord would give them another, more virtuous and caring (child) in his place.

(“We” is mentioned in both above verses to signify that these acts are carried out by God’s special angels hence a plural has been used)

82 “And as for the wall, it belonged to two orphan boys in the city, and under the wall was a treasure that belonged to them, and their father had been a righteous man. So your Lord willed that these children should come of age and retrieve their treasure, as a mercy from your Lord. And I did not do [any of] this of my own accord. This is the explanation of (all those events) that you could not bear patiently.”

83 They ask you (O Prophet) about Zul-Qarnain. Say, “I will relate to you something of his narrative.”

(The title Zul-Qarnain (the two-horned) is Cyrus as according to the Bible, Prophet Daniel saw in his vision that the united kingdom of Media and Persia was like a two-horned ram before the rise of the Greeks. (Dan. 8: 3, 20). The Jews had a very high opinion of the twohorned one, because it was his invasion which brought about the downfall of the kingdom of Babylon and the liberation of the Israelites. Cyrus was a Persian ruler, whose rise began about 549 B.C. In a few years, he conquered the kingdom of Media and Lydia and afterwards conquered Babylon in 539 B.C. After this no powerful kingdom was left to oppose him. His conquests extended to Sind and the territory known as Turkistan on one side, and to Egypt and Libya and to Thrace and Macedonia and to Caucasia and Khawarzam in the North. In fact, the whole civilized world was under his sway.)

84 Surely We established him in the land, and gave him the means to all things.

85 So he travelled a course, (in one of his campaigns)

86 until he reached the setting of the sun (West), which appeared to him to be setting in a spring of murky water, where he found some people (who were given to every wrongdoing). We said, “O Zul-Qarnain! Either punish them or treat them kindly.”

87 He responded, “Whoever does wrong will be punished by us, then will be returned to their Lord, Who will punish them with a horrible torment.

88 As for those who believe and do good, they will have the finest reward, and we will assign them easy commands.”

89 Then he travelled a (different) course

90 until he reached the rising (point) of the sun (east). He found it rising on a people for whom We had provided no shelter from it.

91 So it was. And We truly had full knowledge of him.

92 Then he travelled a (third) course

93 until he reached (a pass) between two mountains. He found in front of them a people who could hardly understand a word of (his) language.

94 They pleaded, “O Zul-Qarnain! Surely Gog and Magog are spreading corruption throughout the land. May we pay you a tribute on the understanding that you build a wall between us and them?”

(Gog and Magog are from the children of the Son of Noah called Yaphas (Japheth) and were in control of central Asian countries including Russia)

95 He responded, “What my Lord has provided for me is far better (than anything that you could give me) hence, do but help me with (your labour’s) strength, (and) I shall erect a barrier between you and them.

96 Bring me blocks of iron!” Then, when he had filled up (the gap) between the two mountains, he ordered, “Blow!” When the iron became red hot, he said, “Bring me molten copper to pour over it.”

97 And so the enemies could neither scale nor tunnel through it.

98 He declared, “This is a mercy from my Lord. But when the promise of my Lord comes to pass, He will level it to the ground. And my Lord’s promise is ever true.”

99 On that Day, We will let them (Gog and Magog) surge (like waves) over one another. Later, the Trumpet will be blown, and We will gather all (people) together.

(Quran has declared the domination and control of Gog and Magog, who are the progeny of one of Noah’s son called Japheth, over the world as a sign of coming close of the day of judgement. These are the central Asian people who migrated to Europe, America and Australia as well to India as Aryans. Imam Ahmad Ibn Hambal narrated from the route of Samurah, the son of Jundub that the Prophet said, “Sam is the forefather of the Arabs, Ham is the forefather of the Abyssinians, and Yafith is the forefather of the first Romans (Greeks).” Sa’id the son of Musayyab said that the three sons of Noah each gave birth to three. As to Sam, he gave birth to the Arabs, Persians and Romans. He said that Yafith gave birth to the Turks, Sicilians, and Gog and Magog. He said that Ham gave birth to the Copts of Egypt, the Sudanese and the Berbers (of North Africa)

100 On that Day We will display Hell clearly for the disbelievers,

101 those who turned a blind eye to My Reminder because they could not bear to listen (to the voice of truth)!

102 Do they who are bent on denying the truth think that they could take (any of) My creatures for protectors against Me? We have surely prepared Hell as an accommodation for such disbelievers.

103 Say, ““Should we tell you the worst kind of losers relating to their deeds?

104 (They are) those whose efforts have been wasted in (the pursuit of) this life while they thought that they were acquiring good by their works!”

105 It is they who reject the signs of their Lord and their meeting with Him, rendering their deeds void, so We will not give their deeds any weight on Judgment Day.

106 That will be their reward: Hell, for having denied the truth and made My messages and My messengers a target of their mockery. .

107 Indeed, those who believe and do good deeds, they will be entertained with the Gardens of Paradise,

108 to live therein for ever and they will never desire to go anywhere else.

109 (they seek signs) Tell Them, (O Prophet) “If the ocean were ink with which to write the signs (words) of my Lord, the ocean would surely be consumed before the signs (words) of my Lord are finished, even if We brought similar quantity of ink to replenish it.”

110 Say, (seek no signs from me for), “I am only a man like you, (but) it has been revealed to me that your God is only One God. So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord.”

Introductory Notes to Surah 19 Maryam

(Mary)

Theme and Topic

There is not much difference between the themes of last and this *sūrah*; the same topic is discussed in them. In this *sūrah*, it is stated that all celebrated prophets born in the progeny of Adam, Noah and Abraham (pbuh) preached monotheism.

They directed their followers to offer the prayer and pay *zakāh*. However, these followers got incriminated with polytheism, obliterated both these rituals and succumbed to religious innovations and personal desires. Now that they are being invited to their real religion, they have become its enemies.

On the other hand, the Prophet pbuh is urged to show perseverance on their attitude and given glad tidings of success. At the end, the real reason for the deviant beliefs of the adversaries is pointed out: they regard their worldly successes in contrast to the believers to be a reason of their own veracity. The fact is that this is not correct; it is a respite given to them from God so that the truth is conclusively communicated to them and when they are seized they have no excuse.

Verses (1-15): The *sūrah* begins with the supplication of Zacharias (pbuh) before God to grant him a son in spite of his old age and the infertility of his wife. It was accepted by God and he was given glad tidings of the birth of John (pbuh). This incident forms a prelude to the anecdote of Mary (pbuh) mentioned subsequently.

The Christians regarded the miraculous birth of Jesus (pbuh) to be a proof of his divinity Quran thus here by mentioning the birth of John has shown that if a mere miraculous birth is enough to prove the divinity of Jesus, then this proof is also present in favour of John.

Verses (16-50): The pure and noble life led by Mary is referred to. The details of how Jesus was born to her are mentioned.

Thereafter how Jesus in his cradle proclaimed himself to be a servant of God and being given the directives of the prayer and *zakāh* are alluded to. Sorrow is expressed on these wretched people who in spite of knowing all these facts regarded an obedient servant of God to be his peer and an obedient women servant to be the mother of the son of God.

Christians are rebuked on their mutual differences regarding Jesus in spite of the latter's clear teachings. They are warned of the advent of a day when all these differences will be settled.

The way Abraham invited his father to monotheism and the way he had to migrate as a result are referred to. It is then alluded to that as a reward of this migration, God blessed him with children in spite of his old age.

Verses (51-72): The life and traits of prophets Moses, Aaron, Ishmael and Idrīs are concisely referred. It is stated that these were very steadfast prophets among the progeny of Adam. Such was their relationship with God that when they would hear His verses, they fell down in prostration.

Then from among their progeny such unworthy descendants were born who totally gave up the prayer and forsook paying *zakāh* and ended up as slaves to their desires. Those who deny the Hereafter are rebuked and admonished and their fate is pointed out.

Verses (73-98): The answer given by the arrogant to the warnings of the Qur'ān is referred to. They contended that if they were well-off in relation to the believers of the Qur'ān, it necessarily means that their beliefs and deeds were also better; in the first place, there is no the Day of Judgement and if ever it comes, they would still be better than these paupers and needy believers.

This baseless mentality is refuted by God and the actual reality is pointed out.

The Prophet pbuh is urged to be patient and wait: he should not be worried at the demand of those who want to hasten the punishment. They will soon meet their fate. The deities they are

depending upon will not the slightest be of benefit to them. Only the believers will succeed on the Day of Judgement.

The Prophet is told that the Qur'ān is the best instrument to warn people and give them glad tidings. Those who have the ability will profess faith; those who will not will for themselves see their fate. He need not worry about them

Surah 19. Maryam (Mary)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Kāf-Ha-Ya-’Aīn- Ṣād.

2 (This is) a reminder of your Lord’s mercy to His servant Zachariah,

3 when he cried out to his Lord privately,

4 saying, “My Lord! Surely my bones have become brittle, and grey hair has spread across my head, but I have never been disappointed in my prayer to You, my Lord!

5 And I am concerned about (the faith of) my relatives after me, since my wife is barren. So grant me, by Your grace, an heir,

6 who will inherit (Prophethood) from me and the family of Jacob, and make him, O Lord, a pleasing person!”

7 (The angels announced,) “O Zachariah! Indeed, We give you the good news of (the birth of) a son, whose name will be Yahya (John) on none by that name have We conferred distinction before.”

8 He wondered, “My Lord! How can I have a son when my wife is barren, and I have become extremely old?”

9 An angel replied, “So will it be! Your Lord says, ‘It is easy for Me, just as I created you before, when you were nothing!’”

10 Zachariah said, “My Lord! Grant me a sign.” He responded, “Your sign is that you will not (be able to) speak to people for three nights, despite being healthy.”

11 So he came out to his people from the sanctuary, signalling to them to glorify (God) morning and evening.

12 (It was later said,) “O John! Hold firmly to the Scriptures.”
And We granted him wisdom while (he was still) a child,

13 (and specially) gave him (kind-heartedness and)
compassion as well as purity from Us. And he was God-fearing,

14 and dutiful to his parents. He was neither arrogant nor
disobedient.

15 Peace be upon him the day he was born, and the day of his
death, and the day he will be raised back to life!

16 And mention in the Book (O Prophet, the story of) Mary
when she withdrew from her family to a place in the east,

(The “eastern place” signifies an eastern chamber of the Temple, to the service of which
Mary had been dedicated by her mother (cf. {3: 35-37}).

17 screening herself off from them. Then We sent to her
Our angel, (Gabriel,) appearing before her as a man, perfectly
formed.

18 She appealed, “I truly seek refuge in the Most
Compassionate from you! (So leave me alone) if you are God-
fearing.”

19 He responded, “I am only a messenger from your Lord,
(sent) to bless you with a pure son.”

20 She wondered, “How can I have a son when no man has
ever touched me, nor am I unchaste?”

21 He replied, “So will it be! Your Lord says, ‘It is easy for
Me. And so will We make him a sign for humanity and a mercy
from Us.’ It is a matter (already) decreed.”

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

(The annunciation and the conception, we may suppose, took place in Nazareth (of Galilee),
say 65 miles north of Jerusalem. The delivery took place in Bethlehem about 6 miles south
of Jerusalem. It was a remote place, not only with reference to the distance of 71 miles, but

because in Bethlehem itself the birth was in an obscure corner under a palm-tree, from which perhaps the baby was afterwards removed to a manger in a stable.)

23 Then the pains of labour drove her to the trunk of a palm tree. She cried, "Alas! I wish I had died before this, and was a thing long forgotten!"

24 So a voice (of an angel) reassured her from below her, "Do not grieve! Your Lord has provided a stream at your feet.

25 And shake the trunk of this palm tree towards you, it will drop fresh, ripe dates upon you.

26 So eat and drink, and put your heart at ease. But if you see any of the people, say, 'I have vowed silence to the Most Compassionate, so I am not talking to anyone today.'"

27 Then she returned to her people, carrying him. They said (in shock), "O Mary! You have certainly done a horrible thing!

28 O sister of Aaron! Your father was not an indecent man, nor was your mother unchaste." (Mary was from the descendants of Aaron, brother of Moses)

29 So she pointed to the baby. They exclaimed, "How can we talk to someone who is an infant in the cradle?"

30 Whereupon the baby (Jesus) spoke out: "I am indeed a servant of God. He has given me the Book and made me a Prophet.

31 He has made me a blessing wherever I go, and bid me to establish prayer and give Zakah (charity) as long as I live,

32 and to be kind to my mother. He has not made me arrogant or defiant.

33 Peace be upon me the day I was born, the day I die, and the day I will be raised back to life!"

34 That is Jesus, son of Mary. (And this is) a statement of truth, about which they (vainly) dispute.

35 It is not conceivable that God should have: taken unto Himself a son: limitless is He in His glory. When He decrees a matter, He simply tells it, “Be!” And it is!

36 (Jesus also declared,) “Surely God is my Lord and your Lord, so serve Him (alone). This is the (only) Straight Path.”

37 And yet, the sects (that follow the Bible) are have differed among themselves (about the nature of Jesus)! Woe, then, unto all who deny the truth when that awesome Day will appear!

38 How clearly will they hear and see (the truth) on the Day when they come before Us! Today, however, these evildoers are obviously lost in error:

39 And warn them of the Day of Regret, when all matters will be settled, while they are (today engrossed) in heedlessness and disbelief.

40 (Ultimately, all things will perish) and it is We, Who will inherit the earth and all that is on it. And to Us they will (all) be returned.

41 And mention in the Book (the story of) Abraham. He was surely a man of truth and a prophet.

42 (Remember) when he said to his father, “O dear father! Why do you worship (things) that can neither hear nor see, nor benefit you at all?

43 O dear father! I have certainly received some knowledge which you have not received, so follow me and I will guide you to the Straight Path.

44 O dear father! Do not serve Satan. Surely Satan is ever rebellious against the Most Compassionate.

45 O dear father! I truly fear that you may be touched by punishment from the Most Compassionate, and would become Satan’s companion (if you do not listen to me).”

46 He threatened, “How dare you reject my idols, O Abraham! If you do not desist, I will certainly stone you (to death). So be gone from me for ever!”

47 Abraham responded, “Peace be upon you! I will pray to my Lord for your forgiveness. He has truly been Most Gracious to me.

48 (If this is what you want) I distance myself from (all of) you and from whatever you invoke besides God, I will (continue to) call upon my Lord (alone), trusting that I will never be disappointed in invoking my Lord.”

49 So after he had left them and what they worshipped besides God, We granted him Isaac and Jacob, and made each of them a prophet.

50 We showered them with Our mercy, and blessed them with honourable mention (and remembrance).

51 And mention in the Book (the story of) Moses. He was truly a chosen man, and was a messenger and a prophet.

52 We called him from the right side of Mount Ṭur, and drew him near, speaking (with him) directly.

53 And We appointed for him—out of Our grace—his brother, Aaron, as a prophet.

54 And mention in the Book (the story of) Ismaiel. He was truly a man of his word, and was a messenger and a prophet.

55 He used to urge his people to pray and give Zakah (charity). And his Lord was well pleased with him.

56 And mention in the Book (the story of) Enoch. He was surely a man of truth and a prophet.

57 And We elevated him to an honourable status.

58 Those were (some of) the prophets who God has blessed from among the descendants of Adam, and of those We carried with Noah (in the Ark), and of the descendants of Abraham and Israel, and of those We (rightly) guided and chose. Whenever the revelations of the Most Compassionate were recited to them, they fell down, prostrating and weeping.

59 But they were succeeded by generations who neglected prayer and followed their lusts and so will soon face the evil consequences.

60 As for those who repent, believe, and do good, it is they who will be admitted into Paradise, never being denied any reward.

61 (They will be in) the Gardens of Eternity, promised in trust by the Most Compassionate to His servants. Surely His promise will be fulfilled.

62 There they will never hear any idle talk—only (greetings of) peace. And there they will have their provisions morning and evening.

63 That is Paradise, which We will grant to whoever is devout among Our servants.

64 (and the angels reassured the Prophet) “We only descend by the command of your Lord. To Him belongs whatever is before us, and whatever is behind us, and everything in between. And your Lord is never forgetful.

65 (He is the) Lord of the heavens, and the earth, and everything in between. So serve Him (alone), and be steadfast in His worship. Do you know of anyone equal to Him (in His attributes)?”

66 Despite (all this) man (still) asks (mockingly), “After I die, will I really be raised to life again?”

67 But does man not bear in mind that We have created him before out of nothing?

68 By your Lord! We will surely gather them along with their Satans, and then set them around Hell (crouching like criminals) on their knees.

69 Then We will certainly begin by dragging out of every group the ones most defiant to the Most Compassionate.

70 And We truly know best who is most deserving of burning in it.

71 There is none of you (O most defiant ones) who will not enter it (Hell). (This is) with your Lord a decree which must be fulfilled.

72 Then We shall save (from hell) those who have been conscious of Us; but We shall leave in it the evildoers, on their knees.

73 Whenever Our messages are conveyed to them in all their clarity, those who are bent on denying ask the believers (mockingly), “Which of the two of us is better in status and superior in assembly (stronger as a community)?”

74 And yet, how many a generation have We destroyed before their time - [people] who surpassed them in luxury and splendour!

75 Say, “Whoever is (entrenched) in misguidance, the Most Compassionate will allow them plenty of time, until—behold!—they face what they are threatened with: either the punishment (in this world) or the Hour (of Judgement). Only then will they realize who is worse in position and inferior in manpower.”

76 And God increases in guidance those who (chose to be) guided. And the everlasting good deeds are far better with your Lord in reward and in outcome.

77 Have you seen the one who rejects Our revelations yet boasts, “I will definitely be granted (even in the hereafter) plenty of wealth and children”?

78 Has he looked into the unseen or taken a pledge from the Most Compassionate?

79 Not at all! We certainly record whatever he claims and will increase his punishment extensively.

80 And We will inherit (everything) what he boasts of, and he will come before Us all by himself.

81 They have taken other gods, instead of (one true) God, seeking strength (and protection) through them.

82 But no! Those (false gods will not protect them instead they) will deny their worship and would turn against them.

83 Do you not see that We have sent all (manner of) satanic forces to those who deny the truth – (forces) that impel them (towards sin) with strong impulsion?

84 So do not be in haste against them, for indeed We are (closely) counting down their days.

85 (remind them of) the Day We will gather the righteous before the Most Compassionate as an honoured delegation,

86 and drive the wicked to Hell like a thirsty herd.

87 None will have the right to intercede, except those who have taken a covenant from the Most Compassionate. (no one has taken such a covenant!)

88 They say, “The Most Compassionate has (taken an) offspring.”

89 Indeed you have made an outrageous claim,
90 by which the heavens are about to burst, the earth to split
apart, and the mountains to crumble to pieces
91 (in protest) of attributing children to the Most
Compassionate.

92 It does not befit (the majesty of) the Most Compassionate
to have children.

93 There is none in the heavens or on the earth who does
not turn to the Most Compassionate only as a servant (in full
submission).

94 Indeed, He fully knows them and has counted them
precisely.

95 And each of them will return to Him on the Day of
Judgment all alone.

96 As for those who believe and do good, the Most
Compassionate will (certainly) bless them with love.

(i.e., bestow on them His love and endow them with the capability to love His creation, as well as cause them to be loved by their fellow-men. As is shown in the next verse, this gift of love is inherent in the guidance offered to man through divine revelation.)

97 Indeed, We have made this (Quran) easy in your own
language (O Prophet) so with it you may give good news to the
righteous and warn those who are stubbornly contentious.

98 But how many (countless) generation before them have
We destroyed? Can you find a single one of them (now) or hear
(so much as) a whisper of them?

Introductory Notes to Surah 20 Taha

(Taha)

Theme and Topics

In this *sūrah*, the Prophet pbuh is urged to show patience on the attitude of his adversaries and to wait for God's decision: if they do not listen to him, he should not worry for soon they will meet their fate. With this topic, the *sūrah* begins and with it, it ends as well. He has been directed to diligently pray and supplicate before God to attain this patience and in order to adhere to it. At the same time, the ills of impatience are explained.

Verses (1-8): In a very affectionate way, the Prophet is directed to not over-stretch and burden himself in his concern for others to accept faith. His responsibility is to only remind those who have some fear in them. It is not his duty to make those accept faith who are devoid of fear.

This Qur'ān is not the petition or a request: it is the directive of the creator of the heavens and the earth and the whole universe, and the Prophet should present it in a manner worthy of it; he does not need to pamper these ingrates and arrogant people; he should trust His Lord Who knows all his hidden and open affairs

Verses (9-98): The account of Moses pbuh is described. From reaching the sacred valley of Ṭuwā after returning from Madyan and being blessed with Prophethood to getting the miracles of the staff and the white hand. Moses is reminded of the special favour by God: he was cast in the river; God not only saved him but made his enemy and His own enemy rear and nurture him and ultimately took him to his mother.

The incident of killing of a Copt at the hands of Moses is mentioned and how he then sets off to Madyan. Moses and Aaron are encouraged that they should bravely go and warn the

Pharaoh. God will protect them. Moses presents his message to the Pharaoh and the latter argues and debates with him.

The contest between Moses and the magicians of the Pharaoh is mentioned. The latter are defeated and embrace faith. The Pharaoh accuses Moses and those who have professed faith in him of rebellion and threatens to kill them.

Moses is directed to migrate from Egypt along with the Israelites and is pursued by the Pharaoh. Ultimately, Moses and the Israelites cross over the sea safely and the Pharaoh and his armies are drowned

The favours of God bestowed on the Israelites are recounted. In Moses' absence of a few days in which he had gone to receive the Torah, the Israelites are afflicted with the trial of Sāmirī. As a result, they take to idol worship. Details of this incident are mentioned including its causes and consequences

Verses (99-135): After the account of Moses is presented, these concluding verses address the Prophet. The *sūrah* ends on the topic with which it began: he is assured that this anecdote of the past is not merely a past happening. It is actually his own anecdote as well. People have been warned from all aspects in the book given to him.

If they do not accept it, they will bear its consequences both in this world and in the next. There are many lessons which these people can learn from history. For this reason, the Prophet should not show impatience in their matter and should patiently wait for God's decision.

Hastiness gives Satan a chance to play his pranks. It was because of hastiness that Adam was deceived by Satan. So the Prophet should patiently wait for God's decision and diligently adhere to the prayer to acquire this patience.

The Prophet pbuh should also not be worried about the faith of the rich thinking that this would strengthen his ranks. His preaching has its own resources and God has taken upon Himself to fulfil his financial needs.

He should tell those who are demanding to see the punishment that his duty was only to inform them. If they now await this punishment, they should keep waiting; the Prophet too is waiting

Surah 20. Taha

In the Name of God—the Most Gracious, the Ever Merciful.

1 Ṭâ-Hâ.

2 We have not revealed the Quran to you 'O Prophet' to cause you distress,

3 but (only) as a reminder to those who stand in awe (of God).

4 (It is) a revelation from the One Who created the earth and the high heavens—

5 the Most Compassionate, (Who is) established on the throne of His almightiness.

6 To Him belongs whatever is in the heavens and whatever is on the earth and whatever is in between and whatever is underground.

7 And if you say anything aloud, (He hears it) for He knows what is said in secret and what is yet more hidden.

8 God—there is no deity except Him. To Him belong the most beautiful Names (attributes).

9 Has the story of Moses reached you?

10 When he saw a fire, he said to his family, "Wait here, (for) I have spotted a fire. Perhaps I can bring you a burning brand from it, or find the right direction (from the people sitting) at the fire."

11 But when he approached it, he was called, "O Moses!

12 It is truly I. I am your Lord! So take off your sandals, for you are in the sacred valley of Ṭuwa. (In Mount Sinai)

13 I have chosen you, so listen to what is revealed:

14 “Verily I am God: there is no god but I: so serve you me (only) and establish regular prayer for celebrating My praise.

15 The Hour (of Judgement) is sure to come. My Will is to keep it hidden, so that every soul may be rewarded according to their efforts.

16 So do not let those who disbelieve in it and follow their desires distract you from it, or you will be doomed.”

17 (God asked), “And what is that in your right hand, O Moses?”

18 He replied, “It is my staff! I lean on it, and with it I beat down leaves for my sheep, and have other uses for it.”

19 God said, “Throw it down, O Moses!”

20 So he did, then—behold!—it became a serpent, active in motion.

21 God said, “Take it, and have no fear. We will return it to its former state.

22 And put your hand under your armpit, it will come out (shining) white, unblemished, as another sign,

23 so that We may show you some of Our greatest signs.

24 Go to Pharaoh, for he has truly transgressed (all bounds).”

25 Moses prayed, “My Lord! Uplift my heart for me,

26 and make my task easy,

27 and remove (all) the impediment from my tongue

(i.e., “remove all impediment from my speech” (cf. Exodus 4:10, “I am slow of speech, and of a slow tongue”), which would imply that Moses was not gifted with natural eloquence.)

28 so people may understand my speech,
29 and grant me a helper from my family,
30 Aaron, my brother.
31 Strengthen me through him,
32 and let him share my task,
33 so that we may celebrate Your praise frequently
34 and remember You without stint,
35 for truly You have (always) been watching over us.”
36 God responded, “All that you requested has been granted,
O Moses!
37 And surely We had shown You favour before,
38 when We inspired your mother with this:
39 ‘Put him into a chest, then put it into the river. The river
will wash it ashore, and he will be taken by (Pharaoh,) an enemy
of Mine and his.’ And I blessed you with lovability from Me (so
even Pharaoh would love you O Moses and) so that you would
be brought up under My (watchful) Eye.
40 (Remember) when your sister (pretending to be a stranger)
came along repeatedly (to Pharaoh) and proposed, ‘Shall I direct
you to someone who will nurse him?’ So (they accepted it and)
We reunited you with your mother so that her heart would be
put at ease, and she would not grieve. (Later) you killed a man
(by mistake), but We saved you from sorrow, as well as other
tests We put you through. Then you stayed for a number of years
among the people of Midian. Then you (have now) come here as
pre-destined, O Moses!
41 And (after taking you through all this process) I have
selected you for My service.

42 Go forth, you and your brother, with My signs and never falter in remembering Me.

43 Go, both of you, to Pharaoh, for he has truly transgressed (all bounds).

44 (But) Speak to him gently, so perhaps he may be mindful (of Me) or fearful (of My punishment).”

45 They both pleaded, “Our Lord! We fear that he may be quick to harm us or act tyrannically.”

46 God reassured (them), “Have no fear! I am with you, hearing and seeing (everything that goes on).

47 So go to him and say, ‘Indeed we are both messengers from your Lord, so let the Children of Israel go with us, and do not oppress them. We have come to you with a sign from your Lord. And salvation will be for whoever follows the (right) guidance.

48 It has indeed been revealed to us that the punishment will be upon whoever denies (the truth) and turns away.’”

49 (They described the same to Pharaoh and upon it) Pharaoh asked, “Who then is the Lord of you two, O Moses?”

50 He answered, “Our Lord is He who gives everything (that exists) its true nature and form, and also guides it (towards its fulfilment).”

51 Pharaoh asked, “And what about (the fate of our) previous peoples (who passed away without believing in what you say)?”

52 He replied, “That (is not for me to judge its) knowledge is with my Lord in a Record. My Lord neither falters nor forgets (anything).”

53 (He is the same God) who has laid out the earth for (all of) you, and set in it pathways for you, and sends down rain from the sky, causing various types of plants to grow,

54 (so) eat and graze your cattle. Surely in this are signs for people of sound judgment.

55 (So if you truly reflect) We have created you from this very earth and into it We will return you (at death), and from it We will bring you back (to life) again (on Judgement Day).

56 And We certainly showed Pharaoh all of Our signs, but he (persisted in) denying them and refused (to believe).

57 He said, “Have you come to drive us out of our land with your magic, O Moses?

58 We can surely meet you with similar magic. So set for us an appointment that neither of us will fail to keep, in a central place.”

59 Moses said, “Your appointment is on the Day of the Festival, and let the people be gathered mid-morning.”

60 Pharaoh then withdrew, orchestrated his scheme, and then returned.

61 (On that day when people gathered) Moses warned them, “Woe to you! Do not fabricate a lie against God (by associating partners with God), or He will wipe you out with a torment. Whoever fabricates (lies) is bound to fail.”

62 So they (Pharaoh and the magicians) disputed the matter among themselves, conversing privately.

63 They concluded, “These two are only magicians who want to drive you out of your land with their magic, and do away with your most cherished way of life.

64 So orchestrate your plan, then come forward as one single body for he who prevails today shall prosper indeed!”

65 They said, “O Moses! Either you cast, or let us be the first to cast.”

66 Moses responded, “No, you go first.” And suddenly their ropes and staffs appeared to him—by their magic—to be moving rapidly.

67 And Moses conceived fear within himself.

(“Conceived fear within himself”. The implication is that the feat of the sorcerers was based on mass-hallucination (cf. 7:116 - “they cast a spell upon the people’s eyes”), a hallucination to which even Moses succumbed for a while.)

68 We reassured (him), “Do not fear! It is certainly you who will prevail.

69 Cast what is in your right hand, and it will swallow up what they have made, for what they have faked is no more than a magic trick. And magicians can never succeed (against the truth) whichever direction they may come from.”

70 (When the magicians saw the serpent of Moses swallowing all their display, being professionals they knew that it was not magic) So the magicians fell down in prostration, declaring, “We believe in the Lord of Aaron and Moses.”

71 (Upon this) Pharaoh threatened (the magicians), “How dare you believe in him before I give you permission? He must be your master who taught you magic. I will certainly cut off your hands and feet on opposite sides, and crucify you on the trunks of palm trees. You will really see whose punishment is more severe and more lasting.”

72 They responded, “By the One Who created us! We will never prefer you over the clear proofs that have come to us. So do whatever you want! Your authority only covers the (fleeting) life of this world.

73 Indeed, we have believed in our Lord so He may forgive our sins and that magic you have forced us to practice. For God is the best (to look forward to), and the One who is truly abiding.”

74 Whoever comes to their Lord as an evildoer will certainly have Hell, where they can neither live nor die.

75 But whoever comes to Him as a believer, having done good, they will have the highest ranks:

76 the Gardens of Eternity, under which rivers flow, where they will stay forever. That is the reward of those who purify themselves.

77 And (later on) We surely inspired Moses, (saying,) “Leave with My servants (at night) and strike a dry passage for them across the sea. Have no fear of being overtaken, nor be worried (about drowning).”

78 Then Pharaoh pursued them with his armies—but how overwhelming were the waters that submerged them!

79 And (in fact) Pharaoh (had) led his people astray, and did not guide (them as a good leader should have).

80 O Children of Israel! We saved you from your enemy, and made an appointment with you on the right (blessed) side of Mount Sinai, and sent down to you manna and quails,

(Right side: Cf. 19:52. The Arabian side of Sinai (Jabal Musa) was the place where Moses first received his commission before going to Egypt, and also where he received the Torah after the Exodus from Egypt)

81 (saying,) “Eat from the good things We have provided for you, but do not transgress in them, or My wrath will befall you. And whoever My wrath befalls is certainly doomed.

82 But I am truly Most Forgiving to whoever repents, believes, does good and then persists on (true) guidance.”

83 (On Moses’s early arrival at Mount Sinai God asked), “Why have you come with such haste ahead of your people, O Moses?”

84 He replied, “They are close on my tracks. And I have hastened to You, my Lord, so You will be pleased.”

85 God responded, “We have indeed tested your people in your absence, and the Samiri has led them astray.”

(it is possible that as Ibn ‘Abbas maintained the person in question was one of the many Egyptians who had been converted to the faith of Moses and joined the Israelites on their exodus from Egypt in which case the designation samiri might be connected with the ancient Egyptian shemer, “a foreigner” or “stranger”. This surmise is strengthened by his introduction of the worship of the golden calf, undoubtedly an echo of the Egyptian cult of Apis)

86 So Moses returned to his people, furious and sorrowful. He said, “O my people! Had your Lord not made you a good promise? Has my absence been too long for you? Or have you wished for wrath from your Lord to befall you, so you broke your promise to me?”

87 They argued, “We did not break our promise to you of our own free will, but we were made to carry the burden of the people’s (golden) jewellery, then we threw it (into the fire), and so Samiri did (display his trickery).”

88 (from their jewellery) he moulded for them an idol of a calf that made a lowing sound. They said, “This is your god and the god of Moses, but Moses forgot (by staying up on Mount!)”

89 (What a shame) did they not see that it could not respond to them, nor could it protect or benefit them?

90 Aaron had already warned them beforehand, “O my people! You are only being tested by this, for indeed your (one true) Lord is the Most Compassionate. So follow me and obey my orders.”

91 They replied, “We will not cease to worship it until Moses returns to us.”

92 Moses scolded (his brother), “O Aaron! What prevented you, when you saw them going astray,

93 from following after me? How could you disobey my orders?”

94 Aaron pleaded, “O son of my mother! Do not seize me by my beard or (the hair of) my head. I really feared that you would say, ‘You have caused division among the Children of Israel, and did not observe my word.’”

95 Moses then asked, “What did you think you were doing, O Samiri?”

96 He said, “I saw what they did not see (in my trance), so I took a handful (of dust) from (the same place I had seen in my trance) of the footprints of the messenger then cast it (on the moulded calf). This is what my baser-self tempted me into.”

(Samiri was trying to justify the unjustifiable and trying in vain to show his own special powers and insight on one end and an attempt at flattery towards Moses’s footprints being sacred on the other end. He failed miserably at both)

97 Moses said, “Go away then! And for (the rest of your) life you will surely be crying, ‘Touch me not!’ (Be outcast in this life) Then you will certainly have a fate that you cannot escape (in hereafter). Now look at your god to which you have been devoted: we will burn it up, then scatter it in the sea completely.”

98 (Then Moses addressed his people,) “Your only deity is God, there is no god (worthy of worship) except Him. He encompasses everything in (His) knowledge.”

99 This is how We relate to you (O Prophet) some of the stories of the past. And We have certainly granted you a Reminder from Us.

100 Whoever turns away from it will surely bear the burden (of sin) on the Day of Judgment,

101 suffering its consequences forever. What an evil burden they will carry on Judgment Day!

102 (Beware of) the Day the Trumpet will be blown, and We will gather the wicked on that Day blear-eyed (with terror).

103 They will whisper among themselves, “You stayed no more than ten days (on the earth).”

104 We know best what they will say—the most reasonable of them will say, “You stayed no more than a day.”

105 And (if) they ask you (O Prophet) about the mountains, (then) say, “My Lord will wipe them out completely,

106 leaving the earth level and bare,

107 with neither depressions nor elevations to be seen.”

108 On that Day all will follow the caller (for assembly), (and) none will dare to deviate. All voices will be hushed before the Most Compassionate. Only whispers will be heard.

109 On that Day no intercession will be of any benefit, except by those granted permission by the Most Compassionate and whose words are agreeable to Him.

110 He (fully) knows what is ahead of them and what is behind them, but they cannot encompass Him in (their) knowledge.

111 And all faces will be humbled before the Ever-Living, All-Sustaining. And those burdened with wrongdoing will be in loss.

112 But whoever does good and is a believer will have no fear of being wronged or denied (their reward).

113 And so We have sent it down as an Arabic Quran and explained in various ways the warnings in it, so perhaps they will shun evil or it may cause them to be mindful.

114 Exalted is God, the True King! Do not rush to receive (the revelation of) the Quran (O Prophet) before it is (gradually at

its proper time) conveyed to you, and keep praying, “My Lord! Increase me in knowledge.”

115 And indeed, We once made a covenant with Adam, but he forgot, and (because of him being impatient) We did not find determination in him.

116 And (remember) when We said to the angels, “Prostrate before Adam,” so they all did—but not Iblis (Satan), who refused (arrogantly).

117 So We cautioned, “O Adam! This is surely an enemy to you and to your wife. So do not let him drive you both out of the Garden, for you (both) would then suffer.

118 Here (in this garden) it is guaranteed that you will never go hungry or unclothed,

119 nor will you suffer from thirst or (the sun’s) heat.”

120 But Satan whispered to him, saying, “O Adam! Shall I show you the Tree of Immortality and a kingdom that does not fade away?”

121 So they both ate from the tree and thereupon they became conscious of their nakedness and began to cover themselves with pieced-together leaves from the garden. And (thus) did Adam disobey his Lord, and lost his way.

(Prior to this act Adam and Eve were unaware of the nakedness and use of their private parts other than for waste disposal. This also shows how “haya” or self-respect, honour and dignity is enshrined in human nature-Adam and Eve immediately covered up their private parts just like children start doing it when they become conscious of their private parts.)

122 Then his Lord chose him (for His grace), accepted his repentance, and guided him (rightly).

123 God said, “Descend, both (parties) of you, from here together as enemies to each other. Then when guidance comes to you from Me, whoever follows My guidance will neither go astray nor fall into grief.

124 But whoever turns away from My Reminder will certainly have a life of narrow scope, then We will raise them up blind on the Day of Judgment.”

(i.e., their life in this world will be sterile and spiritually narrow, without any real meaning or purpose: and this, as is indicated in the subsequent clause, will be a source of their suffering in the hereafter.)

125 They will cry, “My Lord! Why have you raised me up blind, although I used to see (in the worldly life)?”

126 God will respond, “It is so, just as Our revelations came to you and you neglected them (by playing blind towards them), so Today you are neglected.”

127 This is how We reward whoever transgresses beyond bounds and does not believe in the revelations of their Lord. And the punishment of the Hereafter is far more severe and more lasting.

128 Is it not yet clear to them how many generations of people We destroyed before them, whose ruins they still pass by? Surely in this are signs for people of sound judgment.

129 Had it not been for a prior decree from your Lord (O Prophet) and a term (for their respite) already set, their (instant) doom would have been inevitable.

130 So be patient (O Prophet) with what they say. And glorify the praises of your Lord before sunrise and before sunset (Fajr and Asr), and glorify Him in the hours of the night (Isha and Tahajjud) and at both ends of the day (Dohar and Magrib), so that you may be pleased (with the reward).

(These are timings of 5 daily prayers plus Tahajjud prayers for Prophet pbuh, which was obligatory on him alone. Salah or prayer has been suggested as a means of gaining patience and strength.)

131 Do not let your eyes crave what We have allowed some of the others to enjoy; the (fleeting) splendour of this worldly

life, which We test them with. (And remember that) your Lord's provision is far better and more lasting.

132 Bid your people to pray, and be diligent in (observing) it. We do not ask you to provide (for them). It is We Who provide for you (and them). And the ultimate outcome is (only) for (the people of) righteousness.

133 They demand, "If only he (Muhummed) could bring us a sign from his Lord!" Have they not (already) received a confirmation of what is in earlier Scriptures (about Muhummed)?

134 Had We destroyed them with a torment before this (Prophet came), they would have surely argued, "Our Lord! If only You had sent us a messenger, we would have followed Your revelations before being humiliated and put to shame."

135 Say (to them, O Prophet), "All are waiting: so wait if you will. Very soon you shall find out, who is following the Right Way and who has been rightly guided."

Introductory Notes to Surah 21 Anbiyaa (Messengers)

Theme and Topics

This surah consists of three large sections. First the Quraysh are clearly warned of their foolish behaviour that they had adopted with the Prophet pbuh. Next, all facts which are reminded and taught by the Qur'ān are highlighted through the anecdotes of previous prophets. At the end, the topic discussed in the opening section is once again taken up in the same vein and the addressees are warned in a very decisive way of the fate they will soon be encountering.

Verses (1-15): The Quraysh are warned that after the advent of God's messenger their accountability is at hand. Instead of seeking a lesson from it, they are foolishly making fun of the Prophet pbuh. Some call him a sorcerer, some a magician, some a poet and an imposter and some regard divine revelations to be his wayward dreams.

They demand from him similar miracles as the ones worked by previous prophets. The fact is that history and people of knowledge bear witness that the content of divine revelation brought by their prophet is no different from that of the previous ones. The reminder they needed for the conclusive communication of the truth has come to them.

If they now reject it, they should keep in mind the fate of those nations to whom messengers came and they rejected them. They too disparagingly made fun of their messengers. When as a result, they themselves were seized by God, they could find none to seek refuge with and they were utterly routed.

Verses (16-29): The addressees are reminded that the creator of this universe has not built it to entertain Himself so that truth and falsehood, vice and virtue have the same status. Its creator is

just and wise so it is essential that He bring about a day in which the truth is victorious and falsehood is vanquished.

If anyone thinks that his alleged deities and intercessors will save him from God's punishment, then this is a baseless notion. None shares God's divinity. Everyone submits to Him. If there had been multiple gods of this universe having their own will and intention, it would not have survived. Every prophet has taught monotheism to his followers.

If some people think that there are daughters of God who can intercede for

them before Him, then this is mere self-deception. Angels are not daughters of God; they are His honourable servants. They cannot even utter a word before Him without His permission and obey His directives. If there is anyone who claims to be a partner of God, he will be consigned to Hell by Him.

Verses (30-43): Some clear signs of the system of this universe are presented before those who were demanding signs. If they really want to see any signs, why do they not reflect on the ones which are present before them all the time and bear witness to the providence, mercy, wisdom and justice of God as well as to the belief in monotheism and to the Day of Judgement?

All that the messenger is doing is that he is calling them to these. So when all these signs are substantiating his message, what need is there for a new sign? People who were making fun of the Prophet pbuh are responded to by telling them that he neither is a super human nor a wealthy person

Verses (44-86): The real reason of the arrogance of the arrogant is pointed to. It is predicted that the call of the messenger which they are trying to subvert is reaching Makkah through its whereabouts and soon it will be decided who is victorious. At the same time, it is declared from the tongue of the Prophet that

he is warning them through divine revelation but it is falling on deaf ears. If they are seized by God's punishment, then they will gravely regret.

Mentioned in an ascending order are the accounts of celebrated prophets like Moses with the purpose to show that all these prophets preached the same message as the Qur'ān is presenting. Hence those who oppose it will meet no different a fate than those who opposed the previous prophets. Those prophets are mentioned who were put through trials that severely tested their patience and gratitude. All of them succeeded in them.

Verses (87-91): Those prophets are briefly referred who were miraculously helped by God when they were facing adverse and seemingly hopeless circumstances. They include Jonah, Zacharias, John, Mary and Jesus (pbut). The purpose is to show that when God wants to show mercy to His servants, none can impede His intentions. All means and resources are in His control

Verses (92-112): This is the concluding part of the *sūrah*. What was stated at its beginning is further emphasized in order to sound assurance to the Prophet and his companions. They are told that all prophets of God have taught the same message they are preaching. So they should continue with this task and consign the matter of those who have created and are creating differences in it to God.

Surah 21. Al-Anbiyaa (The Messengers)

In the Name of God—the Most Gracious, the Ever Merciful.

1 (The time of) people’s judgment has drawn near, yet they are heedlessly turning away.

2 Whatever new reminder comes to them from their Lord, they only listen to it jokingly,

3 with their hearts (totally) distracted. The evildoers would converse secretly, (saying,) “Is this (Muhummed) not human like yourselves? Would you fall for (this) witchcraft, even though you can (clearly) see?”

4 The Prophet responded, “My Lord (fully) knows every word spoken in the heavens and the earth. For He is the All-Hearing, All-Knowing.”

5 Yet they say, “This (Quran) is a set of confused dreams! No, he has fabricated it! No, he must be a poet! So let him bring us a (tangible) sign like those (prophets) sent before.”

6 (They seek clear signs and yet the reality is that) Not a (single) society We destroyed before them ever believed (after receiving the signs). Will these (pagans) then believe?

7 (They say he is just a human) We did not send (messengers) before you (O Prophet) except (they were) mere men inspired by Us. If you (Arab pagans) do not know (this already), then ask those who have knowledge (of the Scriptures).

8 We did not give those (previous) messengers (supernatural) bodies that did not need food, nor were they immortal.

9 Then We fulfilled Our promise to them, saving them along with whoever We willed and destroying the transgressors.

10 We have surely revealed to you a Book, in which there is reminder for you. Will you not then use reason?

11 For, how many a community that persisted in evildoing have We dashed into fragments, and raised another people in its stead!

12 When the wrongdoers sensed (the arrival of) Our punishment, they started to run away from their cities.

13 (They were told,) “Do not run away! Return to your luxuries and your (comfortable) homes, so you may be questioned (about your fate).”

14 They cried, “Woe to us! We have surely been wrongdoers.”

15 And that cry of theirs did not cease until We caused them to become [like] a field mown down, still and silent as ashes.

16 We did not create the heavens and the earth and everything in between for sport.

17 Had We intended to take (some) amusement, We could have found it in Our presence, if that had been Our Will.

18 In fact, We hurl the truth against falsehood, leaving it crushed, and the falsehood vanishes. And woe be to you for what you (falsely) claim (about God)!

19 To Him belong all those in the heavens and the earth. And those nearest to Him are never too proud to worship Him and never grow weary [thereof].

20 They glorify (Him) day and night, never wavering.

21 Or have they taken (other) gods from the earth, who (they think) bring it (earth) to life?

22 Had there been other deities besides God in the heavens or the earth, both (realms) would have surely been in chaos (corrupted). So Glorified is God, Lord of the Throne, far above what they claim (and associate with Him).

23 He cannot be questioned about what He does, but they will (all) be questioned.

24 Or have they taken other gods besides Him? Say, (O Prophet,) “Produce an evidence for what you are claiming. Here is (the Quran,) the Reminder for those with me; along with (earlier Scriptures,) the Reminder for those before me.” (There is no proof of any other deities in any of them). But most of them do not know the truth, so they stubbornly turn away.

25 We never sent a messenger before you (O Prophet) without revealing to him: (The same message that) “There is no deity except Me, so worship Me (alone).”

26 And (yet) they say, “The Most Compassionate has offspring!” Glory be to Him! In fact, those (whom they believe to be his offspring) are only (His) honoured servants,

27 They do not speak until He has spoken, (only) acting at His command.

28 He knows all that lies open before them and all that is hidden from them: hence, they cannot intercede for any but those whom He has [already] graced with His approval, and they tremble in awe of Him.

29 Whoever of them were to say, “I am a god besides Him,” they would be rewarded with Hell by Us. This is how We reward the wrongdoers.

30 Have not the unbelievers ever considered that the skies and the earth were once one mass, then We split them asunder? And We have created every living thing from water. Will they still not believe?

(The statement that God “made out of water every living thing” expresses most concisely a truth that is nowadays universally accepted by science. It has a threefold meaning: (1) Water - and, specifically, the sea - was the environment within which the prototype of all living matter originated; (2) among all the innumerable-existing or conceivable-liquids, only water has the peculiar properties necessary for the emergence and development of life; and (3) the protoplasm, which is the physical basis of every living cell -whether in plants or in animals- and represents the only form of matter in which the phenomenon of life are manifested, consists overwhelmingly of water and is, thus, utterly dependent on it.)

31 And We have placed firm mountains upon the earth so it does not shake with them, and made in it broad pathways so they may find their way.

32 And We have made the sky a well-protected canopy, still they turn away from its signs.

33 And He is the One Who created the day and the night, the sun and the moon—each travelling in an orbit.

34 (They reject you on account of being a mortal) We have not granted immortality to any human before you (O Prophet): so if you die, will they live forever?

35 (It is an undeniable fact that) Every soul will taste death. And We put you through good and bad (situations) only as a test. (At the end) to Us you will (all) be returned.

36 When the disbelievers see you (O Prophet), they only make fun of you, (saying,) “Is this the one who speaks (ill) of your gods?” while (their own state is such that) they disbelieve in the (very one true God) the Most Compassionate.

37 (They are being impatient to see the punishment) Man is a creature of haste: soon (enough) will I show you My Signs: so do not ask Me to hasten (the punishment for) them.

38 They ask, “When will this threat come to pass if what you say is true?”

39 If only the disbelievers knew that a time will come when they will not be able to keep the Fire off their faces or backs, nor will they be helped.

40 In fact, the Hour will take them by surprise, leaving them stunned. So they will not be able to avert it, nor will it be delayed from them.

41 (Other) messengers had already been ridiculed before you (O Prophet), but those who mocked them were overtaken by what they used to ridicule.

42 Ask (them), “Who can defend you by day or by night against the Most Compassionate?” Still they turn away from the remembrance of their Lord.

43 Or do they have gods—other than Us—that can protect them? They cannot (even) protect themselves, nor will they be aided against Us.

44 In fact, We have allowed enjoyment for these (Meccans) and their forefathers for such a long time (that they took it for granted). Do they not see that We gradually reduce the land (in their control) from its outlying borders? (their) land from its borders? Is it they who will then prevail?

45 Say, (O Prophet,) “I warn you only by (the authority of) revelation.” But the deaf cannot hear the call when they are warned!

46 (They seem eager for punishment however the reality is) If they were touched by even a breath of your Lord’s torment, they would certainly cry, “Woe to us! We have really been wrongdoers.”

47 We will set up the scales of justice on the Day of Judgment, so no soul will be wronged in the least. And (even) if a deed is the weight of a mustard seed, We will bring it forth. And sufficient are We as a (vigilant) Reckoner.

48 Indeed, We granted Moses and Aaron the standard (to distinguish between right and wrong)—a light and a reminder for the God-conscious,

49 (Those) who are in awe of their Lord although they have not seen Him, and dread the Hour (of Judgment).

50 And [like those earlier revelations,] this one, too, is a blessed reminder which We have revealed. Will you then deny it?

51 And indeed, (before Moses) We had granted Abraham (his share of) guidance, for We knew him well (to be worthy of it).

52 When he questioned his father and his people, “What are these statues to which you are so devoted?”

53 They replied, “We found our forefathers worshipping them.”

54 He responded, “Indeed, you and your forefathers have been clearly astray.”

55 They asked, “Have you come to us with the truth, or is this a joke?”

56 He replied, “In fact, your Lord is the Lord of the heavens and the earth, Who created them (both). And to that I bear witness.”

57 (Then he said to himself,) “By God! I will surely plot against your idols after you have turned your backs and gone away.”

58 So he smashed them into pieces, except the biggest of them, so they might turn to it (for answers).

59 They protested, “Who dared do this to our gods? It must be an evildoer!”

60 Some said, “We heard a young man, called Abraham, speaking (ill) of them.”

61 They demanded, “Bring him before the eyes of the people, so that they may witness (his trial).”

62 They asked, “Was it you who did this to our gods, O Abraham?”

63 He replied (sarcastically), “No, this one—the biggest of them—must have done it! So ask them, if they can talk!”

64 So they came back to their senses, saying (to one another), “You yourselves are truly the wrongdoers!”

65 But then they (quickly) regressed to their (original) mindset, (arguing,) “You already know that those (idols) cannot talk.”

66 He rebuked (them), “Do you then worship—instead of God—what can neither benefit nor harm you in any way?

67 Shame on you and whatever you worship instead of God! Do you not have any sense?”

68 They concluded, “Burn him up to avenge your gods, if you must act.”

69 (When they threw him in the fire) We ordered, “O fire! Be cool and safe for Abraham!”

70 They had plotted to harm him, but We made them the worst losers.

71 Then We delivered him, along with (his nephew) Lot, to the land We had showered with blessings for all people.

72 And (on account of his sacrifices) We blessed him with Isaac (as a son) and Jacob (as a grandson), as an additional favour—and We made all of them righteous.

73 We (also) made them leaders, guiding (their people) by Our command, and inspired them to do good deeds, establish prayer, and pay Zakah (obligatory charity). And they were devoted to Our service.

74 And to Lot We gave wisdom and knowledge, and delivered him from the society engrossed in shameful practices. They were certainly an evil, rebellious people.

75 And We admitted him into Our mercy, (for) he was truly one of the righteous.

76 And (remember) when Noah had cried out to Us earlier, so We responded to him and delivered him and his family from the great distress.

77 And We made him prevail over those who had rejected Our signs. They were truly an evil people, so We drowned them all.

78 And (remember) when David and Solomon passed judgment regarding the crops ruined (at night) by someone's sheep, and We were witness to their judgments.

79 We guided (young) Solomon to a fairer settlement, and granted each of them wisdom and knowledge. We subjected the mountains as well as the birds to hymn (Our praises) along with David. It is We Who did (it for them).

80 We taught him the art of making body armour to protect you in battle. (He was grateful for all this so) Will you then be grateful (as well)?

81 And to Solomon We subjected the raging winds, blowing by his command to the land We had showered with blessings. It is We Who know everything.

82 And (We subjected) some jinn that dived (into the sea) for him, and performed other duties. And it was We who guarded them.

83 And (remember) when Job cried out to his Lord, "I have been touched with adversity, and You are the Most Merciful of the merciful."

84 So We answered his prayer and removed his adversity, and gave him back his family, twice as many, as a mercy from Us and a lesson for the devoted servants.

85 And (remember) Ismaiel, Enoch, and Zul-Kifl. They were all steadfast.

(Not much is known about Prophet Zul-kifl from Quran or history)

86 We admitted them into Our mercy, for they were truly of the righteous.

87 And (remember) when the Man of the Whale (Jonah) stormed off (from his city) in a rage, thinking We would not admonish him. Then in the (veils of) darkness he cried out, “There is no God except You. Glory be to You! I have certainly done wrong.”

88 So We answered his prayer and rescued him from (his) anguish. And so do We save the (true) believers.

89 And (also recall) when Zachariah cried out to his Lord, “My Lord! Do not leave me childless, though (I know) You are the Best of Successors.”

90 So We answered his prayer, granted him John, and made his wife fertile. Indeed, they used to race in doing good, and call upon Us with hope and fear, totally humbling themselves before Us.

91 And (remember) the one who guarded her chastity (Mary), so We breathed into her of Our spirit, making her and her son a sign for the whole world.

92 (O Mankind) Indeed, this community of yours is (only) one community (in its essence), and I am your Sustainer, so worship Me (alone).

93 Yet the people have divided their Deen into fragments (and sects). But to Us (in the end) they will all return.

94 So whoever does good and is a believer will never be denied (the reward for) their striving, for We are recording it all.

95 Hence, it has been unfailingly true of any community whom We have ever destroyed that they (were people who) would never turn back (from their sinful ways),

96 until (after) Gog and Magog are let loose (on the world) swarming down from every hill,

97 Ushering in the True Promise (of Judgement). Then— behold!—the deniers of truth will stare (in horror, crying,) “Oh, woe to us! We have truly been heedless of this. In fact, we have been wrongdoers.”

98 Certainly you (deniers of the truth) and whatever you worship instead of God will be the fuel of Hell. You are (all) bound to enter it.

99 Had those idols been (true) gods, they would not have entered it. And they will be there forever.

100 In it they will groan, and will not be able to hear.

101 Surely those for whom We have destined the finest reward will be kept far away from Hell,

102 not even hearing the slightest hissing from it. And they will delight forever in what their soul’s desire.

103 The Supreme Horror (of that Day) will not disturb them, and the angels will greet them, (saying,) “This is your Day, which you have been promised.”

104 On that Day We will roll up the heavens like a scroll of writings. Just as We produced the first creation, (so) shall We

reproduce it. That is a promise binding on Us. We truly uphold (Our promises)!

105 And indeed, after having exhorted (man), We laid it down in Psalms that My righteous servants shall inherit the earth (that will come into being in the hereafter)” (This can be found in Psalms 37:1-29)

106 Surely in this is a great message for those devoted to (His) worship.

107 (They are pressing for punishment but) We have sent you (O Prophet) only as a mercy for the whole world.

108 Say, “What has been revealed to me is this: ‘Your God is only One God.’ Will you then submit (to Him alone)?”

109 If they turn away, then say, “I have warned you all equally. I do not know if what you are threatened with is near or far.

110 God surely knows what you say openly and whatever you hide.

111 I do not know if this delay (in God’s judgment) is but a trial for you, and a [merciful] respite for a while.”

112 Finally the Prophet said: “My Lord! Pass Your Judgment (between us) with fairness. And O People! Our Lord is most Compassionate, Whose help we seek against the blasphemies you utter.”

Introductory Notes to Surah 22 Hajj **(Pilgrimage)**

Name

This Surah takes its name from verse 27 describing how Abraham was instructed by God to call all mankind towards the house of God.

Period of Revelation

In the light of its style and themes it appears to be revealed during the last few years in Makkah before the migration to Medina. However verses 38-41 were revealed in Medina as is evident from their content.

Theme and Topics

This Surah addresses three groups

- (1) The pagans of Makkah,
- (2) the wavering Muslims, and
- (3) the True Believers.

The pagans have been given stern warnings as it was coming towards the end of their respite period before their messenger would leave them to migrate to Medina.

The wavering Muslims, who had embraced Islam but were not prepared to endure any hardship in its way, have been admonished to this effect and encouraged to not believe in God and become His servants provided you are given peace and prosperity.

The true Believers have been told that the pagans of Makkah had no right to debar them from visiting the Holy Mosque. They had no right to prevent anyone from performing Hajj because the Holy Mosque was not their private property.

In order to counteract the tyranny of the Quraish, the Muslims were allowed to fight them. The Believers have been officially given the name of “Muslims”, i.e. those who submit their will to God, saying, You are the real heirs to Abraham and you have been chosen to become the torch bearers of faith for the rest of mankind.

Surah 22. Al-Hajj (The Pilgrimage)

In the Name of God—the Most Gracious, the Ever Merciful.

1 O mankind! Be conscious of your Sustainer! For the earthquake of the Hour (of Judgment) will be a dreadful thing.

2 The Day you see it, every nursing mother will abandon what she is nursing, and every pregnant woman will deliver her burden (prematurely). And you will see people (as if they were) drunk, though they will not be drunk; but the torment of God is (so terribly) severe.

3 (Still) there are some who dispute about God without knowledge, and follow every rebellious satan.

4 About whom It has been decreed that whoever takes them as a guide will be misguided and led by them into the torment of the Blaze.

5 O Mankind! If you are in doubt as to the (truth of) resurrection, (remember that,) verily, We have created (every one of) you out of dust, then out of a drop of sperm, then out of a germ-cell, then out of an embryonic lump complete (in itself) and yet incomplete, so that We might make (your origin) clear unto you. And whatever We will (to be born) We cause to rest in the (mothers') wombs for a term set (by Us), and then We bring you forth as infants and (allow you to live) so that (some of) you might attain to maturity: for among you are such as are caused to die (young), just as many a one of you is reduced in old age to a most feeble state, ceasing to know anything of what he once knew so well. And (if, O man, you are still in doubt as to resurrection, consider this) You can see the earth dry and lifeless - and (suddenly,) when We send down waters upon it, it stirs (to life) and swells, producing every type of pleasant plant.

6 All this (happens) because God alone is the Ultimate Truth, and because He alone brings the dead to life, and because He has the power to will anything.

7 And (know, O man) that the Last Hour (of Judgement) is bound to come, beyond any doubt, and that God will (indeed) resurrect all who are in their graves.

8 (Still) there are some who dispute and argue about God without any knowledge, guidance, or an enlightening scripture,

9 scornfully turning aside (from the truth) so as to lead (others) astray from the path of God. They will suffer disgrace in this world, and on the Day of Judgment We will make them taste the torment of burning (Hell).

10 (They will be told,) “This is an outcome of what your own hands have sent forth - for, never does God do the least wrong to His servants.”

11 And there are some who worship God (staying on a fence) on the border-line (of faith): thus, if good befalls them, they are satisfied with it; but if they are afflicted with a trial, they relapse (into denial of truth), (thus) losing this world and the Hereafter. That is (what is truly) the clearest loss.

12 (They are so misled that) they call besides God what can neither harm nor benefit them. That is (truly) the farthest one can stray.

13 They invoke those who are far more likely to cause them harm than benefit. What an evil patron and what an evil associate (they take)!

14 Indeed, God will admit those who believe and do good into Gardens, under which rivers flow. Surely God does what He wills.

15 Whoever thinks that God will not help him in this world and the Hereafter (and thus calls upon false Gods), let him (imagine this and) stretch out a rope to (climb up) the sky and (upon seeing his goal too far and out of desperation let him) cut this rope, then let him see if this plan will do away with (the cause of) his anguish and rage.

16 And thus We have revealed this (Quran) with clear signs (like these) but (people have to be willing to accept the truth as) God certainly guides whoever He wills (according to the laws of receiving guidance).

17 Indeed, the believers, Jews, Sabians, Christians, Magians, and those who associate partners with God —God will judge between them (about their differences) on Judgment Day. Surely God is a Witness over all things.

18 Do you not see that to God bow down (in submission) all those in the heavens and all those on the earth, as well as the sun, the moon, the stars, the mountains, the trees, and (all) animals (living beings), as well as many humans, while many are deserving of punishment. And whoever God disgraces, none can honour. Surely God does what He wills.

19 These are two opposing groups (the believers and deniers of truth) that disagree about their Lord: as for the deniers of truth, garments of Fire will be cut out for them and boiling water will be poured over their heads,

20 melting whatever is in their bellies, along with their skin.

21 And awaiting them are maces of iron.

22 Whenever they try to escape from Hell—out of anguish—they will be forced back into it, (and will be told,) “Taste the torment of burning (Hell)!”

23 (And) God will surely admit those who believe and do good into Gardens, under which rivers flow, where they will be adorned with bracelets of gold and pearls, and their clothing will be silk,

24 for they were (willing to be) guided towards the best of all speech, and they were guided to the Path of Him Who is worthy of (all) praise.

25 Indeed, those who persist in disbelief and hinder (others) from the Way of God and from the Sacred Mosque (Kabba)—which We have appointed for all people, residents and visitors alike—along with whoever intends to deviate by doing wrong in it, We will cause them to taste a painful punishment.

26 And (remember) when We assigned to Abraham the site of the House (in Makkah), (saying,) “Do not associate anything with Me (in worship) and purify My House for those who walk around it (Kabba), stand (in prayer), and bow and prostrate themselves therein.

27 Call (all) people to the pilgrimage. (And rest assured) They will come to you on foot and on every lean camel from every distant path,

28 so they may obtain the benefits (in store) for them, and pronounce the Name of God on appointed days over the sacrificial animals He has provided for them. So (you also) eat from their meat and feed the desperately poor.

29 Then let them groom themselves, fulfil their vows, and circle the Ancient House (Kabba).”

30 That is so. And whoever honours the sacred commandments of God, it is best for them in the sight of their Lord. The (meat of) cattle has been made lawful for you, except what has (already) been recited to you (in Quran). So shun the

impurity of idolatry, and shun words of falsehood (concerning the lawfulness of animals).

31 Be upright and exclusive (in devotion) to God, associating none with Him (in worship). For whoever associates (others) with God is like someone who has fallen from the sky and will either be snatched away by birds or swept away by the wind to a remote place.

32 Such is (his state). And anyone who honours the symbols set up by God (shall know that,) verily, these (symbols derive their value) from the God-consciousness in the (believers') hearts.

33 You may benefit from sacrificial animals for an appointed term (till they reach Kabba), then their place of sacrifice is at the Ancient House (Kabba).

34 For every community We appointed a rite of sacrifice so that they may pronounce the Name of God over the sacrificial animals He has provided for them. For your God is only One God, so submit yourselves to Him (alone). And give good news (O Prophet) to the humble:

35 those whose hearts tremble at the remembrance of God, who patiently endure whatever may befall them, and who establish prayer and donate from what We have provided for them.

36 We have made sacrificial camels (and cattle) among the symbols of God, in which there is (much) good for you. So pronounce the Name of God over them when they are lined up (for sacrifice). Once they have fallen (lifeless) on their sides, you may eat from their meat, and feed the poor who is contented with his lot (and does not beg), as well as him who is forced to beg. In this way We have subjected these (animals) to you so that you may be grateful.

37 (When you sacrifice for God's pleasure remember) It is not their meat nor their blood that reaches God: it is your piety (with which you resolve to action God's commands) that reaches Him: He has thus subjected them (the animals) to you so that you may proclaim the greatness of God for all the guidance with which He has graced you, and give good news to the good-doers.

38 Indeed, God defends those who believe. Surely God does not like whoever is deceitful, ungrateful.

39 Permission (to fight back) is (hereby) granted to those being fought, for they have been oppressed. And God is truly Most Capable of helping them (prevail).

40 (They are) those who have been expelled from their homes for no reason other than proclaiming: "Our Lord is (one) God." For, if God had not enabled people to defend themselves against one another, (all) monasteries and churches and synagogues and mosques - in (all of) which God's name is abundantly extolled - would surely have been destroyed. God will certainly help those who help His cause; For God is truly All-Powerful, Almighty.

41 (People who stand up for God's cause are) those who, if established in the land by Us, would perform prayer, give in charity, encourage what is good, and forbid what is evil. And with God rests the (ultimate) outcome of all affairs.

42 If they [who are bent on denying the truth] deny you (O Prophet), so did the people of Noah before them, as well as (the people of) 'Âd and Thamûd,

43 as did the people of Abraham, the people of Lot,

44 And the residents of Midian. And Moses was denied (in the same manner). But (in each case) I granted respite to the disbelievers (until their appointed time) and only after that did I punish them. And how (severe) was My rejection (of them)!

45 And how many a township have We destroyed because it had been immersed in evildoing- and now they (all) lie deserted, with their roofs caved in! And how many a well lies abandoned, and how many a castle that [once] stood high!

46 Have they not travelled through the land so their hearts may reason, and their ears may listen? Indeed, it is not the eyes that are blind, but it is the hearts in the chests that grow blind.

47 They challenge you (O Prophet) to hasten the (God's) punishment (upon them). And God will never fail in His promise. But a day with your Lord is indeed like a thousand years by your reckoning.

48 (They should fear that) To how many a community that was immersed in evildoing have I granted respite for a while! But then I took it to task: (And ultimately) Towards Me is the destination of all.

49 Say (O Muhammed), "O men! I am but a plain warner (sent by God) unto you!

50 So those who believe and do good will have forgiveness and an honourable provision.

51 But those who strive to discredit Our revelations, they will be the residents of the Hellfire."

52 Yet whenever We sent forth any messenger or prophet before you, and he was hoping (that his warnings would be heeded), Satan would cast an aspersion on his innermost aims (by influencing people's understandings) but God renders null and void whatever aspersion Satan may cast (on people); and God makes His messages clear in and by themselves - for God is all-knowing, wise. (see also 6:112)

53 (this happens) so He may make the suggestions thrown by Satan a trial for those (hypocrites) whose hearts are sick

and those (disbelievers) whose hearts are hardened. Surely the wrongdoers are totally engrossed in opposition.

54 (This happens) also so that those gifted with knowledge would know that this (Quran) is the truth from your Lord, so they have faith in it, and so their hearts would submit humbly to it. And God surely guides the believers to the Straight Path.

55 whereas those who are bent on denying the truth will not cease to be in doubt about Him until the Last Hour comes suddenly upon them and [supreme] suffering befalls them on a Day void of all hope.

56 All authority on that Day is for God (alone). He will judge between them. So those who believe and do good will be in the Gardens of Bliss.

57 But those who reject (the truth) and deny Our Signs, it is they who will suffer a humiliating punishment.

58 As for those who emigrate in the cause of God and then are martyred or die, God will indeed grant them a good provision. Surely God is the one who is the Best Provider (of provision).

59 He will certainly admit them to a place with which they will be well pleased. Indeed, God is All-Knowing, Most Forbearing.

60 Thus shall it be. And as for him who responds to aggression only to the extent of the attack levelled against him, and is thereupon (again) treacherously attacked - God will most certainly help him. Surely God is Ever-Pardoning, All-Forgiving.

61 (He will help them) because God causes the night to merge into the day, and the day into the night. Indeed, God is All-Hearing, All-Seeing.

62 Thus it (will happen also), because God alone is the Ultimate Truth, and that all that men invoke beside Him is sheer falsehood, and because God alone is exalted, great!

63 Do you not see that God sends down rain from the sky, then the earth becomes green? Surely God is Most Subtle, All-Aware.

64 To Him belongs whatever is in the heavens and whatever is on the earth. God alone is truly the Self-Sufficient, Praiseworthy.

65 Do you not see that God has subjected to you whatever is in the earth as well as the ships (that) sail through the sea by His command? And (that it is He who) holds the celestial bodies (in their orbits), so that they may not fall upon the earth otherwise than by His leave. Surely God is Ever Gracious and Most Merciful to humanity.

66 And He is the One Who gave you life, then will cause you to die, and then will bring you back to life. (But) surely humankind is ever ungrateful.

67 For every community We appointed a code of life to follow. So do not let them dispute with you (O Prophet) in this matter. And invite (all) to your Lord, for you are truly on the Right Guidance.

68 But if they still argue with you, then say, "God knows best what you do."

69 God will judge between you (all) on the Judgment Day regarding your differences.

70 Do you not know that God (fully) knows whatever is in the heavens and the earth? Surely it is all (written) in a Record. That is certainly easy for God.

71 Yet they worship besides God that for which He has sent down no sanction or authority, and of which they have no knowledge. Such wrongdoers will have no helper.

72 When Our revelations are recited to them with all their clarity, you can notice utter repugnance on the faces of those who are bent on denying the truth. They can barely restrain themselves from assaulting those who recite Our revelations. Say to them: “Shall I tell you something which is far worse than that (verses which you abhor)? It is the fire of hell, which God has promised to those who reject the truth; what an evil abode it will be!”

73 O mankind! An example is set forth (for you to understand the reality of idol worship), so listen to it carefully: those who you invoke besides God can never create (so much as) a fly, even if they all were to come together for that. And if a fly were to snatch anything away from them, they cannot even retrieve it from the fly. Feeble and powerless indeed are those who invoke and those being invoked!

74 They have failed to make an estimate about God, deserving of Him! For God is truly powerful and able to carry out His will.

75 (Due to this lack of estimate they worship angels and holy men for) God selects messengers from both angels and people (but that does not make them deities), for God is truly All-Hearing, All-Seeing.

76 (whereas their knowledge is limited,) He knows all that lies open before them and all that is hidden from them - for all things go back to God (as their source).

77 O believers! Bow down, prostrate yourselves, serve your Lord, and do (what is) good so that you may be successful.

78 Strive in the Way of God as you ought to strive (with sincerity and discipline); He has chosen you and has not laid upon you any hardship in the observance of your faith - the faith of your father Ibrahim (Abraham). He named you Muslims (those who submit to God) before (in prior scriptures) and in this (The Qur'an), so that the Messenger may be a witness over you, and that you may be witnesses over humanity. So establish prayer, pay Zakah (charity), and hold fast to God. He (alone) is your Guardian. What an excellent Guardian, and what an excellent Helper!

Introductory Notes to Surah 23 Muminoon **(Believers)**

Name

The surah takes its name from the first verse and as usual is only symbolic in nature.

Period of Revelation.

The theme of this surah indicates that it was revealed during the middle stage of Prophethood at Makkah. During this period a bitter conflict had begun between the Holy Prophet and the pagans of Makkah. It appears that the surah was sent down during the climax of the Famine in Makkah which took a few years to subside this is indicated by verses 75-76.

Theme and Topics

The central theme revolves around dawah or invitation to the wider community of Makkah to accepting this message.

Verses (1-11): The ability to transform the character of believers and acquiring noble qualities of character is a practical proof of the truth of the Message has been highlighted in verses

Verses (12-22): The signs in the universe including man's own creation and self has been presented as clear proof of the truth of the Holy Prophet's Message, which invites the people to accept the concept of oneness of God Tauheed and life in the Hereafter, verses

Verses (23-54): Next group of verses highlight the stories of the former Prophets and their communities citing them as historical evidences of the truth of the Message, verses

Verses (55-67): Next is highlighted the fundamental principle that real success and prosperity in the worldly life is not a

criterion of success in the sight of God. If some persons are enjoying prosperity, wealth, power and the like in this world, it does not mean that they are favourites of God, nor is a lack of it a sign of displeasure of God. Verse

Verses (68-118): The pagans have warned that the Famine was merely a warning and therefore they should mend their ways and have been invited to observe the Signs in the universe and in their own selves. The Holy Prophet has been told not to adopt any wrong way in retaliation to counteract the evil ways of the enemies, and the pagans have been warned about accountability in hereafter

Surah 23. Al-Muminoon (The Believers)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 Successful indeed are the believers:
- 2 those who humble themselves in prayers;
- 3 and who turn away from all that is shallow and thoughtless,
- 4 those who pay Zakah (annual charity);
- 5 those who guard their chastity
- 6 (not giving way to their desires) with any but their spouses - that is, those whom they rightfully possess (through wedlock) - : for then they are free of all blame,
- 7 but whoever seeks to go beyond that (in lusts) are the transgressors;
- 8 (the believers are also) those who are true to their trusts and pledges;
- 9 And those who (strictly) guard their prayers.
- 10 These are the ones who will be the inheritors
- 11 Those who inherit the Paradise and therein they will abide forever.
- 12 And indeed, We created man out of the essence of clay,
- 13 then placed each (human) as a sperm-drop in a secure place (womb),
- 14 then We developed the drop into a clinging clot (of blood), then developed the clot into a lump (of flesh), then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. So Blessed is God, the Best of Creators.

- 15 After all this you will surely die,
16 then on the Day of Judgment you will be resurrected.
17 And indeed, We created above you seven levels of heaven.
And never are We unmindful of (any aspect of Our) creation.
18 And We send down water from the skies in accordance
with a measure (set by Us), and then We cause it to lodge in the
earth: but, behold, We are most certainly able to withdraw this
(blessing)!
- 19 With it We produce for you gardens of palm trees and
grapevines, in which there are abundant fruits, and from which
you may eat,
20 as well as a (olive) tree that issues from (the lands
adjoining) Mount Sinai, yielding oil and relish for all to eat.
21 And there is certainly a lesson for you in cattle, from
whose bellies We give you (milk) to drink, and in them are many
other benefits for you, and from them you may eat.
22 and by them - as by the ships (over the sea) - you are
borne (overland).
23 Indeed, We sent Noah to his people. He declared, "O my
people! Serve God (alone). You have no god other than Him.
Will you not then be conscious of Him?"
24 But the chiefs of his people who refused to acknowledge
the truth, replied: "This (man) is nothing but a mortal like
yourselves who wants to make himself superior to you! For, if
God had willed (to convey a message unto us), He would surely
have sent down angels; (moreover,) we have never heard (any-
thing like) this from our ancestors of old.
25 He is simply an insane person, so bear with him for a
while (till he recovers)."

26 Noah prayed, “My Lord! Help me, for that they accuse me of falsehood!”

27 So We inspired him: “Build the Ark under Our (watchful) Eyes and directions. Then when Our command comes and waters gush forth in torrents over the face of the earth, place on board of this (ark) one pair of each (kind of animal) of either sex, as well as your family - excepting those on whom sentence has already been passed-; and do not appeal to Me (any more) on behalf of those who are bent on evildoing – for they are destined to be drowned!

28 Then when you and those with you have settled in the Ark, say, “All praise is for God, Who saved us from the wrongdoing people.”

29 And pray, “My Lord! Allow me a blessed landing, for You are the best to show man how to reach his (true) destination!”

30 Surely in this are lessons (for men to understand). And We (always) put (people) to the test.

31 Then We raised another generation after them,

32 and sent to them a messenger from among themselves, (declaring,) “Worship God (alone). You have no god other than Him. Will you not, then, become conscious of Him?”

33 But (every time) the chiefs of his people—who refused to acknowledge the truth, denied the meeting (with God) in the Hereafter, and were spoiled by the worldly luxuries We had provided for them—said (to the masses), “This is only a human like you. He eats what you eat, and drinks what you drink.

34 And if you (ever) obey a human like yourselves, then you would certainly be losers.

35 (What!) Does he promise you that once you are dead and reduced to dust and bones, you will be brought forth (alive)?

36 Impossible, simply impossible is what you are promised!

37 There is nothing beyond our worldly life. We die, others are born, and none will be resurrected.

38 He is no more than a man who has fabricated a lie about God, and we will never believe in him.”

39 The messenger prayed, “My Lord! Help me, because they have denied (the truth).”

40 God responded, “Soon they will be truly regretful.”

41 Then the (mighty) blast (of Our punishment) over-took them, justly and unavoidably, and We reduced them to rubble. So away with the wrongdoing people!

42 Then We raised other generations after them.

43 No people can advance their doom, nor can they delay it.

44 Then We sent Our messengers in succession: whenever a messenger came to his people, they denied him. So We destroyed them, one after the other, reducing them to (cautionary) tales. So away with the people who refuse to believe!

45 Then We sent Moses and his brother Aaron with Our signs and compelling proof

46 to Pharaoh and his chiefs, but they behaved arrogantly and were a tyrannical people.

47 They argued, “Will we believe in two humans, like ourselves, whose people are slaves to us?”

48 So they rejected them both, and earned [thereby] their place among the doomed.

49 And We certainly gave Moses the Scripture, so perhaps his people would be (rightly) guided.

50 And We made the son of Mary and his mother a sign, and gave them refuge on high ground—a (suitable) place for rest with a fresh spring.

51 (We said to all the messengers) O messengers! Eat from what is good and pure, and act righteously. Indeed, I fully know what you do (and what your people are doing).

52 Surely this community of yours is (and has always been only) one, and I am your Lord (who sent the same message always), so fear Me (and no one else).

53 Then the people (after messengers past away) have divided it (the message) into different factions, each faction rejoicing in what they have (adopted as doctrines and tenets).

54 So leave them in their heedlessness for a while.

55 Do they think, since We provide them with wealth and children,

56 that We would hasten them on in every good? No! They do not perceive [their error]!

57 Surely those who tremble in awe of their Lord,

58 and who believe in the revelations of their Lord,

59 and who associate none with their Lord,

60 And who give and offer, whatever they can give and offer. And their hearts trembling at the very thought of having to return to (the presence of their) Lord.

61 it is they who rush in doing good deeds and try to outrun others in attaining them.

62 We never require of any soul more than what it can afford. And with Us is a record which speaks the truth (about what man was and was not able to do). And none will be wronged.

63 (as for those who have torn asunder the unity of faith-) their hearts are lost in ignorance of all this! But apart from that (breach of unity) they have [on their conscience even worse] deeds; and they will (continue to) commit them.

64 until when We seize those of them who live in comfort with punishment, then they start crying for help in supplication.

65 (They will be told,) “Do not cry for help today. Surely you will not receive any help from Us.

66 Time and again were My messages conveyed unto you, but (every time) you would turn about on your heels,

67 In arrogance: talking nonsense about the (Quran) as if it were some nightly fables.

68 Is it because they have never contemplated the Word (of God)? Or (because) there has come to them, something that did not come to their ancestors of old?

69 Or (because) they failed to recognize their Messenger, and so they denied him?

70 Or (because) they say, “He is possessed?” In fact, he has come to them with the truth, but most of them are resentful of the truth (as it goes against their desires).

71 Had the truth followed their desires, the heavens and the earth would surely have fallen into ruin, and all that lives in them (would long ago have perished)! In fact, We have given them (their share of the) reminder, but they heedlessly turn away from their (own) reminder.

72 Or (are they being burdened by) you (O Prophet) by asking them for tribute? (tell them that) the reward of your Lord is best, for He is the Best Provider.

73 And surely you are calling them to the Straight Path,

74 but those who refuse to believe in the Hereafter are bound to certainly deviate from that Path.

75 And even if We were to show them mercy and remove whatever distress might befall them (in this life), they would still persist in their overweening arrogance, blindly stumbling to and fro.

76 And We have already seized (people like) them with torment, but they never humbled themselves to their Lord, nor did they (submissively) appeal (to Him).

77 But as soon as We open for them the gate of severe punishment, you will see that they are plunged in utter despair.

78 ([O Men! Pay heed to God's messages for) He is the One Who created for you hearing, sight, and intellect. (Yet) you hardly show any gratitude.

79 And He is the One Who has caused you to multiply on earth and to Him you will (all) be gathered.

80 And He is the One Who gives life and causes death, and in His control is the alternation of the day and night. Will you not then use your reason?

81 But they speak as the people of olden times did speak:

82 They said, "Once we are dead and reduced to dust and bones, will we really be resurrected?"

83 Such things have been promised to us and to our fathers before! These are nothing but legends of primitive people!"

84 Ask (them, O Prophet), "To whom belong the earth and all those on it, if you (really) know?"

85 They will reply, "To God!" Say, "Why are you not then mindful?"

86 (And) ask them, “Who is the Lord of the seven heavens and the Lord of the Mighty Throne (of His dominion)?”

87 They will reply, “God.” Say, “Will you not then be conscious of Him?”

88 Ask (them also,) “In Whose Hands is the authority over all things, protecting (all) while none can protect against Him, if you (really) know?”

89 They will (again) reply, “God” Say, “How are you then so deluded?”

90 In fact, We have brought them the truth, and (yet) they are intent on lying (to themselves about partners of God)!

91 Never did God take unto Himself any offspring, nor has there ever been any deity besides Him: (for, had there been any,) each deity would surely have taken his creation with itself and they would surely have (tried to attack and) overcome one another! (But the truth is that) Limitless in His glory is God, (far) above anything that men may fabricate (in His name)!

92 (He is the) Knower of the seen and unseen. Exalted is He above what they associate with Him.

93 Say, (O Prophet,) “My Lord! Should You show me what (punishment) they are threatened with,

94 then, my Lord, do not count me among the wrongdoing people.”

95 Surely We have the power to let you see the punishment with which they are being threatened.

96 (But whatever they may say or do,) repel the evil (which they commit) with something that is better: We are fully aware of what they attribute (to Us).

97 And pray, “My Lord! I seek refuge in You from the temptations of the evil satans.

98 And I seek refuge in You, my Lord, that they (even) come near me.”

99 (As for those who will not believe in the life to come, they go on lying to themselves) until, when death approaches any of them, they cry out, “My Lord! Let me go back (to life),

100 so I may do some good in what I left behind.” Never! This is just a statement which carries no value, (it will be too late) because there will be a barrier between them (and the world) they have just left till the Day they are raised to life again.

101 Then, when the Trumpet will be blown, there will be no kinship between them on that Day, nor will they (even care to) ask about one another.

102 As for those whose scale is heavy (with good deeds), it is they who will be successful.

103 But those whose scale is light, they will have doomed themselves, staying in Hell forever.

104 The Fire will burn their faces, leaving them deformed.

105 (And God will say), “Were not My messages conveyed unto you and did you not used to deny them?”

106 They will cry, “Our Lord! Our ill-fate took hold of us, so we became a misguided people.

107 Our Lord! Take us out of this (Fire). Then if we ever return (to denial), we will truly be wrongdoers.”

108 God will respond, “Be despised in there! Do not (ever) plead with Me (again)!

109 Indeed, there was a group of My servants who used to pray, ‘Our Lord! We have believed, so forgive us and have mercy on us, for You are the best of those who show mercy,’

110 but (was it not a fact that) you were (so busy) making fun of them that it made you forget My remembrance. And you went on and on laughing at them.

111 Today I have indeed rewarded them for their perseverance: they are certainly the triumphant.”

112 They will be asked, “How many years did you remain on earth?”

113 They will reply, “We remained (only) a day or part of a day. But ask those who kept count.”

114 (Whereupon) He will say: “You have spent there but a short while: had you but known (how short it was to be)!

115 Did you then think that We had created you without purpose, and that you would never be returned to Us (for accountability)?”

116 Exalted is God, the True King! There is no God except Him, the Lord of the Honourable Throne.

117 Whoever invokes, besides God, another deity—for which they can have no proof—they will surely find their reckoning with their Lord. (Such people are the deniers and) Indeed, the deniers will never achieve success.

118 (Leave them to God and) Pray, “My Lord! Forgive me and have mercy on me, for You are the best of those who show mercy.”

Introductory Notes to Surah 24 Nur (Light)

Name

This Surah takes its name, An Nur, from verse 35 and is symbolic only.

Period of Revelation

Verses 11-20 that deal with the incident of the “Slander”, points to its revelation around 5-6 years after migration to Medina.

Theme and Topics

This surah gives instructions to strengthen the moral fabric of a Muslim society. Fornication which had already been declared to be a social crime (surah 4 verses 15-16) was now made a criminal offense and was to be punished with a hundred lashes.

It was enjoined to boycott the adulterous men and women and the Muslims were forbidden to have any marriage relations with them.

Both men and women were instructed to lower their gaze meaning to act decently whilst meeting each other in society. Women were enjoined to cover their heads and breasts when they leave their houses. Women were forbidden to appear with make-up before other men except their servants or such relatives with whom their marriage is prohibited.

The institution of slavery was discouraged and the owners and other people were enjoined to give financial help to the slaves to earn their freedom under the law of “Mukatabat”-(writing the freedom document when a slave asks for it if he can prove he or she is financially able to be independent).

Privacy in home life was enjoined and even under age children including one’s own, were not to enter the private rooms of any man or woman without permission.

Muslims have been encouraged to develop good and positive brotherly relationships by taking meals together, and the nearest relatives and intimate friends were allowed to take their meals in each other's house without any formal invitation or permission.

Surah 24. An-Nur (The Light)

In the Name of God—the Most Gracious, the Ever Merciful.

1 (This is) a surah (chapter) which We have revealed and made (its rulings) obligatory, and revealed in it clear commandments so that you may be mindful.

2 As for the adulteress and the adulterer - flog each of them with a hundred stripes, and let not compassion with them keep you from (carrying out) this law of God, if you (truly) believe in God and the Last Day; and let a group of the believers witness their chastisement.

3 (Both are equally guilty) the adulterer couples with none other than an adulteress - that is, a woman who accords (like an idolater, to her own lust) a place side by side with God; and with the adulteress couples none other than an adulterer—that is, a man who accords (like an idolater, to his own lust) a place side by side with God: and this is forbidden unto the believers.

4 (But remember) Those who accuse chaste women (of adultery) and fail to produce four witnesses, give them eighty lashes (each). And do not ever accept any testimony from them—for such men are wicked transgressors—

5 except those who repent afterwards and mend their ways, then surely God is All-Forgiving, Most Merciful.

6 And those who accuse their wives (of adultery) but have no witness except themselves, the accuser must testify, swearing four times by God that he is telling the truth,

7 and the fifth time calling down upon himself the curse of God if he is lying.

8 For her to be spared the punishment, she must swear four times by God that he is telling a lie,

9 and the fifth time calls down the wrath of God on herself if his charge is true.

10 (You would have suffered,) had it not been for God's grace and mercy upon you, and had God not been Accepting of Repentance, All-Wise.

11 Indeed, those who came up with that (outrageous) slander are a group of you. Do not think this is bad for you. Rather, it is good for you. They will be punished, each according to their share of the sin. As for their mastermind, he will suffer a tremendous punishment.

(The passage comprising verses {11-20} relates to an incident which occurred on the Prophet's return from the campaign against the tribe of Mustaliq in the year 5 H. The Prophet's wife 'Aisha, who had accompanied him on that expedition, was inadvertently left behind when the Muslims struck camp before dawn. After having spent several hours alone, she was found by one of the Prophet's Companions, who led her to the next halting-place of the army. This incident gave rise to malicious insinuations of misconduct on the part of 'Aisha; but these rumours were short-lived, and her innocence was established beyond all doubt. - As is the case with all Quranic allusions to historical events, this one, too, is primarily meant to bring out an ethical proposition valid for all times and all social circumstances)

12 If only the believing men and women had thought well of one another, when you heard this (rumour), and said, "This is clearly an outrageous slander!"

13 Why did they not produce four witnesses? Now, since they have failed to produce witnesses, they are (truly) liars in the sight of God.

14 Had it not been for God's grace and mercy upon you in this world and the Hereafter, you would have certainly been touched with a tremendous punishment for what you plunged into—

15 when you passed it from one tongue to the other, and said with your mouths what you had no knowledge of, taking it lightly while it is (extremely) serious in the sight of God.

16 And (once again) Why do you not say, whenever you hear such (a rumour), "It does not behove us to speak of this, Glory be to You (O Lord)! This is a monstrous slander!"

17 God admonishes you never to repeat a mistake like this, if you are true believers.

18 And God makes (His) commandments clear to you, for God is All-Knowing, All-Wise.

19 Indeed, those who love to see indecency spread among the believers will suffer a painful punishment in this life and the Hereafter. For God knows (the full truth), whereas you know (it) not.

20 (You would have suffered,) had it not been for God's grace and mercy upon you, and had God not been Ever Gracious, Most Merciful.

21 O believers! Do not follow the footsteps of Satan. Whoever follows Satan's footsteps, then 'let them know that' he surely bids 'all to' immorality and wickedness. Had it not been for Allah's grace and mercy upon you, none of you would have ever been purified. But Allah purifies whoever He wills. And Allah is All-Hearing, All-Knowing.

22 Hence, (even if they have been wronged by slander,) let not those of you who have been graced with (God's) favour and ease of life ever swear to suspend helping (the erring ones among) their near of kin, and the needy, and those who have emigrated for the sake of God, but let them pardon and forbear. (For,) do you not desire that God should forgive you your sins, seeing that God is much-forgiving most Merciful.

23 (But,) verily, those who (falsely, and without repentance,) accuse chaste women who are unsuspecting, believing women are cursed in this life and the Hereafter. And they will suffer a tremendous punishment

24 on the Day when their own tongues and hands and feet will bear witness against them by (recalling) all that they did!

25 On that day will God pay them in full their just due, and they will come to know that God alone is the Ultimate Truth, manifest, and manifesting (the true nature of all that has ever been done).

26 (In the nature of things), Wicked women are for wicked men, and wicked men are for wicked women. And virtuous women are for virtuous men, and virtuous men are for virtuous women. (Since God knows that) The virtuous are innocent of what the wicked say (or accuse them of). They (the virtuous) will have forgiveness and an honourable provision.

27 O believers! Do not enter any house other than your own until you have asked for permission and greeted its occupants. This is for your own good, so that you might bear (your mutual rights) in mind.

28 If you find no one at home, do not enter it until you have been given permission. And if you are asked to leave, then leave (without any qualms). That is purer for you. And (remember) God has (full) knowledge of what you do.

29 There is no blame on you if you enter public places which serve a purpose useful to you: but (always remember that) God knows all that you do openly, and all that you (may) conceal.

30 (O Prophet!) Tell the believing men to lower their gaze and be mindful of their chastity. That is purer for them. Surely God is All-Aware of what they do.

31 And tell the believing women to lower their gaze and to be mindful of their chastity, and not to display their charms (in public) beyond what may (decently) be apparent thereof; hence, let them draw their head-coverings over their bosoms. And let them not display (more of) their charms to any but their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers'

sons, or their sisters' sons, or their womenfolk, or those whom they rightfully possess, or such male attendants as are beyond all sexual desire, or children that are as yet unaware of women's nakedness; and let them not swing their legs (in a deliberately provocative gait) so as to draw attention to their hidden charms. And (always), O you believers-all of you-turn unto God in repentance, so that you may be successful.

(This is an important verse that needs some details to be mentioned hence a detailed note below. The interpolation of the word "decently" reflects the interpretation of the phrase *illa ma zahara minha* by several of the earliest Islamic scholars, and particularly by Al-Qiffal (quoted by Razi), as "that which a human being may openly show in accordance with prevailing custom (*al-'adah al-jariyah*)". Although the traditional exponents of Islamic Law have for centuries been inclined to restrict the definition of "what may [decently] be apparent" to a woman's face, hands and feet- and sometimes even less than that - we may safely assume that the meaning of *illa ma zahara minha* is much wider, and that the deliberate vagueness of this phrase is meant to allow for all the time-bound changes that are necessary for man's moral and social growth. The pivotal clause in the above injunction is the demand, addressed in identical terms to men as well as to women, to "lower their gaze and be mindful of their chastity": and this determines the extent of what, at any given time, may legitimately - i.e., in consonance with the Quranic principles of social morality - be considered "decent" or "indecent" in a person's outward appearance. The noun *khimar* (of which *khumur* is the plural) denotes the head-covering customarily used by Arabian women before and after the advent of Islam. According to most of the classical commentators, it was worn in pre-Islamic times more or less as an ornament and was let down loosely over the wearer's back; and since, in accordance with the fashion prevalent at the time, the upper part of a woman's tunic had a wide opening in the front, her breasts were left bare. Hence, the injunction to cover the bosom by means of a *khimar* (a term so familiar to the contemporaries of the Prophet) does not necessarily relate to the use of *khimar* as such but is, rather, meant to make it clear that a woman's breasts are not included in the concept of "what may decently be apparent" of her body and should not, therefore, be displayed.)

32 And (you ought to) marry the single from among you as well as such of your male and female slaves as are fit (for marriage). If they (whom you intend to marry) are poor, (let this not deter you) God will grant them sufficiency out of His bounty - for God is infinite (in His mercy), all-knowing.

33 And let those who do not have the means to marry keep themselves chaste until God enriches them out of His bounty. And if any of those (bondpeople) in your possession desires a deed of emancipation, make it possible for them, if you find goodness in them. And (if needed to achieve this) give them

(from) some of God's wealth which He has granted you. Do not force your (slave) girls into prostitution for your own worldly gains while they wish to remain chaste. And if anyone should coerce them, then, verily, after they have been compelled (to submit in their helplessness), God will be much-forgiving most Merciful (to them).

34 Indeed, We have sent down to you clear revelations, along with examples of those who had gone before you, and a lesson to the God-fearing.

35 God is the Light of the heavens and the earth. The parable of His light is, as it were, that of a niche containing a lamp; the lamp is (enclosed) in glass, the glass (shining) like a radiant star: (a lamp) lit from a blessed tree -an olive-tree that is neither of the east nor of the west - the oil whereof (is so bright that it) would well-nigh give light (of itself) even though fire had not touched it. Light upon light! God guides unto His light him that wills (to be guided); and (to this end) God sets forth parables for humanity. For God has (perfect) knowledge of all things.

36 (Such lamps and niche is found) In the houses (of worship) which God has allowed to be raised so that His name be remembered in them and He is glorified there morning and evening

37 (By) people whom neither (worldly) commerce nor striving after gain can divert from the remembrance of God, and from constancy in prayer, and from charity: (people) who are filled with fear (at the thought) of the Day on which all hearts and eyes will be petrified,

38 (and who only hope) that God may reward them in accordance with the best that they ever did, and give them, out of His bounty, more (than they deserve): for, God grants sustenance unto whom He wills, beyond all reckoning.

39 As for those who are bent on denying the truth, their (good) deeds are like a mirage in the desert, which the thirsty supposes to be water - until, when he approaches it, he finds that it was nothing: instead, he finds (that) God (has always been present) with him, and (that) He will pay him his account in full- for God is swift in reckoning!

40 Or (their deeds are) like the darkness in a deep sea, covered by waves upon waves, topped by dark clouds. Darkness upon darkness! If one stretches out their hand, they can hardly see it. And whoever God does not bless with light will have no light!

41 Do you not see that God is glorified by all those in the heavens and the earth, even the birds as they spread out their wings? Each (instinctively) knows their manner of prayer and glorification. And God has (perfect) knowledge of all they do.

42 To God (alone) belongs the kingdom of the heavens and the earth. And to God is all journey's end.

43 Do you not see that God gently drives the clouds, then joins them together, piling them up into masses, from which you see raindrops come forth? And He sends down from the sky mountains (of clouds) loaded with hail, pouring it on whoever He wills and averting it from whoever He wills. The flash of the clouds' lightning nearly takes away eyesight.

44 It is God who causes night and day to alternate. Surely in this is a lesson for people of insight.

45 And God has created from water every living creature. Some of them crawl on their bellies, some walk on two legs, and some walk on four. God creates whatever He wills. For indeed God is Most Capable of everything.

46 We have indeed sent down revelations clarifying (the truth). But God guides onto a straight path (only) him that wills (to be guided).

47 For, (many are) they (who) say, “We believe in God and in the Messenger, and we obey!” - But then, some of them turn away after this (assertion): and these are by no means (true) believers.

48 And as soon as they are called to God and His Messenger so he may judge between them, a group of them turns away.

49 But if the truth happens to be to their liking, they are quite willing to accept it!

50 Is there a sickness in their hearts? Or are they in doubt? Or do they fear that God and His Messenger will be unjust to them? In fact, it is they who are the ones doing wrong (to themselves and others).

51 (in contrast) The only response of the (true) believers, when they are called to God and His Messenger so he may judge between them, is to say, “We hear and obey.” It is they who will (truly) succeed.

52 For whoever obeys God and His Messenger, and stands in awe of God and is conscious of Him, it is they who shall triumph (in the end)!

53 Now (as for those half-hearted ones), they do swear by God with their most solemn oaths that if you (O Prophet) were to command them, they would certainly march forth (in God’s cause). Say, “Do not swear; your obedience (not your oaths) will count; surely God is All-Aware of what you do.”

54 Say, “Obey God and obey the Messenger. But if you turn away, then the messenger is only responsible for his duty and you are responsible for yours. And if you obey him, you will be (rightly) guided. The Messenger’s duty is only to deliver (the message) clearly.”

55 God has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those (who believed in their prophets) before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their (current state of) fear into security—so that they would serve Me (alone), associating nothing with Me. But all who, after [having understood] this (promise), choose to deny the truth - it is they who are truly rebellious.

56 Hence, (O believers), be constant in prayer, pay Zakah (charity), and obey the Messenger, so that you might be graced with God's mercy.

57 Do not think that those who are bent on denying the truth can elude (their reckoning) on earth. (And in the hereafter) The Fire will be their home. Indeed, what an evil destination!

58 O believers! Let your servants and those children who have not yet attained puberty ask your permission before coming in to see you on three occasions: before Fajr Salah (dawn prayer), at noon when you put off your clothes, and after the Isha Salah (night prayer). These are your three times of privacy. At other times, there is no blame on you or them to move freely, attending to one another. This is how God makes his messages clear to you, for God is All-Knowing, All-Wise.

59 And when your children reach the age of puberty, let them seek permission (always to come in), as their seniors do. This is how God makes His revelations clear to you, for God is All-Knowing, All-Wise.

60 As for elderly women who no longer feel any sexual desire, there is no blame on them if they lay aside their (outer) garments provided they make not a wanton display of their beauty: but it is best for them to be modest: and God is One Who sees and knows all things.

61 There is no restriction on the blind, or the disabled, or the sick. Nor on yourselves if you eat from your homes, or the homes of your fathers, or your mothers, or your brothers, or your sisters, or your paternal uncles, or your paternal aunts, or your maternal uncles, or your maternal aunts, or from the homes in your trust, or (the homes of) your friends. There is no blame on you eating together (males and females) or separately. However, when you enter houses, greet one another with a greeting (of peace) from God, blessed and good. This is how God makes His revelations clear to you, so perhaps you will understand.

62 The (true) believers are only those who believe in God and His Messenger, and who, when gathered with him on a public matter requiring collective action, do not depart until they have obtained his permission - only those who ask your permission are the ones who truly believe in God and His Messenger - so when they ask your permission to leave and attend to their private business, you may give permission to those of them whom you deem appropriate and implore God to forgive them. Surely God is All-Forgiving, Most Merciful.

63 Do not treat the Messenger's summons to you (as lightly) as your summons to one another. God certainly knows those of you who slip away, hiding behind others. So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them.

64 Oh, Indeed, unto God belongs all that is in the heavens and on earth: He knows where you stand and at what you aim! And one Day, all (who have ever lived) will be brought back unto Him, and then He will make them (truly) understand all that they were doing (in life): for, God has full knowledge of everything.

Introductory Notes to Surah 25 Furqan **(Criterion)**

Name

The Surah takes its name “Al-Furqan” from the very first verse, again as usual a symbolic reason only.

Period of Revelation

The style and theme indicate that, like Surah Al-Muminun it was revealed towards the last few years of Prophet PbuH in Makkah.

Theme and Topics

The main theme of this surah revolves around answering the various objections and doubts raised by the Pagan Makkans against the Qur’an, the Prophethood of Muḥammed (pbuh) and his teachings.

After dealing with each such doubts and providing convincing answers the Quran warns the people about consequences of rejecting the Truth.

Once again the changes that have occurred in the character and moral fabric of the believers has been highlighted as a proof of importance and truth of this message of the Quran. This has been presented as a criterion to judge the genuine from the fake.

The message is to contrast this glaring difference in the attitudes and behaviours of the two groups- faithful and the pagans- and thus arrive at a conclusion about what is the truth and what qualifies as falsehood. As the saying goes Know the tree by the fruit it bears!

Surah 25. Al-Furqan (The Criterion)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Blessed is the One Who sent down Al-Furqan (the criterion to distinguish right from wrong: The Qur'an) to His servant, so that he may be a warner to the whole world.

2 (God is) the One to Whom belongs the kingdom of the heavens and the earth, Who has never had (any) offspring, nor does He have a partner in (governing) the kingdom. He has created everything and determines its nature precisely.

3 Yet they have taken besides Him gods who cannot create anything but are themselves created. Nor can they protect or benefit themselves. Nor can they control life, death, or resurrection.

4 Moreover, those who are bent on denying the truth say, "This (Quran) is nothing but a fabrication which he made up with the help of others." Their claim is totally unjustified and untrue!

5 And they say: "These are the stories of the ancients which he has copied down from what is read to him day and night."

6 Say, (O Prophet,) "He who knows all the mysteries of the heavens and the earth has revealed this (Quran upon me). Surely He is All-Forgiving, Most Merciful."

7 And they say (mockingly), "What kind of messenger is this who eats food and goes about in market-places (for a living)? Why has not an angel (visibly) been sent down unto him, to act as a warner together with him?,"

8 Or: "(Why has not) a treasure been granted to him (by God)?" Or: "He should (at least) have a (bountiful) garden, so that he could eat thereof (without effort)!" And so these

evildoers say (unto one another), “If you were to follow (Muhummed, you would follow) but a man bewitched!”

9 See (O Prophet) how they call you names! So they have gone so (far) astray that they cannot find their way (to truth).

10 Blessed is the One Who—if He wills—can give you far better than (all) that (they have mentioned): gardens under which rivers flow, and palaces (of bliss) as well (in the hereafter).

11 In fact, they deny the Hour (of Judgement). And for the deniers of the Hour (of Judgement), We have prepared a blazing Fire.

12 Once it sees them from a distance, they will hear it fuming and growling.

13 And when they are tossed into a narrow place inside (Hell), chained together, they will pray for extinction there and then!

14 (They will be told,) “Do not cry only once for destruction, but cry many times over!”

15 Say, “Is this better or the Garden of Eternity which the righteous have been promised, as a reward and (an ultimate) destination?”

16 There they will have whatever they wish for, forever. That is a promise (to be sought after), binding on your Lord.”

17 (Watch for) the Day He will gather them along with what they used to worship besides God, and ask (the deities), “Was it you who misled these servants of Mine, or did they stray from the Way (on their own)?”

18 Those deities will answer: “Glory be to You! It was not befitting for us that we could take any guardian besides You, but You let them and their forefathers enjoy the comforts of

worldly life until they forgot the Reminder, and thereby became worthless people.”

19 (The doomed will be told), “Your gods have clearly denied your claims. So now you can neither ward off the punishment nor get any help.” And whoever of you (has committed) such evil, We will make them taste a horrible punishment.

20 We never sent any messenger before you (O Prophet), who did not eat food and go about in market-places. We have made some of you a trial for others. Will you not then (endure this test) with patience? And your Lord is All-Seeing.

21 Those who do not expect to meet Us say, “If only the angels were sent down to us, or we could see our Lord!” They have certainly been carried away by their arrogance and have entirely exceeded all limits.

22 (Yet) on that Day - the Day on which they shall see the angels - there will be no good news for those who were lost in sin; and they will exclaim, “By a forbidding ban (are we from God’s grace debarred)!”

23 And We shall turn to whatever deeds they did (in this life) and We shall make such deeds as floating dust scattered about.

24 (whereas) on that same Day those who are destined for paradise will be graced with the best of abodes and the finest place to rest.

25 And on the Day on which the skies, together with the clouds, shall burst asunder, and the angels shall be sent down descending (in ranks).

26 on that Day (it will become obvious to all that) true sovereignty and authority belongs to the Most Gracious (God alone): hence, a Day of distress will it be for all who deny the truth,

27 and (it is) a Day on which the evildoer will bite his hands (in despair), exclaiming: “Oh, would that I had followed the path shown to me by the Messenger!

28 Woe to me! I wish I had never taken so-and-so as a close friend.

29 It was he who truly made me stray from the Reminder after it had reached me.” And Satan has always betrayed humanity.

30 (On Judgement day) The Messenger will cry out, “O my Lord! My people have indeed taken this Quran as something (that ought to be) discarded or treated with neglect.”

31 (Just like they are opposing you O Prophet) Similarly, We made enemies for every prophet from among the wicked, but (rest assured) sufficient is your Lord as a Guide and Helper.

32 The unbelievers ask: “Why is not the Qur’an revealed to him all in a single revelation?” This method of slow, well arranged, piecemeal revelations is adopted to strengthen your heart.

33 The other reason for this method is that any time they come to you with an argument, We reveal to you the Truth and properly explain it.

34 Those who will be dragged headlong into hell shall have an evil place to dwell in, for they had lost the Way (by taking an utterly wrong stand).

35 We certainly gave Moses the Book and appointed his brother Aaron as a deputy with him.

36 and said to them: “Both of you should go to the people who have denied Our Revelations.” (But those people rejected Our Messengers), as a result We destroyed them with utter destruction.

37 And when the people of Noah rejected the messengers, 1
We drowned them, making them an example to humanity. And
We have prepared a painful punishment for the wrongdoers.

38 Also (We destroyed) Ad, Thamud, and the people of the
Rass, as well as many generations in between.

(Commentators are not clear as to who the “People of the Rass” were. The root meaning of “rass” is an old well or shallow water-pit. Another root connects it with the burial of the dead. But it is probably the name of a town or place. They may well have been the people of Shuaib, as they are here mentioned with the ‘Ad, the Thamud, and Lot’s people, and the people of Shuaib are mentioned in a similar connection in 26:176-190 and in 11:84-95. Shuaib was the prophet of the Madyan people in the north-west of Arabia, where many old wells are found. There is however an oasis town al-Rass in the district of Qasim in Middle Najd, about thirty-five miles south-west of the town of ‘Unaiza, reputed to be the central point of the Arabian Peninsula, and situated midway between Makkah and Basra.)

39 We admonished each of them by citing examples (of
people before them), but (even then they rejected), so We
exterminated each one of them.

40 They have certainly passed by the city (of Sodom), which
had been showered with a dreadful rain (of stones). Have they
not seen its ruins? But they do not expect to be resurrected.

41 When they see you (O Prophet), they only make fun of
you, (saying,) “Is this the one that God has sent as a messenger?”

42 He would have almost tricked us away from our gods, had
we not been so devoted to them.” (But) soon they will know,
when they face the punishment, who is far astray from the
(Right) Way.

43 Have you seen the one who has taken his own desires as
his god? Will you (O Prophet) then be a keeper over them (or be
held responsible for their conduct)?

44 Or do you think that most of them listen or understand?
They are only like cattle—no, more than that, they are even less
conscious of the right way!

45 Have you not seen how your Lord extends the shade—He could have simply made it (remain) still if He so willed—then We make the sun its guide,

46 causing the shade to retreat gradually?

(As the sun rises higher and higher, the shadows contract. In regions where the sun gets actually to the zenith at noon, there is no shadow left at that time. Where does it go to? It was but a shadow cast by a substance and it gets absorbed by the substance which produced it. The shadows are constantly in a state of flux; so are all things in Creation, all things we see or covet in this life. God, if He wills, can give some of them greater fixity or comparative stability.)

47 He is the One Who has made the night for you as a garment, and (your) sleep a rest, and makes every day (like a) resurrection for you.

48 And He is the One Who sends the winds ushering in His mercy, and We send down pure water from the sky,

49 giving life to a lifeless land, and providing water for countless animals and humans of Our Own creation.

50 We certainly disperse it among them so they may be mindful (of who provides it), but most people persist in ungratefulness.

51 Now had We so willed, We could have (continued as before and) raised up a (separate) warner in every single community: (but We have willed instead that Muhummed be Our last prophet and, hence, a warner unto all people for all times to come)

52 hence, do not defer to (the likes and dislikes of) those who deny the truth, but strive hard against them, by means of this (Quran), with utmost striving.

53 And He is the One Who merges the two bodies of water: one fresh and palatable and the other salty and bitter, placing between them a barrier they cannot cross.

(This refers to estuaries where salt and fresh waters meet forming brackish water. Although both waters mix together, each still keeps its distinctive qualities.)

54 And He is the One Who creates human beings from a (humble) liquid, then establishes for them relationships of kinship and marriage. For your Lord is Most Capable.

55 Yet they worship besides God what can neither benefit nor harm them. And (they do not stop at this) the disbeliever are (actually) collaborating against their (own) Lord.

56 And We have sent you (O Prophet) only to proclaim good news and to give warning.

57 Say, "I do not ask you for any reward for this 'message', but whoever wishes, let them pursue the Way to their Lord."

58 Put your trust in the Ever-Living, Who never dies, and glorify His praises. Sufficient is He as All-Aware of the sins of His servants.

59 (He is) the One Who created the heavens and the earth and everything in between in six aeons, and is established on the throne of His almightiness: the Most Gracious! Ask (none other than) the All-Knowledgeable about Himself.

60 When it is said to them, "Prostrate to the Most Compassionate," they ask (in disgust), "Who is that Most Compassionate? Are we to prostrate just because you order us to?" It (your call) merely increase their disdain.

61 Blessed is the One Who has placed constellations in the sky, as well as a (radiant) lamp and a luminous moon.

62 And He it is who causes the night and the day to succeed one another, (revealing Himself in His works) for him who has the will to take thought-that is, has the will to be grateful.

63 The (true) servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish address them (improperly), they only respond with peace.

64 (They are) those who spend (a good portion of) the night, prostrating themselves and standing before their Lord.

65 (They are) those who pray, “Our Lord! Keep the punishment of Hell away from us, for its punishment is indeed unrelenting.

66 It is certainly an evil place to settle and reside.”

67 (They are) those who spend neither wastefully nor stingily, but moderately in between (these two extremes).

68 (They are) those who do not invoke any other deity besides God, and do not take any human being’s life-(the life) which God has willed to be sacred-otherwise than with a legal right, and do not commit adultery. And (know that) whoever does (any of) this will face the penalty.

69 Their punishment will be multiplied on the Day of Judgment, and they will remain in it forever, in disgrace.

70 As for those who repent, believe, and do good deeds, they are the ones whose evil God will change into good. For God is All-Forgiving, Most Merciful.

71 And whoever repents and does good has truly turned to God properly.

72 (They are) those who never bear witness to what is false, and when they come across shallowness and futility, they pass (it) by with honourable avoidance.

73 (They are) those who, when reminded of the revelation of their Lord, do not turn a blind eye or a deaf ear to it.

74 (They are) those who pray, “Our Lord! Bless us with (pious) spouses and offspring who will be the comfort of our eyes (and hearts), and make us role models for the righteous.”

75 Such are the ones who will be rewarded with the lofty places in paradise for their patient endurance (in life), wherein they shall be welcomed with greetings and salutations,

76 staying there forever. What an excellent place to settle and reside!

77 Say (O Muhammed, unto the deniers): My Lord would not even concern himself with you but for your call (that you are invited to paradise) but you have indeed rejected (this call) so soon will come the inevitable (punishment)!”

Introductory Notes to Surah 26 Shuara

(Poets)

Name

The Surah takes its name from verse 224 in which the mention of Shuara or poets occurs.

Period of Revelation

The subject matter indicates that it was revealed in the middle period of Makkan stay of the Prophet Pbuh.

Theme and Topics

The topics and the theme is on the lines of an intellectual battle of ideas in refutation of the severe opposition from the pagan Makkans, sometimes they would say that the Prophet has not shown them a visible sign and at other times they would accuse him of being insane or being a sorcerer. At other times they would think of Prophet as a poet and mock his message and sometimes they would ridicule his Mission,

They would try to belittle his following by saying that his followers were either a few foolish youth, or the poor people and slaves! They were convinced that if Muhammed pbuh was the prophet of God then the first to be convinced should have been the so called nobles, the rich and elders of his community.

This was causing the Holy Prophet to become wearied by his constant efforts to try and win over them by rational arguments and emphasising the clarity and obvious truth of the oneness of God and the need for a day of accountability for all mankind in the form of a day of judgement and life hereafter.

The Makkans were on the other hand demonstrating unmatched arrogance, ignorance and obduracy. These aspects have been discussed in the surah in a detailed manner.

Quran has pointed out to the deniers of truth that if they insist on seeing those horrible Signs that visited the doomed communities of the past then why not see them and take heed from them instead of seeking that fate for themselves.

Poetic imbalances in expressing their words have been mentioned in refutation of contrasting them with the consistent, clear, focused and evident message of the Quran.

Surah 26. Ash-Shuara (The Poets)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Ṭâ-Sîn-Mîm.

2 These are the verses of the clear Book (clear in itself and clearly showing the truth).

3 Perhaps you (O Prophet) will grieve yourself to death over them not becoming believers.

4 If (such) were Our Will We could send down to them from the sky a Sign to which they would bend their necks in humility.

(If it had been God's Will and Plan to force people's will, He could quite easily have forced the Makkans. But His Will and Plan work differently. His revelation is meant to train man's own will so that it conforms to God's beneficent purpose.)

5 (But We have not willed it) and so, whenever there comes unto them any fresh reminder from the Most Gracious, they (who are blind of heart) always turn their backs upon it.

6 They have certainly denied (this message as well), so they will soon face the consequences of their ridicule.

7 Have they failed to look at the earth, (to see) how many types of fine plants We have caused to grow in it?

8 Surely in this is a sign. Yet most of them would not believe.

9 And your Lord is certainly the Almighty, Most Merciful.

10 (Remember) when your Lord called out to Moses, "Go to the wrongdoing people—

11 the people of Pharaoh. who refuse to be conscious of Me!"

12 He replied, "My Lord! I fear that they will reject me.

13 And my chest feels tight (at the heaviness of this

responsibility) and my tongue is not eloquent. So send Aaron along (as a messenger).

14 Also, they have a charge (of manslaughter) against me, so I fear they may kill me.”

15 God responded, “Certainly not! So go, both of you, with Our signs. We will be with you, listening.

16 Go to Pharaoh and say, ‘We are messengers from the Lord of all worlds,

17 (commanded to say) ‘Let the Children of Israel go with us.’”

18 (But when Moses had delivered his message) Pharaoh protested, “Did we not raise you among us as a child, and you stayed several years of your life in our care?

19 Then you did what you did, (and ran away) being (utterly) ungrateful!”

20 Moses replied, “I did it then and made a mistake (and I do not deny it).

21 (But) I fled from you when I feared you (would kill me for it). Then my Lord granted me wisdom and made me one of the messengers.

22 And how can that be a favour, of which you tauntingly remind me, when (I being raised in Pharaoh’s house) was only (only because) you have enslaved the Children of Israel?”

23 Pharaoh asked, “And what (and who) is this ‘the Sustainer of all the worlds’?”

24 Moses replied, “(He is) the Lord of the heavens and the earth and everything in between, if you would but (allow yourselves to) be convinced!”

25 Pharaoh said (haughtily) to those around him, “Did you hear (what he said)?”

26 Moses added, “(He is) your Lord and the Lord of your forefathers.”

27 Pharaoh said (mockingly), “Your messenger, who has been sent to you, must be insane.”

28 (But Moses) went on: “(He is also) the Lord of the east and west, and everything in between, (as you would know) if you would but use your reason!”

29 Pharaoh (upon hearing this) threatened, “If you take any other god besides me, I will certainly have you imprisoned.”

30 Moses responded, “Even if I bring you a clear proof?”

31 Pharaoh demanded, “Bring it then, if what you say is true.”

32 So he threw down his staff and—behold!—it became a real snake.

33 Then he drew forth his hand and it became shining bright for the spectators.

34 Pharaoh said to the chiefs around him, “He is indeed a skilled magician,

35 who seeks to drive you out of your land by his magic. So what do you propose?”

36 They replied, “Let him and his brother wait and dispatch mobilizers to all cities

37 to bring you every skilled magician.”

38 So the magicians were assembled at the set time on the appointed day.

39 And the people were asked, “Are you all present,
40 so that we might follow (in the footsteps of) the sorcerers
if it is they who prevail?”

(There is no doubt that these “sorcerers” were also the priests of the official Amon cult, in which magic played an important role. Thus, their victory over Moses would constitute a public vindication of the state religion.)

41 When the magicians came, they asked Pharaoh, “Shall we
have a (suitable) reward if we prevail?”

42 He replied, “Yes, and you will then certainly be among
those closest to me.”

43 Moses said to them, “Cast whatever you wish to cast.”

44 So they cast down their ropes and staffs, saying, “By
Pharaoh’s might, it is we indeed who have prevailed!”

(The reason for their premature sense of triumph is given in 7:116 (“they cast a spell upon the people’s eyes, and struck them with awe”) and {20:66-67} (“by virtue of their sorcery, their (magic) ropes and staffs seemed to him to be moving rapidly; and in his heart, Moses became apprehensive”).

45 Then Moses threw down his staff, and—behold!—it
devoured the objects of their illusion!

46 So the magicians fell down, prostrating.

47 They declared, “We (now) believe in the Lord of all
worlds—

48 the Lord of Moses and Aaron.”

49 Pharaoh threatened, “How dare you believe in him before
I give you permission? He must be your master who taught you
magic, but soon you will see. I will certainly cut off your hands
and feet on opposite sides, then crucify you all.”

50 They responded, “No matter! Surely to our Lord we will
be returned.

51 We really hope that our Lord will forgive our sins, as we are the first to believe.”

52 And (After a long time) We inspired Moses, (saying,) “Leave with My servants at night, for you will surely be pursued.”

53 Then Pharaoh sent mobilizers to all cities,

54 (and said,) “These (outcasts) are just a handful of people,

55 who have really enraged us,

56 but we are all on the alert.”

57 So We lured the tyrants out of their gardens, springs,

58 treasures, and splendid residences.

59 So it was. And We awarded all such (in Palestine) to the Children of Israel.

60 And (this happened in this manner that) they pursued them at sunrise.

61 When the two groups came face to face, the companions of Moses cried out, “We are overtaken for sure.”

62 Moses reassured them, “Absolutely not! My Lord is certainly with me—He will guide me.”

63 So We inspired Moses: “Strike the sea with your staff,” and the sea was split, each part was like a huge mountain.

64 We drew the pursuers to that place,

65 and delivered Moses and those with him all together.

66 Then We drowned the others.

67 Surely in this is a sign. Yet most of them would not believe.

68 And your Lord is certainly the Almighty, Most Merciful.
69 Relate to them (O Prophet) the story of Abraham,
70 when he questioned his father and his people, “What is
that you worship (besides God)?”
71 They replied, “We worship idols, to which we are fully
devoted.”
72 Abraham asked, “Can they hear you when you call upon
them?
73 Or can they benefit or harm you?”
74 They replied, “No! But we found our forefathers doing the
same.”
75 Abraham responded, “Have you (really) considered what
you have been worshipping—
76 you and your ancestors?
77 They are (all) enemies to me, except the Lord of all
worlds.
78 (He is) the One Who created me, and He guides me.
79 (He is) the One Who provides me with food and drink.
80 And He (alone) heals me when I am sick.
81 And He (is the One Who) will cause me to die, and then
bring me back to life.
82 And He is (the One) Who, I hope, will forgive my flaws
on Judgment Day.”
83 (And he prayed to God) “My Lord! Grant me wisdom, and
join me with the righteous.

- 84 Bless me with honourable mention among later generations.
- 85 Make me one of those awarded the Garden of Bliss.
- 86 Forgive my father, for he is certainly one of the misguided.
- 87 And do not disgrace me on the Day when all will be resurrected—
- 88 the Day when neither wealth nor children will be of any benefit.
- 89 Only those who come before God with a pure and sound heart (will be saved).”
- 90 (On that Day) Paradise will be brought near to the God-conscious,
- 91 and the Hellfire will be displayed to the deviant.
- 92 And it will be said to them, “Where are those you used to worship
- 93 besides God? Can they help you or even help themselves?”
- 94 Then the idols will be hurled headlong into Hell, along with the deviant
- 95 together with all the armies of Iblis (Satan).
- 96 There they will say (to their leaders) in their mutual bickerings,
- 97 “By God! We were clearly mistaken,
- 98 when we made you equal (by accepting your words) to the Lord of all worlds.
- 99 And none led us astray other than the wicked (leaders).

100 Now we have none to intercede for us,
101 nor a close friend.
102 If only we could have a second chance, then we would be
believers.”
103 Surely in this is a sign. Yet most of them would not
believe.
104 And your Lord is certainly the Almighty, Most Merciful.
105 The people of Noah rejected the messengers (by rejecting
Noah)
106 when their brother Noah said to them, “Will you not be
conscious of God?
107 I am truly a trustworthy messenger to you.
108 So be conscious of God, and obey me.
109 I do not ask you for any reward for this (message). My
reward rests with none but the Sustainer of all the worlds.
110 So be conscious of God, and obey me.”
111 They argued, “How can we believe in you, when your
followers are only the lowest of the low?”
112 He responded, “And what knowledge do I have of what
they were doing (before they came to me)?
113 Their judgment is with my Lord, if you could but
understand (this)!114 Hence, I shall not drive away (any of) those (who profess
to be) believers;
115 I am only sent with a clear warning.”

116 They threatened, “If you do not desist, O Noah, you will surely be stoned (to death).”

117 (After having tried everything) Noah prayed, “My Lord! My people have truly rejected me.

118 So judge between me and them decisively, and save me and the believers with me.”

119 So We saved him and those with him in the fully loaded Ark.

120 Then afterwards We drowned the rest.

121 Surely in this is a sign. Yet most of them would not believe.

122 And your Lord is certainly the Almighty, Most Merciful.

123 The people of Ad rejected the messengers

124 when their brother Hud said to them, “Will you not be conscious of God?

125 I am truly a trustworthy messenger to you.

126 So be conscious of God, and obey me.

127 And no reward whatever do I ask of you for it: my reward rests with none but the Sustainer of all the worlds.

128 (Why) Are you erecting a monument on every high place to amuse yourselves?

129 and construct castles, as if you are going to live forever,

130 and act so viciously when you attack (others)?

131 So be conscious of God and obey me.

132 Keep your duty toward Him who has provided you with (the good) things you know:

- 133 He provided you with cattle, and children,
134 and gardens, and springs.
135 I truly fear for you the torment of a dreadful day.”
136 They responded, “It is all the same to us whether you warn
(us) or not.
137 This is no other than a customary device of the ancients
(They said, as many of our modern enemies of religion say, “you are only reviving an
ancient superstition, a dope of the crowd; there is no such thing as a Hereafter, or the sort of
punishments you denounce!”)
- 138 And we will never be punished.”
139 So they rejected him, and (so) We destroyed them. Surely
in this is a sign. Yet most of them would not believe.
140 And your Lord is certainly the Almighty, Most Merciful.
141 The people of Thamud rejected the messengers
142 when their brother Ṣāliḥ said to them, “Will you not be
conscious of God?
143 I am truly a trustworthy messenger to you.
144 So be conscious of God and obey me.
145 And no reward whatever do I ask of you for it: my reward
rests with none but the Sustainer of all the worlds.
146 Do you think that you will be left secure (forever) in the
midst of what you have here and now?:
147 amidst (these) gardens and springs,
148 And corn-fields and date-palms with spathes near breaking
(with the weight of fruit)?

149 and that you will (always be able to) carve dwellings out
of the mountains with (the same) great skill?

150 So be conscious of God and obey me.

151 And do not follow the command of the transgressors,

152 who spread corruption throughout the land, never setting
things right!”

153 They replied, “You are simply bewitched!

154 You are only a human being like us, so bring forth a sign if
what you say is true.”

155 Ṣaliḥ said, “Here is a camel. She will have her turn to
drink as you have yours, each on an appointed day.

156 And do not ever touch her with harm, or you will be
overtaken by the torment of a tremendous day.”

157 But they cruelly slaughtered her - and then they had cause
to regret it:

158 So the punishment overtook them. Surely in this is a sign.
Yet most of them would not believe.

159 And your Lord is certainly the Almighty, Most Merciful.

160 The people of Lot rejected the messengers

161 when their brother Lot said to them, “Will you not be
conscious of God?

162 I am truly a trustworthy messenger to you.

163 So be conscious of God and obey me.

164 And no reward whatever do I ask of you for it: my reward
rests with none but the Sustainer of all the worlds.

165 “Must you, of all people, (lustfully) approach men,

166 leaving the wives that your Lord has created for you? In fact, you are people who transgress all bounds of what is right!”

167 They threatened, “If you do not desist, O Lot, you will surely be expelled (from this township).”

168 Lot responded, “I am truly one of those who despise your (shameful) practice.

169 (And then he prayed) “O my Sustainer! Save me and my household from all that they are doing!”

170 So We saved him and all of his family,

171 except an old woman (wife of Lot), who was one of the doomed.

172 Then We utterly destroyed the rest,

173 We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

174 Surely in this is a sign. Yet most of them would not believe.

175 And your Lord is certainly the Almighty, Most Merciful.

176 The residents of the wooded dales (of Madyan) Forest rejected the messengers

177 when Shuaib said to them, “Will you not be conscious of God?

178 I am truly a trustworthy messenger to you.

179 So be conscious of God and obey me.

180 And no reward whatever do I ask of you for it: my reward rests with none but the Sustainer of all the worlds.

181 (Always) Give full measure, and be not amongst those
who (unjustly) cause loss (to others).

182 Weigh (in all your dealings) with an even balance,

183 and do not defraud people of their rightful property. Nor
go about spreading corruption in the land.

184 but be conscious of Him who has created you, just as (He
created) those countless generations before you!”

185 They replied, “You are simply bewitched!

186 Also, you are only a human being like us, and we think
you are indeed a liar.

187 So cause (deadly) fragments of the sky to fall upon us, if
what you say is true.”

188 Shuaib responded, “My Lord knows fully well whatever
you do.”

189 But they rejected him, so there came on them the
retribution of the day of gloom. Lo! it was the retribution of an
awful day.

190 Surely in this is a sign. Yet most of them would not
believe.

191 And your Lord is certainly the Almighty, Most Merciful.

192 This (Quran) is certainly a revelation from the Lord of all
worlds,

193 which the trustworthy spirit (Gabriel) brought down

194 into your heart (O Prophet)—so that you may be one of
the warners—

195 in a clear Arabic language.

196 And it has indeed been 'foretold' in the Scriptures of those before.

197 Is it not evidence enough for them that (so many) learned men from among the children of Israel have recognized this (as true)?

198 Had We revealed it to a non-Arab,

199 who would then recite it to the deniers (in fluent Arabic), still they would not have believed in it!

200 Thus have We caused this (Quran) to pass (unheeded) through the hearts of those who are lost in sin.

201 They will not believe in it until they see the painful punishment,

202 which will take them by surprise when they least expect (it).

203 Then they will cry, "Can we be allowed more time?"

204 Do they (really) seek to hasten Our torment?

205 Imagine (O Prophet) if We allowed them enjoyment for years,

206 then there came to them what they had been threatened with:

207 of what avail to them will be all their past enjoyments?

208 We have never destroyed a society unless it had been warned

209 and reminded: for, never do We wrong (anyone).

210 It was not the evil ones who brought this (Quran) down:

211 it is not for them (to do so), nor can they do it,

212 for they are strictly barred from (even) overhearing (it).

213 So do not ever call upon any other deity besides God, or
you will be one of the punished.

214 And warn (all, starting with) your closest relatives,

215 and lower your wing of kindness to those of the believers
who follow you.

216 But if they (the rejecters) disobey you, say, “I am certainly
free of what you do.”

217 Put your trust in the Almighty, Most Merciful,

218 Who sees you when you rise (for prayer at night),

219 as well as when you walk among those who prostrate
themselves (in worship).

220 He (alone) is indeed the All-Hearing, All-Knowing.

221 Shall I inform you (O people!) on whom it is that the evil
ones descend?

222 They descend upon every sinful liar,

223 who gives an (attentive) ear (to half-truths from devils),
(but they are) mostly passing on sheer lies (to them).

224 (If you call the Prophet a poet) As for poets, they are
followed (merely) by deviants.

225 Do you not see how they roam aimlessly (in their
imagination) in every valley,

226 only saying what they never do?

227 Except those who believe, do good, remember God often
and defend themselves (only) after having been wronged, and
(trust in God’s promise that) those who are bent on wrong-doing
will in time come to know how evil a turn their destinies are
bound to take!

Introductory Notes to Surah 27 Naml (Ant)

Name

The Surah takes its name from the mention of the valley of Naml (Ants) in verse 18, which describes the story of Solomon entering a valley of Ants.

Period of Revelation

The theme of the surah indicates the middle Makkan period to be its time of revelation.

Theme and Topics

The theme can be divided broadly into two parts first part from verses 1 -58 and the second from 59- 93.

The first part details how people can benefit from the guidance of the Quran by accepting the realities which this Book presents as the basic realities of the universe, and then follow up their belief with good deeds in their practical lives. It also identifies the greatest hindrance for man to follow this way being his denial of the life hereafter. For this purpose three examples from history have been cited- the story of Pharaoh, Chiefs of Thamud and of Lot who were all heedless of the accountability and persisted in their evil ways.

Next is the example of Prophet Solomon who used his power and authority for good and was subservient to his creator. The third example is cited of the queen of Sheba, who ruled over a most wealthy and well known people in the history of Arabia. She possessed, just like Makkan pagans, all means of wealth and resources and was following her ancestral religion of idolatry. However, when the Truth became evident to her, nothing could stop her from accepting it as her conscious was alive and had a strong sense of accountability.

The concluding section of the surah reiterates the main purpose of the Quran i.e. invitation to serve One God alone. This aspect has been presented in a concise but forceful manner, and the people have been advised that accepting it would be to the benefit of their own-selves and that rejecting it is to their own disadvantage and at their own peril.

Surah 27. An-Naml (The Ants)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Ṭâ-Sîn. These are the verses of the Quran; the Book clear (in itself and clearly showing the truth).

2 (It is) a guidance and good news for the believers:

3 (those) who establish the Salah (prayer) and pay the Zakah (charity) and firmly believe in the hereafter.

4 As for those who do not believe in the Hereafter, We have made their deeds pleasing in their eyes; and so they wander about blindly in distraction.

5 Those are they for whom is the worst of punishment, and in the Hereafter they will be the greatest losers.

6 And indeed, you (O Prophet) are receiving the Quran from the One (Who is) All-Wise, All-Knowing.

7 (Remember) when Moses said to his family, “I have spotted a fire. I will either bring you some directions from there, or a burning torch (to light our fuel) so you may warm yourselves.”

8 But when he came to it, he was called (by God), “Blessed is the one at the fire, and whoever is around it! And limitless in His glory is God, the Sustainer of all the worlds!

9 O Moses! It is truly I. I am God—the Almighty, All-Wise.

10 Now, throw down your staff!” When he saw it moving like a snake, he turned back and fled without even looking behind. (God reassured him,) “O Moses! Do not be afraid! Messengers should have no fear in My presence.

11 and neither need anyone (fear) who has done wrong and then has replaced the wrong with good for I am certainly All-Forgiving, Most Merciful.

12 Now put your hand into your bosom, and it will come forth shining without any blemish. (These are two of the) nine Signs to be carried to Pharaoh and his people. They have truly been a rebellious people.”

(According to (Surah Bani-Israil:17 verse 101), Moses had been granted nine clearly visible signs, which according to the details given in Surah Al-Aaraf 7 were the following: (1) The staff's turning into a serpent, (2) the shining hand when it was drawn out of the armpit, (3) public triumph over the magicians, (4) occurrence of a widespread famine in the land as foretold by the Prophet Moses (peace be upon him), (5) the storm, (6) the locusts, (7) the incidence of weevils in the grain stores and of lice among human beings and animals, (8) the frogs, and (9) the rain of blood.)

13 But when Our enlightening signs came to them, they said, “This is pure magic.”

14 and in their wickedness and arrogance they rejected them, although their minds were convinced of their truth, so see what was the end of those who acted corruptly!

15 Indeed, We granted knowledge to David and Solomon. And they said (in acknowledgment), “All praise is for God Who has privileged us over many of His faithful servants.”

16 And David was succeeded by Solomon, who said, “O people! We have been taught the language of birds, and been given everything ‘we need’. This is indeed a great privilege.”

17 And (one day) Solomon’s forces of Jins, humans, and birds were rallied for him and they were set in battle order.

18 And when they came across a valley of ants, an ant warned, “O ants! Go quickly into your homes so Solomon and his armies do not crush you, (under foot) unknowingly.”

19 So Solomon smiled in amusement at her words, and prayed, “My Lord! Inspire me to (always) be thankful for Your favours which You have blessed me and my parents with, and to do good deeds that please you. Admit me, by Your mercy, into (the company of) Your righteous servants.”

20 (And then) he inspected the birds, and wondered, “Why is it that I cannot see the hoopoe? Or could he be absent?”

21 I will certainly punish him severely or even slay him, if he does not offer me a reasonable excuse (for his absence).”

22 It was not long before the bird came and said, “I have found out something you do not know. I have just come to you from (the country of) Sheba with sure news.

23 Indeed, I found (there) a woman ruling over them, who has been given everything (she needs), and she has a magnificent throne.

24 I found her and her people prostrating to the sun instead of God. For Satan has made their deeds appealing to them—hindering them from the (Right) Way and leaving them unguided—

25 (for they have come to believe) that they ought not to adore God – (although it is He) who brings forth all that is hidden in the heavens and on earth, and knows all that you would conceal as well as all that you bring into the open.

26 (He is) God, except whom there is no deity - the Sustainer, in awesome almightiness enthroned!”

27 Solomon said, “We will see whether you are telling the truth or lying.

28 Go with this letter of mine and deliver it to them, then stand aside and see how they will respond.”

29 The Queen (later) announced, “O chiefs! Indeed, a noble letter has been delivered to me.

30 It is from Solomon, and it reads: ‘In the Name of God—the Most Compassionate, Most Merciful.

31 Do not be arrogant with me, but come to me, fully submitting (to God).”

32 She said, “O chiefs! Advise me in this matter of mine, for I would never make any decision without you.”

33 They responded, “We are a people of strength and great (military) might, but the decision is yours, so decide what you will command.”

34 She reasoned, “Indeed, when kings invade a land, they ruin it and debase its nobles. They really do so!

35 But I will certainly send him a gift, and see what (response) my envoys will return with.”

36 When the chief-envoy came to him, Solomon said, “Do you offer me wealth? What God has granted me is far greater than what He has granted you. No! It is you who rejoice in (receiving) gifts.

37 Go back to them, for we will certainly mobilize against them forces which they can never resist, and we will drive them out from there in disgrace, fully humbled.”

38 (When Solomon learned that the Queen of Sheba was coming) he said (to his council): “O you nobles! Which of you can bring me her throne before she and her followers come unto me in willing surrender to God?”

39 One mighty jinn responded, “I can bring it to you before you rise from this council of yours. And I am quite strong and trustworthy for this (task).”

40 One person who had knowledge of the Book said: “I can bring it to you in the twinkling of an eye.” As soon as Solomon saw the throne placed before him, he exclaimed, “This is by the grace of my Lord to test me whether I am grateful or ungrateful. And whoever is grateful, it is only for their own good. But whoever is ungrateful, surely my Lord is Self-Sufficient, Most generous.”

41 (Then) Solomon said, “Disguise her throne for her so we may see whether she will recognize (it) or she remains one of those who will not be guided.”

42 So when she arrived, it was said (to her), “Is your throne like this?” She replied, “It looks to be the same. We have (already) received knowledge (of Solomon’s Prophethood) before this (miracle), and have submitted (to God).”

43 (So she recognised the truth) But (before) she had been hindered by what she used to worship instead of God, for she was indeed from a disbelieving people.

44 Then she was asked to enter the palace. When she saw its floor, she thought that there was pool of water, so she tucked up her skirts uncovering her legs. Solomon said. “This is just a glossy paving of this palace.” (So) she declared, “My Lord! I have certainly wronged my soul. Now I (fully) submit myself along with Solomon to God, the Sustainer of all the worlds.”

(she realised it was not a dangerous, bottomless deep water, as it appeared at first glance, but, rather, the firm, glass-clear light of truth: and with her perception of the ever-existing difference between appearance and reality, the Queen of Sheba comes to the end of her spiritual journey.)

45 And We certainly sent to the people of Thamud their brother Şalih, proclaiming, “Worship God alone!”- But they were (split into) two factions contending with one another.

46 He urged (the erring group), “O my people! Why do you (seek to) hasten the torment rather than the grace? Why do you not seek God’s forgiveness so you may be shown mercy?”

47 They replied, “You and your followers are a bad omen for us.” He responded, “Your omens are destined by God. In fact, you are (only) a people being tested.”

48 And there were in the city nine (elite) families who spread corruption in the land and would not reform.

49 They vowed, “Let us swear by God that we will take him and his family down by night. Then we will certainly say to his (closest) heirs, ‘We did not witness the murder of his family. We are definitely telling the truth.’”

50 And so they devised an evil scheme; but We devised a subtle scheme (of Our own), and they perceived it not.

51 See then what the outcome was of their plot! We annihilated them completely, together with all their people.

52 So their homes are there, (but completely) ruined because of their wrongdoing. Surely in this is a lesson for people of knowledge.

53 And We saved those who were faithful and were conscious of God.

54 And (thus, too, did We save) Lot, when he said unto his people: “Would you commit this shameful deed with your eyes open (to it being against all nature)?

55 Must you really approach men with lust instead of women? In fact, you are (only) a people acting ignorantly.”

56 But his people’s only response was to say, “Expel Lot’s followers from your land! Indeed they are folk who make themselves out to be chaste and pure!”

57 Thereupon We saved him and his household - all but his wife, whom We willed to be among those that stayed behind.

58 And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

59 Say, “All praise is due to God, and peace be upon those servants of His whom He chose (to be His message-bearers)!” Is not God far better than anything to which men (falsely) ascribe a share in His divinity?”

60 Or (ask them,) “Who created the heavens and the earth, and sends down rain for you from the sky, by which We cause delightful gardens to grow? (Whereas) it is not in your power to cause (even one single of) its trees to grow! Could there be any divine power besides God?” Absolutely not! But they are a people who have swerved from justice in ascribing equals to Him!

61 Or (ask them,) “Who has made the earth a place of settlement (for all living beings), caused rivers to flow through it, placed firm mountains upon it, and set a barrier between (fresh and salty) bodies of water? Could there be any divine power besides God? Absolutely not! Most of those (who think so) do not know (what they are saying)!

62 Or (ask them,) “Who responds to the distressed when they cry to Him, relieving (their) affliction, and (Who) makes you inherit the earth (generation after generation)? Could there be any divine power besides God? How little do you really reflect?”

63 Or (ask them,) “Who guides you in the darkness of the land and sea, and sends the winds ushering in His mercy? Could there be any divine power besides God? Exalted is God above all that they associate with Him!

64 Or (ask them,) “Who originates creation and then repeats its production, and who gives you sustenance from the heavens and the earth? Could there be any divine power besides God? Say: “(If you think so,) produce your evidence - if you truly believe in your claim.”

65 Say, (O Prophet,) “None in the heavens and the earth has knowledge of the unseen except God. Nor do they know when they will be resurrected.

66 Still less can their knowledge comprehend the Hereafter. In fact, they are in doubt about it. In truth, they are (totally) blind to it.

(Blind to its logical necessity within God's plan of creation. For, it is only on the premise of a life after death that the concept of man's moral responsibility and, hence, of God's ultimate judgment can have any meaning; and if there is no moral responsibility, there can be no question of a preceding moral choice; and if the absence of choice is taken for granted, all differentiation between right and wrong becomes utterly meaningless as well.)

67 And so, they who are bent on denying the truth are saying: "What! After we have become dust-we and our forefathers - shall we really be brought forth (alive)?"

68 Indeed, we were promised this - we and our forefathers - in the past as well; it is nothing but fables of primitive people!"

69 Say, (O Prophet,) "Travel throughout the land and see the fate of the wicked."

70 But do not grieve over them, and neither be distressed by the false arguments which they devise (against God's messages).

71 They also say: "When will this promise (of punishment) be fulfilled if what you say be true?"

72 Say, (O Prophet,) "Perhaps some of what you seek to hasten is close at hand."

73 Surely your Lord is ever Bountiful to humanity, but most of them are ungrateful.

74 And surely your Lord knows what their hearts conceal and what they reveal.

75 Nor is there any secret in heaven or on earth which is not recorded in a clear Book.

76 Indeed, this Quran clarifies for the Children of Israel most of what they differ over.

77 And it is truly a guide and mercy for the believers.

78 Your Lord will certainly judge between them by His justice, for He is the Almighty, All-Knowing.

79 So put your trust in God, for you surely stand on the obvious (self-evident) truth.

80 You certainly cannot make the dead hear. Nor can you make the deaf (of heart and mind) hear the call when they turn their backs (on you) and walk away.

81 Nor can you lead the blind out of their misguidance. You can make none hear (the truth) except those who believe in Our signs, thus becoming obedient.

82 And when the decree (of the Hour) comes to pass against them, We will bring forth for them a beast from the earth, telling them that the people had no sure faith in Our signs.

83 (Watch for) the Day We will gather from every community a group of those who denied Our revelations, and they will be ranked (according to their merits).

84 When they (finally) come before their Lord, He will ask them, "Did you deny My revelations without (even) comprehending them? Or what (exactly) did you do?"

85 And the decree (of judgement) will be justified against them for their wrongdoing, leaving them speechless.

86 Do they not see that We made the night for them to rest in and the day to give them light? Surely in this are signs for those who believe.

87 And (beware of) the Day the Trumpet will be blown, and all those in the heavens and all those on the earth will be horrified, except those God wills (to spare). And all will come before Him, fully humbled.

88 these mountains which you see and think are firmly fixed, will pass away like clouds. Such is the might of God, Who has perfected all things. He is fully aware of what you do.

89 Whoever comes with a good deed will be rewarded with what is better, and they will be secure from the horror on that Day.

90 And whoever comes with an evil deed will be hurled face-first into the Fire. (Being questioned) Should you not be rewarded according to what you used to do (in life)?

91 Say, (O Prophet,) “I have only been commanded to worship the Lord of this city (of Mecca), Who has made it sacred, and to Him belongs everything. And I am commanded to be one of those who surrender themselves to Him,

92 and to convey this Quran (to the world).” Then whoever chooses to be guided, it is only for their own good. But whoever chooses to stray, then say (unto him), “I am only a warner.”

93 And say: “All praise is due to God! In time He will make you see (the truth of) His messages, and then you shall know them (for what they are).” And your Lord is not unmindful of whatever you all may do.”

The Introductory Notes to Surah 28 Qasas (Narrative)

Name

The Surah takes its name from verse 25 in which the word Al-Qasas occurs. Qasas means to relate events in their proper sequence or as a Narrative.

Period of Revelation

Its style and theme suggested a middle Makkan period as its revelation time.

Theme and Topics

The theme of this surah as well revolves around the removal of doubts and objections that were being raised against the Prophethood of the Prophet Muhammed pbuh and to invalidate the excuses which were being offered for not accepting the message of the Quran. The story of Moses has been related with a view to emphasise the contrast that existed between the strengths of Moses and Pharaoh and yet how God helped him to prevail.

Also highlighted is the fact that God chooses his messengers by His will and it is not on account of anyone's seeking it or on a person's social stature. Prophet was chosen suddenly just like Moses was chosen unexpectedly, while on a journey, and nobody had known what event had occurred in Mount Sinai.

On repeated seeking of a visible miracle like that given to Moses they have been told that the response of those who were shown those miracles was that even after seeing the miracles, they had only said, "This is magic", for they were involved in stubbornness and hostility to the Truth. Which is the real cause of denial not seeing or not seeing a visible miracle.

The real motive behind the refusal of the pagans to accepting the message has been pointed out that they feared if they give up the idolatry creed of the Arabs and accept the doctrine of oneness of God instead, they would risk losing their supremacy in the religious, political and economic areas- all of which they held sway on. As this was the real motive of the chiefs of the Quraish for their antagonism they have been chastised for their greed and miserliness.

Surah 28. Al-Oasas (The Narrative)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Ṭâ-Sîn-Mîm.

2 These are the verses of the Book clear in itself (and clearly showing the truth).

3 We narrate to you part of the story of Moses and Pharaoh in truth for people who believe.

4 Truly Pharaoh elated himself (arrogantly) in the land and broke up its people into sections. One of which he persecuted, slaughtering their sons and keeping their women. He was truly one of the mischief makers.

5 But it was Our will to bestow Our favour upon those (very people) who were deemed (so) utterly low in the land, and to make them leaders in faith, and to make them as successors;

6 and to establish them securely on earth, and to let Pharaoh and Haman and their hosts experience through those (children of Israel) the very thing against which they sought to protect themselves.

(This Haman, who is mentioned several times in the Qur'an as Pharaoh's chief adviser, is not to be confused with the Persian Haman of the Old Testament (The Book of Esther iii ff.). Most probably, the word "Haman" as used in the Qur'an is not a proper name at all but the Arabicized echo of the compound designation Ha-Amen given to every high priest of the Egyptian god Amon. Since at the time in question the cult of Amon was paramount in Egypt, his high priest held a rank second only to that of the reigning Pharaoh. The assumption that the person spoken of in the Qur'an as Haman was indeed the high priest of the cult of Amon is strengthened by Pharaoh's demand (mentioned in verse {38} of this surah as well as in {40:36-37}) that Haman erect for him "a lofty tower" from which he could "have a look at [or "ascend to"] the god of Moses": which may be, among other things, an allusion to the hieratic purpose of the great pyramids of Egypt and to the function of the high priest as their chief architect.)

7 And so, (when he was born,) We inspired (thus) the mother of Moses: "Suckle him (for a time), and then, when you have cause to fear for him, cast him into the river and have no

fear and do not grieve-for We shall restore him to you, and shall make him one of Our messengers.”

8 And (it so happened that) some of Pharaoh’s household found (and spared) him: for (We had willed) that he become an enemy unto them and (a source of) grief, seeing that Pharaoh and Haman and their hosts were sinners indeed!

9 Pharaoh’s wife said (to him), “(This baby is) a source of joy for me and you. Do not kill him. Perhaps he may be useful to us or we may adopt him as a son.” They were (discussing all this but) unaware (of what was to come).

10 And the heart of Moses’ mother ached so much that she almost gave away his identity, had We not reassured her heart in order for her to have faith (in God’s promise).

11 And she said to his sister, “Keep track of him!” So she watched him from a distance, while they were unaware.

12 And We had caused him to refuse all wet-nurses at first, so his sister suggested, “Shall I direct you to a family who will bring him up for you and take good care of him?”

13 This is how We returned him to his mother so that her heart would be put at ease, and not grieve, and that she would know that God’s promise is (always) true. But most people do not understand.

14 And when he reached full strength and maturity, We gave him wisdom and knowledge. This is how We reward the good-doers.

15 (One day) he entered the city unnoticed by its people. There he found two men fighting: one of his own people, and the other of his enemies. The man from his people called to him for help against his foe. So Moses punched him, causing his death. Moses cried, “This is from Satan’s handiwork. He is certainly a sworn, misleading enemy.”

16 He pleaded, “My Lord! I have definitely wronged my soul, so forgive me.” So He forgave him, (for) He is indeed the All-Forgiving, Most Merciful.

17 Moses pledged, “My Lord! For all Your favours upon me, I will never side with the wicked.”

18 Next morning Moses became fearful, watching out in the city, when suddenly the one who sought his help the day before cried out to him again for help. Moses rebuked him, “Indeed, you are clearly a trouble-maker.”

19 Then when Moses was about to lay his hands on their foe, the enemy said, “O Moses! Do you intend to kill me as you killed a man yesterday? You only want to be a tyrant in the land. You do not intend to make peace!”

20 And there came a man, rushing from the farthest end of the city. He said, “O Moses! The chiefs are actually conspiring against you to put you to death, so leave (the city). I really am your well-wisher.”

21 So Moses left the city in a state of fear and caution, praying, “My Lord! Deliver me from the wrongdoing people.”

22 And as he made his way towards Midian, he said, “I trust my Lord will guide me to the right way.”

23 When he arrived at the well of Midian, he found a group of people watering (their herds). Apart from them, he noticed two women holding back (their herd). He asked (them), “What is the problem?” They replied, “We cannot water (our animals) until the shepherds are done, (we are weak and) our father is a very old man.”

24 So he watered (their herd) for them, then withdrew to the shade and prayed, “My Lord! I am truly in (desperate) need of whatever provision You may have in store for me.”

25 Then one of the two women came to him, walking bashfully. She said, “My father is inviting you so he may reward you for watering (our animals) for us.” When Moses came to him and told him his whole story, the old man said, “Have no fear! You are (now) safe from the wrongdoing people.”

26 One of the two daughters suggested, “O my dear father! Hire him. The best man for employment is definitely the strong and trustworthy (one).”

27 (After some time of his stay there) The old man proposed, “I wish to marry one of these two daughters of mine to you, provided that you stay in my service for eight years. If you complete ten, it will be (a favour) from you, but I do not wish to make it difficult for you. God willing, you will find me righteous in all my dealings.”

28 Moses responded, “(Then) it is settled between you and I whichever term I fulfil, there will be no (further) obligation on me. And God be witness to all that we say!”

29 When Moses had completed the term and was travelling with his family, he spotted a fire on the side of Mount Sinai. He said to his family, “Stay here, (for) I have spotted a fire. Perhaps from there I can bring you some directions or (at least) a burning brand from the fire, so that you might warm yourselves.”

30 But when he reached there, a voice called out to him from the right side of the valley of the blessed spot from a tree, saying “O Moses! It is truly I. I am God—the Lord of all the worlds.

31 (Then God commanded), “Throw down your staff.” When Moses saw that the staff was moving (on its own) like a snake, he turned his back and fled, and did not even look behind. God reassured him, “O Moses, come back and do not fear; you are certainly among those who are secure.

32 Now put your hand through (the opening of) your bosom, it will come out (shining) white, unblemished. And cross your arms tightly to calm your fears. These are two proofs from your Lord to Pharaoh and his chiefs. They have truly been a rebellious people.”

33 Moses appealed, “My Lord! I have indeed killed a man from them, so I fear they may kill me.

34 And my brother Aaron is more eloquent than I, so send him with me as a helper to support what I say, for I truly fear they may reject me.”

35 God responded, “We will assist you with your brother and grant you both authority, so they cannot harm you. With Our signs, you and those who follow you will (certainly) prevail.”

36 But when Moses came to them with Our clear signs, they said (arrogantly), “This is nothing but sorcery faked up. We have never heard of this (ourselves) nor (has it ever been heard of) in the time of our forefathers.”

37 Moses responded, “My Lord knows best who has come with (true) guidance from Him and will fare best in the end. Indeed, the wrongdoers will never succeed.”

38 Pharaoh declared, “O chiefs! I know of no other deity for you but myself. So bake bricks out of clay for me, O Haman, and build a high tower so I may mount up to the God of Moses: but as far as I am concerned I think (Moses) is a liar!”

39 And so he and his soldiers behaved arrogantly in the land with no right, thinking they would never be returned to Us (for judgement).

40 So We seized him and his soldiers, casting them into the sea. See then what the end was, of the wrongdoers!

41 And We made them (but) leaders inviting to the Fire; and on the Day of Judgment no help shall they find.

42 We caused a curse to follow them in this world and on Resurrection Day they will find themselves among those who are bereft of all good.

43 Indeed, We gave Moses the Scripture—after destroying earlier nations—as an insight for the people, a guide, and mercy so perhaps they would be mindful.

44 You were not there (O Prophet) on the western side of the mountain when We entrusted the Commandments to Moses, nor were you present (in his time).

45 But We raised up (new) generations and long were the ages that passed over them. Nor were you living among the people of Midian, rehearsing Our revelations with them. But it is We Who have (always) sent messengers (to mankind).

46 And you were not at the side of Mount Sinai when We called out (to Moses). But (you have been sent) as a mercy from your Lord to warn a people to whom no warner has come before you, so perhaps they may be mindful.

47 Also so they would not say, if struck by an affliction for what their hands have done: “Our Lord! If only You had sent us a messenger, we would have followed Your revelations and become believers.”

48 But when the truth came to them from Us, they said, “If only he was given the like of what Moses had been given.” Did they not deny what had been given to Moses earlier? They claimed, “Both (Scriptures) are works of magic, supporting each other!” Adding, “We truly deny both.”

49 Say: “Produce, then, (another) revelation from God which would offer better guidance than either of these two – (and) I shall follow it, if you speak the truth!”

50 So if they fail to respond to you, then know that they only follow their own likes and dislikes: and who could be more astray than he who follows (but) his own likes and dislikes without any guidance from God? Verily, God does not grace with His guidance people who are given to evildoing!

51 Indeed, We have steadily delivered the Word (of God) to the people so they may take heed.

52 (As for) those (faithful) to whom We had given the Scripture before this (Quran), they do believe in it.

53 When it is conveyed to them, they declare, “We believe in it. This is definitely the truth from our Lord. Even before this (Quran) we were already among those who submit (to God).”

54 These it is that shall receive a twofold reward for having been patient in adversity, and having repelled evil with good, and having spent on others out of what We provided for them as sustenance.

55 When they hear vain talk, they turn away from it, saying, “We are accountable for our deeds and you for yours. Peace (is our only response) to you! We want nothing to do with those who act ignorantly.”

56 You surely cannot guide whoever you like (O Prophet), but it is God Who guides whoever He wills, and He knows best who (would let themselves be) guided.

57 They say (to the Prophet), “If we were to follow (true) guidance with you, we would certainly be snatched away from our land.” Have We not established for them a safe haven (in Mecca) to which fruits of all kinds are brought as a provision from Us? But most of them do not understand (this favour).

58 (Remember) how many societies We have destroyed that had been spoiled by their (comfortable) living! Those are their

residences, never inhabited after them except passingly. And We (alone) were their Successor.

59 Your Lord would never destroy a society until He had sent to its capital a messenger, conveying Our revelations to them. Nor would We ever destroy a society unless its people persisted in wrongdoing.

60 Whatever (pleasure) you have been given is no more than (a fleeting) enjoyment and adornment of this worldly life. Whereas that which is with God is (so much) better and more enduring. Will you not, then, use your reason?

61 Can those to whom We have made a fine promise—which they will see fulfilled—be like those who We have allowed to enjoy the pleasures of this worldly life, but on the Day of Judgment will be brought ‘for punishment’?

62 (For on) that Day He will call to them, “Where are those you claimed were My associates (in divinity)?”

63 Those (misleaders) against whom the charge will be proved will exclaim, “Our Lord! These (followers) are the ones we caused to deviate. We led them into deviance, for we ourselves were deviant. We disassociate ourselves ‘from them’ before You. It was not us that they used to worship.”

(i.e., “we did not lead them astray out of malice, but simply because we ourselves had been led astray by our predecessors”. This “answer” is, of course, evasive, but it is quoted here to show that man’s attachment to false -but, nevertheless, almost deified - values and concepts based on stark materialism is, more often than not, a matter of “social continuity”: in other words, the validity of those materialistic pseudo-values is taken for granted simply because they are time-honoured, with every generation blindly subscribing to the views held by their forebears. In its deepest sense, this passage - as so many similar ones throughout the Qur’an - points to the moral inadmissibility of accepting an ethical or intellectual proposition as true on no other grounds than that it was held to be true by earlier generations. See also 10:28 and 34:41)

64 It will be said (to them), “Call upon your associate-gods (for help).” So they will call them, but will receive no response. And they will face the punishment, wishing they had been accepted guidance!

65 And (watch for) the Day He will call unto them, asking, “What response did you give to the messengers?”

66 but all arguments and excuses will by then have been erased from their minds, and they will not (be able to) obtain any (helpful) answer from one another.

67 As for those who repent, believe, and do good (in this world), they may hope that they will be among the successful.

68 Your Lord creates whatever He wills and chooses (for his work) whoever He wills—they have no choice in this (matter). Glorified and Exalted is God above what they associate (with Him)!

69 And your Lord knows what their hearts conceal and what they reveal.

70 for He is God, save whom there is no deity. Unto Him all praise is due, at the beginning and at the end (of time). All authority is His. And to Him you will (all) be returned.

71 Say: “Have you ever considered (this): If God had willed that there should always be night about you, without break, until the Day of Resurrection - is there any deity other than God that could bring you light? Will you not, then, listen (to the truth)?”

72 (Similarly) Say: “Have you ever considered: If God had willed that there should always be daylight about you, without break, until the Day of Resurrection - is there any deity other than God that could bring you night, wherein you might rest? Will you not, then, see (the truth)? (i.e., “Will you not recognize the miracle of planned and purposeful creation?”)

73 It is out of His mercy that He has made for you the day and night so that you may rest (in the latter) and seek His bounty (in the former), and perhaps you will be grateful.

74 And (watch for) the Day He will call to them, “Where are those you claimed were My associate-gods?”

75 And (they will remain silent: for by then) We will have called forth witnesses from within every community, and will have said (unto the sinners): “Produce an evidence for what you have been claiming!” And so they will come to understand that all truth is God’s (alone): and all their false gods will have forsaken them.

76 Indeed, Qarun was from the people of Moses, but he behaved arrogantly towards them. We had granted him such treasures that his treasure-chests alone would surely have been too heavy a burden for a group of strong men. (Some of) his people advised him, “Do not be prideful! Surely God does not like the prideful.

77 Rather, seek the (reward) of the Hereafter by means of what God has granted you, without forgetting your share of this world. And be good (to others) as God has been good to you. Do not seek to spread corruption in the land, for God certainly does not like the corruptors.”

78 He replied, “I have been granted all this because of the knowledge I possess.” Did he (Qarun) not know that God had destroyed many people before, who were mightier in strength and greater in riches than him? But the criminals of this nature won’t even (need to be) asked about their sins.

(Qarun is identified with the Korah of the English Bible. His story is told in Num. 15:1-35. He was a cousin of Moses and he and his followers, numbering 250 men, rose in rebellion against Moses and Aaron, on the ground that their position and fame in the congregation entitled them to equality in spiritual matters with the Priests,-that they were as holy as any, and they claimed to burn incense at the sacred Altar reserved for the Priests. They had an exemplary punishment: “the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.)

79 Then (one day) he came out before his people in all his glamour. Those who desired the life of this world wished, “If only we could have something like what Qarun has been given. He is truly a man of great fortune!”

80 But those gifted with knowledge said, “Shame on you! God’s reward is far better for those who believe and do good. But none will attain this except the steadfast.”

81 Then We caused the earth to swallow him up, along with his home. There was no one to help him against God, nor could he even help himself.

82 And those who had craved his position the previous day began to say, “Ah! It is certainly God Who gives abundant or limited provisions to whoever He wills of His servants. Had it not been for the grace of God, He could have surely caused the earth to swallow us up! Oh, indeed! The disbelievers will never succeed.”

83 (As for) That (eternal) Home in the Hereafter We reserve it (only) for those who seek neither to elevate their own-self nor corruption on the earth. The ultimate outcome belongs (only) to the righteous.

84 Whoever comes with a good deed will be rewarded with what is better. And whoever comes with an evil deed, then the evildoers will only be rewarded for what they used to do.

85 (O Prophet), Most certainly He Who charged you with The Qur’an will bring you to the best destination. Say: “My Lord best knows him who has brought guidance and him who is clearly astray.”

86 You never expected this Book to be revealed to you, but (it came) only as a mercy from your Lord. Hence, never uphold those who deny the truth.

87 Do not let them turn you away from the revelations of God after they have been sent down to you. Rather, invite (all) to (the Way of) your Lord, and never be of those who associate partners with God.

88 And do not invoke any other deity besides God. There is no god except Him. Everything is bound to perish except He Himself. All authority belongs to Him. And to Him you will (all) be returned.

Introductory Notes on Surah 29 Ankabut (Spider)

Name

The Surah takes its name from verse 41 in which the word `Ankabut (Spider) has occurred.

Period of Revelation

The theme seems to suggest some parts revealed at Medina and some parts at Makkah.

Theme and Topics

The theme is highlighting the extreme persecution of the Muslims at Makkah. The pagans were opposing and fighting Islam tooth and nail and the new converts were being subjected to the severest oppression.

In order to strengthen and encourage the believers the stories of the Prophets of the past have been cited that they were made to suffer great hardships and were treated cruelly for long periods. But ultimately the rejecters of the truth were taken to task. But a period of trial and tribulation is a part and parcel of God's scheme and during that period the deniers of truth are given respite and the opportunity to mend their ways and accept the truth.

However, as is evident from history if such deniers do not desist from their evil ways they are punished severely on account on rejecting the message of their Prophet. The signs of the doomed nations of the past are put forward as evidence to this.

In order to fight oppression the Muslims have been instructed to stay firm on their faith and if they feel unable to stay safe in their homes or place then they should give up their homes, instead of giving up their Faith

In conclusion, the realities of the oneness of God and the life hereafter have been propounded with convincing and rational arguments associating any partners with God called shirk has been refuted by drawing their attention towards the signs present in the universe.

They have been invited to reflect on these signs as they confirm the teachings that the Prophet is presenting to them and the pagans have no logical or religious base to stand on when they refuse to accept these arguments.

Surah 29. Al-Ankabut (The Spider)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Mīm.

2 Do people think once they (merely) say, “We believe,” that they will be left without being put to the test?

3 (This is not the case) We certainly tested those before them. And (in this way) God will clearly distinguish between those who are truthful (in their claim) and those who are liars.

4 Or do the evil-doers (simply) think that they will get the better of Us? How wrong is their judgment!

5 Whoever hopes for the meeting with God, (let them know that) God’s appointed time is sure to come. He is the All-Hearing, All-Knowing.

6 Hence, whoever strives hard (in God’s cause) does so only for his own good: for, verily, God does not stand in need of anything in all the worlds!

7 As for those who believe and do good, We will certainly absolve them of their sins, and reward them according to the best of what they used to do.

8 We have commanded people to honour their parents. But if they urge you to associate with Me what you have no knowledge of, then do not obey them. To Me you will (all) return, and then I will inform you of what you used to do.

9 Those who believe and do good will surely be admitted by Us into (the company of) the righteous.

10 There are some who say, “We believe in God,” but when they suffer in the cause of God, they mistake (this) persecution at the hands of people for the punishment of God. But when

victory comes from your Lord, they surely say (to the believers), “We have always been with you.” Does God not know best what is in the hearts of all beings?

11 God will certainly distinguish between those who have (sure) faith and the hypocrites.

12 Those who are bent on denying the truth tell those who have attained to faith: “Follow our way (of life), and we shall indeed bear the (burden of) your sins (if there ever was a day of judgement!)” But never could they take upon themselves any of the sins of those (whom they would thus mislead): in fact they are (nothing) but liars.

13 Yet most certainly will they have to bear their own burdens, and other burdens besides their own; and most certainly will they be called to account on Resurrection Day for all their false assertions!

14 Indeed, We sent Noah to his people, and he remained among them for a thousand years, less fifty. Then the Flood overtook them, while they persisted in wrongdoing.

15 But We delivered him and those in the Ark, making it a sign for all people.

16 And (remember) when Abraham said to his people, “Serve God (alone) and be conscious of Him. This is better for you, if only you knew.

17 You worship besides God nothing but idols, simply inventing lies (about them). Those you worship besides God certainly cannot give you any provision. So seek provision from God (alone), worship Him, and be grateful to Him. To Him you will (all) be returned.

18 If you (Makkans) persist in denial, so did (many) communities before you. The Messenger’s duty is only to deliver (the message) clearly.”

19 Have they not seen how God originates the creation and then repeats it? That is certainly easy for God.

20 Say, “Travel throughout the land and see how He originated the creation, then God will bring it into being one more time. Surely God is Most Capable of everything.

21 He punishes whoever He wills, and shows mercy to whoever He wills. And you will (all) be returned to Him.

22 And you cannot escape Him on earth or in heaven. Nor have you any protector or helper besides God.”

23 As for those who are bent on denying the truth of God’s signs and the meeting (on judgement day) with Him, it is they who will have no hope in His mercy. And it is they who will suffer a painful punishment.

24 But the only response of Abraham’s people was to say: “Kill him or burn him!” But God saved him from the fire. Surely in this are signs for people who believe.

25 He said (to his people), “You have taken idols (for worship) instead of God, only to keep (the bond of) harmony among yourselves (and your forefathers) in this worldly life. But on the Day of Judgment you will disown and curse one another. Your home will be the Fire, and you will have no helper!”

26 So Lot believed in him. And Abraham said, “I am emigrating (in obedience) to my Lord. He (alone) is indeed the Almighty, All-Wise.”

27 We blessed him with Isaac and (later) Jacob, and reserved prophet-hood and revelation for his descendants. We gave him his reward in this life, and in the Hereafter he will certainly be among the righteous.

28 And (remember) when Lot rebuked his people: “You certainly commit a shameful deed that no man has ever done before you.

29 Do you really lust after (other) men, abuse the travellers, and practice immorality openly in your gatherings?” His people’s only response was to say (mockingly): “Bring down God’s punishment upon us, if you are a man of truth.”

30 Lot prayed, “My Lord! Help me against the people who spread corruption.”

31 When Our messenger-angels came to Abraham with the good news (of the birth of Isaac), they said, “We are going to destroy the people of this city (of Sodom), for its people have persisted in wrongdoing.”

32 He said, “But Lot is there!” They responded, “We know best who is there. We will certainly save him and his family—except his wife, who is one of those who stay behind.”

33 And when Our messenger-angels came to Lot, he was distressed and worried by their arrival, for he felt powerless to protect them. (However) They reassured (him), “Do not fear, nor grieve. We (are angels and) will surely deliver you and your family—except your wife, who is one of those who stay behind.

34 We are certainly bringing down a punishment from heaven upon the people of this city for their rebelliousness.”

35 And We did leave its ruins as a clear lesson for people of understanding.

36 And to the people of Midian (We sent) their brother Shuaib. He said, “O my people! Serve God (alone), and hope for (the reward of) the Last Day. And do not go about spreading corruption in the land.”

37 But they rejected him, so an (overwhelming) earthquake struck them and they fell lifeless in their homes.

38 And the people of ’Ad and Thamud (met a similar fate), which must be clear to you (O Makkans) from their ruins. Satan

made their (evil) deeds appealing to them, hindering them from the (Right) Way, although they were intelligent people capable of reasoning.

39 (We) also (destroyed) Qarun (Korah), Pharaoh, and Haman. Indeed, Moses had come to them with clear proofs, but they behaved arrogantly in the land. Yet they could not escape (Us).

40 We seized all of them for their sinfulness: against some We sent a violent tornado full of stones, some were seized by a mighty blast, some were swallowed up by the earth, and yet some We drowned. It was not God Who was unjust to them, but they were unjust to their own souls.

41 The parable of those who take protectors other than God is that of a spider spinning a shelter. And the flimsiest of all shelters is certainly that of a spider, if only they knew.

42 God surely knows that whatever (gods) they invoke besides Him are (simply) nothing. For He (alone) is the Almighty, All-Wise.

43 These are the parables We set forth for humanity, but none will understand them except the people of knowledge.

44 God created the heavens and the earth for a purpose. Surely in this is a sign for the people of faith.

45 Keep reading what has been revealed to you of the Book and establish prayer. Indeed, the prayer should deter (one) from indecency and wickedness. The remembrance of God (Quran) is even greater. And God is fully aware of what you (all) do.

46 Do not argue with the People of the Book unless gracefully, except with those of them who act wrongfully. And say, "We believe in what has been revealed to us and what was revealed to you. Our God and your God is (only) One. And to Him we (fully) submit."

47 Similarly (to earlier messengers), We have revealed to you a Book (O Prophet). (The faithful of) those to whom We gave the Scriptures believe in it, as do some of these (pagan Arabs). And none could knowingly reject Our messages unless it be such as would deny (an obvious) truth.

48 You (O Prophet) could not read any book before this (revelation), nor could you write with your own hand. Otherwise, the people who are denying could have had a cause of suspicion.

49 But this (Quran) consists of messages clear to the hearts of all who are gifted with (innate) knowledge - and none could knowingly reject Our messages unless it be such as would do wrong (to themselves).

50 They say, "If only (some miraculous) signs had been sent down to him from his Lord!" Say, (O Prophet,) "Signs are only in the power of God. And I am only sent as a clear warner."

51 Why! Is it not enough for them that We have sent down to you the Book, (which is) conveyed to them. Surely in this (Quran) is a mercy and reminder for people who believe.

52 Say, (O Prophet,) "Sufficient is God as a Witness between me and you. He (fully) knows whatever is in the heavens and the earth. And those who believe in falsehood and disbelieve in God, it is they who are the (true) losers."

53 They challenge you (O Prophet) to hasten the punishment. Had it not been for a time already set, the punishment would have certainly come to them (at once). But it will definitely take them by surprise when they least expect it.

54 They urge you to hasten the punishment. And the Hell has certainly engulfed (such) disbelievers

55 (They should fear) the Day the punishment will overwhelm them from above them and from below their feet. And it will be said, “Reap what you sowed.”

56 O My believing servants! My earth is truly spacious (if you need to escape persecution), so serve Me (alone).

57 Every soul will taste death, then to Us you will (all) be returned.

58 (As for) those who believe and do good, We will certainly house them in (elevated) mansions in Paradise, under which rivers flow, to stay there forever. How excellent is the reward for those who work (righteousness!)—

59 those who patiently endure, and put their trust in their Lord!

60 (For) How many are the creatures that do not carry their own sustenance! It is God (Who) feeds (both) them and you (if you reflect). He is indeed the All-Hearing, All-Knowing.

61 If you ask them (O Prophet) who created the heavens and the earth and subjected the sun and the moon (for your benefit), they will certainly say, “God!” How can they then be deluded (from the truth)?

62 God gives abundant or limited provisions to whoever He wills of His servants. Surely God has (full) knowledge of everything.

63 And if you ask them who sends down rain from the sky, giving life to the earth after it had been lifeless, they will surely say, “God!” Say, “Praise be to God!” In fact, most of them do not use their reason.

64 for, (if they did, they would know that) the life of this world is nothing but a passing delight and a play-whereas, the

life in the hereafter is indeed the only (true) life: if only they knew.

65 If they happen to be aboard a ship (caught in a storm), they cry out to God (alone) in sincere devotion. But as soon as He delivers them (safely) to shore, they associate (others with Him once again).

66 Thus they show utter ingratitude for all We have given them, and go on (thoughtlessly) enjoying themselves (in worldly life)! But soon will they know.

67 Have they not seen how We have made (Makkah) a safe haven, whereas people (all) around them are snatched away? How can they then (continue to) believe in falsehood and deny God's favours?

68 And who does more wrong than those who fabricate lies against God or reject the truth after it has reached them? Is Hell not a (fitting) home for such deniers of truth?

69 As for those who struggle in Our cause, We will surely guide them to Our ways. And God is certainly with the good-doers.

Introductory Notes to Surah 30 Rome

(Rome)

Name

The Surah takes its name Rome from the second verse in which the prediction about the victory of Roman Empire over Persian one has been made.

Period of Revelation

The Romans had occupied territories adjacent to Arabia like Jordan, Syria and Palestine, and in these territories the Romans were completely overpowered by the Iranians in 615 A. D. Therefore, it can be said with absolute certainty that this Surah was sent down in the same year, and this surah predicted the impending victory of Romans later on.

Theme and Topics

The prophesy about Roman victory despite their loss contains the great truth that man is accustomed to seeing only what is apparent and superficial. That which is to come he is unaware of and God is fully aware of it.

This limitation of man to see only the apparent and superficial can lead man to various misunderstandings and deviations from the truth. The Signs of the universe which have been presented as evidence to prove this and to highlight the reality of life hereafter. The futility of the belief in associating partners or divinity to anything or anyone other than God has been reminded once again to the idolaters. It has been stressed that the natural way of life for man is none else but to serve One God exclusively.

An example has been put forward and presented to make the people understand that just as dead earth comes to life, all of a sudden, by a shower of rain sent by God and swells with vegetation and plant life, so is the case with the dead humanity. When God sends a shower of His mercy in the form of His revelation and Prophethood, it also gives a new life to mankind and causes it to grow and develop and flourish. And that He is most capable of bringing back to life everyone for a new and everlasting life in the hereafter.

Surah 30. Ar-Rum (Rome)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Mīm.

2 The Romans have been defeated

(by the Persians, in Syria - A.D. 615; the Prophet Muhammed's sympathies were with the Romans who were Christians, while the pagan Arabs were on the side of the Persians who were idol worshippers)

3 in a nearby land. Yet following their defeat, they will triumph

(This can also mean "in the lowest part of the earth." The Dead Sea area where this battle reportedly took place is the lowest point on earth, at 400 meters (1300 feet) below sea level. NASA)

4 within a few years. What happened before was by God's command and what will happen in future will be by God's command and on that day believers will rejoice.

5 at the victory willed by God. He gives victory to whoever He wills. For He is the Almighty, Most Merciful.

6 (This is) the promise of God. (And) God never fails in His promise. But most people do not know.

7 They (only) know the outward superficiality of this worldly life, but are (totally) oblivious to the life Hereafter.

8 Have they not reflected upon their own being? God created the heavens and the earth and everything in between for a just purpose and (only) for an appointed term. Yet most people are truly in denial of the meeting with their Lord (on judgement day)!

9 Have they not travelled through the earth and seen what was the end of those before them? They were superior in strength than these; they tilled the soil and built on it more than

these have ever built. There came to them their messengers with clear signs (but they rejected them to the detriment of their own destruction): it was not God Who wronged them, but they wronged their own souls.

10 Then most evil was the end of the evildoers for denying and mocking the signs of God.

11 It is God Who originates the creation, and will recreate it. And then to Him you will (all) be returned.

12 On the Day the Hour will arrive, the wicked will be dumbstruck.

13 There will be no intercessors for them from among their associate-gods, and they will (totally) deny their associate-gods.

14 On the Day that the Hour will be established that Day shall (all men) be sorted out.

15 As for those who believed and did good, they will be rejoicing in a Garden of delight.

16 And those who have rejected Faith, denied Our signs and the meeting of the hereafter shall be presented for punishment.

17 So glorify God when you reach the evening and when you rise in the morning—

18 all praise is for Him in the heavens and the earth—as well as (praise Him) in the afternoon, and at noon.

(These two verses, 17 & 18, outline the times of the five daily prayers. The evening refers to Maghrib and 'Ishâ' prayers, the morning refers to Fajr, the afternoon refers to 'Aṣr, and noon refers to Dohr)

19 (why would you deny the resurrection when) He brings forth the living from the dead and the dead from the living. And He gives life to the earth after its being lifeless. And so will you be brought forth (from death to life).

20 (Look at the signs then) And among His wonders is this: He creates you out of dust -and then you become human beings ranging far and wide!

(Cf. 18:37. In spite of the lowly origin of man's body, Allah has given him a mind and soul by which he can almost compass the farthest reaches of Time and Space. Is this not enough for a miracle or Sign? From a physical point of view, see how man, a creature of dust, scatters himself over the farthest corners of the earth!)

21 And among His signs is that He created for you spouses from among yourselves so that you may find comfort and tranquillity in them. And He has placed between your (hearts) compassion and mercy. Surely in this are signs for people who reflect.

22 And (also) among His signs is the creation of the heavens and the earth, and the diversity of your languages and colours. Surely in this are (numerous) signs for those of (sound) knowledge.

23 And among His wonders is your sleep, at night or in daytime, as well as your (ability to go about in) quest of some of His bounties: Surely in this are signs for people who (are willing to) listen.

24 And among His wonders is this: He displays before you the lightning, giving rise to (both) fear and hope, and sends down water from the skies, giving life thereby to the earth after it had been lifeless. Surely in this are signs for people who use their reason.

25 And of His signs are the firmly standing heaven and earth by His command; (Remember all this: for) in the end, when He will call you forth from the earth with a single call! You will (all) emerge (instantly for judgment).

26 And to Him belong all those in the heavens and the earth—all are subject to His Will.

27 And He is the One Who originates the creation and then will repeat it—which is most easy for Him. To Him belong the finest attributes in the heavens and the earth. And He is the Almighty, All-Wise.

28 He sets forth for you an example (drawn) from your own lives: would you allow some of those (servants) in your possession to be your equal partners in whatever (wealth) We have provided you, and you would fear (to make use of it without consulting) them, just as you might fear (the more powerful of) your equals? Thus clearly do We spell out these messages unto people who use their reason.

29 In fact, the wrongdoers merely follow their desires with no knowledge. Who then can guide those God has left to stray? They will have no helpers.

30 And so, set your face steadfastly towards the (one ever-true) faith, turning away from all that is false, in accordance with the natural disposition which God has instilled into man: (for,) not to allow any change to corrupt what God has thus created - this is the (purpose of the one) ever-true faith; but most people know it not.

31 (Turn, then, away from all that is false,) turning unto Him (alone); and remain conscious of Him, and be constant in prayer, and be not among those who associate partners with Him.

32 (like) those who have divided their faith and split into sects, each (group) rejoicing in what they have.

33 When people are touched with hardship, they cry out to their Lord, turning to Him (alone). But as soon as He gives them a taste of His mercy, a group of them associates (others) with their Lord,

34 (as if) to prove their ingratitude for all that We have granted them! Enjoy, then, your (brief) life: but in time you will come to know (the truth).

35 Or have We sent down to them an authority which attests to what they associate (with Him)?

36 If We give people a taste of mercy, they become prideful (because) of it. But if they are afflicted with an evil for what their hands have done, they instantly fall into despair.

37 Have they not, then, seen that God gives abundant or limited provisions to whoever He wills? Surely in this are signs for people who believe.

38 So give your close relatives their due, as well as the poor and the (needy) traveller. That is best for those who seek the pleasure of God, and it is they who will be successful.

39 And (remember) whatever you may give out in usury so that it might increase through (other) people's possessions will bring (you) no increase in the sight of God -whereas all that you give out in charity, seeking God's pleasure, (will be blessed by Him) for it is they, (who thus seek His pleasure) that shall have their reward multiplied!

40 It is God Who created you, then gives you provisions, then will cause you to die, and then will bring you back to life. Can any of your associate-gods do any of this? Glorified and Exalted is He above what they associate with Him!

41 (Since they have become oblivious of God,) corruption has appeared on land and in the sea as an outcome of what men's hands have earned: and so He will let them taste (the evil of) some of their doings, so that they might return (to the Right Path).

42 Say, (O Prophet,) "Travel throughout the land and see what was the end of those (destroyed) before (you)—most of them were associating partners with God (like you O Meccans)."

43 Therefore stand firm in your devotion to the true faith before that Day arrives on which there will be no chance of averting from God. On that Day the people will be divided:

44 he who has denied the truth will have to bear (the burden of) his denial, whereas all who did what is right and just will spread their couch (of repose) for themselves (in heaven),

45 so that He may (generously) reward those who believe and do good, out of His grace. He truly does not love those who refuse to acknowledge the truth.

46 And one of His signs is that He sends the winds, ushering in good news (of rain) so that He may give you a taste of His mercy, and that ships may sail by His command, and that you may seek His bounty, and perhaps you will be grateful.

47 Indeed, We sent before you (O Prophet) messengers, each to their own people, and they came to them with clear proofs. Then (by causing the believers to triumph) We inflicted punishment upon those who persisted in wickedness. For it is Our duty to help the believers.

48 It is God who sends forth the winds (of hope), so that they raise a cloud - whereupon He spreads it over the skies as He wills, and causes it to break up so that you see rain issue from within it: and as soon as He causes it to fall upon whomever He wills of His servants-lo! They are filled with joy,

49 although they had utterly lost hope just before it was sent down to them.

50 (Rest assured then and) See the impact of God's mercy: how He gives life to the earth after it had become lifeless! Surely that (same God) can raise the dead back to life. For He is Most Capable of everything.

51 Then if We send a wind (that scorches their land), and they see it turn yellow, they begin, after that (erstwhile joy), to deny the truth (of Our almightiness and grace)!

52 So you (O Prophet) certainly cannot make the dead hear (the truth). Nor can you make the deaf hear the call when they turn their backs and walk away.

53 Nor can you lead the blind out of their misguidance. You can make none hear (the truth) except those who believe in Our signs and they will be (fully) submitting (to God).

54 It is God Who created you in a state of (helpless) weakness then gave (you) strength after weakness then after (a period of) strength gives (you) weakness and grey hair (of old age): He creates as He wills and it is He Who has all knowledge and is most capable.

55 And on the Day the Hour will arrive, the wicked will swear that they did not stay (in their graves) more than an hour. In this way they were always deluded.

56 But those gifted with knowledge and faith will say (to them), “You did actually stay—as destined by God—until the Day of Resurrection. So here is the Day of Resurrection (which you denied)! But you were determined not to know it!”

57 So on that Day the wrongdoers’ excuses will not benefit them, nor will they be allowed to appease (their Lord).

58 We have certainly set forth every (kind of) example for people in this Quran. However, if you approach them with any (such) message, those who are bent on denying the truth are sure to say, “You are but making false claims!”

59 This is how God seals the hearts of those unwilling to know ‘the truth’.

60 So be patient, for the promise of God certainly is true, so let not those who are devoid of all inner certainty shake your firmness.

Introductory Notes to Surah 31 Luqman **(Luqman)**

Name

The Surah has been named after Luqman the Sage, whose advice to his son have been related to in verses 12-19 of this Surah.

Theme and Topics

Verses (1-11): highlight the following: This book is a wise book which has been revealed for the guidance of people and as a mercy to them. However, only those people will benefit from it who keep alive the traits of their nature and also make use of them. As for those who give preference to the nonsensical talk of its opponents over the Quran, they shall be meted out a humiliating punishment.

Verses (9-12): mention: A reference to the advice of Luqmān for his son. The purpose is to show that the person whose wisdom the Arabs were proud of and whose traditions existed in their literature, he too advised his son to things which this wise book is counselling them to. This shows that common sense is in harmony with the Qur'an's call. Those who are opposing it are in fact waging war against common sense and human nature.

Verses (20-24): All internal and external favours enjoyed by man are actually gifts of God and no one can deny this fact. However, some people are disputing the concept of oneness of God without any argument in their favour nor any guidance from a sage or a prophet or the light of a divine scripture. When they are asked to follow the Book of God, they arrogantly reply that they will continue to follow the ways of their forefathers even if their forefathers followed Satan.

Verses (25-30): The pagans confess that the heavens and the earth are created by God. So the question is that when He is the creator, how can someone else be worthy of worship and gratitude? Everything is in His hands and He does not need anyone.

Verses (31-34): The opponents of the Qur'an are warned: should they be those who became happy in one instant and hopeless in another? On the contrary, they should show patience in strife and gratitude in comfort. The favours they enjoy today entail that they show gratitude to God and should remember the day when neither a father will be of any benefit to his son nor a son to his father.

Surah 31. Luqman (Luqman)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Mīm.

2 These are the verses of the Book, rich in wisdom.

3 (It is) a guide and mercy for the good-doers—

4 those who establish prayer, pay Zakah (charity), and have sure faith in the Hereafter.

5 It is they who are (truly) guided by their Lord, and it is they who will be successful.

6 But there are some who employ theatrics, only to lead others away from God's Way—without any knowledge—and to make a mockery of it. They will suffer a humiliating punishment.

7 Whenever Our revelations are recited to them, they turn away in arrogance as if they did not hear them, (or) as if there is deafness in their ears. So give them good news (O Prophet) of a painful punishment.

8 Surely those who believe and do good will have the Gardens of Bliss,

9 staying there forever. God's promise is true. And He is the Almighty, All-Wise.

10 He created the heavens without pillars—as you can see—and placed firm mountains upon the earth so it does not shake with you, and scattered throughout it all types of creatures. And We send down rain from the sky, causing every type of fine plant to grow on earth.

11 (All) this is God's creation: show Me, then, what others than He may have created? Nothing! but the evildoers are obviously lost in error!

12 Indeed, We blessed Luqman with wisdom, (saying), “Be grateful to God, for whoever is grateful, it is only for their own good. And whoever is ungrateful, then surely God is Self-Sufficient, Praiseworthy.”

13 And (remember) when Luqman said to his son, while advising him, “O my dear son! Never associate (anything) with God, for associating (others with Him) is truly the worst of all wrongs.”

14 And We have commanded people to (honour) their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return.

15 But if they (parents) pressure you to associate with Me what you have no knowledge of, do not obey them. Still keep their company in this world courteously, but follow the way of those who turn to Me (in devotion). Then to Me you will (all) return, and then I will inform you of what you used to do.

16 (Luqman added,) “O my dear son! (Even) if a deed were the weight of a mustard seed—be it (hidden) in a rock or in the heavens or the earth—God will bring it forth. Surely God is Most Subtle, All-Aware.

17 “O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this shows your determination in conducting the affairs.

18 “And do not turn your nose up to people, nor walk pridefully upon the earth. Surely God does not like whoever is arrogant, boastful.

19 Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys.”

20 Have you not seen that God has subjected for you whatever is in the heavens and whatever is on the earth, and has lavished His evident and hidden favours upon you? (And yet) there are some who dispute about God without knowledge, or guidance, or an enlightening scripture.

21 and when such (people) are told to follow that which God has sent down, they answer, “No, we shall follow that which we found our forefathers believing in and doing!” Why – (would you follow your forefathers) even if Satan had invited them unto the suffering of the blazing flame?

22 Now whoever surrenders his whole being unto God and is a good-doer, they have certainly grasped the firmest hand-hold. And with God rests the final outcome of (all) affairs.

23 But as for him who is bent on denying the truth - let not his denial grieve you: unto Us they must return, and then We shall make them (truly) understand all that they were doing (in life): for, verily, God has full knowledge of what is in the hearts (of men).

24 We will let them enjoy themselves for a short while - but in the end We shall drive them into a severe suffering.

25 And if you ask them who created the heavens and the earth, they will definitely say, “God!” Say, “(Then you ought to know that) all praise is due to God!”-for most of them do not know (what this implies).

26 To God belongs all that is in the heavens and on earth. Verily, God alone is self-sufficient, the One to whom all praise is due!

27 If all the trees on earth were pens, and the ocean were ink, replenished by seven more oceans, the writing of God’s Words (His wonderful signs and creations) would not be exhausted; Surely God is Almighty, All-Wise.

28 The creation and resurrection of you (all) is as simple (for Him) as that of a single soul. Surely God is All-Hearing, All-Seeing.

29 Do you not see that God causes the night to merge into the day and the day into the night, and has subjected the sun and the moon, each orbiting for an appointed term, and that God is All-Aware of what you do?

30 That is because God (alone) is the Ultimate Truth and what they invoke besides Him is falsehood, and (because) God (alone) is the Most High, All-Great.

31 Do you not see that the ships sail (smoothly) through the sea by the grace of God so that He may show you some of His signs? Surely there are signs in this for every patient, thankful person.

32 When any giant wave covers them like a canopy, they pray to God with all devotion making their faith pure for Him. But when He delivers them safely to land, some of them falter between belief and unbelief. Yet none could reject Our signs unless he be treacherous and ungrateful.

33 O mankind! Be mindful of your Lord, and beware of a Day when no parent will be of any benefit to their child, nor will a child be of any benefit to their parent. Surely God's promise is true. So do not let the life of this world deceive you, nor let the Chief Deceiver (Satan) deceive you about God.

34 Indeed, God (alone) has the knowledge of the Hour. He sends down the rain, and knows what is in the wombs. No soul knows what it will earn for tomorrow, and no soul knows in what land it will die. Surely God is All-Knowing, All-Aware.

Introductory Notes on Surah 32 Sajdah **(Prostration)**

Name

The Surah has been named Sajdah after the theme of prostration as expressed in verse 15.

Theme and Topics

Verses (1-3): The Qur'an is the Book of God; there is not the slightest doubt in this fact. Those who think that it has been falsely ascribed to God should be informed that it is the truth from God and its purpose is to warn those who as yet have not seen the likes of a warner. If they do not duly value it, their fate will be the same as that of the earlier nations to whom God had sent warners.

Verses (4-9): This world is not a place of amusement. The Almighty has not been left it unattended. He is directly controlling it. He has no partner or intercessor. He has knowledge of all the Seen and the Unseen. He has created man with the best of qualities but very few benefit from these qualities and stay thankful to God.

Verses (10-14): The doubts raised by the rejecters of the Day of Judgement are responded to and the real reason of their rejection is referred to. Their fate on the Day of Judgement is depicted. It is stated that a confession of sins by people will be of no avail to them on that day.

Verses (15-22): Qualities of those who believe have been referred to. No one can even imagine the comfort of the eyes which the Almighty has as yet concealed from them. The Almighty will not deal in the same manner with those obedient to Him and those who are disobedient to Him.

Verses (23-26): The Prophet (pbuh) is assured that before him the Almighty bestowed His Book on Moses as well. He punished those who rejected it. He will bestow leadership on the companions of the Prophet (pbuh) if they strongly adhere to the truth.

Verses (27-30): The deniers of truth are warned that they regard the glad tidings of dominance given to the believers as very far-fetched and out of jest ask about the time of this triumph and are making fun of it today. The Prophet (pbuh) is directed to ignore such indiscreet elements: if these people are waiting for the Day of Judgement, then he should stop going after them and wait for it.

Surah 32. As-Sajdah (Prostration)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Alif-Lām-Mīm.

2 The revelation of this Book is—beyond doubt—from the Lord of all the worlds.

3 And yet do they say, “He has fabricated it!”? No! It is the truth from your Lord in order for you to warn a people to whom no warner has come before you, so they may be (rightly) guided.

4 It is God who has created the heavens and the earth and all that is between them in six aeons, and is established on the throne of His almightiness. You have none to protect you from God, and none to intercede for you (on Judgment Day). Will you not then be mindful?

5 He governs every affair from the heavens to the earth, then it all ascends to Him on a Day whose length is a thousand years by your counting.

6 Such is He, the Knower of the seen and unseen—the Almighty, Most Merciful,

7 He, who has perfected everything He created. He began the creation of man with (nothing more than) clay.

8 Then He made his descendants from an extract of a humble fluid,

9 then He fashioned them and breathed into him of His spirit. And He gave you (faculties of) hearing, sight, and intellect. (Yet) you hardly give any thanks.

10 (Despite this reality) they ask (mockingly), “When we are disintegrated into the earth, will we really be raised as a new creation?” In fact, they are in denial of the meeting with their Lord.

11 Say, (One day,) the angel of death who has been given charge of you will gather you, and then unto your Lord you will be brought back. ”

12 If only you could see the wicked hanging their heads (in shame) before their Lord, (crying) “Our Lord! We have now seen and heard, so send us back and we will do good. We truly have sure faith (now)!”

13 Had We willed, We could have easily imposed guidance on every soul. But (We have not willed it thus-and so) My that Word will come to pass: I will surely fill up Hell with jinn and humans all together.

14 So taste (the punishment) for neglecting the meeting of this Day of yours. We (too) will certainly neglect you. And taste the torment of eternity for what you used to do!

15 The only (true) believers in Our revelation are those who—when it is recited to them—fall into prostration and glorify the praises of their Lord and are not puffed up with pride.

16 They whose sides (i.e., bodies) restlessly rise abandoning their beds (at night), invoking their Lord with hope and fear, and donate from what We have provided for them.

17 No soul can imagine what delights are kept in store for them as a reward for what they used to do.

18 (So what do you reckon) Is the one who is a believer equal to the one who is rebellious? They are not equal!

19 As for those who believe and do good, gardens of retreat await them as a welcome (from God) for their (good) deeds.

20 But as for those who are rebellious, the Fire will be their home. Whenever they try to escape from it, they will be forced back into it, and will be told, “Taste the Fire’s torment, which you used to deny.”

21 We will certainly make them taste some of the minor torment (in this life) before the major torment (of the Hereafter), so perhaps they will return (to the Right Path).

22 And who does more wrong than the one who is reminded of God's revelations then turns away from them? We will surely inflict punishment upon such criminals.

23 Indeed, We gave the Scripture to Moses (and punished his opponents)—so let there be no doubt (O Prophet) that you (too) will meet that day— and We made that (book) a guide for the Children of Israel.

24 And when they patiently endured and firmly believed in our signs We raised from among them leaders, who were guiding them by Our command.

25 (But later they fell into disagreements) Indeed, your Lord will decide between them on the Day of Judgment regarding their differences.

26 Is it not yet clear to them how many peoples We destroyed before them, whose ruins they still pass by? Surely in this are signs. Will they not then listen?

27 Do they not see how We drive rain to parched land, producing (various) crops from which they and their cattle eat? Will they not then see (the truth of resurrection)?

28 They ask (mockingly), “When is this (Day of final) Decision, if what you say is true?”

29 Say, (O Prophet,) “On the Day of the Final Decision, their (having) faith will be of no use to those who (in their lifetime) were bent on denying the truth, nor will they be granted respite!”

30 So turn away from them, and wait! They too are waiting.

Introductory Notes to Surah 33 Ahzab **(Confederates)**

Name

The Surah derives its name Al-Ahzab from verse 20.

Period of Revelation

The Surah discusses three important events which are: the Battle of the Trench (or Al-Ahzab: the Confederates), which took place in 5th year after migration.

Theme and Topics

This surah was revealed in the period when men and women among the Hypocrites had launched a malicious propaganda against the Prophet (pbuh) on the false pretext of some reformatory measures suggested by the Qur'an. They even tried to poison the minds of his wives. Also alluded to in this surah is the mischief and pranks they spread during the battle of Aḥzab to cause frustration and aversion among Muslims.

Verses (1-6): It is emphasized on the Prophet (pbuh) that whatever is revealed to him from God should be communicated by him to others without caring for any reproaches of people. Measures are stated to reform the customs of *zihār* and adopted children found in the Arab society. These customs are self-fabrications of these people. God wants to cleanse the contradictions found in our social life and bring it in line with the right course of human nature.

Verses (7-27): God has bound each prophet with the firm promise that he should only invite people to the religion of God in all circumstances. Concise comments are made on the events of the Battle of the Ditch. The purpose is to impress upon the Muslims that if they continue to adhere to the religion of God

and remain sincere companions of His Messenger in spite of all this opposition, God will help them at every front.

Verses (28-40): The pure wives of the Prophet (pbuh) are addressed and explained the responsibilities their status entails: because of the relationship with Muḥummed pbuh they will hold a high position if they fulfil their responsibilities and their punishment is also very stern if they are guilty of any defiance. They should also try to protect themselves from the influence of the men and women among the Hypocrites who taking advantage of their benevolence. A brief comment is made on the marriage between Zayd and Zaynab that no believing man or woman has the right to say anything in a matter decided by God and His Messenger. Zayd was known as the adopted child of the Prophet and in the Arab society adopted sons were accorded the same status as real sons. The Prophet's adversaries would make his marriage with Zaynab a means to spread propaganda and mischief that in the first place he married off a lady of noble origin to a freed slave who was his adopted son and later himself married this wife of his adopted son. Prophet Pbih had to practically break this false custom.

Verses (41-52): Muslims are directed to engage themselves as much as possible in remembering God. Prophet Pbih should continue to fervently discharge this obligation, and should not care about the adversity of the Hypocrites and disregard the harm they cause. All of the Prophet's wives are legally allowed to him. The restriction of four is not meant for him the way it is for others. Yet there are certain other restrictions on him in this regard which are not for the rest. The wives of the Prophet are told to follow this verdict of God. The Hypocrites are warned against spreading mischief and disinformation about the wives of the Prophet.

Verses (43-62): People are stopped from entering the house of the Prophet Pbih without asking permission. His wives and

those of the Muslims are directed to cover themselves when they go out of their homes. This will not provide any opportunity to the Hypocrites to tease and harass them. In this regard, the Hypocrites are sounded a final warning that if they do not desist from their ill-ways and pranks soon final directives will be revealed to rout them.

Verses (63-73): People are reminded of day of Judgement when no one will be of any benefit to another. Leaders and their followers who had gone astray will mutually curse one another. The Hypocrites are warned to give up blindly following the Jews who had harassed Moses at every step. Finally, God gave death to Moses with dignity and respect and cursed those had harassed him. They should keep fearing God and adopt the attitude of “we listened and we obeyed.” God will set right their deeds and forgive their sins.

The surah concludes on the mention of the reminder of the great trust and covenant which only human beings were considered worthy of among all creation of God. On this trust and covenant rests all the dignity of human beings. If they fulfil the obligation they owe to it, they will rise to the highest status and if they fail in this, then no one will be more unfortunate than they.

Surah 33. Al-Ahzab (The Confederates)

In the Name of God—the Most Gracious, the Ever Merciful.

1 O Prophet! (Always) be conscious of God, and do not yield to the disbelievers and the hypocrites. Indeed, God is All-Knowing, All-Wise.

2 Follow what is revealed to you from your Lord. Surely God is All-Aware of what you (all) do.

3 And put your trust in God, for God is sufficient as a Trustee of Affairs.

4 God does not place two hearts in any person's chest (so none can believe two opposing ideas at the same time). Nor does He regard your wives as (unlawful for you like) your real mothers, (even) if you say they are. Nor does He regard your adopted children as your real children. These are but (figures of) speech that you utter by your mouths. But God declares the truth, and He (alone) guides to the (Right) Way.

5 Let your adopted children keep their family names. That is more just in the sight of God. But if you do not know their fathers, then they are (simply) your fellow believers and close associates. There is no blame on you for what you do by mistake, but (you are responsible) for what you do intentionally. And God is All-Forgiving, Most Merciful.

6 The Prophet has a stronger affinity to the believers than they do themselves. And his wives are their mothers. As ordained by God, blood relatives are more entitled (to inheritance) than (other) believers and immigrants, unless you (want to) show kindness to your (close) associates (through bequest). This is decreed in the book of God.

7 And (remember) when We took a covenant from the prophets, as well as from you (O Muhammed), and from Noah,

Abraham, Moses, and Jesus, son of Mary. We did take a solemn covenant from (all of) them (to deliver our message)

8 so that He may question the truthful concerning the Truth (and deniers and hypocrites about their denial). And He has prepared a painful punishment for the deniers of truth.

9 O believers! Remember God's favour upon you when (enemy) forces came to (besiege) you (in Medina), We unleashed against them violent winds and invisible forces. God saw all that you were doing.

10 When the enemy attacked you from above and from below; when your eyes were petrified due to fear and your hearts leaped up to your throats, and you began to entertain all sorts of doubts about God.

11 Then and there the believers were put to the test, and were violently shaken.

12 And (remember how it was) when the hypocrites and those with hearts diseased (of weak faith) said (to one another), "God and His Messenger have promised us nothing but delusions!"

13 And when a group of them said, "O people of Yathrib! You cannot withstand (your enemy) here, so retreat!" Another group of them asked the Prophet's permission (to leave), saying, "Our homes are vulnerable," while (in fact) they were not vulnerable. They only wished to flee.

(Yathrib was the name of Medina before the arrival of the Prophet and Muslim emigrants.)

14 Had their city been sacked from all sides and they had been asked to abandon faith, they would have done so with little hesitation.

15 (This despite the fact that) They had already pledged to God earlier never to turn their backs (in retreat). And a pledge to God must surely be answered for.

16 Say, (O Prophet,) “Fleeing will not benefit you, if you (try to) escape a (natural) death or slaughter (in battle). (and if it is not your time,) you will only be allowed enjoyment for a little while.”

17 Ask (them,) “Who can put you out of God’s reach if He intends to harm you or show you mercy?” They can never find any protector or helper besides God.

18 God knows well those among you who discourage (others from fighting), saying (secretly) to their brothers, “Stay with us,” and who themselves hardly take part in fighting.

19 (They are) totally unwilling to assist you. When danger comes, you see them staring at you with their eyes rolling like someone in the throes of death. But once the danger is over, they slash you with razor-sharp tongues, ravenous for (worldly) gains. Such people have not (truly) believed, so God has rendered their deeds void. And that is easy for God.

20 They (still) think that the enemy alliance has not (yet) withdrawn. And if the allies were to come (again), the hypocrites would wish to be away in the desert among nomadic Arabs, (only) asking for news about you (from them). (It is better because) if the hypocrites were in your midst, they would hardly take part in the fight (anyway).

21 Indeed, in the Messenger of God you have an excellent example for whoever has hope in God and the Last Day, and remembers God often.

22 When the believers saw the enemy alliance, they said, “This is what God and His Messenger had promised us. The promise of God and His Messenger has come true.” And this only increased them in faith and submission.

23 Among the believers are men who have proven true to what they pledged to God. Some of them have fulfilled their

pledge (with their lives), others are waiting (their turn). They have never changed (their commitment) in the least.

24 (It all happened) so God may reward the faithful for their faithfulness, and punish the hypocrites if He wills or turn to them (in mercy). Surely God is All-Forgiving, Most Merciful.

25 And God drove back the disbelievers in their rage, totally empty-handed. And God spared the believers from fighting. For God is All-Powerful, Almighty.

26 And He brought down those from the People of the Book who supported the enemy alliance from their own strongholds, and cast horror into their hearts. You (believers) killed some, and took others captive.

27 He has also caused you to take over their lands, homes, and wealth, as well as lands you have not yet set foot on. And God is Most Capable of everything.

28 O Prophet! Say to your wives, "If you desire the life of this world and its luxury, then come, I will give you a (suitable) compensation (for divorce) and let you go graciously.

(This instruction was given as the hypocrites after being defeated in the battle were trying to cause a scandal in relation to Prophet pbuh and his housed and the subsequent specific instructions were given for the wives of prophet pbuh in order to protect them from the vicious propaganda of these wicked men and women in Medina)

29 But if you desire God and His Messenger and the (everlasting) Home of the Hereafter, then Surely God has prepared a great reward for those of you who do good."

30 O wives of the Prophet! If any of you were to commit a blatant misconduct, the punishment would be doubled for her. And that is easy for God.

31 And whoever of you devoutly obeys God and His Messenger and does good, We will grant her double the reward, and We have prepared for her an honourable provision.

32 O wives of the Prophet! You are not like any other women: if you are mindful (of God), then do not be overly soft in speech (with men) or those with sickness in their hearts may be tempted (to cause harm), but speak in a customary manner.

33 Settle in your homes, and do not display yourselves as women did in the days of (pre-Islamic) ignorance. Establish prayer, pay Zakah (charity), and obey God and His Messenger. God only intends to keep (the causes of) evil away from you and purify you completely, O members of the (Prophet's) family!

34 And discuss what is recited in your homes of God's revelations and wisdom. Surely God is Most Subtle, All-Aware.

35 (Apart from Prophets household) Surely (for) Muslim men and women, believing men and women, devout men and women, truthful men and women, patient men and women, humble men and women, charitable men and women, fasting men and women, men and women who guard their chastity, and men and women who remember God often—for (all of) them God has prepared forgiveness and a great reward.

36 It is not for a believing man or woman—when God and His Messenger decree a matter—to have any other choice in that matter. Indeed, whoever disobeys God and His Messenger has clearly gone (far) astray.

37 And (remember, O Prophet,) when you said to the one for whom God has done a favour and you (too) have done a favour, “Keep your wife and fear God,” while concealing within yourself what God was going to reveal. And (so) you were fearing (what) the people (may say), whereas God was more worthy of your consideration. So when Zaid totally lost interest in his wife, We gave her to you in marriage, so that there would be no blame on the believers for marrying the ex-wives of their adopted sons after their divorce. And God's command is totally binding.

38 There is no blame on the Prophet for doing what God has ordained for him. That has been the way of God with those (prophets) who had gone before. And God's command has been firmly decreed.

39 Those who are charged with the mission of conveying the message of God are to fear Him, they are supposed to fear none but God; (so fear Him alone and remember) that God is sufficient to settle their account.

40 Muhammed is not the father of any of your men, but is the Messenger of God and the seal of the prophets. And God has (perfect) knowledge of all things.

41 O believers! Always remember God often,

42 and glorify Him morning and evening.

43 He is the One Who showers His blessings upon you—and His angels pray for you—so that He may bring you out of darkness and into light. For He is ever Merciful to the believers.

44 Their greeting on the Day they meet Him will be, "Peace!" And He has prepared for them an honourable reward.

45 O Prophet! We have sent you as a witness, and a deliverer of good news, and a warner,

46 and a caller to (the Way of) God by His command, and a beacon of light.

47 Give good news to the believers that they will have a great bounty from God.

48 Do not yield to the disbelievers and the hypocrites. Overlook their annoyances, and put your trust in God. For God is sufficient as a Trustee of Affairs.

49 O believers! If you marry believing women and then divorce them before you touch them, they will have no waiting

period for you to count, so give them a (suitable) compensation, and let them go graciously.

50 O Prophet! We have made lawful for you your wives to whom you have paid their (full) dowries as well as those in your possession, whom God has granted you. And (you are allowed to marry) the daughters of your paternal uncles and aunts, and the daughters of your maternal uncles and aunts, who have emigrated like you. Also (allowed for marriage is) a believing woman who offers herself to the Prophet if he is interested in marrying her—(this is) exclusively for you, not for the rest of the believers. We know well what (rulings) We have ordained for the believers in relation to their wives and those (bondwomen) in their possession. As such, there would be no blame on you. And God is All-Forgiving, Most Merciful.

51 It is up to you (O Prophet) to delay or receive whoever you please of your wives. There is no blame on you if you call back any of those you have set aside. That is more likely that they will be content, not grieved, and satisfied with what you offer them all. God (fully) knows what is in your hearts. And God is All-Knowing, Most Forbearing.

52 It is not lawful for you (O Prophet) to marry more women after this, nor can you replace any of your present wives with another, even if her beauty may attract you—except those (bondwomen) in your possession. And God is ever Watchful over all things.

53 (Because the hypocrites continue their scandal seeking) O believers! Do not enter the homes of the Prophet without permission (and if invited) for a meal, do not (come too early and) linger until the meal is ready. But if you are invited, then enter (on time). Once you have eaten, then go on your way, and do not stay for casual talk. Such behaviour is truly annoying to the Prophet, yet he is too shy to ask you to leave. But God is never shy of the truth. And when you ask his wives for

something, ask them from behind a barrier. This is purer for your hearts and theirs. And it is not right for you to annoy the Messenger of God, nor ever marry his wives after him. This would certainly be a major offence in the sight of God.

54 Whether you reveal something or conceal it, surely God has (perfect) knowledge of all things.

55 There is no blame on the Prophet's wives (if they appear unveiled) before their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their fellow women, and those (bondspeople) in their possession. And be mindful of God (O wives of the Prophet!) Surely God is a Witness over all things.

56 Indeed, God showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke God's blessings upon him, and salute him with worthy greetings of peace.

57 (These hypocrites should know that) Surely those who offend God and His Messenger are condemned by God in this world and the Hereafter. And He has prepared for them a humiliating punishment.

58 As for those who abuse believing men and women unjustifiably, they will definitely bear the guilt of slander and blatant sin.

59 (In order to save them from hypocrites) O Prophet! Ask your wives, daughters, and believing women that they should draw over themselves some of their outer garments (when in public): this will be more conducive to their being recognized and not be harassed (by these hypocrites). And God is All-Forgiving, Most Merciful.

60 (But despite all the above measures) If the hypocrites, and those with sickness in their hearts, and rumour-mongers in Medina do not desist, We will certainly rouse you (O Prophet)

against them, and their days in the city, as your neighbours will be numbered!

61 They shall be cursed wherever they are found and they shall be seized and killed (without mercy)!

62 That was God's way with those (hypocrites) who have gone before. And you will find no change in God's way.

63 People ask you (O Prophet) about the Hour. Say, "That knowledge is only with God. You never know, perhaps the Hour is near."

64 Surely God condemns the disbelievers, and has prepared for them a blazing Fire,

65 to stay there for ever and ever—never will they find any protector or helper.

66 On the Day their faces are (constantly) flipped in the Fire, they will cry, "Oh! If only we had obeyed God and obeyed the Messenger!"

67 And they will say, "Our Lord! We obeyed our leaders and elite, but they led us astray from the (Right) Way.

68 Our Lord! Give them double (our) punishment, and condemn them tremendously."

69 O believers! Do not be like those who slandered Moses, but God cleared him of what they said. And he was honourable in the sight of God.

70 O believers! Be mindful of God, and say what is right.

71 He will bless your deeds for you, and forgive you your sins. And whoever obeys God and His Messenger, has truly achieved a great triumph.

72 (This obedience is demanded on account of the trust of choice) Indeed, We offered the trust (of free will) to the heavens and the earth and the mountains, but they (all) declined to bear it, being fearful of it. But humanity assumed it, (for) they are truly wrongful (to themselves) and ignorant (of the consequences),

73 (This was offered) so that God will punish hypocrite men and women and polytheistic men and women, and that God will turn in mercy to believing men and women. For God is All-Forgiving, Most Merciful.

(The Heavens, the Earth, and the Mountains, ie. other creatures of God, besides man, refused to undertake a Trust or a responsibility, and may be imagined as happy without a choice of good or evil being given through their will. In saying that they refused, we imply a will, but we limit it by the statement that they did not undertake to be given a choice between good and evil. They preferred to submit their will entirely to God's Will, which is All-Wise and Perfect, and which would give them far more happiness than a faculty of choice, with their imperfect knowledge. Man was too audacious and ignorant to realise this, and the result has been that man as a race has been disrupted: the evil ones have betrayed the Trust and brought Punishment on themselves, though the good have been able to rise far above other Creation, to be the muqarrabin, the nearest ones to God: See 56:11 and 88. What can be higher than this for any creature? It follows incidentally from this that the Heavens and the Earth were created before man was created and this is in accordance with what we know of the physical world in science: man came on the scene at a comparatively late stage.)

Introductory Notes to Surah 34 Saba (Sheeba)

Name

The Surah takes its name from verse 15 in which the word Saba or Queen of Sheeba has been mentioned

Theme and Topics

The central theme of this surah is to validate monotheism and the hereafter. Both these beliefs themselves are based on gratitude and what it entails. The addressees of the surah are the affluent Makkans.

Verses (1-9): In this introductory part, people are invited to the fact that God alone is worthy of gratitude. This is because whatever the heavens and the earth contain belongs to Him and in the Hereafter too He will reign supreme. His knowledge is all-embracing; hence, neither any deed of a person is concealed from Him nor will anyone be able to help others through their baseless intercession.

Verses (10-21): In order to warn the affluent Makkans, the examples of David and Solomon are cited before them: God granted them with all the favours of this world but they never became arrogant and haughty and remained grateful and obedient to Him. God makes the devils become subservient to those who follow their Lord. However, devils get the better of those who are ungrateful to God and they become the slaves of these devils. The example of the queen of Sheba is cited from which it is evident that nations who after being bestowed with God's favours become arrogant and spread anarchy in the land instead of becoming grateful are punished by God in an exemplary manner.

Verses (22-33): The baseless concepts of polytheism and intercession are refuted and the Prophet Pbuḥ is directed to leave the matter of these Idolaters to God if they want to persist in their stubbornness merely because of arrogant egotism. Almighty will decide their fate.

Verses (34-43): The rejecters of truth regarded themselves to be favoured ones of God because of the affluence and status they possessed in this world. They think that just as they are successful people in this world, in the next one too (if ever it comes) they will be successful. On Judgement day the angels, whom they worship will renounce having any relationship with the Idolaters.

Verses (44-54): Quran is a great favour from God. Makkans are very affectionately asked to seriously reflect on Quran before they take a decision.

Surah 34. Saba (Sheeba)

In the Name of God—the Most Gracious, the Ever Merciful.

1 All praise and thanks is for God, to Whom belongs whatever is in the heavens and whatever is on the earth. And to Him thanks and praise will be due in the Hereafter. He is the All-Wise, All-Aware.

2 He knows all that enters the earth and all that comes out of it, and whatever descends from the sky and whatever ascends into it. And He is the Most Merciful the Oft-Forgiving.

3 The Unbelievers say “Never to us will come the hour”: say “Nay! but most surely by my Lord it will come upon you by Him Who knows the unseen, from Whom is not hidden the least little atom in the Heavens or on earth: nor is (hidden from Him) there anything less than that or greater but is in a clear Record.

4 (The Hour is going to come and the Day of Judgement shall be established), to reward those who have believed and done good deeds; it is them for whom there is forgiveness and an honourable sustenance.

5 As for those who strive to discredit Our signs, it is they who will suffer the (worst) torment of agonizing pain.

6 Those gifted with knowledge (clearly) see that what has been revealed to you from your Lord (O Prophet) is the truth, and that it guides to the Path of the Almighty, the Praiseworthy.

7 Those who deny (the truth) say (mockingly to one another), “Shall we show you a man who claims that when you have been utterly disintegrated you will be raised (back to life) as a new creation?”

8 Has he fabricated a lie against God or is he insane?” In fact, those who do not believe in the Hereafter are bound for torment and have strayed farthest (from the truth).

9 Are they, then, not aware of how little of the sky and the earth lies open before them, and how much is hidden from them? – (or that,) if We so willed. We could cause the earth to swallow them, or cause fragments of the sky to fall down upon them? In all this there is a message indeed for every servant (of God) who is wont to turn unto Him (in repentance).

10 Indeed, We granted David a (great) privilege from Us, (commanding), “O mountains! Echo his hymns! And the birds as well.” We made iron mouldable for him,

11 instructing: “Make full-length armour, (perfectly) balancing the links. And work righteousness (O family of David!). Indeed, I am All-Seeing of what you do.”

12 And to Solomon We subjected the wind: (Carrying his ships) its course was a month’s duration and so was its return. And We caused a stream of molten copper to flow for him, and (We subjected) some of the jinn to work under him by his Lord’s Will. And whoever of them deviated from Our command, We made them taste the torment of the blaze.

13 They worked for him as he desired: making arches, images, basins as large as reservoirs and built-in cooking cauldrons. We said: “O Family of Dawood! Work gratefully.” (For) only a few of My devotees are truly grateful.

14 When We decreed Solomon’s death, nothing indicated to the (subjected) jinn that he was dead except the termites eating away his staff. So when he collapsed, the jinn (whom you take as partners of God, themselves) realized that if they had (really) known the unseen, they would not have remained in (such) humiliating servitude.

15 (O people of Makkah people of Sheba had done what you are doing) Indeed, in (the luxuriant beauty of) their homeland, the people of Sheba had an evidence (of God’s grace) - two (vast

expanses of) gardens, to the right and to the left, (calling out to them, as it were) “Eat of what your Sustainer has provided for you, and render thanks unto Him for pleasant is your land and forgiving is your Lord!”

16 But they turned away (from Us), and so We let loose upon them a flood that overwhelmed the dams, and changed their two (expanses of luxuriant) gardens into a couple of gardens yielding bitter fruit, and tamarisks, and a few (wild) lote-trees:

17 This is how We rewarded them for their ingratitude. Would We ever punish (anyone in such a way) except the ungrateful?

18 Now (before their downfall,) We had placed between them and the cities which We had blessed (Makkah and Palestine) (many small) towns within sight of one another; and thus We had made travelling easy (for them, as if to say): “Travel safely in this (land), by night or by day!”

19 But now they would say, “Long has our Lord made the distance between our journey-stages!”- for they had sinned against themselves. And in the end We caused them to become (one of those) tales (of things long past), and scattered them in countless fragments. Surely in this are lessons for whoever is steadfast, grateful.

20 Now, indeed, Iblis (Satan) did prove that his opinion of them had been right: for (when he called them,) they followed him - all but some of the believers (among them).

(See 17:62, as well as the last sentence of 7:17, in which Iblis (i.e., Satan) says of the human race, “most of them will You find ungrateful”).

21 And yet, he had no power at all over them: (for if We allow him to tempt man,) it is only to the end that We might make a clear distinction between those who (truly) believe in the life to come and those who are in doubt thereof: for your Sustainer watches over all things.

22 Say, 'O Prophet,' "Call upon those [beings] whom you imagine (to be endowed with divine powers) beside God: they have not an atom's weight of power either in the heavens or on earth, nor have they any share in (governing) either, nor does He (choose to) have any helper from among them."

23 And, before Him, intercession can be of no avail (to any) except the one in whose case He may have granted leave, so much so that when the terror (of the Last Hour) is lifted from their hearts, they (who are supposed to intercede) will ask (one an-other), "What has your Sustainer decreed (for you)?" – (to which) the others will answer, "Whatever is true and deserved -for He alone is exalted, great!"

24 Ask (them, O Prophet), "Who provides for you from the heavens and the earth?" Say: "It is God. And, behold, either we (who believe in Him) or you (who deny His oneness) are on the right path, or have clearly gone astray!"

25 Say, "You will not be accountable for our misdeeds, nor will we be accountable for your deeds."

26 Say, "Our Lord will gather us together, then He will judge between us with the truth. For He is the All-Knowing Judge."

27 Say, "Point out to me those (beings) that you have joined with Him (in your minds) as partners (in His divinity)! No! In fact, He (alone) is God—the Almighty, All-Wise."

28 (If they don't want to listen then) We have sent you (O Prophet) to the entire mankind, to give them good news and forewarn them, but most men do not know.

29 And they (deniers) ask, "When will this threat come to pass, if what you say is true?"

30 Say, (O Prophet,) "A Day has (already) been appointed for you, which you can neither delay nor advance by a (single) moment."

31 Those who deny the truth say, “We will never believe in this Quran, nor in those Scriptures before it.” If only you could see when the wrongdoers will be detained (on Judgement day) before their Lord, throwing blame at each other! Those (of them) who had been weak (on earth) will say unto those who had gloried in their arrogance, “Had it not been for you, we would certainly have been believers.”

32 The arrogant will respond to the weak, “Did we ever (forcibly) hinder you from guidance after it came to you? In fact, you were guilty on your own.”

33 But those who had been weak will say unto those who had gloried in their arrogance: “in fact, (what kept us away was your) devising of false arguments, night and day, (against God’s messages - as you did) when you persuaded us to blaspheme against God and to claim that there are powers that could rival Him! And when they see the suffering (that awaits them), they will (all) be unable to express (the full depth of) their remorse: for We shall have put shackles around the necks of those who had been bent on denying the truth: Will they be rewarded except for what they used to do?

34 Whenever We sent a warner to a society, its elite would say, “We truly reject what you have been sent with.”

35 And they would add, “We are far superior (to you) in wealth and children, and we will never be punished.”

36 Say, (O Prophet,) “Surely it is my Lord (Who) gives abundant or limited provisions to whoever He wills. But most people do not understand (God’s ways).”

37 It is not your wealth or children that bring you closer to Us. But those who believe and do good—it is they who will have a multiplied reward for what they did, and they will be secure in elevated mansions.

38 As for those who strive to discredit Our signs, it is they who will be confined in punishment.

39 Say, (O Prophet,) “Surely (it is) my Lord (Who) gives abundant or limited provisions to whoever He wills of His servants. And whatever you spend in charity, He will compensate (you) for it. For He is the Best Provider.”

40 And (consider) the Day He will gather them all together, and then ask the angels, “Was it you that these (people) used to worship?”

41 They will say, “Glory be to You! Our tie is with You - as a protector - not with them; but they used to worship the jins and it was them in whom most of these people had faith.”

42 So Today neither of you can benefit nor protect each other. And We will say to the wrongdoers, “Taste the torment of the Fire, which you used to deny.”

43 When Our clear revelations are recited to them, they say, “This is only a man who wishes to hinder you from what your forefathers used to worship.” They also say, “This (Quran) is no more than a fabricated lie.” And those who deny the truth say of the truth when it has come to them, “This is nothing but pure magic.”

44 (They say so even though) We had never given them any scriptures to study, nor did We ever send them a warner before you (O Prophet).

45 Those (destroyed) before them denied as well—and these (Meccans) have not attained even one-tenth of what We had given their predecessors. Yet (when) they denied My messengers, how severe was My response!

46 Say, (O Prophet,) “I advise you to do (only) one thing: stand up for (the sake of) God—individually or in pairs—then

reflect. (You will realise that) Your companion (Muhummed) is not insane. He is only a warner to you before (the coming of) a severe punishment.”

47 Say, “If I had ever asked you for a reward, you could keep it. My reward is only from God. And He is a Witness over all things.”

48 Say, “Surely my Lord hurls the truth (against falsehood). (He is) the Knower of all unseen.”

49 Say, “The truth has now come (to light, and falsehood is bound to wither away) for falsehood neither creates anything new nor restores anything.”

50 Say, “If I am astray, the loss is only mine. And if I am guided, it is (only) because of what my Lord reveals to me. He is indeed All-Hearing, Ever Near.”

51 If only you could see when they will be horrified with no escape (on Judgment Day)! since they will have been seized from so close nearby.

52 They will (then) cry, “We do (now) believe in it (all).” But how could they (possibly) attain faith from a place so far-off (from the world),

53 while they had already rejected it before, guessing blindly (about the unseen) from a place (equally) far-away (from the Hereafter)?

54 And so, a barrier will be set between them and all that they had (ever) desired, as will be done to such of their kind as lived before their time: for they (too) were lost in doubt amounting to misleading suspicion.

Introductory Notes to Surah 35 Fatir **(Originator)**

Name

The word Fatir (The Originator) of the first very verse is the title given to this Surah.

Theme and Topics

This surah forms a pair with Surah Saba', the previous surah. Hence there is not much difference between the central themes of the two. The subject of Surah Fātir is monotheism. In this surah, the divinity of the angels is refuted in relatively clearer terms. The reason for this is that they held the most significance among the deities worshipped by the Idolaters of Arabia.

Verses (1-8): God alone is worthy of gratitude. He is the creator of the heavens and the earth. He created the angels as well and bestowed on them abilities and powers as deemed appropriate by His wisdom. Angels have no independent authority and say. Those who are rejecting the Prophet Pbuh are only following the footsteps of their predecessors and will meet the same fate as they.

Verses (9-18): A clear warning is issued that he who wants to be near God on that Day must not lead his life on the basis of false support. He who wants the honour of the Hereafter should embrace faith and do good deeds. All other paths are merely self-deception. Wealth and children and abundance in worldly resources are a blessing of God. Whether a person is given a long life or a short one, it is in the hands of God. This message will influence only those whose hearts are vibrant and living; as for those whose hearts are dead, their fate is sealed.

Verses (19-38): Details are provided about believers and deniers of truth. The wisdom behind the contradiction and conflict found

in this universe is alluded to: Only those people will accept faith who have the radiance of knowledge and cognizance in them and who duly value these blessings. A certain group among the People of the Book is praised who in spite of all the disorder around them adhere to the Book of God.

Verses (39-45): God does not have different criteria of justice; He has the same scale for all; He is giving respite to the Makkans in spite of their rebelliousness. They should not regard this to be their success. They used to wish for a prophet so that they will become the most guided nation and yet when a prophet has come they conspire against him inviting the wrath of God upon themselves.

Surah 35. Fatir (The Originator)

In the Name of God—the Most Gracious, the Ever Merciful.

1 All thanks and praise is due to God, Originator of the heavens and the earth, who causes the angels to be (His) message-bearers, endowed with wings, two, or three, or four. (Unceasingly) He adds to His creation whatever He wills: for, verily, God has the power to will anything.

(The “wings” of the spiritual beings or forces comprised within the designation of angels are, obviously, a metaphor for the speed and power with which God’s revelations are conveyed to His prophets. Their multiplicity (“two, or three, or four”) is perhaps meant to stress the difference in their status and powers and countless ways in which He causes His commands to materialize within the universe created by Him: an assumption which, to my mind, is supported by an authentic hadith to the effect that on the night of his Ascension the Prophet saw Gabriel “endowed with six hundred wings” (Bukhari and Muslim, on the authority of Ibn Mas’ud).

2 Whatever mercy God opens up for people, none can withhold it. And whatever He withholds, none but Him can release it. For He is the Almighty, All-Wise.

3 O mankind! Call to mind the favours of God on you; is there any other creator than God who provides for you from the heavens and the earth? There is no god but Him. How then are you being deceived?

4 If you (O Muhammed) are rejected by them, so too were messengers before you. And to God (all) matters will be returned (for judgment).

5 O mankind! Certainly the promise of God (about judgement day) is true, therefore let not the life of this world deceive you nor let the chief deceiver (Satan) deceive you about God.

6 Surely Satan is an enemy to you, so take him as an enemy. He only invites his followers to become inmates of the Blaze.

7 Those who reject (the truth) will have a severe punishment. But those who believe and do good will have forgiveness and a great reward.

8 Is, then, he to whom the evil of his own doings is (so) alluring that (in the end) he regards it as good (anything but a follower of Satan)? For, verily, God lets go astray him that wills (to go astray), just as He guides him that wills (to be guided). Hence, (O Prophet), do not consume yourself in sorrowing over them: verily, God has full knowledge of all that they do!

9 And (remember) it is God who sends forth the winds, so that they raise a cloud, whereupon We drive it towards dead land and thereby give life to the earth after it had been lifeless. Similar is the Resurrection.

10 Whoever seeks honour and power, then (let them seek it from God) for all honour and power belongs to God. To Him (alone) good words ascend, and righteous deeds are raised up by Him. As for those who plot evil, they will suffer a severe punishment. And the plotting of such (people) is doomed (to fail).

11 And 'it is' God 'Who' created you from dust, then 'developed you' from a sperm-drop, then made you into pairs. No female ever conceives or delivers without His knowledge. And no one's life is made long or cut short but all is 'written' in a Record. (God needs no help in this because) This is certainly easy for God.

12 (Easy is it for Him to create likeness and variety) thus, the two great bodies of water (seas and rivers on earth) are not alike—the one sweet, thirst-allaying, pleasant to drink, and the other salty and bitter: and yet, from either of them do you eat fresh meat, and (from either) you take gems which you may wear; and on either you can see ships ploughing through the waves, so that you might (be able to) go forth in quest of some of His bounty, and thus have cause to be grateful (to Him).

13 He causes to merge the night into the day and the day into the night, and has subjected the sun and the moon, each orbiting for an appointed term. That is God—your Sustainer! To Him belongs all dominion. Whereas those whom you invoke instead of Him do not own so much as the husk of a date-stone!

14 If you call upon them, they cannot hear your calls. And if they were to hear, they could not respond to you. On the Day of Judgment they will utterly disown your having associated them with God. And none can make you understand (the truth) like the One who is all-aware.

15 O Mankind (take heed)! It is you who stand in need of God, (God needs not your belief for) God is The Self-Sufficient, The Praiseworthy.

16 If He willed, He could eliminate you and produce a new creation.

17 And that is not difficult for God 'at all'.

18 And (be forewarned) no bearer of burdens shall be made to hear another's burden; and if one weighed down by his load calls upon (another) to help him carry it, nothing thereof may be carried (by that other), even if it be one's near of kin. (But if they refuse to listen then) You can (truly) warn only those who stand in awe of their Sustainer although He is beyond the reach of their perception, and are constant in prayer, and (know that) whoever grows in purity, attains to purity but for the good of his own self, and (that) with God is all journeys' end.

19 Those blind 'to the truth' and those who can see are not equal,

20 nor are the darkness and the light,

21 nor the 'scorching' heat and the 'cool' shade.

22 Nor are the dead and the living equal. Indeed, God 'alone'

makes whoever He wills hear, but you 'O Prophet' can never make those in the graves hear 'your call'.

23 You are only a warner.

24 We have surely sent you with the truth as a deliverer of good news and a warner. There is no community that has not had a warner.

25 If they deny you, so did those before them. Their messengers came to them with clear proofs, divine Books, and enlightening Scriptures.

26 Then (after their denial) I seized those who persisted in denial. (Then see) How severe was My rejection!

27 Do you not see that God sends down rain from the sky with which We bring forth fruits of different colours? And similarly in the mountains are streaks of varying shades of white, red, and raven black;

28 Likewise people, living beings, and cattle are of various colours as well. In fact, only those among His servants who possess knowledge stand (truly) in awe of God: (for they alone comprehend that,) verily, God is almighty, much-forgiving.

29 Surely, those who (truly) follow God's revelation and are constant in prayer, and spend on others, secretly and openly, out of what We provide for them as sustenance-it is they who may look forward to a bargain that can never fail,

30 since He will grant them their just rewards, and give them yet more out of His bounty: for He is truly All-Forgiving, Most Appreciative.

31 (Such will believe so tell them) The Book We have revealed to you 'O Prophet' is the truth, confirming what came before it. Surely God is All-Aware, All-Seeing of His servants.

32 (The children of Israel didn't fulfil their duty) Then We granted the Book to those We have (now) chosen from Our servants (Children of Ismaiel). Some of them wrong themselves (by rejecting it), some follow a middle course (by neither accepting nor opposing), and some are foremost in good deeds by God's Will. That is 'truly' the greatest bounty.

33 They will enter the Gardens of Eternity, where they will be adorned with bracelets of gold and pearls, and they will be clad in raiment of silk;

34 And they will say, "Praise and thanks be to God, Who has kept away from us all 'causes of' sorrow. Our Lord is indeed All-Forgiving, Most Appreciative.

35 'He is the One' Who—out of His grace—has settled us in the Home of Everlasting Stay, where we will be touched by neither fatigue nor weariness."

36 As for those bent on denial, they will have the Fire of Hell, where they will not be 'allowed to be' finished by death, nor will its torment be lightened for them. This is how We reward every 'stubborn' denier (of truth).

37 There they will be 'fervently' screaming, "Our Lord! Take us out 'and send us back'. We will do good, unlike what we used to do." 'They will be told,' "Did We not give you lives long enough so that whoever wanted to be mindful could have done so? And (even) the warner came to you. So taste 'the fruits of you evil deeds', for here the wrongdoers have no helper."

38 Indeed, God knows the hidden reality of the heavens and the earth: (and), He has full knowledge of what is in the hearts (of men).

39 He is the One Who has placed you as successors (after previous nations) on earth. So he who is bent on denying the truth (of God's oneness and uniqueness ought to know that) this

denial of his will fall back upon him: for their (persistent) denial of this truth only increases them in contempt in the sight of their Lord, and it will only contribute to their own loss.

40 Ask ‘them, O Prophet’, “Have you ever (really) considered your associate-gods which you invoke besides God? Show me what they have created on earth! Or do (you claim that) they have a share in ‘the creation or governing of’ the heavens? Or have We given them a Book, which serves as a clear proof (from Us) for them? In fact, the wrongdoers promise each other nothing but delusions.”

41 Indeed, God ‘alone’ keeps the heavens and the earth from falling apart. If they were to fall apart, none but Him could hold them up. He is truly Most Forbearing, All-Forgiving.

42 They swore by God their most solemn oaths that if a warner were to come to them, they would certainly be better guided than any other community. Yet when a warner did come to them, it only drove them farther away—

43 behaving arrogantly in the land and plotting evil. But evil plotting only backfires on those who plot. Are they awaiting anything but the fate of those ‘destroyed’ before? You will find no change in God’s way (of dealing), nor will you find any turning off of God’s way (of dealing).

44 Have they not travelled throughout the land to see what the end of those ‘destroyed’ before them was? They were far superior in might. But there is nothing that can escape God in the heavens or the earth. He is certainly All-Knowing, Most Capable.

45 If God were to punish people ‘immediately’ for what they have committed, He would not have left a single living being on earth. But He delays them for an appointed term. And when their time arrives, then surely God is All-Seeing of His servants.

Introductory Notes to Surah 36 Yasin (Yasin)

Name

The Surah takes its name from the two letters of the alphabet with which it begins.

Theme and Topics

This surah also discusses the topics of monotheism, Prophethood and the hereafter discussed in the previous two surahs. Some of the topics discussed in the earlier surahs are further substantiated through arguments drawn from history and human nature.

Verses (1-12): The Prophethood of Muhammed pbuh is substantiated and he is given assurance that the Qur'an, replete with wisdom, is the greatest evidence to the fact that he is a messenger of God and is calling people towards the straight the path. He should ignore the stubborn deniers. God has recorded all their deeds and is enough to deal with them.

Verses (13-32): An example of a city is cited where a third messenger was sent after they did not listen to their two messengers. But they regarded the signs which manifested themselves during this time as bad luck brought by the messengers and threatened to stone them for this crime. God punished them finally.

Verses (23-50): An allusion is made to some of the signs of God's power, wisdom, providence and mercy found in this universe. It is stated that all these signs entail gratitude to God. When people are warned of God's punishment and asked to save themselves from it by spending for His cause, they stubbornly demand this punishment and further say that why should they spend on those whom God has deprived of His blessings!

Verses (51-68): The events of the Day of Judgement are portrayed and the fates of the believers and rejecters are depicted. Those demanding the punishment are warned that they should use their senses to observe the truth or else God can also disfigure them, and this task is not very difficult for Him at all.

Verses (69-83): Surah concludes by drawing attention to some of the signs of monotheism and the Hereafter and the Prophet pbuh is also assured that his task is to awaken those who are alive; his calls will not affect those who are morally dead!

Surah 36. YaSin (Yasin)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Yâ-Sîn.

2 By the Quran, rich in wisdom!

3 You ‘O Prophet’ are truly one of the messengers

4 pursuing a Straight Path.

5 ‘This is’ a revelation from the Almighty, Most Merciful,

6 so that you may warn a people whose forefathers were not warned, and so are heedless.

7 The decree ‘of punishment’ has already been justified against most of them, for they will never believe.

8 ‘It is as if’ We have put shackles around their necks up to their chins, so their heads are forced up,

9 and have placed a barrier before them and a barrier behind them and covered them ‘all’ up, so they fail to see ‘the truth’.

10 It is the same whether you warn them or not—they will never believe.

11 You can only warn those who follow the Reminder and are in awe of the Most Compassionate without seeing Him. So give them good news of forgiveness and an honourable reward.

12 It is certainly We Who will resurrect the dead, and write what they send forth and what they leave behind. Everything is listed by Us in a perfect Record.

13 Give them an example ‘O Prophet’ of the residents of a town, when the messengers came to them.

14 We sent them two messengers, but they rejected both. So We reinforced 'the two' with a third, and they declared, "We have indeed been sent to you 'by God'."

15 The people replied, "You are only humans like us, and the Most Compassionate has not revealed anything. You are simply lying!"

16 The messengers responded, "Our Lord knows that we have truly been sent to you.

17 And our duty is only to deliver 'the message' clearly."

18 The people replied, "We definitely see you as a bad omen for us. If you do not desist, we will certainly stone you 'to death' and a grievous suffering is bound to befall you at our hands!"

19 The messengers said, "Your bad omen lies within yourselves. Are you saying this because you are reminded 'of the truth'? In fact, you are a transgressing people."

20 Then from the farthest end of the city a man came, rushing. He advised, "O my people! Follow the messengers.

21 Follow those who ask no reward of you, and are 'rightly' guided.

22 And why should I not worship the One Who has originated me, and to Whom you will be returned.

23 How could I take besides Him other gods whose intercession would not be of any benefit to me, nor could they save me if the Most Compassionate intended to harm me?

24 Indeed, I would then be clearly astray.

25 I do believe in your Lord, so listen to me."

26 'But they killed him, then' he was told 'by the angels', "Enter Paradise!" He said, "If only my people knew

- 27 of how my Lord has forgiven me, and made me one of the honourable.”
- 28 We did not send any soldiers from the heavens against his people after his death, nor did We need to.
- 29 All it took was one ‘mighty’ blast, and they were extinguished at once.
- 30 Oh pity, such beings! No messenger ever came to them without being mocked.
- 31 Have the deniers not considered how many peoples We destroyed before them who never came back to life again?
- 32 Yet they will all be brought before Us.
- 33 There is a sign for them in the dead earth: We give it life, producing grain from it for them to eat.
- 34 And We have placed in it gardens of palm trees and grapevines, and caused springs to gush forth in it,
- 35 so that they may eat from its fruit, which they had no hand in making. Will they not then give thanks?
- 36 Glory be to the One Who created all ‘things in’ pairs: the plants of the earth, mankind themselves and other living things which they do not know!
- 37 There is also a sign for them in the night: We strip from it daylight, then—behold!—they are in darkness.
- 38 (Also consider this) The sun travels for its fixed term. That is the design of the Almighty, All-Knowing.
- 39 As for the moon, We have ordained ‘precise’ phases for it, until it ends up like an old, curved palm stalk.

40 It is not for the sun to catch up with the moon, nor does the night outrun the day. Since all of them float through space (in accordance with Our laws).

41 And (it ought to be) a sign for them that We bear their offspring (over the seas) in laden ships,

42 and created for them similar things to ride in (on land).

43 If We willed, We could drown them: then no one would respond to their cries, nor would they be rescued—

44 except by mercy from Us, allowing them enjoyment for a 'little' while.

45 'Still they turn away' when it is said to them, "Beware of what is ahead of you 'in the Hereafter' and what is behind you 'of destroyed nations' so you may be shown mercy."

46 Whenever a sign comes to them from their Lord, they turn away from it.

47 And when it is said to them, "Donate from what God has provided for you," the deniers of faith say to the believers, "Why should we feed those whom God could have fed if He wanted to? You are clearly astray!"

48 And they ask 'the believers', "When will this threat come to pass, if what you say is true?"

49 They must be awaiting a single Blast, which will seize them while they are 'entrenched' in 'worldly' disputes.

50 Then they will not be able to make a 'last' will, nor can they return to their own people.

51 (Similarly) The Trumpet will be blown 'on judgement day', then—behold!—they will rush from the graves to their Lord.

52 They will cry, “Woe to us! Who has raised us up from our place of rest? This must be what the Most Compassionate warned us of; the messengers (had indeed) told the truth!”

53 It will only take one Blast, then at once they will all be brought before Us.

54 On that Day no soul will be wronged in the least, nor will you be rewarded except for what you used to do.

55 Indeed, on that Day the residents of Paradise will be busy enjoying themselves.

56 They and their spouses will be in ‘cool’ shade, reclining on ‘canopied’ couches.

57 There they will have fruits and whatever they desire.

58 And “Peace!” will be ‘their’ greeting from the Merciful Lord.

59 ‘Then the rejecters (of truth) will be told,’ “Step away ‘from the believers’ this Day, O wicked ones!

60 Did I not command you, O Children of Adam, not to serve Satan, for he is truly your sworn enemy,

61 but to serve Me ‘alone’? This is the Straight Path.

62 Yet he already misled great multitudes of you. Did you not have any sense?

63 This is the Hell you were warned of.

64 Burn in it Today for your denial (of truth).”

65 On this Day We will seal their mouths, their hands will speak to Us, and their feet will testify to what they used to commit.

66 Had We willed, We could have easily blinded their eyes, so they would struggle to find their way. How then could they see?

67 And had We willed, We could have transfigured them on the spot, so they could neither progress forward nor turn back.

68 But (let them always remember that) if We lengthen a human being's life, We also cause him to decline in his powers (when he grows old): will they not, then, use their reason?

69 (You call it poetry but) We have not taught him (Muhummed) poetry, nor does it behove him. This 'Book' is only a Reminder and a Qur'an making things clear

70 to the end that it may warn everyone who is alive (of heart), and that the word (of God) may bear witness against all who deny the truth.

71 Do they not see that We singlehandedly created for them, among other things, cattle which are (now) under their control?

72 And We have subjected these 'animals' to them, so they may ride some and eat others.

73 And they derive from them other benefits and drinks. Will they not then give thanks?

74 Still they have taken other gods besides God, hoping to be helped 'by them'.

75 But they do not have the ability to help them yet their worshippers stand like warriors ready to defend them.

76 So do not let their words grieve you 'O Prophet'. Indeed, We 'fully' know what they conceal and what they reveal (and will deal with them).

77 Does man not see that We have created him from a sperm-drop, then—behold!—he (stands and) openly challenges 'Us'?

78 And he makes comparisons for us and forgets his own (Origin and) Creation: He says “Who can give life to (dry) bones and decomposed ones (at that)?”

79 Say, ‘O Prophet,’ “They will be revived by the One Who produced them the first time, for He has ‘perfect’ knowledge of every created being.

80 ‘He is the One’ Who gives you fire from green trees, and—behold!—you kindle ‘your fires’ from that.

81 Can the One Who created the heavens and the earth not ‘easily’ resurrect these ‘deniers’?” Yes ‘He can’! For He is the Master Creator, All-Knowing.

82 All it takes, when He wills something ‘to be’, is simply to say to it: “Be!” And it is!

83 So glory be to the One in Whose Hands is the authority over all things, and to Whom ‘alone’ you will ‘all’ be returned.

Introductory Notes to Surah 37 Saffat

(Rangers)

Name

The name is derived from the word Saffat with which the Surah begins.

Theme and Topics

This surah has the principle topics of monotheism, Prophethood and the hereafter as discussed in the previous surah. Yet, in this surah, a specific aspect of monotheism – refutation of divinity imputed to angels – is taken up in detail.

Verses (1-10): Angels remain in the presence of the God to always obey His directives and fervently praise and extol Him and are not His associates. The jinn and devils do not have access to the High Realm (Mala' A'lā). If they try to overhear the secrets of this realm, angels push them away and shooting stars pursue them.

Verses (11-39): People who were making fun of the Hereafter are admonished. What will befall them and their leaders on the Day of Judgement is portrayed.

Verses (40-70): A description of the reward of the believers who in spite of the efforts of their companions and leaders who wanted to lead them astray continued to support a messenger of God. The fate of those who in their frenzy of blindly followed their forefathers opposed a messenger is detailed.

Verses (71-148): Historical evidence is provided on the fact that nations which denied their respective messengers after these messengers had warned them were destroyed; only those people survived who followed their messenger. The blessing and mercy

of God is reserved for the messengers of God and those who follow them.

Verses (149-182): The surah in the end coherently returns to the opening topic of the surah: through the tongue of Gabriel, witness is borne to the fact that the fraternity of the angels continue to follow the directives of God with fervour and remain fervently busy in praising and extolling Him, and that angels are obedient servants of God and not His associates or partners. God's help and dominance over Prophet's opponents are reserved for him and his followers; these opponents are destined to lose. They are the ones who at first waited for the arrival of God's messenger; yet when he came, they started to vehemently oppose him because of jealousy and arrogance.

Surah 37. As-Saffat (The Rangers)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Angels who range themselves in ranks and remain present
bear witness;

2 and then admonish (devils),

3 and remember (God) that

4 your God indeed is One!

5 'He is' the Lord of the heavens and the earth and
everything in between, and the Lord of all Eastern borders.

6 Indeed, We have adorned the nearest heaven with the stars
for decoration

7 and have fully protected it from the incursion of all
rebellious devils.

8 And they are not able to overhear from the High Realm
and they are pushed from all sides,

9 to drive them away and for them is an everlasting torment.

10 But whoever manages to stealthily eavesdrop is 'instantly'
pursued by a dazzling flame.

11 So ask them 'O Prophet', which is harder to create: them
or other marvels of Our creation? Indeed, We created them from
a sticky clay.

12 In fact, you are astonished 'by their denial', while they
ridicule 'you'.

13 When they are reminded, they are never mindful.

14 And whenever they see a sign, they make fun of it,

- 15 saying, “This is nothing but pure magic.
- 16 (They mockingly say) When we are dead and reduced to dust and bones, will we really be resurrected?
- 17 And our forefathers as well?”
- 18 Say, “Yes! And you will be fully humbled.”
- 19 It will only take one Blast, then at once they will see ‘it all’.
- 20 They will cry, “Oh, woe to us! This is the Day of Judgment!”
- 21 ‘They will be told,’ “This is the Day of ‘Final’ Decision which you used to deny.”
- 22 ‘God will say to the angels,’ “Gather ‘all’ the wrongdoers along with their peers, and whatever they used to worship
- 23 instead of God, then lead them ‘all’ to the path of Hell.
- 24 And detain them, for they must be questioned.”
- 25 ‘Then they will be asked,’ “What is the matter with you that you can no longer help each other?”
- 26 In fact, on that Day they will be ‘fully’ submissive.
- 27 They will turn on each other, throwing blame.
- 28 The misled will say, “It was you who deluded us away from what is right.”
- 29 The misleaders will reply, “No! You disbelieved on your own.
- 30 We had no authority over you. In fact, you yourselves were a transgressing people.

31 The decree of our Lord has come to pass against us 'all':
we will certainly taste 'the punishment'.

32 We caused you to deviate, for we ourselves were deviant.”

33 Surely on that Day they will 'all' share in the punishment.

34 That is certainly how We deal with the wicked.

35 For whenever it was said to them 'in the world', “There is
no god 'worthy of worship' except God,” they acted arrogantly

36 and argued, “Should we really abandon our gods for a mad
poet?”

37 In fact, he came with the truth, confirming 'earlier'
messengers.

38 (For this rejection) You will certainly taste the painful
torment,

39 and will only be rewarded for what you used to do.

40 But not the chosen servants of God.

41 They will have a known provision:

42 fruits 'of every type'. And they will be honoured

43 in the Gardens of Bliss,

44 facing each other on thrones.

45 A drink 'of pure wine' will be passed around to them from
a flowing stream:

46 crystal-white, delicious to drink.

47 It will neither harm 'them', nor will they be intoxicated by
it.

48 And with them will be maidens of modest gaze and
gorgeous eyes,
49 as if they were pristine pearls.
50 Then they will turn to one another inquisitively.
51 One of them will say, "I once had a companion 'in the
world'
52 who used to ask 'me', 'Do you actually believe 'in
resurrection'?"
53 When we are dead and reduced to dust and bones, will we
really be brought to judgment?"
54 He will 'then' ask, "Would you care to see 'his fate'?"
55 Then he 'and the others' will look and spot him in the
midst of the Hellfire.
56 He will 'then' say, "By God! You nearly ruined me.
57 Had it not been for the grace of my Lord, I 'too' would
have certainly been among those brought 'to Hell'."
58 'Then he will ask his fellow believers,' "Can you imagine
that we will never die,
59 except our first death, nor be punished 'like the others'?"
60 This is truly the ultimate triumph.
61 For the like of this let all strive who (really) wish to strive
(for excellence).
62 Is this 'bliss' a better accommodation or the tree of
Zaqqûm?
63 We have surely made it (this tree) a test for the
wrongdoers.

64 Indeed, it is a tree that grows in the depths of Hell,
65 bearing fruit like devils' heads.
66 The evildoers will certainly 'be left to' eat from it, filling
up their bellies with it.
67 Then on top of that they will be given a blend of boiling
drink.
68 Then they will ultimately return to 'their place in' Hell.
69 Indeed, they found their forefathers astray,
70 so they rushed in their footsteps!
71 And surely most of the earlier generations had strayed
before them,
72 although We had certainly sent warners among them.
73 See then what the end of those who had been warned was.
74 But not the chosen servants of God.
75 Indeed, Noah cried out to Us, and how excellent are We in
responding!
76 We delivered him and his family from the great distress,
77 and made his descendants the sole survivors.
78 And We blessed him 'with honourable mention' among
later generations:
79 "Peace be upon Noah among all peoples."
80 Indeed, this is how We reward the good-doers.
81 'For' he was truly one of Our faithful servants.
82 Then We drowned the others.

83 And indeed, one of those who followed his way was
Abraham.

84 'Remember' when he came to his Lord with a pure heart,
85 and said to his father and his people, "What are you
worshipping?"

86 Is it false gods that you desire instead of God?

87 What then do you expect from the Lord of all worlds?"

88 He later looked up to the stars 'in contemplation',

89 then said, "I am really sick (at heart)."

90 So they turned their backs on him and went away.

91 Then he 'stealthily' advanced towards their gods, and said
'mockingly', "Will you not eat 'your offerings'?"

92 What is wrong with you that you cannot speak?"

93 Then he swiftly turned on them, striking 'them' with his
right hand.

94 Later, his people came rushing towards him 'furiously'.

95 He argued, "How can you worship what you carve 'with
your own hands',

96 when it is God Who created you and whatever you do?"

97 They said 'to one another', "Build him a furnace and cast
him into the blazing fire."

98 And so they sought to harm him, but We humiliated them
in their scheme.

99 He later said, "I am leaving 'in obedience' to my Lord. He
will guide me.

100 My Lord! Bless me with righteous offspring.”

101 So We gave him good news of a forbearing son.

102 Then when the boy reached the age to work with him, Abraham said, “O my dear son! I have seen in a dream that I sacrifice you. So tell me what you think.” He replied, “O my dear father! Do as you are commanded. God willing, you will find me steadfast.”

103 But as soon as the two had surrendered themselves to (what they thought to be) the will of God, and (Abraham) had laid him down on his face,

104 We called out to him, “O Abraham!

105 You have already fulfilled the (purpose of that) vision.”
Indeed, this is how We reward the good-doers.

106 That was truly a revealing test.

107 And We ransomed his son with a great sacrifice,

108 And We left (this blessing of sacrifice) for him among generations (to come) in later times:

109 “Peace be upon Abraham.”

110 This is how We reward the good-doers.

111 He was truly one of Our faithful servants.

112 We ‘later’ gave him good news of Isaac—a prophet, and one of the righteous.

113 We blessed him and Isaac as well. Some of their descendants did good, while others clearly wronged themselves.

114 And We certainly showed favour to Moses and Aaron,

115 and delivered them and their people from the great
distress.

116 We helped them so it was they who prevailed.

117 We gave them the clear Scripture,

118 and guided them to the Straight Path.

119 And We blessed them 'with honourable mention' among
later generations:

120 "Peace be upon Moses and Aaron."

121 Indeed, this is how We reward the good-doers.

122 They were truly 'two' of Our faithful servants.

123 And Elias (Elijah) was indeed one of the messengers.

124 'Remember' when he said to his people, "Will you not be
mindful (of God)?

125 Do you call upon 'the idol of' Ba'l and abandon the Best
of Creators—

126 God, your Lord and the Lord of your forefathers?"

127 But they rejected him, so they will certainly be brought
'for punishment'.

128 But not the chosen servants of God.

129 We blessed him 'with honourable mention' among later
generations:

130 "Peace be upon Elias."

(Elias is the same as Elijah, whose story will be found in the Old Testament in I Kings 17-19 and 2 Kings i-ii. Elijah lived in the reign of Ahab (B.C. 896-874) and Ahaziah (B.C. 874-872), kings of the (northern) kingdom of Israel or Samaria. He was a prophet of the desert, like John the Baptist. Both Ahab and Ahaziah were prone to lapse into the worship of Baal, the sun-god worshipped in Syria. That worship also included the worship of nature-powers and procreative powers, as in the Hindu worship of the Lingam, and led to many abuses.

King Ahab had married a princess of Sidon, Jezebel, a wicked woman who led her husband to forsake God and adopt Baal-worship. Elijah denounced all Ahab's sins as well as the sins of Ahaziah and had to flee for his life. Eventually, according to the Old Testament (2 Kings, ii-11) he was taken up in a whirlwind to heaven in a chariot of fire after he had left his mantle with Elisha the prophet.)

- 131 Indeed, this is how We reward the good-doers.
132 He was truly one of Our faithful servants.
133 And Lot was indeed one of the messengers.
134 'Remember' when We delivered him and all of his family,
135 except an old woman, who was one of the doomed.
136 Then We 'utterly' destroyed the rest.
137 You 'Meccans' certainly pass by their ruins day
138 and night. Will you not then understand?
139 And Jonah was indeed one of the messengers.
140 'Remember' when he fled to the overloaded ship.
141 Then 'to save it from sinking,' he drew straws 'with other
passengers'. He lost 'and was thrown overboard'.
142 Then the whale engulfed him while he was blameworthy.
143 Had he not 'constantly' glorified 'God',
144 he would have certainly remained in its belly until the Day
of Resurrection.
145 But We cast him onto the open 'shore', 'totally' worn out,
146 and caused a squash plant to grow over him.
147 We 'later' sent him 'back' to 'his city of' at least one
hundred thousand people,

148 and (this time) they believed (in him) -and so We allowed them to enjoy their life during the time allotted to them in him, so We allowed them enjoyment for a while.

149 Ask them 'O Prophet' if your Lord has (taken angels as His) daughters, how is it that you 'prefer to' have sons!

150 Or 'ask them' did We create the angels as females right before their eyes.

151 Indeed, it is one of their 'outrageous' fabrications to say,

152 "God has children." They are simply liars.

153 (If He has children) Has He chosen daughters over sons?

154 What is the matter with you? How (foolishly) do you judge?

155 Will you not then be mindful?

156 Or do you have 'any' compelling proof?

157 Then bring 'us' your scripture, if what you say is true!

158 They have also established a 'kinship' relationship between Him and the jinn. Yet the jinn 'themselves' know well that such people (who thus blaspheme against God) will certainly be brought 'for judgement'.

159 Glorified is God! (He is free) from the things they ascribe (to Him)!

160 Not (so do) the servants of God sincere and devoted.

161 Therefore neither you nor those whom you worship

162 can ever lure 'anyone' away from Him

163 except those 'destined' to burn in Hell.

164 'The angels respond,' "There is not one of us without
being assigned a specific position 'by God'.

165 We are indeed the ones lined up in ranks 'for God'.

166 And we are indeed the ones 'constantly' glorifying 'His
praise'."

167 They (the Arab pagans) certainly used to say,

168 "If only we had a Reminder like 'those of' earlier peoples,

169 we would have truly been God's devoted servants."

170 But 'when it came' they reject it, so they will soon know.

171 Our Word has already gone forth to Our servants, the
messengers,

172 that they would surely be helped,

173 and that Our forces will certainly prevail.

174 So turn away from the deniers for a while 'O Prophet'.

175 You will see 'what will happen to' them, and they too will
see!

176 Do they 'really' wish to hasten Our punishment?

177 Yet when it descends upon them: how evil will that
morning be for those who had been warned!

178 And turn away from them for a while.

179 You will see, and they too will see!

180 Glorified is your Lord—the Lord of Honour and Power—
above what they claim!

181 Peace be upon the messengers.

182 And praise be to God—Sustainer of all the worlds.

Introductory Notes to Surah 38 Suad

(Suad)

Name

The Surah takes its name from the alphabetic letter Suad with which it begins.

Theme and Topics

The main theme of this surah revolves around the fact that the Qur'an is a great reminder for the Makkans; however, merely because of their arrogance and haughtiness and because of their fervour and lunacy for polytheism are opposing them and are totally indifferent to the fate from which the Qur'an is warning them of. They will profess faith after seeing their fate at a time when professing faith will be of no use to them.

Verses (1-11): This Qur'an is a reminder for people; however, because of arrogance and haughtiness they are opposing it. Many nations before them had adopted a similar attitude regarding the reminder of God and were destroyed. These people, like those before them, will also profess faith at a time when it will be of no avail.

Verses (12-26): Some previous nations are mentioned who had similarly adopted an arrogant attitude with regard to the messengers of God and ultimately met a horrible fate. The Prophet PbuH is urged to be patient and steadfast. Some incidents from the life of David pbuh are referred to; he was blessed with great power and majesty; however, this did not make him proud or arrogant.

Verses (17-40): This world is not a place of amusement. Those who regard this to be so disbelieve in the Hereafter. If there is no Hereafter, then this would mean that the reformers and anarchists, the pious and the wicked have the same status in

the eyes of the creator of this world. Such a thing cannot even be imagined about a wise creator. The wealth and majesty of Solomon pbuh are mentioned to highlight his humility despite possessing them.

Verses (41-64): Previous prophets faced hardships for the cause of God with fortitude and steadfastness. As a result, the Almighty granted them success both in this world and in that to come. It is stated that this world is not a place in which people will be left unaccountable for their deeds. Hence, a day of judgement shall necessarily come.

Verses (65-88): Prophet pbuh is a warner and that there is no god except the one and dominant God; those who are denying it because of arrogance are only following Satan and will meet the same fate destined for Satan

Surah 38. Suad

In the Name of God—the Most Gracious, the Ever Merciful.

1 Ṣuad. By the Quran, full of reminders!

2 ‘This is the truth,’ yet those who are bent on denying the truth are ‘entrenched’ in arrogance and opposition.

3 ‘Imagine’ how many generations We destroyed before them, and they cried out when it was too late to escape.

4 Now these (people) deem it strange that a warner should have come unto them from their own midst - and (so) the deniers of the truth are saying: “This is a magician, a total liar!

5 Has he reduced ‘all’ the gods to One God? Indeed, this is something totally astonishing.”

6 The chiefs among them went forth saying, “Carry on, and stand firm in devotion to your gods. Certainly this is just a scheme ‘for power’.

7 We have never heard of this in the previous faith. This is nothing but a fabrication.

8 Has the Reminder been revealed ‘only’ to him out of ‘all of’ us?” In fact, they are ‘only’ in doubt of My ‘revealed’ Reminder. In fact, ‘they do so because’ they have not yet tasted My punishment.

9 Or ‘is it because’ they possess the treasuries of the mercy of your Lord—the Almighty, the Giver ‘of all bounties’.

10 Or ‘is it because’ the kingdom of the heavens and the earth and everything in between belongs to them? Let them then climb their way ‘to heaven, if their claim is true’.

11 (But) there it is: any and all human beings, however (strongly) leagued together, are bound to suffer defeat (whenever they refuse to accept the truth).

12 Before them, the people of Noah denied 'the truth', as did (the tribe of) Ad, Pharaoh of the (many) tent-poles,

(In classical Arabic, this ancient Bedouin term is used idiomatically as a metonym for "mighty dominion" or "firmness of power". The number of poles supporting a Bedouin tent is determined by its size, and the latter has always depended on the status and power of its owner: thus, a mighty chieftain is often alluded to as "he of many tent-poles".)

13 Thamud, the people of Lot, and the residents of the Forest. These were 'all' enemy forces.

14 Each rejected their messenger, so My punishment was justified.

15 These 'deniers' are awaiting nothing but a single Blast that cannot be stopped.

16 They say 'mockingly', "Our Lord! Hasten for us our share 'of the punishment' before the Day of Reckoning."

17 Be patient 'O Prophet' with what they say. And remember Our servant, David, the man of strength. Indeed, he 'constantly' turned 'to God'.

18 We truly subjected the mountains to hymn 'Our praises' along with him in the evening and at the break of day.

19 And 'We subjected' the birds, flocking together. All turned to him 'echoing his hymns'.

20 We strengthened his dominion, and gave him wisdom and sound judgment.

21 Has the story of the two litigants, who scaled the 'wall of David's' sanctuary, reached you 'O Prophet'?

22 When they came into David's presence, he was startled by them. They said, "Have no fear. 'We are merely' two in a dispute: one of us has wronged the other. So judge between us with truth—and deviate not from what is right—and guide us to the right way.

23 This is my brother. He has ninety-nine sheep while I have 'only' one. 'Still' he asked me to give it up to him, overwhelming me with 'his' argument."

24 David 'eventually' ruled, "He has definitely wronged you in demanding 'to add' your sheep to his. And certainly many partners wrong each other, except those who believe and do good—but how few are they!" Then David realized that We had tested him so he asked for his Lord's forgiveness, fell down in prostration, and turned 'to Him in repentance'.

25 So We forgave that (error) for him. And he will indeed have 'a status of' closeness to Us and an honourable destination!

26 'We instructed him:' "O David! We have surely made you an authority in the land, so judge between people with truth. And do not follow 'your' desires or they will lead you astray from God's Way. Surely those who go astray from God's Way will suffer a severe punishment for neglecting the Day of Reckoning."

27 And (thus it is) We have not created heaven and earth and all that is between them without meaning and purpose, as is the surmise of those who are bent on denying the truth: but then, woe from the fire (of hell) unto all who are bent on denying the truth!

28 Or should We treat those who believe and do good like those who make mischief throughout the land? Or should We treat the righteous like the wicked?

29 'Indeed not for this is' a blessed Book which We have revealed to you 'O Prophet' so that they may contemplate its verses, and people of reason may be mindful.

30 And We blessed David with Solomon—what an excellent devotee 'he was'! Indeed, he 'constantly' turned 'to God'.

31 'Remember' when the well-trained, swift horses were paraded before him in the evening.

32 He then proclaimed, "I am truly in love with 'these' fine things out of remembrance for God," until they went out of sight.

33 'He ordered,' "Bring them back to me!" Then he began to rub down their legs and necks (lovingly).

34 And indeed, We tested Solomon, by placing like a 'lifeless' body on his throne, then he turned 'to God in repentance'.

35 He prayed, "My Lord! Forgive me, and grant me an authority that will never be matched by anyone after me. You are indeed the Giver 'of all bounties'."

36 So We subjected to him the wind, blowing gently at his command to wherever he pleased.

37 And 'We subjected to him' every builder and diver of the jinn,

38 and others bound together in chains.

39 'God said,' "This is Our gift, so give or withhold 'as you wish', never to be called to account."

40 And he will indeed have 'a status of' closeness to Us and an honourable destination!

41 And remember Our servant Job, when he cried out to his Lord, "Satan has afflicted me with distress and suffering."

42 'We responded,' "Stomp your foot: 'now' here is a cool 'and refreshing' spring for washing and drinking."

43 And We gave him back his family, twice as many, as a mercy from Us and a lesson for people of reason.

44 'And We said to him,' "Take in your hand a bundle of grass, and strike with it, and do not break your oath." We truly found him patient. What an excellent servant 'he was'! Indeed, he 'constantly' turned 'to God'.

45 And remember Our servants: Abraham, Isaac, and Jacob—the men of strength and insight.

46 We truly chose them for a special (purpose of) proclaiming the Message of the Hereafter.

47 And in Our sight they are truly among the chosen and the finest.

48 Also remember Ismaiel, Elisha, and Zul-Kifl. All are among the best.

(Not much is known about Prophet Zul-kifl from Quran or history)

49 This is 'all' a reminder. And the righteous will certainly have an honourable destination:

50 the Gardens of Eternity, whose gates will be open for them.

51 There they will recline, calling for abundant fruit and drink.

52 And with them will be maidens of modest gaze and equal age.

53 This is what you are promised for the Day of Reckoning.

54 This is indeed Our provision that will never end.

55 That is that. And the transgressors will certainly have the worst destination:

56 Hell, where they will burn. What an evil place to rest!

57 Let them then taste this: boiling water and 'oozing' pus,

58 and other torments of the same sort!

59 The misleaders will be told “Here is a crowd of followers being thrown in with you. (They will shout) They are not welcome, for they will burn in the Fire.”

60 The followers will respond, “No! You are not welcome! You brought this upon us. What an evil place for settlement!”

61 Adding, “Our Lord! Whoever brought this upon us, double their punishment in the Fire.”

62 The tyrants will ask one another, “But why do we not (in here) see those we considered to be the trouble makers?”

63 Were we wrong in mocking them in the world? Or do our eyes just fail to see them in the Fire?”

64 This dispute between the residents of the Fire (is a reality that) will certainly come to pass.

65 Say, O Prophet, “I am only a warner. And there is no god worthy of worship except (one true) God—the One, the Supreme.

66 He is the Lord of the heavens and the earth and everything in between—the Almighty, Most Forgiving.”

67 Say, “This is a message supreme (above all),

68 from which you heedlessly are turning away.”

69 And say “I had no knowledge of the assembly of the higher world when they (hell bound were) arguing.

70 (It is of) what is revealed to me (and) that I am to give warning plainly and publicly.”

71 Remind them when your Lord said to the angels, “I am going to create a human being from clay.

72 So when I have fashioned him and breathed into him of My spirit, fall you down before him in prostration”

73 So the angels prostrated all together—

74 but not Iblis (Satan), who acted arrogantly and (thus) became one of those who deny the truth.

75 God asked, “O Iblis! What prevented you from prostrating to what I created with My Own Hands? Are you too proud? Or are you of those who think (only) of themselves as high?”

76 He replied, “I am better than he is: For You created me from fire and him from clay.”

77 God commanded, “Then get out of Paradise, for you are truly cursed.

78 And surely upon you is My condemnation until the Day of Judgment.”

79 Satan appealed, “My Lord! Then give me respite until the Day of their resurrection.”

80 God said, “Respite then is granted to you,

81 until the appointed Day.”

82 Satan said, “By Your Glory! I will certainly mislead them all,

83 except Your chosen servants among them.”

84 God concluded, “The truth is—and I ‘only’ say the truth—:

85 I will surely fill up Hell with you and whoever follows you from among them, all together.”

86 Say, ‘O Prophet,’ “I do not ask you for any recompense for (conveying) this (Quran), nor do I pretend to be someone I am not.

87 It (the Quran) is only a reminder to the whole world.

88 And you will certainly know the truth of it (all) before long.”

Introductory Notes to Surah 39 Zumar

(Groups)

Name

The Surah derives its name from verse 71 and 73 in which the word zumar has occurred.

Theme and Topics

It begins with the subject on which the last surah ended. It mentions that this Qur'an is a great reminder for the people of this world; it is reminding people that the Day of Judgement is certain to come; everyone will have to face their real Lord on that Day.

Verses (1-8): The all-knowing and wise God has revealed this Book as a final verdict to once and for all end the debate between monotheism and polytheism. So people should worship and obey Him only. He alone is worthy of worship and obedience. God has created this world with a purpose and there is wisdom behind it. He is the creator of the night and day and the movements of the sun and the moon. It is He Who has created man and it is He Who has created the means for His nourishment. His is the universe and He alone is its Master. Why then are people wandering about running away from Him.

Verses (9-35): Good news of success are given to God's servants who are being oppressed by the miscreants of their nation merely because they believe in one true God. People who are denying the Qur'an, the source of their arrogance is their worldly affluence. Only those people will profess faith in this Qur'an whose nature is alive; people whose hearts are hardened will not profess faith in it.

Verses (36-52): The Prophet is given assurance that if these people are striking fear of their deities in him, he should tell them that God is sufficient for his protection.

Verses (53-61): People are reminded of the fact that losing hope in God and seeking other deities and intercessors is not the correct way. They should, in fact, turn to Him in all circumstances.

Verses (62-75): The closing section explains that only God is worthy of worship; He alone is the Creator and the keys of the heavens and the earth are in His jurisdiction. All Prophets came with the same message that the deeds of those people, who set up partners with God, will come to nothing.

Surah 39. Az-Zumar (The Groups)

In the Name of God—the Most Gracious, the Ever Merciful.

1 The revelation of this Book is from God—the Almighty, All-Wise.

2 Indeed, We have sent down the Book to you 'O Prophet' in truth, so serve you God 'alone', being sincerely devoted to Him.

3 Is it not to God alone that all sincere faith is due? And yet, they who take for their protectors others beside Him (are wont to say), "We worship them for no other reason than that they bring us nearer to God." Behold, God will judge between them (on Resurrection Day) with regard to all wherein they differ (from the truth) for, verily, God does not grace with His guidance anyone who is bent on lying (to himself and is) stubbornly ungrateful!

4 Had it been God's Will to have offspring, He could have chosen whatever He willed of whatever He has created. Glory be to Him! He is God—the One, the Supreme (free from such a need).

5 He created the heavens and the earth for a purpose. He wraps the night around the day, and wraps the day around the night. And He has subjected the sun and the moon, each orbiting for an appointed term. He is truly the Almighty, Most Forgiving.

6 He created you 'all' from a single soul, then from it (the same species) He made its mate. And He produced for you four pairs of cattle. He creates you in the wombs of your mothers 'in stages', one development after another, in three layers of darkness. That is God—your Lord! All authority belongs to Him. There is no deity except Him. How can you then be turned away?

7 If you are ungrateful- behold, God has no need of you; none the less, He does not approve of ingratitude in His servants: whereas, if you show gratitude, He approves it in you. And no bearer of burdens shall be made to bear another's burden (on judgement day). In time, unto your Sustainer you all must return, and then He will make you (truly) understand all that you were doing (in life): for, verily, He has full knowledge of what is in the hearts (of men).

8 When man is touched with hardship, he cries out to his Lord, turning to Him 'alone'. But as soon as He showers him with blessings from Him, he 'totally' forgets the One he had cried to earlier, and sets up equals to God to mislead 'others' from His Way. Say, (unto him who sins in this way) "Enjoy yourself for a while in this denial of the truth; (yet,) verily, you are of those who are destined for the fire!"

9 'Are they better' or those who worship 'their Lord' devoutly in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say, 'O Prophet,' "Are those who know equal to those who do not know?" (However) None will be mindful 'of this' except people of reason.

10 Say, (that God says), "O My servants who believe! Be mindful of your Lord. Those who do good in this world will have a good reward. And (if you are struggling in your own land then) God's earth is spacious (to migrate). (And remember) Only those who endure patiently will be given their reward without limit."

11 Say, "I am commanded to serve God, being sincerely devoted to Him 'alone'.

12 And I am commanded to be the first of those who submit 'to His Will'."

13 Say, “I truly fear—if I were to disobey my Lord—the punishment of a tremendous Day.”

14 Say, “It is ‘only’ God that I serve, being sincere in my devotion to Him.

15 Worship then whatever ‘gods’ you want instead of Him.” Say, “The ‘true’ losers are those who will lose themselves and their families on Judgment Day. That is indeed the manifest loss.”

16 They will have layers of fire above and below them. That is what God warns His servants with. So be conscious of Me, O My servants!

17 And those who shun the serving of Taghut (satanic forces), and turn unto God instead, there is the good news (of happiness in the life to come). Give, then, this good news to (those of) My servants.

18 those who listen (closely) to all that is said, and follow the best of it: (for) it is they whom God has graced with His guidance, and it is they who are (truly) endowed with insight!

(According to Razi, this describes people who examine every religious proposition (in the widest sense of this term) in the light of their own reason, accepting that which their mind finds to be valid or possible, and rejecting all that does not measure up to the test of reason. In Razi’s words, the above verse expresses “a praise and commendation of following the evidence supplied by one’s reason (hujjat al-’aql), and of reaching one’s conclusions in accordance with [the results of] critical examination (nazar) and logical inference (istidlal).” A somewhat similar view is advanced, albeit in simpler terms, by Tabari.)

19 Is then one against whom the decree of Punishment is justly due (equal to one who refrains from evil)? Can you (then) rescue the one who is (as it were already) in the fire?

20 As for those who are mindful of their Lord they shall be lodged in lofty mansions, built with one story upon another, beneath which the rivers flow; this is the promise of God; (and) God does not fail in His promise (ever).

21 Do you not see that God sends down rain from the sky—channelling it through streams in the earth—then produces with it crops of various colours, then they dry up and you see them wither, and then He reduces them to chaff? Surely in this is a reminder (of resurrection) for people of reason.

22 Could, then, one whose bosom God has opened wide with willingness towards self-surrender unto Him so they are enlightened by their Lord (be likened to the blind and deaf of heart)? (Certainly not) Woe, then, unto those whose hearts are hardened against all remembrance of God! They are most obviously lost in error!

23 'It is' God 'Who' has sent down the best message—a Book of perfect consistency and repeated lessons—which causes the skin 'and hearts' of those who fear their Lord to tremble, then their skin and hearts soften at the mention of 'the mercy of' God. Such is the guidance of God, through which He guides whoever He (according to His law) wills. But whoever God leaves to stray will be left with no guide.

24 Could, then, one who shall have nothing but his (bare) face to protect him from the awful suffering (that will befall him) on Resurrection Day (be likened to the God-conscious)? (On that Day,) the evildoers will be told: "Taste (now) what you have earned (in life)!"

25 Those before them 'also' rejected 'the truth', then the torment came upon them from where they least expected.

26 So God made them taste humiliation in this worldly life, but far worse is the punishment of the Hereafter, if only they knew.

27 We have certainly set forth every 'kind of' lesson for people in this Quran, so that they may reflect and learn a lesson.

28 'It is' a Quran 'revealed' in Arabic without any crookedness (which could obscure its meaning), so that they might become conscious of God.

29 (To explain oneness of God) God sets forth the parable of a slave owned by several quarrelsome masters, and a slave owned by only one master. Are they equal in (respect to their) condition? (In fact) All praise is due to God alone! But most of them do not understand.

30 You 'O Prophet' will certainly die, and they will die too.

31 Then on the Day of Judgment you will 'all present your' dispute before your Lord.

32 Who then does more wrong than those who lie about God and reject the truth after it has reached them? Is Hell not a 'fitting' home for such deniers (of truth)?

33 And the one who has brought the truth and those who embrace it—it is they who are the righteous.

34 They will have whatever they desire with their Lord. That is the reward of the good-doers.

35 As such, God will absolve them of the worst of what they did and reward them according to the best of what they used to do.

36 Is God not (then) sufficient for His servant? Yet they threaten you with other 'powerless' deities besides Him! Whoever God leaves to stray will be left with no guide.

37 And whoever God guides, none can lead astray. Is God not Almighty, capable of punishment?

38 If you ask them 'O Prophet' who created the heavens and the earth, they will certainly say, "God!" Ask 'them', "Consider then whatever 'deities' you invoke besides God: if it was God's

Will to harm me, could they undo that harm? Or if He willed 'some' mercy for me, could they withhold His mercy?" Say, "God is sufficient for me. In Him 'alone' do the faithful put their trust."

39 Say, "O my people! Persist in your ways, for I 'too' will persist in mine. You will soon come to know

40 who will be visited by a humiliating torment 'in this life' and overwhelmed by an everlasting punishment 'in the next'."

41 Surely We have revealed to you the Book 'O Prophet' with the truth for humanity. So whoever chooses to be guided, it is for their own good. And whoever chooses to stray, it is only to their own loss. You are not a keeper over them.

42 'It is' God 'Who' calls back the souls 'of people' upon their death as well as 'the souls' of the living during their sleep. Then He keeps those for whom He has ordained death, and releases the others until 'their' appointed time. Surely in this are signs for people who reflect.

43 Or have they taken others besides God as intercessors? Say, 'O Prophet,' "'Would they do so,' even though those 'deities' have neither authority nor intelligence?"

44 Say: "To God belongs exclusively (the right to grant) Intercession: to Him belongs the dominion of the heavens and the earth: in the End it is to Him that you shall be brought back."

45 Yet when God alone (as the Lord of judgement) is mentioned, the hearts of those who will not believe in the Hereafter are filled with disgust. But as soon as those 'deities' other than Him are mentioned, they are filled with joy (falsely hoping they will intercede).

46 (Leave their matter with God and) Say, "O God— Originator of the heavens and the earth, Knower of the seen and

unseen! You will judge between Your servants regarding their differences.”

47 (They are refusing to accept today however) Even if the wrongdoers were to possess everything in the world twice over, they would certainly offer it to ransom themselves from the horrible punishment on Judgment Day, for they will see from God what they had never expected.

48 And the evil ‘consequences’ of their deeds will unfold before them, and they will be overwhelmed by what they used to ridicule.

49 (It is a reality that) When man is touched with hardship, he cries out to Us ‘alone’. Then when We shower Our blessings upon him, he says, “I have been granted all this only because of ‘my’ knowledge.” Not at all! It is ‘no more than’ a test. But most of them do not understand.

50 The same did say (to themselves many of) those who lived before their time; but of no avail to them was all that they had ever achieved:

51 So the evil ‘consequences’ of their deeds overtook them. And (the same will happen to) people of the present time who are bent on wrongdoing: they will be overtaken by the evil ‘consequences’ of their deeds. And they will never be able to frustrate (Our Plan)!

52 Do they not know that God gives abundant or limited provisions to whoever He wills (as a test)? Surely in this are signs for people who believe.

53 Say, that God says, ‘“O My servants who have transgressed against your own selves! Despair not of God’s mercy: indeed God forgives all sins -for, verily, He alone is All-Forgiving, Most Merciful.

54 Turn to your Lord 'in repentance', and 'fully' submit to Him before the punishment reaches you, 'for' then you will not be helped.

55 Follow the best of what has been revealed to you from your Lord (the Quran), before the punishment takes you by surprise while you are unaware,

56 so that no 'sinful' soul will say 'on Judgment Day', 'Woe to me for neglecting 'my duties towards' God, while ridiculing 'the truth'.'

57 Or 'a soul will' say, 'If only God had guided me, I would have certainly been one of the righteous.'

58 Or say, upon seeing the torment, 'If only I had a second chance, I would have been one of the good-doers.'

59 Not at all! My revelations had already come to you, but you rejected them, acted arrogantly, and were one of the deniers."

60 On the Day of Judgment you will see those who lied about God with their faces gloomy. Is Hell not a 'fitting' home for such arrogant?

61 And God will deliver those who were mindful 'of Him' to their place of 'ultimate' triumph. No evil will touch them, nor will they grieve.

62 (Indeed) God is the Creator of all things, and He is the Maintainer of everything.

63 To Him belong the keys 'of the treasuries' of the heavens and the earth. As for those who rejected the signs of God, it is they who will be the 'true' losers.

64 Say, "Are you urging me to worship 'anyone' other than God, O you ignorant ones?"

65 It has already been revealed to you—and to those ‘prophets’ before you—that if you associate others ‘with God’, your deeds will certainly be void and you will truly be one of the losers.

66 Rather, worship God ‘alone’ and be one of the grateful.

67 They have not shown God His proper reverence (by associating partners with Him)—when on the Day of Judgment the ‘whole’ earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He above what they associate ‘with Him’!

68 (When) The Trumpet will be blown and all those in the heavens and all those on the earth will fall unconscious, except those God wills ‘to spare’. Then it will be blown again and they will rise up at once, looking on ‘in anticipation’.

69 The earth will shine with the light of its Lord, the record ‘of deeds’ will be laid ‘open’, the prophets and the witnesses will be brought forward—and judgment will be passed on all with fairness. None will be wronged.

70 Every soul will be paid in full for its deeds, for God knows best what they have done.

71 Those who were bent on denying the truth will be driven to Hell in ‘successive’ groups. When they arrive there, its gates will be opened and its keepers will ask them: “Did messengers not come to you from among yourselves, reciting to you the revelations of your Lord and warning you of the coming of this Day of yours?” They will cry, “Yes ‘indeed’! But the sentence of suffering will (already) have fallen due upon the deniers of the truth.”

72 It will be said to them, “Enter the gates of Hell, to stay there forever.” What an evil home for the arrogant!

73 And those who were mindful of their Lord will be led to Paradise in 'successive' groups. When they arrive at its 'already' open gates, its keepers will say, "Peace be upon you! You have done well, so come in, to stay forever."

74 The righteous will say, "All thanks and praise be to God Who has fulfilled His promise to us, and made us inherit the 'everlasting' land to settle in Paradise wherever we please." How excellent is the reward of those who work 'righteousness'!

75 You will see the angels surrounding the throne of (God's) almightiness, glorifying the praises of their Lord, for judgment will have been passed on all with fairness. And it will be said, "All praise is due to God—the sustainer of all the worlds!"

Introductory Notes to Surah 40 Mumin **(Believer)**

Name

The Surah takes its name Al Mumin from verse 28, wherein the Believer of Pharaoh's people has been mentioned. The Quranic name of this surah is Ḥā Mīm. The next six surahs also share this name. All these seven surahs are generally known as Ḥawā Mīm (Those containing Ha Min) and like their names discuss similar topics. All these surahs belong to the period when the extent of discussion between monotheism and polytheism had become so intense that it was increasingly becoming difficult for the Prophet Pbuḥ and his companions to live in Makkah without exposing themselves to persecution.

Theme and Topics

Verses (1-12): This Book has been revealed by the God Who is dominant and mighty and has knowledge of all things. He also forgives sins and accepts repentance and is stern in retribution and has control and authority. Previous nations too indulged in frivolous arguments to defeat the truth but were punished. Those who have become indifferent to God and the Hereafter relying on the intercession of the angels should know that the favoured angels of God will not intercede for those who rebel against Him. The Idolaters will confess their crime on the Day of Judgement and plead for mercy.

Verses (13-22): God is worthy of being worshipped and obeyed. No one can be aware of His secrets. He is the sole master of the Day of Judgement and no one will be able to intercede for the Idolaters. Evidence is presented from history that nations who denied their respective messengers who called them towards monotheism were visited by divine punishment.

Verses (23-55): A specific part of the account of Moses pbuh and the Pharaoh is recounted. The pagans are warned that Pharaoh was more powerful than them; but when punishment visited them in retribution of their rejection of Moses then nothing could be of avail to them. The Prophet and his companions are reminded that the trials they are facing at the hands of their opponents should be borne with patience and perseverance. The character of a true believer belonging to the family of the Pharaoh is highlighted to draw home this point.

Verses (56-85): The evidences in favour of monotheism and the Hereafter found within man and around him are referred to; the Makkans are warned in explicit words and a promise of help is made to the Prophet pbuh and his companions in a very definite manner.

Surah 40. Al-Mumin (The Believer)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Hâ-Mîm.

2 The revelation of this Book is from Allah—the Almighty, All-Knowing,

3 the Forgiver of sin and Acceptor of repentance, severe in retribution, limitless in His bounty. There is no god except Him: with Him is all journeys' end.

4 None disputes the signs of God except those who are bent on denying the truth. But let it not deceive you that they seem to be able to do as they please on earth:

5 Before them the people of Noah denied the Message and so did other groups after them. Each of those communities schemed against the prophet sent unto them, aiming to lay hands on him and sought to refute the truth through false arguments; but I smote them, and how terrible was My retribution!

6 And so your Lord's decree has been proven true against the deniers (of truth)—that they will be the inmates of the Fire.

7 Those (angels whom you worship) bear the Throne and those around it glorify the praises of their Lord, they believe in Him (like other believers), and seek forgiveness for the believers, 'praying:' "Our Lord! You encompass everything in 'Your' mercy and knowledge. So forgive those who repent and follow Your Way, and protect them from the torment of the Hellfire.

8 Our Lord! Admit them into the Gardens of Eternity which You have promised them, along with the righteous among their parents, spouses, and descendants. You 'alone' are truly the Almighty, All-Wise.

9 And protect them from 'the consequences of their' evil deeds. For whoever You protect from the evil of their deeds on that Day will have been shown Your mercy. That is 'truly' the ultimate triumph."

10 (They await intercession whilst) Indeed, it will be announced (on judgement day) to those who are bent on denying the truth, "God's contempt for you was far greater - during your worldly life when you were called to the Faith and you used to refuse - than your hatred of yourselves (today)."

11 They will plead, "Our Lord! You made us lifeless twice, and gave us life twice. Now we confess our sins. So is there any way out?"

12 "They will be told," "No!" This is because when God alone was invoked, you 'staunchly' refused. But when others were associated with Him 'in worship', you 'readily' believed. So 'Today' judgment belongs to God 'alone'—the Most High, All-Great."

13 He is the One Who shows you His signs and sends down 'rain as' a provision for you from the sky. 'But' none will be mindful except those who turn 'to Him'.

14 So call upon God with sincere devotion to Him alone, however hateful this may be to those who deny the truth!

15 (He is the) Possessor of the Highest Rank, the Master of the Throne of Authority. He sends down the revelation by His own command to whoever He wills of His servants to warn 'all' of the Day of mutual Meeting—

16 The Day when they all shall come forth (from death) with nothing about them hidden from God. It will be asked: "Whose is the Dominion today?" (No one shall dare to speak, and God Himself will say) "It is God's, the One, the Irresistible,

17 Today every soul will be rewarded for what it has done. Today there shall be no injustice; (for) indeed God is swift in settling accounts.”

18 Warn them ‘O Prophet’ of the approaching Day when the hearts will jump into the throats to choke (them). The wrongdoers will have neither a close friend nor intercessor to be heard.

19 God ‘even’ knows the sly glances of the eyes and whatever the hearts conceal.

20 And God judges in accordance with truth and justice, whereas those (beings) whom they invoke beside Him cannot judge at all: for, verily, God alone is the All-Hearing, All-Seeing.

21 Have they, then, never journeyed about the earth and beheld what happened in the end to those (deniers of the truth) who lived before their time? Greater were they in power than they are, and in the traces which they left on earth: but God took them to task for their sins, and they had none to defend them against God.

22 That was because their messengers used to come to them with clear proofs, but they persisted in denial. So God seized them. Surely He is All-Powerful, severe in punishment.

23 (Similarly) Indeed, We sent Moses with Our signs and compelling proof

24 to Pharaoh, Haman, and Korah. But they responded: “(Moses is a) Magician! Total liar!”

25 Then, when he came to them with the truth from Us, they said, “Kill the sons of those who share his beliefs and keep their women.” But the plotting of those deniers of the truth was only in vain.

26 And Pharaoh said, “Let me kill Moses, and let him call upon his Lord! I truly fear that he may change your Deen (way of life and traditions) or cause mischief in the land.”

27 Moses replied, “I seek refuge in my Lord and your Lord from every arrogant person who does not believe in the Day of Reckoning.”

28 At that, a believing man from Pharaoh’s people, who had (until then) concealed his faith, exclaimed: “Would you slay a man because he says, God is my Sustainer- seeing that he has brought you all evidence of this truth from your Lord? Now if he be a liar, his lie will fall back on him; but if he is a man of truth, something (of the punishment) whereof he warns you is bound to befall you: for, verily, God would not grace with His guidance one who has wasted his own self by lying (about God).

29 O my people! You are the rulers and are dominant in the land today. But who will rescue us from God’s punishment, once it befalls us?” Pharaoh assured ‘his people’, “I only want to make you see what I see myself and I am leading you only to the way of guidance.”

30 Thereupon exclaimed he who had attained to faith: “O my people! Verily, I fear for you the like of what one day befell those others who were leagued together (against God’s truth)

31 the like of what happened to Noah’s people, and to (the tribes of) ‘Ad and Thamud and those who came after them! And God does not will any wrong for His servants.

32 O my people! I truly fear for you the Day (of judgement when) all (of you) will be calling unto one another (in distress)—

33 the Day when you will ‘try in vain to’ turn your backs and run away, with no one to protect you from God. And whoever God leaves to stray will be left with no guide.

34 Joseph already came to you earlier with clear proofs, yet you never ceased to doubt what he came to you with. When he died you said, ‘(neither was he a messenger nor) God will ever send a messenger after him.’ In this way God let’s go astray those who waste their own selves by throwing suspicion (on His signs)—

35 those who dispute God’s signs without any (real) evidence given to them. (This is a sin) exceedingly loathsome in the sight of God and of those who have attained to faith. It is in this way that God sets a seal on every arrogant, self-exalting heart.”

36 Pharaoh ordered, “O Haman! Build me a high tower so I may reach the pathways

37 the pathways leading up to the heavens and look for the God of Moses, although I am sure he is a liar.” And so Pharaoh’s evil deeds were made so appealing to him that he was hindered from the ‘Right’ path. But (ultimately) the plotting of Pharaoh was only in vain.

38 And the man who believed urged, “O my people! Follow me, ‘and’ I will lead you to the Way of Guidance.

39 O my people! This worldly life is only ‘a fleeting’ enjoyment, whereas the Hereafter is truly the home of settlement.

40 Whoever does an evil deed will only be paid back with its equivalent. And whoever does good, whether male or female, and is a believer, they will enter Paradise, where they will be provided for without limit.

41 O my people! How is it that I invite you to salvation, while you invite me to the Fire!

42 You invite me to disbelieve in God and associate with Him what I have no knowledge of, while I invite you to the Almighty, Most Forgiving.

43 There is no doubt that whatever you invite me to 'worship' are not worthy to be invoked either in this world or the Hereafter. 'Undoubtedly,' our return is to God, and the transgressors will be the inmates of the Fire.

44 and at that time you will (have cause to) remember what I am telling you (now). But (as for me,) I commit myself unto God: for, verily, God sees all that is in (the hearts of) His servants."

45 So God protected him from the evil of their schemes. And Pharaoh's people were overwhelmed by an evil punishment:

46 they are exposed to the Fire (i.e. their souls) morning and evening. And on the Day the Hour will be established 'it will be said', "Admit Pharaoh's people into the harshest punishment 'of Hell'."

47 Then (imagine that time) when these people will start arguing with each other in the fire, and the weak followers will say to the arrogant leaders: "We were your followers: can you now save us from some of these flames?"

48 Those who had been arrogant will say: "We are all (together) in this (Fire)! Truly God has judged between (His) Servants."

49 And those in the Fire will cry out to the keepers of Hell, "Pray to your Lord to lighten the torment for us 'even' for one day!"

50 The keepers will reply, "Did your messengers not 'constantly' come to you with clear proofs?" They will say, "Yes 'they did'." The keepers will say, "Then pray! Though the prayer of the deniers of truth is only in vain."

51 We certainly help Our messengers and the believers, 'both' in this worldly life and on the Day the witnesses will stand forth 'for testimony'—

52 the Day the wrongdoers' excuses will be of no benefit to them. They will be condemned, and will have the worst outcome.

53 (See how Pharaoh drowned) And indeed, We gave Moses 'true' guidance, and made the Children of Israel inherit the Scripture—

54 a guide and a reminder to people of reason.

55 So be patient 'O Prophet', 'for' God's promise always comes true. Seek forgiveness for your shortcomings. And glorify the praises of your Lord by day and by night.

56 Surely those who dispute God's signs—with no proof given to them—have nothing in their hearts but greed for dominance, which they will never attain. So seek refuge in God. Indeed, He alone is the All-Hearing, All-Seeing.

57 (They doubt resurrection whilst) The creation of the heavens and the earth is certainly greater than the re-creation of humankind, but most people do not understand.

58 Those blind 'to the truth' and those who can see are not equal, nor are those who believe and do good 'equal' to those who do evil. Yet you are hardly mindful.

59 The Hour is certainly coming, there is no doubt about it. But most people do not believe.

60 Your Lord has proclaimed, "Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, totally disgraced."

61 It is God Who has made the night for you to rest in and the day bright for work. Surely God is ever Bountiful to humanity, but most people are ungrateful.

62 Such is God, your Sustainer, the Creator of all that exists: there is no deity save Him. How perverted, then, are your minds?

63 (For) thus it is: perverted are the minds of those who knowingly reject God's messages.

64 It is God Who made the earth a place of settlement for you and the sky a canopy. He shaped you 'in the womb', perfecting your form. And He has provided you with what is good and lawful. That is God—your Lord. So Glory be to God, Lord of all the worlds.

65 He is the Ever-Living. There is no deity except Him. So call upon Him with sincere devotion, 'saying,' "All thanks and praise is for God—Sustainer of all the worlds."

66 Say, 'O Prophet,' "I have been forbidden to worship those 'beings and things that' you worship besides God, since clear proofs have come to me from my Lord. And I have been commanded to 'fully' submit to the Sustainer of all the worlds."

67 He is the One Who created you from dust, then from a sperm-drop, then 'developed you into' a clinging clot 'of blood', then He brings you forth as infants, so that you may reach your prime, and become old—though some of you 'may' die sooner—reaching an appointed time, so perhaps you may understand 'the truth about God'.

68 He is the One Who gives life and causes death. (It is easy for Him for) When He decrees a matter, He simply tells it, "Be!" And it is!

69 Have you not seen how those who dispute God's signs are turned away (from the truth)?

70 'They are' the ones who reject this Book and all 'scriptures' We sent Our messengers with. So they will know 'the consequences'

71 when shackles will be around their necks and chains 'on their legs'. They will be dragged

72 through boiling water, then burned in the Fire 'as fuel'.

73 Then they will be asked, "Where are those 'beings and things that' you used to associate

74 with God?" They will cry, "They have 'all' failed us. In fact, we did not invoke anything 'real' before." (And they will be told) "It is thus that God lets the deniers of the truth go astray.

75 'They will be told,' "This 'punishment' is for being prideful on earth unjustly and for acting arrogantly.

76 Enter the gates of Hell, to stay there forever. What an evil home for the arrogant!"

77 So be patient 'O Prophet'. Surely God's promise always comes true. Whether We show you some of what We threaten them with (in your lifetime), or We recall you before We smite them, in any case, they shall all return to Us.

78 O Prophet, We have sent many Rasools (messengers) before you; of them there are some whose stories We have relayed to you and others whose stories We have not relayed to you. It was not possible for any of those Rasools (messengers) to bring a sign except by the leave of God. Then when the command of God came, the matter was decided with justice, and it was the wrongdoers who suffered the loss.

79 (They seek signs and yet) It is God who (at all times works wonders for you thus, He) provides for you (all manner of) livestock, so that on some of them you may ride, and from some derive your food,

80 and there are also other advantages in them for you; they take you where you wish to go carrying you on their backs as ships carry you by the sea.

81 And (thus) He displays His wonders before you: which, then, of God's wonders can you still deny?

82 Have they never journeyed about the earth and beheld what happened in the end to those (deniers of the truth) who lived before their time? More numerous were they, and greater in power than they are, and in the traces which they left on earth: but all that they ever achieved was of no avail to them!

83 For when their messengers came to them with all evidence of the truth, they arrogantly exulted in whatever knowledge they (already) possessed and (so, in the end,) they were overwhelmed by the very thing (the punishment) which they used to ridicule.

84 When they saw Our punishment approaching, they cried, "Now we believe in God alone and reject what we had been associating with Him!"

85 But their believing- upon seeing the arrival of our punishment-was of no benefit to them. This has 'always' been God's Sunnah (way of dealing) with His 'wicked' servants. And so, then and there, lost were they who had denied the truth.

Introductory Notes to Surah 41 Ha Mim

(Ha Mim)

Name

The name of this Surah is composed of two words, Ha-Mim and As-Sajdah, which implies that it is a Surah which begins with Ha-Mim and in which a verse requiring the performance of sajdah (prostration) has occurred.

Theme and Topics

The central theme is oneness of God and Prophet PbuH is told that however much a frenzied and foolish attitude his enemies may adopt, he has to remain patient and steadfast. This is the blessed way and in it lies the success of his call.

Verses (1-12): Gracious and Ever-Merciful Lord did a great favour to the Arabs when He revealed the Qur'an in Arabic as a warner and a bearer of glad tidings for them. They should give it due consideration and embrace it with open arms instead they are rejecting this blessing in an arrogant manner and are demanding to see the punishment they are being warned of. The power, wisdom, mercy, providence and organization so evident in this world bears witness that this world is not the product of a merry maker or the play field or battle field of various gods.

Verses (13-24): The Makkans are warned that if they have remain adamant on rejecting the call of the messenger, they should get ready to meet the fate of nations who reject their messenger. The Idolaters who are hopeful of the intercession of their deities should bear in mind that in the Hereafter their ears, eyes, hands and feet will bear witness against them and no one's intercession will be of any avail to them.

Verses (25-36): The leaders and their followers – both of whom had gone astray will be brought together in Hell. If the ignorant are opposing it, then he should counter their ignorance with decency and forgiveness. Though this is a very difficult task yet this is a very grand piece of wisdom which is acquired only by those who adhere to patience and it is these people who are in reality the fortunate.

Verses (37-54): The objection that when the Qur'an acknowledges the Torah, what was the need of a new divine scripture, has been clarified. Those who had no fear of the Hereafter because of their alleged deities are warned that on that day no deities will be of any help. The signs of the authenticity of the Qur'an will soon manifest themselves in the world within man and that around him.

Surah 41. Ha-Mim (Ha-Mim Sajdah)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Hâ-Mîm.

2 'This is' a revelation from the Most Compassionate, Most Merciful.

3 'It is' a Book whose verses have been clearly spelled out as a discourse in the Arabic tongue for people who (want to) know,

4 delivering good news and warning. Yet most of them turn away (when it is offered to them) and do not listen.

5 They (mockingly) say, "Our hearts are veiled against what you are calling us to, there is deafness in our ears, and there is a barrier between us and you. So do 'whatever you want' and so shall we!"

6 Say, (I cannot do what I want) "I am only a man like you, 'but' it has been revealed to me that your God is only One God. So take the Straight Way towards Him, and seek His forgiveness. And woe to those who associate other gods with Him—

7 those who do not pay Zakah (charity) and are in denial of the Hereafter.

8 'But' those who believe and do good will certainly have a never-ending reward.

9 Ask 'them', "Would you indeed deny Him who has created the earth in two days (periods)? And do you claim that there is any power that could rival Him, the Sustainer of all the worlds?"

10 For He (it is who, after creating the earth,) placed firm mountains on it, towering high above its surface, He bestowed

blessings upon it and provided it with sustenance according to the needs of all those who (live on earth) and would seek it, (all this together with earth He created) in 4 days (periods)

11 Then He turned towards the heaven which (having come into being along with the earth) was 'still like' smoke, and He (it is who) said to heaven and to the earth, "Come (into being), both of you, willingly or unwillingly!" - to which both responded, 'We do come in obedience.'

12 And He (it is who) decreed that they become seven heavens in two Days (periods) and to each heaven He ordained its laws. He adorned the lowest heaven with brilliant lamps and made it secure. Such is the design of the All-Mighty, the All-Knowing."

13 If they turn away, then say, 'O Prophet,' "I warn you of a 'mighty' blast, like the one that befell (the people of) Ad and Thamud."

14 The messengers had come to them from all angles, 'proclaiming,' "Serve none but God." They responded, "Had our Lord willed (to send messengers), He could have easily sent down angels 'instead of you'. So we totally reject what you have been sent with."

15 As for 'Âd, they acted arrogantly throughout the land with no right, boasting, "Who is superior to us in might?" Did they not see that God 'Himself', Who created them, was far superior to them in might? Still they (continuing in their arrogance) persisted in denying Our signs.

16 So We sent against them a bitter (winter) and furious wind, raging for 'several' days of misfortune, to make them taste a humiliating punishment in this worldly life. But far more humiliating will be the punishment of the Hereafter. And they will not be helped.

17 As for Thamud, We offered them guidance, but they preferred blindness over guidance. So the thunderbolt of a disgracing punishment overtook them for what they used to commit.

18 And We delivered those who were faithful and were mindful 'of God'.

19 'Consider' the Day 'when' the enemies of God will be driven towards the Fire, all (grouped according to their deeds) in ranks.

20 till, when they come close to it, their hearing and their sight and their (very) skins will bear witness against them, speaking of what they used to do.

21 They will ask their skins 'furiously', "Why have you testified against us?" They will say, "God, who gives speech to all things, has given speech to us (as well) for He (it is who) created you the first time, and to Him you were bound to return.

22 (During your life on earth you use to hide yourselves while committing crimes), you never thought that your own ears, your own eyes and your own skins would ever testify against you. Rather you assumed that (even) God had no knowledge of many things that you do.

23 It was that 'false' assumption you entertained about your Lord that has brought about your doom, so you have become losers."

24 So whether they endure patiently (or not), the Fire will 'always' be their home. And if they beg for pardon, it shall not be granted to them.

25 And (due to their misdeeds) We placed at their disposal 'evil' associates who made alluring to them what was before them and behind them. 'So' the fate of earlier communities of

jinn and humans has been justified against them 'as well', 'for' they were truly losers.

26 Those who are bent on denying the truth say (unto one another), "Do not listen to this Qur'an, but rather talk frivolously about it, so that you might gain the upper hand."

27 So We will certainly make those who are bent on denying the truth taste a severe punishment, and We will surely repay them according to the worst of their deeds.

28 That is the reward of God's enemies: the Fire, which will be their eternal home—a "fitting" reward for their denial of Our revelations.

29 These deniers (of the Truth) will 'then' cry, "Our Lord! Show us those jinn and humans who led us astray: we shall trample them under our feet so that they become utterly disgraced."

30 (In contrast to this for) those who say, "Our Sustainer is God," and then (despite all difficulties) remain steadfast, the angels (on judgement day will) descend upon them, 'saying,' "Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised.

31 We are your supporters in this worldly life and in the Hereafter. There you will have whatever your souls desire, and there you will have whatever you ask for:

32 A hospitable gift from the One Oft-Forgiving Most Merciful!"

33 (you are inviting them to God) And who could be better of speech than he who calls (his fellow-men) unto God, and does what is just and right, and says, "Verily, I am of those who have surrendered themselves to God."?"

34 (remember) Good and evil cannot be equal. (So) Repel (others) evil with what is best, then the one you are in a feud with will be like a close friend.

35 But this cannot be attained except by those who patiently endure and none will attain this quality except those endowed with the greatest good fortune!

36 And if you are tempted by Satan, then seek refuge with God. Indeed, He 'alone' is the All-Hearing, All-Knowing.

37 (God is the true creator and) Among His signs are the day and the night, the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to God, Who created them 'all', if it is Him you 'truly' wish to serve.

38 But if they are too proud (to listen to this call), then 'let them know that' those 'angels' nearest to your Lord glorify Him day and night, and never grow weary (of serving Him).

39 And among His signs is that you see the earth being lifeless, but as soon as We send down rain upon it, it begins to stir 'to life' and swell. Indeed, the One Who revives it can easily revive the dead. He is certainly Most Capable of everything.

40 Indeed, those who distort the meaning of Our messages are not hidden from Us: hence, which (of the two) will be in a better state - he that is (destined to be) cast into the fire, or he that shall come secure (before Us) on Resurrection Day? Do what you will: He is certainly All-Seeing of what you do.

41 Indeed, those who are denying the Reminder (the Quran) after it has come to them 'are doomed', for it is truly a mighty Book.

42 No falsehood can approach it from before or from behind. It is a revelation from the One Who is Wise and Praiseworthy.

43 "O Prophet!" Nothing is being said to you "by the deniers" except what was already said to the messengers before you. Behold, your Sustainer is indeed full of forgiveness - but He has also the power to requite most grievously!

44 Had We revealed it (the Quran) as a non-Arabic Quran, they would have certainly argued, "If only its verses were made clear "in our language". What! A non-Arabic revelation for an Arab audience!" Say, "O Prophet," "It is a guide and a healing (for the illness of spirit) to the believers. As for those who will not believe, there is deafness in their ears and blindness to it "in their minds". It is as if they are being called from a faraway place."

45 (They ask why a new book after Moses) Indeed, We had given Moses the Scripture, but differences arose regarding it. Had it not been for a prior decree from your Lord, their differences would have been settled "at once". They are truly in alarming doubt about it.

46 (The reality is) Whoever does good, it is to their own benefit. And whoever does evil, it is to their own loss. Your Lord is never unjust to "His" servants.

47 With Him "alone" is the knowledge of the Hour. No fruit comes out of its husk, nor does a female conceive or deliver without His knowledge. And "consider" the Day He will call to them, "Where are My "so-called" associate-gods?" They will cry, "We declare before you that none of us testifies to that "any longer"."

48 Whatever "beings and things" they used to invoke besides God will fail them. And they will realize that they will have no escape.

49 (Strange it is that) Man never tires of praying for good. But if ill touches him he gives up all hope (and) is lost in despair.

50 And when We give him a taste of some mercy from Ourselves after some adversity has touched him he is sure to say “This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, the finest reward with Him will definitely be mine.” But We will surely inform the rejecters (of truth) about the (truth of all) they used to do. And We will certainly make them taste a harsh punishment.

51 When We bestow Our blessings upon man, he tends to turn aside and keep aloof (from remembering Us) but as soon as evil fortune touches him he is full of wordy prayers!

52 Ask ‘them, O Prophet’, “Have you given thought (to how you will fare) if this (Quran) be truly (a revelation) from God and you deny it: who can (then) be more astray than those who have gone too far in opposition ‘to the truth’?”

53 (Be content O Prophet) We will show them Our signs in the universe and within their own selves until it becomes clear to them that this ‘Quran’ is the truth. Is it not enough that your Lord is a Witness over all things?

54 They are truly in doubt as to whether they will meet their Sustainer (on Judgment Day)! ‘But’ He is indeed Fully Aware of everything.

Introductory Notes to Surah 42 Shura **(Consultation)**

Name

It is derived from the sentence, “wa amru-hum shura baina hum”, of verse 38, implying thereby that all aspects of a Muslim society should be conducted through mutual consultation and consent of the public.

Theme and Topics

The central theme of this surah is the history of the mission of all the prophets of God: from Adam and Noah through Abraham, Moses and Jesus pbuh. They all called people to this very message of monotheism, and they too were taught by God through divine revelation just as the Qur’an is being divinely revealed. The reason that various groups have differed with one another on religion is not that the prophets of God came with different religions; the only reason for this difference is personal enmity and envy.

Verses (1-20): The religion of monotheism which was divinely revealed to all Prophets is being revealed to Prophet Pbh and the method of revelation was also the same. The established practice of God regarding guidance cannot be altered; only those will be guided who are worthy of being guided. God alone is the Creator of the heavens and the earth and has their keys and He only blesses people with children and sustenance. No one shares His divinity. He gives respite to people even after their rebelliousness and spreading anarchy because of his established practice and plan.

Verses (21-36): If these Idolaters have invented some partners of God who have invented a different religion than the one brought by the prophets of God, then neither this religion nor their partners of God will avail them on the Day of Judgement.

People who regard their world superiority to be a reason of being on the right path, they should know that, compared to the favours of the Hereafter, the greatest riches of this world have no significance. If a person has keen eyes, he can clearly see from his own experiences and observations that everything and every person is in God's control.

Verses (37-53): The true qualities of believers are highlighted and guidance given to shoulder their responsibilities. Such is the meanness of people that if God blesses them with mercy, they start showing conceit, and if they are afflicted with some calamity because of their misdeeds, they start to despair and become ungrateful. Those who demand that God speak to them face to face, should know that whoever person God speaks to, He speaks through revelation and Muhammed pbuh receives guidance through revelation.

Surah 42. Ash-Shura (The Consultation)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Hâ-Mîm.

2 'Aîñ-Sîn-Qâf.

3 And so you 'O Prophet' are sent revelation, just like those before you, by God—the Almighty, All-Wise.

4 To Him belongs whatever is in the heavens and whatever is on the earth. And He is the Most High, the Greatest.

5 The heavens nearly burst, one above the other, 'in awe of Him'. And the angels glorify the praises of their Lord, and seek forgiveness for those on earth. Surely God alone is the All-Forgiving, Most Merciful.

6 As for those who take other protectors besides Him, God is Watchful over them. And you 'O Prophet' are not a keeper over them.

7 And so We have revealed to you a Quran in Arabic, so that you may warn the residents of the Mother City (Makkah) and its suburbs, and forewarn them of the Day of assembly about which there is no doubt: when some will go to paradise and others to the blazing fire.

8 Had God willed, He could have easily made all 'humanity' into a single community 'of believers'. But He admits into His mercy whoever He wills. And the wrongdoers will have no protector or helper.

9 How can they take (others as) protectors besides Him? (When) God alone is the Protector. He 'alone' gives life to the dead. And He 'alone' is Most Capable of everything.

10 (Say to them) “Whatever you may differ about (God or Judgement day), its verdict rests with God. That very God is my Lord. In Him I put my trust, and to Him I ‘always’ turn.”

11 ‘He is’ the Originator of the heavens and the earth. He has made for you spouses from among yourselves, and ‘made’ mates for cattle ‘as well’—multiplying you ‘both’. There is nothing like Him, for He ‘alone’ is the All-Hearing, All-Seeing.

12 To Him belong the keys ‘of the treasuries’ of the heavens and the earth. He gives abundant or limited provisions to whoever He wills. Indeed, He has ‘perfect’ knowledge of all things.

13 He has ordained for you the Way which He decreed for Noah, and what We have revealed to you ‘O Prophet’ and what We decreed for Abraham, Moses, and Jesus, ‘commanding:’ “Uphold the faith, and make no divisions (sects or separations) in it.” (However) Dreadful for the idolaters is that unto which you invite them. God draws unto Himself everyone who is willing, and guides unto Himself everyone who turns unto Him.

14 And (as for the followers of earlier revelation), they did not split ‘into sects’ but out of mutual envy and (even) after (true) knowledge came to them. Had it not been for a prior decree from your Lord (to respite them) for an appointed term, the matter would have certainly been settled between them ‘at once’. And indeed (even) those who were made to inherit the Scripture after them are truly in a perplexing doubt about this ‘Quran’.

15 Therefore invite them (to the true Deen). Be steadfast as you are commanded, and do not follow their desires. And say, “I believe in every Scripture God has revealed. And I am commanded to judge fairly among you. (The same) God is our Lord and your Lord. We will be accountable for our deeds and you for yours. There is no ‘need for’ contention between us. God

will gather us together 'for judgment'. And to Him is the final return."

16 And as for those who would (still) argue about God (having partners) after He has been acknowledged (as God even by them) - all their arguments are null and void in their Lord's sight, and upon them will fall (His) condemnation, and for them is a severe suffering in store.

17 It is God Who has revealed the Book with the truth and the balance (to distinguish between right and wrong). What will make you realize that perhaps the hour of doom may be fast approaching!

18 Those who do not believe in it (mockingly) ask for its speedy advent - whereas those who have attained to faith stand in awe of it, and know it to be the truth. Oh, verily, they who call the Last Hour in question have indeed gone far astray!

19 (They get the respite because) God is Ever Kind to His servants. He provides 'abundantly' to whoever He wills. And He is the All-Powerful, Almighty.

20 Whoever desires the harvest of the Hereafter, We will increase their harvest. And whoever desires 'only' the harvest of this world, We will give them some of it, but they will have no share in the Hereafter.

21 Or do they have associate-gods who have established for them some religion without the permission of God? Had it not been for the Decree of Judgement the matter would have been decided between them (at once). And surely the wrongdoers will suffer a painful punishment.

22 You will see the wrongdoers fearful 'of the punishment' for what they committed but it will be inevitable for them, whereas those who believe and do good will be in the lush Gardens of Paradise. They will have whatever they desire from their Lord. That is 'truly' the greatest bounty.

23 That 'reward' is the good news which God gives to His servants who believe and do good. Say, 'O Prophet,' "I do not ask you for a reward for this 'message'—(I do it to) only honour 'our' kinship." Whoever earns a good deed, We will increase it in goodness for them. Surely God is All-Forgiving, Most Appreciative.

24 Or do they say, "He has fabricated a lie about God!"? But if God so willed, He could have sealed your heart. And God wipes out falsehood and establishes the truth by His Words. He certainly knows best what 'hidden' in the hearts (of men) is.

25 He is the One Who accepts repentance from His servants and pardons 'their' sins. And He knows whatever you do.

26 He responds to those who believe and do good, and increases their reward out of His grace. As for those who deny (the truth), they will suffer a severe punishment.

27 Had God given abundant provisions to 'all' His servants, they would have certainly transgressed throughout the land. But He sends down whatever He wills in perfect measure. He is truly All-Aware, All-Seeing of His servants.

28 He is the One Who sends down rain after people have given up hope, spreading out His mercy. He is the Guardian, the Praiseworthy.

29 And among His signs is the creation of the heavens and the earth, and all living beings He dispersed throughout both. And He is Most Capable of bringing all together whenever He wills.

30 Whatever affliction befalls you is because of what your own hands have committed. And He pardons much.

31 You can never escape 'Him' on earth, nor do you have any protector or helper besides God.

- 32 And among His signs are the ships like mountains
‘sailing’ in the sea.
- 33 If He wills, He can calm the wind, leaving the ships
motionless on the water. Surely in this are signs for whoever is
steadfast, grateful.
- 34 Or He can wreck the ships for what the people have
committed—though He forgives much—
- 35 so those who dispute about Our signs may know that they
have no refuge.
- 36 Whatever ‘pleasure’ you have been given is ‘no more than
a fleeting’ enjoyment of this worldly life. But what is with God
is far better and more lasting for those who believe and put their
trust in their Lord;
- 37 who avoid major sins and shameful deeds, and forgive
when angered;
- 38 who respond to their Lord, establish prayer, conduct their
affairs by mutual consultation, and donate from what We have
provided for them;
- 39 and who enforce justice when wronged.
- 40 The reward of an evil deed is its equivalent. But whoever
pardons and seeks reconciliation, then their reward is with God.
He certainly does not like the wrongdoers.
- 41 There is no blame on those who enforce justice after being
wronged.
- 42 Blame is only on those who wrong people and transgress
in the land unjustly. It is they who will suffer a painful
punishment.
- 43 And whoever endures patiently and forgives—surely this
is a resolve to aspire to.

44 And whoever God leaves to stray will have no guide after Him. You will see the wrongdoers, when they face the torment, pleading, “Is there any way back ‘to the world’?”

45 And you will see them exposed to the Fire, fully humbled out of disgrace, stealing glances ‘at it’. And the believers will say, “The ‘true’ losers are those who have lost themselves and their families on Judgment Day.” The wrongdoers will certainly be in everlasting torment.

46 They will have no protectors to help them against God. And whoever God leaves to stray, for them there is no way (out).

47 (Hence, O mankind) Answer the call of your Lord before there comes a day, at the behest of God, on which there will be no turning back. There will be no refuge for you then, nor ‘grounds for’ denial ‘of sins’.

48 But if they turn away, We have not sent you ‘O Prophet’ as a keeper over them. Your duty is only to deliver ‘the message’. And indeed, when We let someone taste a mercy from Us, they become prideful ‘because’ of it. But when afflicted with evil because of what their hands have done, then one becomes totally ungrateful.

49 To God ‘alone’ belongs the dominion of the heavens and the earth. He creates whatever He wills. He blesses whoever He wills with daughters, and blesses whoever He wills with sons,

50 or grants both, sons and daughters, ‘to whoever He wills’, and leaves whoever He wills infertile. He is indeed All-Knowing, Most Capable.

51 (They demand to see God whilst) It is not ‘possible’ for a human being to have God communicate with them directly, except through inspiration, or from behind a veil, or by sending a messenger-angel to reveal whatever He wills by His permission. He is surely Most High, All-Wise.

52 And so We have sent to you 'O Prophet' a revelation by Our command. You did not know of 'this' Book and faith 'before'. But We have made it a light, by which We guide whoever We will of Our servants. And you are truly leading 'all' to the Straight Path—

53 the Path of God, to Whom belongs whatever is in the heavens and whatever is on the earth. Surely to God all matters will return 'for judgment'.

Introductory Notes to Surah 43 Zukhruf **(Ornaments)**

Name

It is derived from the word zukhruf- which occurs in verse 33 of this Surah.

Theme and Topics

The central theme of this surah too is Tauheed (oneness of God) and a rebuttal is sounded to the claim of the Makkans that the religion of polytheism that they are following was inherited by them from Prophet Abraham.

Verses (1-15): The favour done by God to the Arabs by revealing the Qur'an to them and the conclusive communication of the truth as a result of it are mentioned. The fact of the matter is that the signs of God's power, providence and wisdom present at every step of this universe bear witness to oneness of God and refute any hint of there being more than one God.

Verses (16-28): The conception of the divinity of the angels is refuted and are told that they should either present evidence from the Book of God or from human intellect and nature to prove their point. Their real ancestor is Abraham pbuh who left his nation by uttering these historic words: "I am acquitted of the things which you worship". This declaration of migration persisted as a sacred tradition among his progeny. So how can these Idolaters claim that they have inherited Idolatry from their forefathers?

Verses (29-65): The real reason of the rebelliousness of the rejecters is their affluence which they see as God's sanction to their misdeeds. Satan has blindfolded them, and this blindfold will be unfastened from them when it is of no use, on Judgement Day. Moses pbuh and Jesus pbuh are referred to; they too called

people to this very Tauheed and showed great signs one after the other to the chiefs of their society however, no sign could convince them. The Makkans contend that their own deities are better than Jesus pbuh thinking that the Qur'an is mentioning him as a son of God but the Quran presents his words as being a servant of God. Differences were created in this true call of Jesus by later generations, and they will soon meet their fate.

Verses (66-89): In conclusion the fate of those people is mentioned who profess faith in this true call; then the fate of those is depicted who deny it. Then the Prophet Pbuh is assured that he should ignore these stubborn people. They will soon observe their own fate and the actual reality behind intercession of the angels; on the basis which they feel content and fearless of the accountability of the Day of Judgement.

Surah 43. Az-Zukhruf (The Ornaments)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Hâ-Mîm.

2 By the Book clear in itself and clearly showing the truth!

3 Certainly, We have made it a Quran in Arabic so that you may understand (it clearly).

4 And indeed, it is—in the Master Record with Us—highly esteemed, rich in wisdom.

5 Should We then turn the ‘Quranic’ Reminder away from you ‘simply’ because you have been a transgressing people? (No, we will still send the warning)

6 (this is Our law) And how many Prophets have We sent among the ancient peoples?

7 But no prophet ever came to them without being mocked (by them).

8 So We destroyed them, though they were stronger in power than these people, and (thus) has passed on the Parable of the peoples of old.

9 If you ask them ‘O Prophet’ who created the heavens and the earth, they will certainly say, “The Almighty, All-Knowing did.”

10 ‘He is the One’ Who has laid out the earth for you, and set in it pathways for you so that you may find your way.

11 And ‘He is the One’ Who sends down rain from the sky in perfect measure, with which We give life to a lifeless land. And so will you be brought forth ‘from the dead’.

12 And 'He is the One' Who created all kinds of things, and made for you ships and animals to ride

13 so that you may sit firmly on their backs, and remember your Lord's blessings once you are settled on them, saying, "Glory be to the One Who has subjected these for us, for we could have never done so 'on our own'.

14 And surely to our Lord we will 'all' return."

15 (despite these realities) they have made some of His creation out to be a part of Him. Indeed, (such of) humankind is clearly ungrateful.

16 Has He taken 'angels as His' daughters from what He created, and favoured you 'O pagans' with sons?

(Pagan Arabs believed that angels were the daughters of God)

17 Whenever one of them is given the good news of (the birth of a baby girl) what they attribute to the Most Compassionate, his face grows gloomy, as he suppresses his rage.

18 'Thinking, have I a daughter' one who is brought up in fineries and is speechless (and inconspicuous) in disputes?

19 Still they have labelled the angels, who are servants of the Most Compassionate, as female. Did they witness their creation? Their statement will be recorded, and they will be questioned!

20 And they argue, "Had the Most Compassionate willed, we would have never worshipped them." They have no knowledge 'in support' of this 'claim'. They do nothing but lie.

21 Or have We given them a Book 'for proof', before this 'Quran', to which they are holding firm?

22 In fact, they say, "We found our forefathers following a 'particular' way, and we are following in their footsteps."

23 Similarly, whenever We sent a warner to a society before you 'O Prophet', its 'spoiled' elite would say, "We found our forefathers following a 'particular' way, and we are just walking in their footsteps."

24 Each 'warner' asked, "Even if what I brought you is better guidance than what you found your forefathers practicing?" They replied, "We totally reject whatever you have been sent with."

25 So We (ultimately) inflicted punishment upon them. See then what the fate of the deniers was!

26 (They talk of ancestral following but remind them) when Abraham (their own forefather) declared to his father and his people, "I am totally free of whatever 'gods' you worship,

27 (I serve none) except the One Who originated me, and He will surely guide me."

28 And he left this statement as an abiding example among his descendants, so that they should turn to it.

29 In fact (they know this but), I had allowed enjoyment for these 'Meccans' and their forefathers (for a long period), until the truth came to them along with a messenger making things clear.

30 'But' when the truth came to them, they said, "This is magic, and we totally reject it."

31 And they exclaim, "Why has this Quran not been revealed to a leading man from 'one of' the two cities (of Makkah and Taif)!"

32 Is it they who (are in charge to) distribute your Lord's mercy? (Nay, as) it is We who distribute their means of livelihood among them in the life of this world, and raise some of them by degrees above others, to the end that some may

employ others in service – (so, too, it is We who bestow gifts of the spirit upon whomever We will) and this your Lord’s grace is better than all (the worldly wealth) that they may amass.

33 Were it not that people might ‘be tempted to’ become one community ‘of evil ways’, We would have supplied the homes of those who deny the Most Compassionate with silver roofs and ‘silver’ stairways to ascend,

34 and (silver) doors for their houses, and (silver) couches whereon to recline,

35 and ornaments ‘of gold’. Yet all this is no more than a ‘fleeting’ enjoyment in this worldly life. ‘But’ the Hereafter with your Lord is ‘only’ for those mindful ‘of Him’.

36 But as for anyone who chooses to remain blind to the remembrance of the Most Gracious, to him We assign a devilish one as their close companion,

37 who will certainly hinder them from the ‘Right’ Way while they think they are ‘rightly’ guided.

38 But when such a person comes to Us, he will say ‘to his associate’, “I wish you were as distant from me as the east is from the west! What an evil companion ‘you were’!”

39 On that Day it will not profit you in the least (to know) that, since you have sinned (together), you are now to share your suffering (as well).

40 (But for these realities) Can you make the deaf hear, or guide the blind or those clearly astray?

41 (O Prophet) Even if We take you away ‘from this world’, We will surely inflict punishment upon them.

42 Or if We show you what We threaten them with, We certainly have full power over them.

- 43 So hold firmly to what has been revealed to you 'O Prophet'. You are truly on the Straight Path.
- 44 Surely this 'Quran' is a reminder for you and your people. And you will 'all' be questioned 'about it'.
- 45 Ask 'the followers of' the messengers that We already sent before you if We 'ever' appointed 'other' gods to be worshipped besides the Most Compassionate.
- 46 Indeed, We sent Moses (similarly) with Our signs to Pharaoh and his chiefs, and he said: "I am a messenger of the Sustainer of all the worlds."
- 47 But as soon as he came to them with Our signs, they laughed at them,
- 48 Yet We showed them sign after sign each greater than the one preceding it and We afflicted them with the punishment, (all these) so that they might return (to the Right Path).
- 49 And (every time) they pleaded, "O 'mighty' magician! Pray to your Lord on our behalf, by virtue of the covenant He has made with you. We will certainly now follow the right way."
- 50 But as soon as We removed the suffering from them, they would break their promise.
- 51 And Pharaoh called out to his people, boasting, "O my people! Am I not sovereign over Egypt as well as 'all' these streams flowing at my feet? Can you not see?"
- 52 Am I not better than this nobody who can hardly express himself?
- 53 Why then have no golden bracelets 'of kingship' been granted to him or angels come with him as escorts!"
- 54 And so he fooled his people, and they obeyed him. They were truly a rebellious people.

55 But when they continued to challenge Us, We inflicted Our retribution on them, and drowned them all.

56 and so We made them a thing of the past, and an example to those who would come after them.

57 When (Jesus) the son of Mary is quoted as an example, your people raise an outcry at it (in ridicule).

58 They exclaim (he is worshipped by his people as well so), “Which is better: our gods or Jesus?” They cite him only to argue. In fact, they are a people prone to dispute.

59 (As for Jesus,) he was no more than (a mortal human being) a servant (of Ours) whom We had graced (with a miraculous birth and Prophethood), and whom We made an example for the children of Israel.

60 Had We willed, We could have easily replaced you ‘all’ with angels, succeeding one another on earth.

61 (Say to them) And his coming (with a miraculous birth and other miracles) is indeed a means to know (that) the Last Hour (is bound to come). So have no doubt about it, and follow me. This is the Straight Path.

62 And do not let Satan hinder you (from the truth), ‘for’ he is certainly your sworn enemy.

63 When Jesus came with clear proofs, he declared, “I have come to you with wisdom, and to clarify to you some of what you differ about. So be conscious of God, and follow me.

64 Indeed God ‘alone’ is my Lord and your Lord, so worship Him ‘alone’. This is the Straight Path.”

65 But (despite these clear instructions) factions from among those (who came after Jesus) began to hold divergent views (about him), so woe to those who wronged themselves (by

associating him with God) of a painful day when they face the punishment!

66 Are they waiting for the Hour to take them by surprise when they least expect 'it'?

67 (Tell them none of their imaginary intercessors will help for) Close friends will be enemies to one another on that Day, except the righteous,

68 'who will be told,' "O My servants! There is no fear for you Today, nor will you grieve—

69 'O you' who believed in Our signs and surrendered your own selves unto Us!

70 Enter Paradise, you and your spouses, rejoicing."

71 Golden trays and goblets will be passed around to them. There will be found all that the souls might desire, and (all that) the eyes might delight in. And you will be there forever.

72 That is the Paradise which you will be awarded for what (good) deeds you used to do (in life).

73 There you will have abundant fruit to eat from.

74 Indeed, the wicked will be in the torment of Hell forever.

75 It will never be lightened for them, and there they will be overwhelmed with despair.

76 We did not wrong them, but it was they who were the wrongdoers.

77 They will cry, "O Malik! (The keeper of the Hell) Let your Lord finish us off." He will answer, "You are definitely here to stay."

78 (O people of Quraish) We certainly brought the truth to you, but most of you are resentful of the truth.

79 Or have they settled some plan (among themselves)? But it is We Who (determine) and settle all things.

80 Or do they think that We do not hear their 'evil' thoughts and secret talks? Yes 'We do'! And Our messenger-angels are in their presence, recording 'it all'.

81 Say, 'O Prophet,' "If the Most Compassionate 'really' had offspring, I would be the first worshipper."

82 (The fact is that) Glorified is the Lord of the heavens and the earth, the Lord of the Throne, far above what they claim.

83 So let them indulge 'in falsehood' and amuse 'themselves' until they face their Day, which they have been warned of.

84 It is He Who is 'the only' God in the heavens and 'the only' God on the earth. For He is the All-Wise, All-Knowing.

85 And blessed is the One to whom belongs the dominion of the heavens and the earth and everything in between! With Him 'alone' is the knowledge of the Hour (of judgement). And to Him you will 'all' be returned.

86 And those (beings) whom some invoke beside God have it not in their power to intercede (on Judgment Day) for any except those who have (in their lifetime) borne witness to the truth, and have been aware (that God is one and unique).

87 Now if thou ask those (who worship any being other than God) as to who it is that has created them, they are sure to answer, "God". How can they then be deluded 'from the truth'?

88 (God hears the despairing) cry (of Prophet): "O my Lord! Indeed, these are a people who persist in disbelief."

89 So bear with them and respond with peace. They will soon come to know (their fate).

Introductory Notes to Surah 44 Dukhan (Smoke)

Name

The Surah takes its name from the word Dukhan (smoke) which occurs in verse 10.

Theme and Topics

The central theme is that the Qur'an and the Prophethood of Muḥummed pbuh are validated through the premise that the fate which the Qur'an is informing its rejecters is something which is certain to take place both in this world and the Hereafter. History bears witness to it and it also the requisite of sense and human nature.

Verses (1-16): A reference to the fact that the Quran's exalted and majestic nature and it was revealed in the blessed Night of Destiny in which affairs are decided at the behest of God. People who argue they would only regard Muḥummed pbuh to be a true messenger if they were shown the promised punishment are warned that the faith which is professed after observing this punishment is of no benefit.

Verses (17-33): The example of the Pharaoh and his people is cited for the Makkans so that they can learn a lesson. Moses pbuh warned them of the Hereafter but they remained afflicted with the arrogance produced in them by their wealth and status.

Verses (34-59): The real reason behind the arrogance and haughtiness of the Makkans is alluded to: they do not believe in any concept of afterlife. For this reason, its warnings seem a piece of jest to them. In order to admonish them, logical as well as historical arguments in favour of reward and punishment are briefly referred to. It is mentioned in detail that God will not deal equally between those who spent their lives in indifference to the

Hereafter and those who did so while having full faith in it. The Almighty will deal with them differently, and this dealing will be totally based on justice.

A reference is made to the great favour done by the Almighty to the Makkans by revealing the Qur'an to them in lucid Arabic. They are warned that the Almighty has revealed the Qur'an with all essential requisites which are needed to conclusively convey the truth. If they do not duly honour it, they should get ready to face the consequences that are destined for those who reject the messengers of God.

Surah 44. Ad-Dukhan (The Smoke)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Hâ-Mîm.

2 By the Book clear in itself (and making things clear)!

3 Indeed, We sent it down on a blessed night (Night of Qadr in ramadhan), for We wanted to forewarn mankind.

4 On that (night) was made clear, in wisdom, the distinction between all things (good and evil).

(Lit., “was made distinct everything wise”, i.e., “wisely” or “in wisdom”: a metonymical attribution of the adjective “wise” - which in reality relates to God, the maker of that distinction to what has thus been made distinct (Zamakhshari and Razi). The meaning is that the revelation of the Qur’an, symbolized by that “blessed night” of its beginning, provides man with a standard whereby to discern between good and evil, or between all that leads to spiritual growth through an ever-deepening realization of God’s existence, on the one hand, and all that results in spiritual blindness and self-destruction, on the other.)

5 by a command from Us, for We (decided to) sent a prophet to them,

6 as a mercy from your Lord. He ‘alone’ is truly the All-Hearing, All-Knowing—

7 the (merciful) Lord of the heavens and the earth and everything in between, if you could but grasp it with inner certainty.

8 There is no deity ‘worthy of worship’ except Him. He ‘alone’ grants life and causes death. ‘He is’ your Lord, and the Lord of your forefathers.

9 In fact, they (who lack inner certainty) are but toying with their doubts.

10 Wait then ‘O Prophet’ for the day ‘when’ the sky will bring forth the smoke (of tornado), clearly visible,

11 overwhelming the people. 'They will cry,' "This is a painful torment.

12 Our Lord! Remove 'this' torment from us, we certainly, now, believe."

13 (But) how shall this remembrance avail them (at the Last Hour) when a messenger has already come to them, making (all these) things clear,

14 (And yet) then they turned away from him, saying, "(He is just a) A madman, taught by others!"?

15 (Still,) behold, We shall postpone this suffering for a little while, although you are bound to revert (to your evil ways).

16 One day We shall seize you with a mighty onslaught We will indeed (then) exact Retribution (on you and all evil ones)!

17 Indeed, before them We tested Pharaoh's people: a noble messenger came to them,

18 'proclaiming,' "Hand over the servants of God to me. I am truly a trustworthy messenger to you.

19 And do not be arrogant with God. I have certainly come to you with a compelling proof.

20 And indeed, I have sought Safety with my Lord and your Lord against your injuring me.

21 And if you do not believe me, (at least let me take the children of Israel and) stand away from me!"

22 But then, (when they beset him with their enmity), he cried out to his Lord, "These are a wicked people!"

23 'God responded,' "Leave with My servants (the Israelites) at night, for you will surely be pursued.

24 And (when you cross the sea) leave the sea parted, for they (Pharaoh and his soldiers) are certainly an army bound to drown."

25 (And so they perished and) how many gardens and springs
the tyrants left behind,
26 as well as 'various' crops and splendid residences,
27 And means of luxury and comfort in which they used to
delight!
28 Thus was (their end)! And We let other people inherit what
was once theirs.
29 Neither heaven nor earth shed tears over them, nor were
they allowed a respite.
30 And We certainly delivered the Children of Israel from the
humiliating suffering
31 (inflicted on them) by Pharaoh. He was truly a tyrant, a
transgressor.
32 And indeed, We chose the Israelites knowingly above the
others.
33 And We showed them signs in which there was a clear
test.
34 Indeed, these (deniers of Judgement day) say,
35 "There is nothing beyond our first death, and we will
never be resurrected.
36 Bring 'back' our forefathers, if what you say is true."
37 (Ask them) Are they superior to the people of Tubba' and
those before them? We destroyed them 'all', 'for' they were
truly wicked (Just like them).

(Tubba' is understood to be a title or family name of Himyar kings in Yemen, of the tribe of Hamdan. The Himyar were an ancient race. At one time they seem to have extended their hegemony over all Arabia and perhaps beyond, to the East African Coast. Their earliest religion seems to have been Sabianism, or the worship of the heavenly bodies."Tubba" was the title borne by a succession of these powerful Himyar kings who ruled for centuries over the whole of South Arabia, and were finally overcome by the Abyssinians in the fourth

century CE. They are mentioned elsewhere in the Qur'an (50:14) as having denied the truth of resurrection and God's judgment.)

38 (The fact is) We did not create the heavens and the earth and everything in between for sport.

39 We only created them for a purpose, but most of these 'deniers' do not understand.

40 Surely the Day of Distinction (between the true and the false) is the term appointed for all of them:

41 the Day no kith or kin will be of benefit to another whatsoever, nor will they (the wicked ones) be helped,

42 except those upon whom God will have bestowed His grace and mercy: for, verily, He alone is the Almighty, the Most Merciful.

43 Surely 'the deadly fruit of' the tree of Zaqqûm

44 will be the food of the evildoer.

(Zaqqûm is a tree that grows in the depths of Hell as mentioned in 37:62-65 also see 17:60)

45 Like molten metal, it will boil in the bellies

46 like the boiling of hot water.

47 'It will be said,' "Seize them and drag them into the depths of the Hellfire.

48 Then pour over their heads the torment of boiling water."

49 (They will be told), "Taste this you who (on earth) considered yourselves to be the mighty, the noble!

50 This is the very thing which you (deniers of the truth) used to doubt"

51 Indeed, the righteous will be in a secure place,

- 52 amid Gardens and springs,
53 dressed in fine silk and rich brocade, facing one another.
54 So it will be. And We will pair them to maidens with
gorgeous eyes.
55 There they will call for every fruit in serenity.
56 There they will never taste death, beyond the first death
(on earth). And He will protect them from the punishment of the
Hellfire—
57 as 'an act of' grace from your Lord. That is 'truly' the
ultimate triumph.
58 (So continue inviting them for) Indeed, We have made this
'Quran' easy in your own language 'O Prophet' so perhaps they
will be mindful.
59 (but if they reject) Wait then! They too are certainly
waiting.

Introductory Notes to Surah 45 Jathiya **(Kneeling)**

Name

It is derived from the sentence “wa tartt kullu ummat- in jathiyat-un” in verse 28, which describes how all nations and individuals will be humbly kneeling down on judgement day before their Lord.

Theme and Topics

This surah was revealed at a time when the Jews of Medina had started to openly support the Makkans. For this reason, the Jews too are rebuked very sternly that because of their misdeeds they have been deposed from the position of religious and political leadership which God had bestowed on them. Muslims are warned to stick to the radiant path God has made evident to them and not to give in to any innovations that the previous “religious people” took to.

Verses (1-11): This Qur’an has been revealed by God in a thorough and elaborate manner. The creation of man, the alternation of day and night, the descent of rain, the appearance of its blessings on earth, the movement of the winds – all contain very clear signs of the belief of oneness of God and life hereafter. The ringleaders of the Makkan pagans who have fabricated a false religion and blindly support it and are not willing to listen to the words of God are warned. These people should remember that their arrogance will lead them to their doom and when they will be cast into Hell, their treasures and riches which they obtained through illegal means will be of no avail to them nor will their alleged deities.

Verses (12-20): Some arguments in support of monotheism (oneness of God) are presented in a new style and Muslims are urged to show patience and perseverance. Sorrow is expressed

on the Israelites: they were blessed with political authority, Prophethood, abundant resources of sustenance as well as the leadership of other nations; however, they never fulfilled their obligations towards these favours; in fact, they created differences in the religion of God because of mutual jealousy and animosity. Muslims are directed that the Almighty has taken back the shari‘ah (God’s way of Life) He had entrusted to the Jews and handed it over to them. They should guard themselves from going astray like the Jews and strongly adhere to the path of God.

Verses (21-37): Some objections raised by the rejecters of the Hereafter are dispelled. The state of affairs on that day of the deniers of the Hereafter is depicted.

Surah 45. Al-Jathiya (The Kneeling)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Hâ-Mîm.

2 The revelation of this Book is from God—the Almighty, All-Wise.

3 Surely in ‘the creation of’ the heavens and the earth are signs for (all) who (are willing to) believe.

4 And in your own creation, and whatever living beings He (has) dispersed, are signs for people who are endowed with inner certainty.

5 And ‘in’ the alternation of the day and the night, and in the means of subsistence which God sends down (in the form of rain) from the skies, giving life thereby to the earth after it had been lifeless, and in the change of the winds: (in all this) there are signs for people of understanding.

6 These are God’s revelations which We recite to you ‘O Prophet’ in truth. So what (other) word (or statement) will they believe in after ‘denying’ God and His revelations?

7 (So) Woe unto every (such) sinful self-deceiver.

8 (The one) who hears God’s messages when they are conveyed to him, and yet, as though he had not heard them, persists arrogantly in his haughty disdain! So give them the good news of a painful punishment.

9 And when something of Our revelations comes to his knowledge, he takes them as a joke; for all such people there will be a humiliating punishment.

10 Awaiting them is Hell. Their ‘worldly’ gains will not be of any benefit to them whatsoever, nor will those whom they have

taken as their protectors besides God. And they will suffer a tremendous punishment.

11 This 'Quran' is 'true' guidance. And those who deny their Lord's revelations will have the 'worst' suffering of agonizing pain.

12 God is the One Who has subjected the sea for you so that ships may sail upon it by His command, and that you may seek His bounty, and that perhaps you will be grateful.

13 He 'also' subjected for you whatever is in the heavens and whatever is on the earth—all by His grace. Surely in this are signs for people who reflect.

14 'O Prophet!' Tell the believers to forgive those who do not believe in the coming of the days of God 'the days of punishment for the wicked', so that He may Himself recompense those people according to what they have earned.

15 Whoever does good, it is to their own benefit. And whoever does evil, it is to their own loss. Then to your Lord you will 'all' be returned.

16 Indeed, We gave the Children of Israel the Scripture, wisdom, and Prophethood; and We provided for them sustenance out of the good things of life, and favoured them above all other people (of their time).

17 We 'also' gave them clear commandments regarding 'the purpose of their' faith. But they differed among themselves, (not because of ignorance but), after the knowledge had come to them, (merely) out of mutual jealousy. Surely your Lord will judge between them on the Day of Judgment regarding their differences.

18 Now finally (after the failure of the earlier communities) We have set you 'O Prophet' on the 'clear and right' Way of

faith. So follow it, and do not follow the likes and dislikes of those who do not know 'the truth'.

19 They certainly can be of no benefit to you against God whatsoever. Indeed, the wrongdoers are patrons of each other, whereas God is the Patron of those mindful of (Him).

20 This 'Quran' is a means of insight for mankind, and a guidance (in this world) and a mercy (in the next life) for those people who are endowed with inner certainty.

21 (This being the reality) So do those who commit evil deeds 'simply' think that We will put them on an equal footing—in their life and after their death—to those who have attained to faith and do righteous deeds? How (awfully) wrong is their judgment!

22 For God created the heavens and the earth for a purpose, (and has therefore willed) that every soul will be paid back for what it has committed. And none will be wronged.

23 Have you seen 'O Prophet' those who have taken their own desires as their god? And whom God has (thereupon) let go astray, knowing (that his mind is closed to all guidance), and whose hearing and heart He has sealed, and upon whose sight He has placed a veil? Who, then, could guide him after God (has abandoned him)? Will you not, then be mindful?

24 And they argue, "There is nothing beyond our worldly life. We die; others are born. And nothing destroys us (individuals or nations) but 'the passage of' time." Yet they have no knowledge 'in support' of this 'claim'. They only guess and speculate.

25 And whenever Our clear revelations are recited to them, their only argument is to say: "Bring our forefathers back, if what you say (about the next life) is true!"

26 Say: “It is God who gives you life, and then causes you to die; and in the end He will gather you together on Resurrection Day, (the coming of) which is beyond all doubt - but most human beings understand it not (to be the case).”

27 (No one can be of any help against God) For, God’s (alone) is the dominion over the heavens and the earth; and on the Day when the Last Hour dawns - on that Day will be lost all who (in their lifetime) tried to reduce to nothing (whatever they could not understand).

28 And (on that day) you will see every group and nation kneeling down (and waiting in humility). Every community will be summoned to its record ‘of deeds’. ‘They all will be told,’ “This Day you will be rewarded for what you used to do.

29 This record of Ours speaks the truth about you. Indeed, We always had your deeds recorded ‘by the angels’.”

30 As for those who believed and did good, their Lord will admit them into His mercy. That is ‘truly’ the absolute triumph.

31 But as for those who were bent on denying the truth, (they will be asked) “Were not My messages conveyed to you? And yet, you gloried in your arrogance, and so you became people lost in sin

32 And whenever it was said ‘to you’, ‘Surely God’s promise ‘of judgment’ is true and there is no doubt about the (coming of the) Last Hour,’ you said ‘mockingly’, ‘We do not know what the Last Hour is! We think it is no more than speculation, and we are not convinced ‘that it will ever come’.”

33 And the evil ‘consequences’ of their deeds will become obvious to them, and they will be overwhelmed by what they used to ridicule.

34 It will be said, “This Day We will forget you as you forgot the meeting of this Day of yours! Your abode will be the Fire, and you will have no helpers.

35 This is because you made God’s messages the target of your mockery, having allowed the life of this world to delude you! On that Day, therefore, they will not be brought out of the fire, nor will they be allowed to make amends.

36 So all praise is due to God, Sustainer of the heavens and Sustainer of the earth: (and) the Sustainer of all the worlds!

37 And His alone is all majesty in the heavens and on earth; and He alone is the Almighty, All-Wise.

Introductory Notes to Surah 46 Ahqaf **(Sand Dunes)**

Name

It is derived from the mention of Ahqaf (sand Dunes) in verse 21.

Theme and Topics

The theme is that this Qur'an is something whose news has been given beforehand by prophets belonging to the Israelites and something whose predictions are mentioned in the Torah. Thus the Makkans should not be deceived by the encouragement and support they receive from the Jews and the Christians around them, for these people are denying their own messengers and scriptures.

Verses (1-14): The Qur'an is a scripture revealed by God, but those who have denied the Hereafter are evading it. This world is not meant for the entertainment of a merry-maker; however, the Almighty has created it with a great purpose and meaning. These people trust their deities and intercessors; they reckon that if ever the Day of Judgement comes, they will save them whereas neither reason nor revelation corroborate the existence of the deities they impute with God. These people have pinned their hopes in them and the deities themselves are unaware that they are being worshipped and being called for help. A great witness of the Israelites has already borne witness to coming of Muhammed pbuh and he is also the person who is the one whose predictions are recorded in the Torah.

Verses (15-20): The nature of people who will profess faith in the Qur'an and the type who will reject it are referred to. Those people will profess faith in it who acknowledge the rights whose awareness is found in their nature, who feel indebted to their parents and are obedient to them; they may have committed

sins in their youth while being overwhelmed with emotions; however, they never adopted a sinful life. Those people will reject it who, on the contrary, led a careless and indifferent life; they neither recognized the rights of their parents nor that of God.

Verses (21-35): The example of ‘Ād is cited who showing conceit in their power and might did not pay heed and were destroyed even though they were much more powerful and more developed in their civilization and culture than the Makkans. If the chiefs among the Makkans are not accepting the Qur’an, then this is due to their stone hard hearts that they possess. Otherwise this Quran is so amazing that when a few of its verses were overheard by a passing by group of jinn, they became so fascinated that they became its preachers.

Surah 46. Al-Ahqaf (The Sand Dunes)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Hâ-Mîm.

2 The revelation of this Book is from God—the Almighty, All-Wise.

3 We only created the heavens and the earth and everything in between them for a purpose and an appointed term. Yet they, who are bent on denying the truth turn aside from the warning which has been conveyed unto them.

4 Say: “Have you (really) given thought to what it is that you invoke instead of God? Show me what these (beings or forces) have created anywhere on earth! Or do (you think that) they have a share in ‘the creation of’ the heavens? Bring me a scripture ‘revealed’ before this ‘Quran’ or a shred of knowledge (in support of your claim), if what you say is true.”

5 And who could be more astray than those who invoke others besides God—‘others’ that cannot respond to them until the Day of Judgment, and are not even aware that they are being invoked?

6 And when ‘such’ people will be gathered together, those ‘gods’ will be their enemies and will deny their worship altogether.

7 Whenever Our clear revelations are recited to them, they who are bent on denying the truth speak thus of the truth as soon as it is brought to them: “This is clearly nothing but magic (of spellbinding eloquence)!”

8 Or do they say, “He has invented all this”? Say (O Muhummed) “Had I invented it, you would not be of the least help to me against God. He is fully aware of that (slander) into

which you so recklessly plunge: sufficient is He as a witness between me and you! And (this respite you are getting because) He is the All-Forgiving, Most Merciful.”

9 Say, “I am not the first messenger ever sent, nor do I know what will happen to me or you. I follow only what is revealed to me, and I am no more than a plain Warner.”

10 Ask ‘them, O Prophet’, “Have you given thought (to how you will fare) if this (Quran) be truly (a revelation) from God and yet you deny its truth? - even though a witness from among the children of Israel has already borne witness to (the advent of) one like himself (Jesus), and has believed (in him), the while you glory in your arrogance (and reject his message)? Verily, God does not grace (such) evildoing folk with His guidance.”

(The “witness” spoken of here is evidently Moses: cf. the two Biblical passages relating to the advent of the Prophet Muhammad (Deuteronomy 18: 15 and 18): “The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me”; and “I will raise them up a prophet from among thy brethren, like unto thee, and will put My words in his mouth.” (See also 2:42.)

11 But they who are bent on denying the truth speak thus of those who have attained to faith: “If this (message) were any good, these (low status people) would not have preceded us in accepting it!” And since they refuse to be guided by it, they will always say, “This is (just) an ancient falsehood!”

12 And before this ‘Quran’ the Book of Moses was ‘revealed as’ a guide and mercy. And this Book (Quran) is a confirmation (of the predictions in Torah), in the Arabic tongue, (revealed) to forewarn the wrongdoers and to give good news to those who have adopted the righteous conduct.

13 Surely those who say, “Our Lord is God,” and then (despite all difficulties) remain steadfast—there will be no fear for them, nor will they grieve.

14 It is they who will be the residents of Paradise, staying there forever, as a reward for what they used to do.

15 (To achieve this) We have commanded people to honour their parents. In pain did his mother bear him, and in pain did she give him birth; and her bearing him and his utter dependence on her took (about) thirty months. And so, when he attains to full maturity and reaches forty years, he (who is righteous) prays: “O my Lord! Inspire me so that I may forever be grateful for those blessings of Yours with which You have graced me and my parents, and that I may do what is right (in a manner) that will meet with Your acceptance; and grant me righteousness in my offspring (as well). Verily, unto You have I turned in repentance: for, verily, I am of those who have surrendered themselves unto You!”

16 Such are the people from whom We shall accept the best of their deeds and overlook their misdeeds. (They will find themselves) among those who are destined for paradise, in fulfilment of the true promise which they were given (in this world).

17 But some scold their parents, “Enough with you! Are you warning me that I will be brought forth ‘from the dead’, while many generations had already perished before me ‘for good’?” The parents cry to God for help, ‘and warn their child,’ “Pity you. Have faith! Surely God’s promise is true.” But he replies, “This is nothing but ancient tales and fables.”

18 These are the ones against whom the sentence (of doom) will fall due, together with the (other sinful) communities of Jinns and humans that have passed away before their time. Verily, they are the (real) losers.

19 Each ‘of the two groups’ will be ranked according to whatever (good or evil) they did (in lifetime); and so, He will repay them in full for their doings, and none shall be wronged.

20 "Watch for" the Day "when" those who are bent on denying (the truth) will be exposed to the Fire. "They will be told," "You "already" exhausted your "share of" pleasures during your worldly life, and "fully" enjoyed them. So today you shall be recompensed with a punishment of humiliation because you behaved with arrogance for which you had no right (during your life) on earth and because of the transgressions you committed."

21 Tell them the story of 'Ad's brethren, (the Prophet Hud), when he warned his people, the residents of sand-dunes - in fact Warners had come to (the areas) in front and behind them - saying: "Serve none but God. Surely I fear for you the suffering of a mighty Day."

22 They argued, "Have you come to turn us away from our gods? Bring us then whatever (doom) you threaten us with, if what you say is true."

23 He responded, "The knowledge (of when it is to befall you) rests only with God. I only convey to you what I have been sent with. But I can see that you are a people acting ignorantly."

24 Then when they saw the torment as a "dense" cloud approaching their valleys, they said "happily", "This is a cloud bringing us rain." "But Hûd replied," "No, it is what you sought to hasten: a "fierce" wind carrying a painful punishment!"

25 It destroyed everything by the command of its Lord, leaving nothing visible except their ruins. This is how We reward the wicked people.

26 Indeed, We had established them in a way We have not established you "Meccans". And We gave them hearing, sight, and intellect. But neither their hearing, sight, nor intellect were of any benefit to them whatsoever, since they persisted in denying God's signs. And "so" they were (ultimately) overwhelmed by what they used to ridicule.

27 Thus have We destroyed many a (sinful) community living round about you; and yet, (before destroying them), We had shown the Signs in various ways that they might turn back (from their evil ways).

28 Then why did those, whom they had chosen for worship besides God and regarded them as a means of attaining nearness to Him, not come to their aid? Instead, they failed them, because those were nothing but their lies and their fabrications.

29 And (relate to them) when We inclined toward You (O Muhummed) certain of the Jinn, who when they reached the place (where you were reciting) and listened to the Qur'an, said to each other: "Listen quietly!" Then when (the recitation) was over, they returned to their fellow jinn as warners.

30 They declared, "O our fellow jinn! We have truly heard a scripture revealed after Moses, confirming (the prediction about it in) what came before it. It guides to the truth and the Straight Way.

31 O our fellow jinn! Respond to the one who invites to God and believe in him, He will forgive your sins and protect you from a painful punishment.

32 And whoever does not respond to the one who invites to God he cannot frustrate (God's Plan) on earth and no protectors can he have besides God, such men (wander) in manifest error."

33 Do they (who deny the life to come) not realize that God, Who created the heavens and the earth and never wearied with their creation, is able to give life to the dead? Yes 'indeed'! He is certainly Most Capable of everything.

34 And so, on the Day when those who were bent on denying the truth will be exposed to the Fire, 'they will be asked,' "Is this

‘Hereafter’ not the truth?” They will cry, “Absolutely, by our Lord!” It will be said, “Taste, then, this suffering as an outcome of your denial of the truth!”

35 Therefore patiently persevere, as did the Messengers of Firm Resolve. And do not ‘seek to’ hasten ‘the torment’ for the deniers. On the Day they see what they have been promised, it will be as if they had only stayed ‘in this world’ for an hour of a day. (Your job is to) Convey (this message)! Then, will anyone be destroyed except the rebellious people?

Introductory Notes to Surah 47

Muhummed

Name

The Surah derives its name from the word “Muhummed” mentioned in verse 2.

Theme and Topics

Verses (1-12): A declaration of the decision that since the rejecters of the truth in Makkah have spent all their efforts in following and supporting evil, hence they will end up in vain. On the other hand, since the believers have followed the truth that has come to them from their Lord and have also made many sacrifices in this regard, the Almighty will make their efforts bear fruit both in this world and in the Hereafter. Muslims are given instructions and are allowed that if they have to wage war against the deniers of the truth, they should not be over-awed by them. They are frail and baseless. They should be routed in war. They should be rendered so powerless that they are released from captivity as a favour to them by the Muslims or through ransom. Muslims should remember that God is sufficient to deal with them; He, however, wants to test them and that is why He is directing them to do so. The institution of slavery which found its roots in war captives has been uprooted by making it clear that the prisoners of war are to be set free either with or without any exchange of things/people.

Verses (13-19): The pride and conceit which the Makkans have about their power and might is totally baseless. History bears witness that the Almighty destroyed so many nations who were superior to them in all respects. How can those who lead their lives in the light of reason and argument be equal to those who spend their lives while blindly following their desires! A reference is made to the hidden enemy of the Muslims or the

enemy within- the Hypocrites. These people do apparently listen to what the Prophet Pbuh says but understand nothing.

Verses (20-31): The inner personality and clandestine conspiracies of the Hypocrites are referred to: they are all talk and no substance; initially, they demanded to fight; however, when this directive was given they proved to be cowards and connived with the enemies of Islam.

Verses (32-38): Muslims in general and the Hypocrites in particular are warned to obey every directive of God and His Prophet pbuh. If they show slackness in this, their good deeds will bear no fruit. Muslims are urged to spending in the way of God and not be lured away by the pleasures of this world. If Muslims prove equal to the task; they are destined to win; God is with them.

Surah 47. Muhummed

In the Name of God—the Most Gracious, the Ever Merciful.

1 Those who are bent on denying the truth and on barring (others) from the path of God - all their (good) deeds will He let go to waste;

2 whereas those who have attained to faith and do righteous deeds, and have come to believe in what has been revealed to Muḥummed—for it is the truth from their Lord —(shall attain to God’s grace)—He will remove from them their ills and improve their condition.

3 This is because they who are bent on denying the truth pursue falsehood, whereas they who have attained to faith pursue the truth (that flows) from their Lord. In this way does God set forth unto man the parables of their true state!

4 So when you meet the deniers of truth ‘in battle’, strike ‘their’ necks until you have thoroughly subdued them, then bind them firmly. But thereafter (set them free,) either by an act of grace or against ransom, so that the burden of war may be lifted: thus (shall it be). And (know that) had God so willed, He could indeed punish them (Himself) but (He wills you to struggle) so as to test you (all) by means of one another. And as for those who are slain in God’s cause, never will He let their deeds go to waste.

5 He will guide them ‘to their reward’, improve their condition,

6 and admit them into Paradise, having made it known to them.

7 O believers! If you stand up for (the cause of) God, He will help you and make your steps firm.

8 but as for those who are bent on denying the truth, ill fortune awaits them, since He will let all their (good) deeds go to waste:

9 That is because they detest what God has revealed, so He has rendered (even) their good deeds void.

10 Have they, then, never journeyed about the earth and seen what happened in the end to those (wilful sinners) who lived before their time? God destroyed them utterly, and a similar fate awaits (all) such deniers of truth.

11 This is because God is the Protector of all who have attained to faith, whereas they who deny the truth have no protector.

12 Surely God will admit all who attain to faith and do righteous deeds into gardens through which running waters flow, whereas they who are bent on denying the truth shall have - even though they may enjoy their life (in this world) and eat as cattle eat - the fire (of the hereafter) for their abode.

13 How many cities, which were mightier than your city, which has driven you out, have We destroyed (for their denial), and there was no one to help them!

14 Can, then, the one who is on a clear (Path) from his Lord be like the one whose evil deeds are made appealing to him and is lead 'only' by his desires?

15 The description of the Paradise promised to the righteous is that in it are rivers of fresh water, rivers of milk that never changes in taste, rivers of wine delicious to drink, and rivers of pure honey. There they will 'also' have all kinds of fruit, and forgiveness from their Lord. 'Can they be' like those who will stay in the Fire forever, left to drink boiling water that will tear apart their insides?

16 Now among those (hapless sinners) are such as (pretend to) listen to you, (O Muhammed) and then, as soon as they leave your presence, speak (mockingly) to those gifted with knowledge, “What is it that he has said just now?” It is such as these whose hearts God has sealed because they (always) followed but their own lusts.

17 As for those who are (willing to be) guided, He increases their (ability to follow His) guidance and causes them to grow in God-consciousness.

18 Are they only waiting for the last Hour to take them by surprise? Yet ‘some of’ its signs have already come. Once it actually befalls them, will it not be too late to be mindful?

19 So, know ‘well, O Prophet,’ that there is no deity save God, and (while the time is near) ask forgiveness for your sins and for (the sins of) all other believing men and women: for God knows all your comings and goings as well as your places of rest.

20 And the believers say, “If only a sûrah (chapter of Quran) was revealed ‘allowing self-defence’!” Yet when a precise sûrah is revealed, in which fighting is ‘explicitly’ mentioned, you see those with sickness in their hearts staring at you like someone in the throes of death. It would have been better for them

21 to obey and speak rightly. Then when fighting was ordained, it surely would have been better for them (to obey) if they were true to God.

22 (Ask them) “Would you, perchance, after having turned away (from God’s commandment, prefer to revert to your old ways, and) spread corruption on earth, and (once again) break your ties of kinship?”

23 These are the ones whom God has condemned and whom He makes deaf (to the voice of truth), and whose eyes He blinds (to its sight).

24 Will they, then, not ponder over this Quran? Or are there locks upon their hearts (and minds)?

25 Indeed, those who turn their backs (on this message) after guidance has become clear to them, (it is because) Satan has seduced them, luring them with false hopes.

26 That is because they said 'privately' to those who 'also' detest what God has revealed, "We will obey you in some matters." But God (fully) knows their secret thoughts.

27 Then how 'horrible' will it be when the angels take their souls, striking their faces and backs!

28 That will happen because they followed the way that called for the wrath of God and hated to adopt the way of His pleasure, therefore He rendered all their deeds void.

29 Or do those with sickness in their hearts think that God will never expose their malice?

30 Had We willed, We could have truly shown them to you 'O Prophet', and you would have certainly recognized them by their marks. But you will surely recognize them by the tone of their speech. And God 'fully' knows your doings 'O people'.

31 And most certainly We shall try you all, so that We might mark out those of you who strive hard (in Our cause) and those who are resolute and We shall try your reported (mettle).

32 Indeed, those who are bent on denying the truth and on barring (others) from the path of God, and oppose the Messenger after 'true' guidance has become clear to them; they will not harm God in the least, but He will render their deeds void.

33 O believers! Obey God and obey the Messenger, and (by not doing so) do not let your deeds come to nothing.

34 Surely those who are bent on denying the truth and on barring (others) from the path of God, and then die as deniers of the truth – indeed God will not grant them forgiveness!

35 Therefore (when you fight for a just cause), do not be fainthearted crying for peace, you will surely gain the upper hand. (For) God is on your side and will never let your deeds be wasted.

36 This worldly life is no more than play and amusement. But if you are faithful and mindful 'of God', He will grant you your 'full' reward, and will not ask you 'to donate all' your wealth.

37 If He were to do so and pressure you, you would grow stingy, and He would bring out your moral failings.

38 Here you are, being invited to donate 'a little' in the cause of God. Yet some of you are stingy, And whoever does so, it is only to their own loss. For God is the Self-Sufficient, whereas you stand in need 'of Him'. If you 'still' turn away, He will replace you with another people. And they will not be like you.

Introductory Notes to Surah Fatah **(Victory)**

Name

It is derived from the words “fathan bubeen” (Clear Victory) in the first verse.

Theme and Topics

This surah bears witness to the fulfilment of the promise made with the believers in verse thirty five of the previous sūrah. It begins with the truce of Hudaibiyyah which proved to be a prelude to the conquest of Makkah. In order to understand this surah, it is essential to understand its background. It was revealed as a ray of hope in very hopeless circumstances and as glad tidings of an open victory in circumstances when Muslims felt that they were being vanquished. It assured the Muslims in very precarious circumstances, and in not more than two years every promise and threat given materialized in a manner that no doubt remained about it in the minds of both friends and foes.

The detail of this rather concise premise is that in 6th AH, the Prophet PbuH was given glad tidings in a dream that he will do ‘umrah (minor pilgrimage) with a group of his companions. On the basis of this dream, he called upon people to prepare themselves for ‘umrah. Though Muslims were in a continuous state of war with the Makkans and there was a strong chance that if Muslims went to offer ‘umrah in their collective capacity, they would definitely try to stop them and the situation could lead to a battle. However, Muslims were so overwhelmed with the deprivation from the Baytullāh (The house of God-Kabba) that they got ready to accompany the Prophet PbuH while disregarding this danger.

The Hypocrites, who have been mentioned in the previous surah, tried their best to discourage and demotivate the Muslims. They tried to strike fear in their hearts by saying that those who will

go to Makkah will never return. However, Muslims fully trusted the dream of the Prophet Pbuh. For this reason about fifteen hundred Companions became ready to accompany him.

It was either Rajab or Dhū al-Qa‘dah-the two lunar months of Arab calendar, the two months that had always remained specific to offer hajj and ‘umrah. For this reason, Muslims hoped that there is a very logical reason for the Makkans showing respect to the sanctity of these months. The Prophet pbuh and the Companions wore the attire of umrah the “Ahram”. They took along with them seventy camels for sacrifice and to distinguish these animals, they put collars around their necks so that it becomes evident to every onlooker that these are sacrificial animals (hadī) and no one should harm them. They did not have any ammunition with them; all they had were swords and they too were sheathed. In other words, it was fully taken care of the fact that the Makkans present no excuse for a battle.

When, following a very rugged, rocky track they reached Hudaibiyah, which was situated right on the boundary of the sacred Makkan territory. Prophet pbuh sent an envoy, Uthman, to their leaders with the message that he had come with the intention of offering ‘umrah only; he has no other intention. A rumour of his envoy being killed spread and in this pandemonium, Uthman’s return got delayed and a rumour spread in the Muslim camp that he had been martyred. The Prophet pbuh called upon people to pledge a covenant of jihad at this hands so that a do or die war could be waged against the Makkans.

When the Makkans received the news that Muslims were about to launch an attack, they sent a delegation under the leadership of Suhayl ibn ‘Amr to negotiate peace. The delegation, in order to salvage the pride of the Makkans, greatly stressed upon the Muslims to go back this year and return the following one whence the Makkans will vacate the city for three days to avoid any clash. It was also insisted upon that if any person of the Makkans ran away to the Muslims, the latter would be under

obligation to return him whereas the reverse would not be the case.

The Companions were not ready to accept these conditions at any cost. However, the Prophet Pbuh, on divine bidding, accepted them and a settlement was reached on the following conditions.

1. For ten years, there shall be no war between the two parties. During this time, no party will launch any open or hidden onslaught against one another.

2. During this time, if a person belonging to the Makkans ran away to the Muslims, they will have to return him, while the Makkans would not be bound to return any person of the Muslims who goes to them.

3. Any tribe of the Arabs can enter into this settlement by becoming an ally of either of the two parties.

4. Muslims will go back this year and return the next to offer ‘umrah. They will be able to stay in Makkah for three days and each of them, if he wishes, can only bring one sword. In these three days, the people of Makkah will vacate the city so that any clash can be avoided.

Two of these conditions were every detestable to the Muslims, as has been indicated earlier. People thought that accepting them would be tantamount to an acknowledgement of defeat and were not ready at any cost to accept any condition that would depict them as the weaker party.

While returning, the general feeling was of being overwhelmed and of being vanquished. For this reason, a natural question that came to their minds was that if the dream of prophets of God are true, then what happened to the dream which the Prophet pbuh saw and as a result of which had embarked on this journey. It was in these circumstances in which this surah was revealed and was revealed as glad tidings of a clear victory.

Verses (1-10): The Prophet Pbuḥ is given glad tidings that he has been granted an open victory in the form of the Hudaybiyyah truce. This open victory is a prelude to an imminent conquest of Makkah which will totally humble the deniers of truth before him. It is the duty of people to profess faith in the messenger of God, respect him, support him in all his campaigns and be his helpers. Those who pledge a covenant at his hands, in fact, pledge a covenant at the hands of God.

Verses (11-16): The real reason for the Hypocrites not coming out for Umrah with him has been indicated as their thought that this time the Prophet Pbuḥ and the Muslims would not return and would be killed but that this speculation of theirs will only bring ruin their own selves.

Verse (17-21): Those people are mentioned whose excuse to not attend the battle would not be regarded as hypocrisy as long as they remain obedient and sincere towards God and His Messenger. The courageous among the companions who took the “bay’ah ridwān” i.e. the pledge of Paradise at Hudaybiyyah, are praised. They are given glad tidings of victory, spoils of war and of the conquest of Makkah.

Verses (22-25): A mention of the fact that had the Makkans waged war on the occasion of Hudaybiyyah, they would have been routed. The aspect which made the Muslims superior in this agreement is referred to and also mentioned is the fact that this truce was an open moral and religious defeat of the Makkans.

Verse (26-29): The moral victory secured by the Muslims is referred to. In contrast with the bias of the Makkans, the majesty displayed by the Muslims in piety and in obeying God and His Prophet is alluded to. An affirmation of the dream of the Prophet Pbuḥ and the wisdom in its delay to materialize is referred to. The parable of the Prophet Pbuḥ and his Companions found in the Torah and the parable of the gradual victory of the truth found in the Gospel is alluded to.

Surah 48. Al-Fatah (The Victory)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Indeed, We have granted you a clear victory 'O Prophet'

(This sūrah takes its name from the clear victory or triumph (i.e., Treaty of Hudaibiyah) in verse 1. The Prophet (ﷺ) and 1400 of his companions travelled to Mecca to perform the minor pilgrimage ('umrah) in 6 A.H./628 C.E. He (ﷺ) sent 'Uthmān ibn 'Affān to let the Meccans know that the Muslims had come in peace, only to visit the Sacred House. When the Meccans delayed 'Uthmān, the Prophet (ﷺ) thought they might have killed his envoy. So he (ﷺ) called upon the faithful to pledge allegiance to him under a tree at Hudaibiyah in the outskirts of Mecca. Shortly after, 'Uthmān returned safely and a peace agreement was signed by the Muslims and Meccan pagans, stating in part that the Muslims would have to return to Medina and come back next year for 'umrah. The Treaty of Hudaibiyah is described as a clear triumph since it established peace, temporarily diffused the tension between the Muslims and the Meccan pagans, and gave the Muslims plenty of time to spread awareness and understanding of their faith. Thousands from different tribes accepted Islam during that truce.)

2 so that God might show His forgiveness of all your faults,
past as well as future, perfect His favour upon you and guide
you along the Straight Path,

3 and so that God will help you with a mighty help.

4 He is the One Who (when they were leaving for this
journey) sent down serenity upon the hearts of the believers so
that they may increase even more in their faith. To God 'alone'
belong the forces of the heavens and the earth. And God is All-
Knowing, All-Wise.

5 So He may admit believing men and women into Gardens
under which rivers flow—to stay there forever—and absolve
them of their sins. And that is a supreme achievement in the
sight of God.

6 Also 'so that' He may punish hypocrite men and women
and idolatrous men and the idolatrous women, who harbour evil
thoughts about God. (They await evil turn for believers but) A
turn of evil shall befall them. God is displeased with them. He

has condemned them and prepared for them Hell. What an evil destination!

7 To God 'alone' belong the forces of the heavens and the earth. And God is Almighty, All-Wise.

8 Indeed, 'O Prophet,' We have sent you as a witness (to the truth), a deliverer of good news, and a warner,

9 so that you (O people) may have faith in God and His Messenger, support and honour him, and glorify God morning and evening.

10 Surely those who pledge allegiance to you 'O Prophet' are actually pledging allegiance to God. God's Hand is over theirs. Whoever breaks their pledge, it will only be to their own loss. And whoever fulfils their pledge to God, He will grant them a great reward.

11 The nomadic Arabs, who stayed behind, will say to you 'O Prophet', "We were preoccupied with our wealth and families, so ask for forgiveness for us." They say with their tongues what is not in their hearts. Say, "Who then can stand between you and God in any way, if He intends harm or benefit for you? In fact, God is All-Aware of what you do.

12 The truth is: you thought that the Messenger and the believers would never return (alive from Makkah) to their families again. And that was made appealing in your hearts. You harboured evil thoughts 'about God', and 'so' became a doomed people."

13 Now as for those who will not believe in God and His Messenger - verily, We have prepared a blazing flame for all (such) deniers of the truth.

14 To God 'alone' belongs the dominion of the heavens and the earth. He forgives whoever He wills, and punishes whoever

He wills (according to His law of justice). And God is All-Forgiving, Most Merciful.

15 Those who stayed behind will say, when you 'believers' set out to take the spoils of war, "Let us accompany you." They wish to change God's promise. Say, 'to them,' "You will not accompany us. This is what God has said before (to whom all spoils shall belong)." They will then say, "In fact, you are driven by jealousy against us!" The truth is: they can hardly comprehend.

16 Say to nomadic Arabs, who stayed behind, "You will be called 'to fight' against a people of great might, who you will fight unless they submit. If you then obey, God will grant you a fine reward. But if you turn away as you did before, He will inflict upon you a painful punishment."

17 There is no blame on the blind, or the disabled, or the sick 'for staying behind'. And whoever obeys God and His Messenger will be admitted by Him into Gardens under which rivers flow. But whoever turns away will be subjected by Him to a painful punishment.

18 Indeed, God was pleased with the believers when they pledged allegiance to you 'O Prophet' under the tree. He knew what was in their hearts, so He sent down serenity upon them and rewarded them with a victory at hand,

19 and many spoils of war they will gain. For God is Almighty, All-Wise.

20 God has promised you 'believers' abundant spoils, which you will gain, so He hastened this 'truce' for you. And He has held people's hands back from 'harming' you, so it may be a sign for the believers, and so He may guide you along the Straight Path.

21 And 'there are' other gains which are beyond your reach that God is keeping in store 'for you'. For God is Most Capable of everything.

22 And (now,) if they who are bent on denying the truth should fight against you, they will indeed turn their backs (in flight), and will find none to protect them and none to help.

23 Such has been the practice of God, already long established 'in the past'. And you will find no change in God's practice.

24 He is the One Who held back their hands from you and your hands from them in the valley of 'Hudaybiyyah, near' Makkah, after giving you the upper hand over 'a group of' them. And God is All-Seeing of what you do.

25 They are the ones who persisted in disbelief and hindered you from the Sacred Mosque, preventing the sacrificial animals from reaching their destination. 'We would have let you march through Makkah,' had there not been believing men and women, unknown to you (residing therein). You might have trampled them underfoot, incurring guilt for 'what you did to' them unknowingly. That was so God may admit into His mercy whoever He wills. Had those 'unknown' believers stood apart, We would have certainly inflicted a painful punishment on those bent on denying the truth.

26 'Remember' when they who are bent on denying the truth had filled their hearts with pride—the pride of 'pre-Islamic' ignorance—then God sent down His serenity upon His Messenger and the believers, inspiring them to uphold the declaration of faith, for they were better entitled and more worthy of it. And God has 'perfect' knowledge of all things.

27 Indeed, God will fulfil His Messenger's vision in all truth: God willing, you will surely enter the Sacred Mosque,

in security—‘some with’ heads shaved and ‘others with’ hair shortened—without fear. He knew what you did not know, so He first granted you the triumph at hand.

28 He is the One Who has sent His Messenger with ‘right’ guidance and the religion of truth, making it prevail over all others. And sufficient is God as a Witness.

29 Muḥammed is the Messenger of God. And those with him are firm against those who deny the truth and compassionate with one another. You see them bowing and prostrating ‘in prayer’, seeking God’s favour and pleasure. On their faces are their marks (being) the traces of their prostration. This is their description in the Torah. And their parable in the Gospel is that of a seed that sprouts its ‘tiny’ branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters—in this way God makes the believers a source of dismay for those who deny the truth. To those of them who believe and do good, God has promised forgiveness and a great reward.

(In Deuteronomy 33:1-3, ‘Moses proclaimed:’ “The Lord came from Sinai. Rising from Seir upon us, he shone forth from Mount Paran, accompanied by a myriad of his holy ones, with flaming fire from his right hand for them. Indeed, lover of people, all of his holy ones are in your control. They gather at your feet to do as you have instructed.” Paran is a mountain in Mecca.

The similitude in the Gospel is about how the good seed is sown and grows gradually, even beyond the expectation of the sower: “the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear”: Mark. iv. 27-28. Thus Islam was preached by the holy Prophet; the seed seemed to human eyes lost in the ground; but it put forth its shoot, and grew, and became strong, until it was able to stand on its own legs, and its worst enemies recognised its existence and its right to live. Note how much more complete the parable is in the Quran. The mentality of the sowers of the seed is expressed in beautiful terms: its growth and strength filled them “with wonder and delight.”)

Introductory Notes to Surah 49 Hujurat **(Chambers)**

Name

The Surah takes its name from verse 4 in which the word Hujurat has occurred.

Theme and Topics

The theme of this surah is to highlight to new comers to faith that they are neither fully aware of the status and position of the Prophet Pbuh nor of their responsibilities in an Islamic society. All these directives relate to the mutual rights of the Prophet Pbuh and the Muslims.

Verses (1-5): Muslims are warned that Muḥammed is a Messenger of God. It is not allowed for Muslims to give priority to their own views over the views and directives of the Prophet Pbuh. They must also not raise their voice above his, and also must not address him as they address one another. Those who express their superiority while talking to him because they think that they have done God and the Prophet Pbuh a favour by accepting Islam should be aware that this attitude might render vain all their deeds whilst they may not even realize this loss.

Verses (6-10): The dealings of Muslims with one and another should be based on brotherhood and fraternity and not on the basis of association with a particular party or group. It is totally forbidden for a Muslim faction to launch an assault over another Muslim faction by trusting the account of an evil doer, something upon which they would themselves feel ashamed later on. In all important affairs, they should leave the decision-making to the Prophet Pbuh and follow his directives. When two of their parties take up arms against one another. They must not

support either of these parties because of their association with it; instead they should support the group standing on justice and make the oppressor return to justice.

Verses (11-13): Muslims are advised to refrain from all those activities which create hatred among them and which ignite the flames of disorder and disruption in the society. No Muslim should mock or make fun of another Muslim or defame him or call him by insulting names also avoid immoderate suspicion, and also refrain from hunting down each other's mistakes.

Verses (14-18): The last part reminds that the true essence of faith had not found its way into the hearts of Bedouin new converts and that God has done them a favour by guiding them to faith. If they now fulfil the obligations which their faith imposes on them, they shall be duly rewarded.

Surah 49. Al-Hujurat (The Chambers)

In the Name of God—the Most Gracious, the Ever Merciful.

1 O believers! Do not put yourselves ahead of God and His Messenger. And be conscious of God. Surely God is All-Hearing, All-Knowing.

2 O believers! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another, or your deeds will become void while you are unaware.

3 Indeed, those who lower their voices in the presence of God's Messenger are the ones whose hearts God has refined for righteousness. They will have forgiveness and a great reward.

4 Indeed, most of those who call out to you 'O Prophet' from outside 'your' private chambers have no understanding 'of manners'.

5 Had they been patient until you could come out to them, it would have certainly been better for them. And (pardon them) for God is All-Forgiving, Most Merciful.

6 O believers, if a wicked person comes to you with some important news, verify it (to ascertain the truth) so you do not harm people unknowingly and then become regretful for what you have done.

7 And keep in mind that God's Messenger is 'still' in your midst. If he were to comply with your inclinations in each and every case, you would be bound to come to harm (as a community). But as it is, God has caused (your) faith to be dear to you, and has given it beauty in your hearts, and has made hateful to you all denial of the truth, and rebelliousness and disobedience. Such are the ones who follow the right course.

8 'This is' a favour and a blessing from God. And God is All-Knowing, All-Wise.

9 And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they 'are willing to' submit to the rule of God. If they do so, then make peace between both 'groups' in all fairness and act justly. Surely God loves those who uphold justice.

10 The believers are but one brotherhood, so make peace between your brothers. And be mindful of God so you may be shown mercy.

11 O believers! (Keeping this brotherhood in mind) Do not let some 'men' ridicule others, for they may be better than them, nor let 'some' women ridicule other women, as they may be better than them. (Similarly) Do not defame one another, nor call each other by offensive nicknames. How evil it is to act (in this manner of) wickedness after having faith! And whoever (after this admonition) does not repent, it is they who are the 'true' wrongdoers.

12 O believers! Avoid many suspicions, 'for' indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that (so why accept backbiting)! And be conscious of God. Surely God is 'the' Acceptor of Repentance, Most Merciful.

13 O humanity! (You are all one community, for) Indeed, We created you from a single male and a single female, and made you into nations and tribes so that you may identify each other (not that ye may despise each other). Surely the most noble of you in the sight of God is the most righteous among you. God is truly All-Knowing, All-Aware.

14 These nomadic Arabs (calling you from outside your chambers) say, “We have attained to faith.” Say (unto them, O Muhammed) “You have not (yet) attained to faith; you should (rather) say, ‘We have (outwardly) surrendered’ - for (true) faith has not yet entered your hearts. But if you (truly) pay heed unto God and His Messenger, He will not let the least of your deeds go to waste: for, behold, God is truly All-Forgiving, Most Merciful.”

15 (Know that true) believers are only those who have attained to faith in God and His Messenger and have left all doubt behind, and who strive hard in God’s cause with their possessions and their lives: it is they, they who are true to their word!

16 Say (to these nomads), “Do you (want to) inform God of (the nature of) your faith - although God knows (not only what is in your hearts but) all that is in the heavens and all that is on earth? Indeed God has ‘perfect’ knowledge of all things.”

17 They think they have conferred upon you a favour by embracing Islam. Tell them: “You have done me no favour by accepting Islam. It was God Who has conferred a favour upon you in guiding you to the true faith; admit this, if you are men of truth.

18 Surely God knows the hidden reality of the heavens and the earth and God is All-Seeing of what you do.”

Introductory Notes to Surah 50 Qaf (Qaf)

Name

This surah takes its name from the very first letter Qaf and as always is only symbolic in nature as a name. It was revealed in Makkah.

Theme and Topics

The most dominant and central theme of all the surahs that were revealed in Makkah is the resurrection on the Day of Judgement.

Verses (1-5): The grandeur and magnificence of the Qur'an bear witness that it is the word of God. Those who are regarding it as the work of a poet or a soothsayer are merely doing so as an excuse to deny the Day of Judgement. They are actually confounded by the fact that someone from amongst themselves is warning them that after they die and become dust they will be returned to life again. They should be aware that even what the earth consumes of their bodies is in the knowledge of God and with Him is a register which records all what they say and do.

Verses (6-18): Signs in the heavens and the earth, which testify to the power and wisdom of God Almighty, bear evidence to the Day of Judgement and to the reward and punishment that will be given to mankind on that Day. These signs are meant to remind and caution those who are humble and those who turn to God. People should not deny the truth because of pride and arrogance. Nations before them who were guilty of this crime were totally destroyed. God's attributes of Knowledge and Creativity which prove the certainty of the Day of Judgement are alluded to and a reference is made to the arrangement He has made for the security and protection of the records of all the deeds and utterances of mankind.

Verses (19-37): A vivid description of the Day of Judgement is drawn. Makkans are warned that they must not be overcome by the pride of the power they possess and must not vainly reckon that their glory and grandeur are eternal. In the account of previous nations is a lesson for people whose hearts are heedful and who earnestly give ear.

Verses (38-45): The Prophet pbuh is urged to persevere and to persist in the cause of truth, and seek perseverance from God with the help of prayer. He is assured that his only responsibility is to warn them of this Day; to make them accept faith is not his responsibility. He should only remind and admonish them through this very Book of God-The Quran.

Surah 50. Qaf

In the Name of God—the Most Gracious, the Ever Merciful.

1 Qāf. By the glorious Quran!

2 (All will be resurrected), yet the deniers are astonished that a warner has come to them from among themselves 'warning of resurrection'. So these deniers of the truth say, "This is an astonishing thing!

3 'How could we be returned to life,' when we are dead and reduced to dust? Such a return seems far-fetched indeed!"

4 (It is easy for Us for) We certainly know what the earth consumes of them 'after their death', and with us is a well-preserved Record.

5 In fact, they reject the truth when it has come to them, so they are in a confused state.

6 Have they not then looked at the sky above them: how We built it and adorned it 'with stars', leaving it flawless?

7 As for the earth, We spread it out and placed upon it firm mountains, and produced in it every type of pleasant plant—

8 All these things are eye-openers and a reminder for every human being who willingly turns unto God.

9 And We send down blessed rain from the sky, bringing forth gardens and grains for harvest,

10 and towering palm trees 'loaded' with clustered fruit,

11 'as' a provision for 'Our' servants. And with all this We revive a lifeless land. Similar will be (man's) emergence 'from death'.

12 Before them, the people of Noah denied 'the resurrection,'
as did the people of the Ar-Rass (Water-pit), Thamûd,

13 'Âd, Pharaoh, the kinfolk of Lot,

14 the residents of the Forest, and the people of Tubba'. Each
rejected 'their' messenger, so My warning was dully fulfilled (in
their punishment).

15 (Why do they doubt resurrection) Were We incapable of
creating 'them' the first time? In fact, they are in doubt (without
any evidence) about 'their' re-creation.

16 Indeed, 'it is' We 'Who' created man and We know what
his innermost self, whispers within him: for We are closer to him
than his jugular vein.

17 As the two recording-angels—"one" sitting to the right,
and 'the other to' the left—note 'everything',

18 not a word does a person utter without having a 'vigilant'
observer ready 'to write it down'.

19 'Ultimately,' with the throes of death will come the truth.
This is what you were trying to escape!

20 And (on Judgement day) the Trumpet will be blown. This
is the Day 'you were' warned of.

21 Each soul will come forth with an angel to drive it and
another to testify.

22 'It will be said to the denier,' "You were totally heedless
of this. Now We have lifted this veil of yours, so Today your
sight is sharp!"

23 And one's accompanying-angel will say, "Here is the
record ready with me."

24 'It will be said to both angels,' "Throw into Hell every stubborn enemy of the truth,

25 Who forbade what was good transgressed all bounds cast doubts and suspicions;

26 (the one) who set up another deity besides God. So cast them (all) into the severe punishment."

27 One's 'devilish' associate will say, "Our Lord! I did not make him transgress. Rather, he himself had gone far astray."

28 God will respond, "Do not dispute in My presence, since I had already given you a warning.

29 My Word cannot be changed, nor am I unjust to 'My' servants."

30 'Beware of' the Day We will ask Hell, "Are you full 'yet'?" And it will respond, "Are there any more?"

31 And Paradise will be brought near to the righteous, not far off.

32 'And it will be said to them,' "This is what you were promised, for whoever 'constantly' turned 'to God' and kept up 'His commandments'—

33 who were in awe of the Most Compassionate without seeing 'Him', and have come with a heart turning 'only to Him'.

34 Enter it in peace. This is the Day of eternal life!"

35 There they will have whatever they desire, and with Us is 'even' more.

36 How many generations, far stronger in power (than these present deniers), have We destroyed before them! They searched the entire land: but could they find any refuge?

37 Surely in this is a reminder for whoever has a 'mindful' heart and lends an attentive ear.

38 Indeed, We created the heavens and the earth and everything in between in six Days, and no fatigue touched Us.

39 So be patient 'O Prophet' with what they say. And glorify the praises of your Lord before sunrise and before sunset. (fajr and Asr Prayers)

40 And glorify Him during part of the night and after the (sun's) prostration (Isha, Dohar and Magrib prayers. Sun's prostration has a beginning and an end, begins with its zenith at Dohar time and ends with its setting at Magrib time).

41 And listen! On the Day the caller will call out from a near place,

42 the Day all will hear the 'mighty' Blast in 'all' truth, that will be the Day of emergence 'from the death'.

43 It is certainly We Who give life and cause death. And to Us is the final return.

44 'Beware of' the Day the earth will split open, letting them rush forth. That will be an easy gathering for Us.

45 We know best what they say. And you 'O Prophet' are not 'there' to compel them 'to believe'. So remind through this Quran, all such as may fear My warning.

Introductory Notes to Surah 51 Dhariyaat **(Scatterers)**

Name

It is named after the very first word Dhariyaat-the scattering winds!

Theme and Topics

The central theme of the surah is explained in its verses 5-6 i.e. indeed what you are being warned about is true and reward and punishment shall necessarily take place.

Verses (1-14): By referring to the diverse manifestations of the winds and striped winter clouds, ignorant people who make fun of the Day of reward and punishment by mockingly questioning about its time of arrival are severely reprimanded for their behaviour.

Verses (15-23): In contrast to the deniers of truth, the reward that the righteous shall receive is mentioned, who instead of being inebriated with indifference had spent their lives while remaining fearful of the Day. The signs in the heavens and the earth, as well as in the human soul, which testify to the Day of Judgement are alluded to and then it is stated on oath that just as it is very easy for a person to utter a word, creating mankind a second time is as easy for the Almighty

Verses (24-46): Evidence from history, which further substantiates the imminence of the Day of Judgement, is presented by referring to the anecdotes of Abraham pbuh and Lot pbuh. The same angels who had brought glad tidings for Abraham that he would be blessed with a son had unleashed a raging punishment on the people of Lot. Also mentioned is the total destruction of the Pharaoh and the people of ‘Ad and

the Thamud, and the folks of Noah who showed indifference to the law of retribution of nations and did not pay heed to the warnings of their respective messengers.

Verses (47-60): It is not difficult for the Almighty, Who is the Creator of the heavens and the earth and who has created everything in pairs to create this world a second time. People should run towards the Almighty and seek only His nearness. Prophet P_buh is assured that all the other prophets before him received no different a treatment at the hands of their people. He is advised to leave these rebellious people to themselves and to remind only those who will benefit from these reminders. God is the Provider of all. He alone is enough to sustain and provide all those who set out to befittingly worship Him. He shall help them in their endeavours as well and no one would be able to harm them.

Surah 51. Ad-Dhariyaat (The Scatterers)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 By the winds scattering 'dust',
- 2 those that carry the burden (of heavy clouds),
- 3 and those that speed along with gentle ease (just before rain),
- 4 and then distribute and apportion (rain) by command (of God)!
- 5 Indeed, what you are promised (about resurrection) is true.
- 6 And the Judgment day will certainly come to pass.
- 7 'And' consider the sky full of orbits!
- 8 Surely you are 'lost' in conflicting views 'regarding the truth'.
- 9 Only he who is perverted in his reason and opinion is turned away from truth.
- 10 They but destroy themselves, they who are used to guessing at what they cannot ascertain—
- 11 those who are 'engulfed' in ignorance, totally heedless.
- 12 They ask 'mockingly', "When is (the arrival of) this Day of Judgment?"
- 13 It will be the Day when they will be punished in the fire,
- 14 'They will be told,' "Taste this your trial! This is what you sought to hasten."
- 15 Indeed, the righteous will be amid Gardens and springs,

16 'joyfully' receiving what their Lord will grant them.
Before this 'reward' they were truly good-doers 'in the world':

17 they used to sleep but little in the night,

18 And in the hours of early dawn, they (were found) praying
for Forgiveness.

19 And in their wealth and possessions (they assigned) the
right of the deprived who asked for it, and (also) those who
could not ask.

20 (Not just the sky but) There are 'countless' signs (of God's
existence, visible) to all who are endowed with inner certainty,
on earth,

21 as there are within your own selves. Can you not then see?

22 And in heaven is (the source of) your sustenance (on
earth) and whatever (punishment) you are promised.

23 Then by the Lord of heaven and earth! This (life after
death) is certainly as true as 'the fact that' you can speak!

24 (Similarly there are signs in history) Has the story of
Abraham's honoured guests reached you?

25 'Remember' when they entered his presence and greeted
'him with', "Peace!" He replied, "Peace 'be upon you'!" "Then
he said to himself," "'These are' an unfamiliar people."

26 Then he slipped off to his family and brought a fat
'roasted' calf, 1

27 and placed it before them, (but they did not touch it, so he)
asked, "Will you not eat?"

28 'They did not eat,' so he grew fearful of them. They
reassured 'him', "Do not be afraid," and gave him good news of
a knowledgeable son.

29 Then his wife came forward with a loud cry, clasping her forehead 'in astonishment', exclaiming, "A baby from a barren, old woman!"

30 They replied, "Such has your Lord decreed. He is truly the All-Wise, All-Knowing."

31 'Later,' Abraham asked, "What is your mission, O messengers?"

32 They replied, "We have actually been sent to a wicked people,

33 to send upon them stones of 'baked' clay,

34 marked by your Lord for (each of) the transgressors."

35 Then 'before the torment' We evacuated the believers from the city.

36 However, apart from one (single) house We did not find there any who had surrendered themselves to Us.

37 And We have left a sign there 'as a lesson in history' for those who fear the painful punishment. (The dead sea area)

38 And in 'the story of' Moses 'was another lesson,' when We sent him to Pharaoh with compelling proof,

39 but Pharaoh was carried away by his power, saying 'Moses is', "A magician or a madman!"

40 So We seized him and his soldiers, casting them into the sea and his was the blame (for what happened).

41 And in 'the story of' 'Ad 'was another lesson,' when We sent against them the devastating wind,

42 which spared nothing of what it came upon, but caused (all of) it to be reduced to ashes.

43 And in 'the story of' Thamud 'was another lesson,' when they were told, "Enjoy yourselves 'only' for a 'short' while."

(Salih their prophet gave them three days' clear warning for repentance (6. 65). But they heeded him not. On the contrary they flouted him and continued in their evil courses.)

44 Still they persisted in defying the commands of their Lord, so they were overtaken by a thunderbolt while they were (helplessly) looking on.

45 So neither they could stand up on their feet nor could they defend themselves.

46 And the people of Noah 'had also been destroyed' earlier. They were truly a rebellious people.

47 (Look at the signs in universe for) We built the universe with 'great' might, and We are certainly expanding 'it'.

48 (Also look at the earth) As for the earth, We spread it out. How superbly did We smooth it out!

49 And in everything have We created pairs (opposites), so that you might bear in mind (that God alone is one).

(For example, male and female, sweet and bitter, day and night, plains and mountains, heat and cold, light and darkness.)

50 So 'proclaim, O Prophet': "Rush and run to God! I am truly sent by Him with a clear warning to you.

51 And do not set up any deity with God. I am truly sent by Him with a clear warning to you."

52 It has been the case that whenever a messenger came to the peoples before them, they said about him: "He is a magician or a madman!"

53 Have they passed this 'cliché' down to one another? In fact, they have 'all' been a transgressing people.

54 So 'in response to their total rejection' turn away from them 'O Prophet', for you will not be blamed.

55 But go on reminding (all who would listen) for, verily, such a reminder will profit the believers.

56 And (tell them that) I did not create jinn and humans except to serve Me.

57 I seek no provision from them, nor do I need them to feed Me.

58 Indeed, God Himself is the Provider of all sustenance — Lord of all Power, the Invincible.

59 The wrongdoers will certainly have a share 'of the torment' like that of their predecessors. So let them not ask Me to hasten (their doom)!

60 Woe then to those who are bent on denying the truth when they face their Day which they are warned of!

Introductory Notes to Surah 52 Tur (Mount Sinai)

Name

It is derived from the very first word that Mount Sinai has been put forward as a witness to the truth of Judgement day.

Theme and Topics

Verses (1-16): The headstrong and obstinate people of Makkans are first severely warned by citing certain historical and universal facts as evidence that the punishment which they have been threatened with is certain to come. They should not ask to hasten it and if they do not change their attitude, it will definitely alight and no one will be able to avert it.

Verses (17-28): The favours of the life of bliss that the believers will be blessed with in contrast with that of the deniers of truth is described. A special favour which is highlighted here is that the Almighty will reunite those who brought up their children in accordance with the requisites of the Hereafter with their children even if these children were not entitled to this high level as regards their own deeds. For this union, those who deserve a high rank and level will not be demoted; instead people deserving a lower rank will be promoted to a higher one. However, it is clarified that the fate of a person will be decided according to his deeds; therefore, neither a reduction will take place in a person's deeds nor will a faithless person be able to enter Paradise in the first place.

Verses (29-49): The Prophet pbuh is comforted that he should not pay any heed to the excuses invented by the deniers of truth in order to deny his Prophethood. Ignoring their attitude, he should keep on discharging his duty of reminding people of the truth so that those who are mindful are able to adopt the right path and those who insist on remaining on the wrong path have

no excuse but defiance to remain so. The rebellious people are warned that very soon the time will come when all their schemes will be shattered. The Prophet PbuH is advised that he should patiently await his Lord's decision, and should be aware that he is under His direct protection and that he should augment this patience through prayers, especially the night and early morning ones.

Surah 52. At-Tur (Mount Sinai)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 Witness is Mount Ṭur (Sinai)!
- 2 And (so is) the Book written
- 3 on wide-open scrolls ‘for all to read and comprehend’!
- 4 witness (also is) the ‘Sacred’ House (Of Kabba) frequently visited!
- 5 And is the elevated canopy (the sky),
- 6 and (so is witness) the surging ocean!
- 7 Indeed, the punishment of your Lord (for the sinners) will come to pass—
- 8 none will avert it—
- 9 on the Day the heavens will be shaken violently,
- 10 and the mountains will be blown away entirely.
- 11 Then woe on that Day to the deniers (of truth)—
- 12 those who amuse themselves with falsehood!
- 13 ‘It is’ the Day they will be fiercely shoved into the Fire of Hell.
- 14 ‘They will be told,’ “This is the Fire which you used to deny.
- 15 Is this then magic, or do you fail to see?

(In their worldly life they had said that the Hereafter was a fake, mere old wives’ tales! If they had given serious thought to the Signs of Allah, they would have been saved from that serious spiritual blindness: then they will see that the fault was their own, and that the warnings of the messengers of Truth were nothing but pure Truth.)

16 Burn in it! It is the same whether you endure 'it' patiently or not. You are only rewarded for what you used to do."

17 Indeed, the righteous will be in Gardens and in bliss,

18 enjoying whatever their Lord will have granted them.

And their Lord will have protected them from the torment of the Hellfire.

19 'They will be told,' "Eat and drink with good cheer as an outcome of what you used to do (in your worldly life)."

20 They will be reclining on thrones, 'neatly' lined up 'facing each other'. And We will pair them to maidens with gorgeous eyes.

21 As for those who believe and whose descendants follow them in faith, We will elevate their descendants to their rank, never discounting anything 'of the reward' of their deeds. (but) every human being will be held in pledge for whatever he has earned.

(i.e., the righteousness of the parents cannot absolve their offspring from individual responsibility and can only be elevated to their ranks if they have passed their own obligations.)

22 And We will 'continually' provide them with whatever fruit or meat they desire.

23 They will pass around to each other a drink 'of pure wine,' which leads to no idle talk or sinfulness.

24 And they will be waited on by their youthful servants like spotless pearls.

25 And they (who are thus blessed) will turn to one another, asking each other (about their past lives).

26 They will say, "Before 'this reward' when we were (still living) with our families, we used to be full of fear (at the thought of God's displeasure for us and our family).

27 So God has graced us and protected us from the torment of 'Hell's' scorching heat.

28 Indeed, we used to call upon Him 'alone' before. He is truly the Most Kind, Most Merciful."

29 So 'continue to' remind 'all, O Prophet'. For you, by the grace of your Lord, are not a fortune-teller or a madman (as they wrongly claim).

30 Or do they say, "'He is' a poet, for whom we 'eagerly' await misfortune to befall him.'?"

31 Say, "Keep waiting! I too am waiting with you."

32 Is it their minds that bid them (to take) this (attitude) - or are they (simply) people filled with overweening arrogance?

33 Or do they say, "He himself has made this 'Quran' up!?" (Nay) In fact, they are not willing to believe.

34 But then, (if they deem it the work of a mere mortal,) let them produce another discourse like it, if what they say is true!

35 (Or do they deny the existence of God?) Have they themselves been created without anything (that might have caused their creation)? - or were they, perchance, their own creators?

36 Or have they created the heavens and the earth? Nay, but they have no certainty of anything!

37 Or do they possess the treasures of your Lord, or are they in control 'of everything'?

38 Or have they a ladder by which they could (ascend to ultimate truths and) listen (to what is beyond the reach of human perception)? Let, then, any of them who has listened (to it) produce a manifest proof (of his knowledge)!

39 Or, (if you believe in God, how can you believe that) He has (chosen to have) daughters, whereas you yourselves would (prefer to) have (only) sons?

40 Or are you 'O Prophet' asking them for a reward 'for the message' so that they are overburdened by debt?

41 Or do they have access to 'the Record in' the unseen, so they copy it 'and need no messenger'?

42 Or do they intend to scheme 'against the Prophet'? Then it is they, who are bent on denying the truth, who will fall victim to 'their own' schemes.

43 Or do they have any deity other than God? Glorified is God far above what they associate 'with Him'!

44 (they are such stubborn deniers that) If they were to see a 'deadly' piece of the sky fall down 'upon them', still they would say, "'This is just' a pile of clouds."

45 So leave them until they face their Day in which they will be struck dead—

46 the Day their scheming will be of no benefit to them whatsoever, nor will they be helped.

47 Also, for those who are bent on doing evil, there is suffering in store (even in this world) closer at hand than that (supreme suffering in the hereafter) but most of them are not aware of it.

48 So be patient with your Lord's decree, for you are truly under Our 'watchful' Eyes. And glorify the praises of your Lord when you rise.

49 And glorify Him during part of the night and at the time when the stars retreat.

Introductory Notes to Surah 53 Najm (Stars)

Name

The Surah derives its name from the very first word Najm or Stars. As described throughout this translation it is merely a symbolic name and is not the topic or theme of the surah or chapter.

Theme and Topics

The central theme of this surah is to refute the concept of false intercession with which the Idolaters of Arabia were inflicted.

Verses (1-18): This Qur'an is not the work of a soothsayer or a fortune-teller; the Almighty Himself has revealed it to the Prophet Pbuh through His most trusted and dependable angel. All its verses are based on the truth and what is stated in them is inevitable; there is not the slightest chance of any misguidance or falsehood in them.

Verses (19-32): The Idolaters of Makkah have been warned that their false idols, on the basis of which they are denying the warnings of the Qur'an, are nothing but a figment of their imagination and a creation of their fancy and have no reality. Neither has God ever sanctioned their existence nor can sense and reason, instinct or intellect accept them. The myth of regarding the angels the daughters of God and seeking refuge from accountability in the Hereafter by baselessly supposing that they shall intercede for them is mere fanciful thinking. Whatever is in the heavens and the earth is under the sole jurisdiction of God with no authority or a share for anyone else. Those who, on the basis of their race and creed and on the false pretext of intercession reckon that they shall be granted a high place in the Hereafter, they must not delude themselves as being pious, as it is mere conjecture of theirs.

Verses (33-62): People who do not even have the spirit to spend in the path of the Almighty or make sacrifices and who vainly reckon that since they are the progeny of two great prophets – Abraham and Moses –are by birth entitled to Paradise are severely condemned on this attitude. God alone gives comfort and pain, life and death, daughter and son, wealth and prosperity; therefore, a person should always attach oneself to the Almighty. Nations who remain indifferent to the Message of God and get deeply involved in worldly pleasures, in spite of their wealth and grandeur, meet the fate similar to the one met by the ‘Ad and the Thamud. Their remains still exist and everyone should learn a lesson from them. Instead of laughing at the Quranic reminder, its consequences are so grave that they should take it very seriously.

Surah 53. An-Najm (The Stars)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 By the stars when they fade away!
- 2 Your fellow man (Muhummed) is neither misguided nor astray.
- 3 Nor does he speak of his own whims.
- 4 It (The Quran) is only a revelation sent down 'to him'.
- 5 He has been taught by one 'angel' of mighty power
- 6 and great perfection, who once rose to 'his' true form
- 7 He stood poised at the uppermost horizon,,
- 8 then he approached 'the Prophet', coming so close
- 9 until he was but two bow-lengths away, or even nearer.

(The above verses describe the first meeting of Angel Gabriel with Prophet Muhummed pbuh. This graphic "description" of the angel's approach, based on an Arabian figure of speech, is meant to convey the idea that the Angel of Revelation became a clearly perceptible, almost tangible, presence.)

- 10 Then he (Gabriel) revealed to God's servant (Muhummed) that what he was supposed to reveal.
- 11 What he 'the Prophet' saw was not a mind's delusion.
- 12 will you, then, contend with him as to what he (truly and rightly) saw?
- 13 And he certainly saw that 'angel descend' a second time
- 14 at the Lote Tree of the most extreme limit —
- 15 near which is the Garden of 'Eternal' Residence—

16 while the Lote Tree was shrouded by what it was shrouded by (with heavenly splendours unspeakable)!

17 (Despite such spectacle) the 'Prophet's' sight never wandered, nor did it go wrong.

18 He certainly saw some of his Lord's greatest signs.

19 (In contrast to his direct observation of the truth) have you ever considered (what you are worshipping in) Al-Lat and Al-'Uzza,

20 as well as (in) Manat, the third and last (of this triad)?

(The Arab pagans believed these three angels to be the daughters of God and the Makkans used to worship Uzza, The people of Medina worshipped Manat and the People of Taif worshipped Lat)

21 (You call them daughters of God and yet) You 'prefer to' have sons while 'you attribute' to Him daughters?

22 Then this is 'truly' a biased distribution!

23 (The fact is that) These 'idols' are mere names that you and your forefathers have made up—a practice God has never authorized. They follow nothing but 'inherited' assumptions and whatever 'their' souls desire, although 'true' guidance has already come to them from their Lord.

24 Or (do you think that) every person should 'simply' have whatever 'gods and intercessors' they desire?

25 (how can that be when) In reality, to God 'alone' belongs this world and the next.

26 'Let alone their imaginary intercessors' how many 'noble' angels are in the heavens! 'Even' their intercession would be of no benefit whatsoever, until God gives permission to whoever He wills and 'only for the people He' approves.

27 Indeed, those who do not believe in the Hereafter label angels as female,

28 although they have no knowledge 'in support' of this. They follow nothing but 'inherited' assumptions. And surely assumptions can in no way replace the truth.

29 So withdraw 'O Prophet' from whoever has shunned Our Reminder and is only seeking the 'fleeting' life of this world.

30 This (seeking the world only) is their sum-total (or "goal") of knowledge. (So let them be) Surely your Lord knows best who has strayed from His Way and who is 'rightly' guided.

31 (And remember the purpose of creation) To God 'alone' belongs whatever is in the heavens and whatever is on the earth so that He may reward the evildoers according to what they did, and reward the good-doers with the finest reward —

32 (the good doers are) those who avoid major sins and shameful deeds, even though they may sometimes stumble. Surely your Lord is infinite in forgiveness. He knew well what would become of you as He created you from the earth and while you were 'still' foetuses in the wombs of your mothers. So do not, then, consider yourselves pure – (for) He knows best who 'truly' righteous is.

33 Have you then seen the one who turns away (from remembering Us, and cares for no more than the life of this world),

34 and gives so little (of himself for the good of his soul), and so grudgingly?

35 Does he (claim to) have knowledge of something that is beyond the reach of human perception, so that he can see (his status there clearly)?

36 Or has he not been informed of what is in the Scripture of Moses,

37 and 'that of' Abraham, who 'perfectly' fulfilled 'his covenant'?

38 'They clearly state' that no bearer of burdens shall be made to bear another's burden;

39 and that each person will only have what he made efforts for,

40 and that all his efforts shall be scrutinized,

41 whereupon he shall be repaid for it with fullest payment;

42 and that to your Lord 'alone' is the ultimate return 'of all mankind'.

43 Moreover, He is the One Who causes (you) to laugh and to weep;

44 And He is the One Who gives life and causes death.

45 And that it is He who creates the two kinds - the male and the female -

46 out of a (mere) drop of sperm as it is poured forth,

47 and that (therefore) it is within His power to bring about a second life (the life hereafter);

48 And that it is He Who gives wealth and satisfaction;

49 And He alone is the Lord of Sirius (star).

(Arab pagans used to consider this star sacred on account of its appearance in spring and would attribute all blessings of spring to this star)

50 and that it is He who destroyed the ancient (tribes of) 'Ad,

51 and 'then' Thamud, sparing no one.

52 And before 'that He destroyed' the people of Noah, -
(since,) verily, they all had been truly most unjust and worst in
transgression.

53 And 'it was' He 'Who' turned the cities 'of Sodom and
Gomorrah' upside down.

54 How overwhelming was what covered 'them'!

55 Then, which of your Lord's powers will you doubt or
dispute?

56 This 'Prophet' is a warner like earlier warners.

57 The ever approaching (the Day of Judgement) is drawing
near;

58 (although) None but God can disclose it.

59 Do you find this revelation astonishing!

60 laughing 'at it' and not weeping 'in awe',

61 while persisting in heedlessness?

62 Instead, prostrate to God and worship 'Him alone'!

Introductory Notes to Surah 54 Qamar **(Moon)**

Name

The Surah takes its name from the very first verse mentioning the splitting of the moon as a sign of God.

Theme and Topics

This surah refers to the one of the signs that occurred at the time of Prophet Muhammed pbuh in order to substantiate the warnings of the Prophet Pbuh. This manifested itself in the form of cleaving asunder of or splitting of the moon. The purpose was to make it clear upon the addressees that the scenario which the Qur'an mentions i.e. the shaking of the earth, the gliding in the air of crushed mountains, the crossing of boundaries by the oceans and the darkening of the sun are not meant merely to strike awe; these are definite occurrences which will happen one day. They are not improbable: their proofs keep appearing in some form in this world. It is not necessary that the deniers of truth demanded the specific sign they were shown; it could be shown to them without their demand merely to dispel the doubts created by them. The surah repeats the verse "we have made this Quran easy to understand is there anyone to take heed!" This implies a clear instruction for every human to read this book with a view to reflecting on it and understanding the guidance towards which it points and guides.

Verses (1-8): The Prophet pbuh has been assured that he should not pay any heed to the stubborn and obstinate people who were demanding to see the doom they had been promised. The greatest of signs shall not induce them to accept faith because they do not follow sense and reason; instead they are the followers of their whims and desires.

Verses (9-42): The Makkans are warned and have been directed to learn a lesson from the fate of the people of Noah, the Ad, Thamud, Lot and Pharaoh. These people, like the Makkans, also rejected their respective prophets, and if the Makkans also follow in their footsteps, they will meet a similar fate.

Verses (43-55): The Makkans have been cautioned that when in the past the Almighty has never spared the deniers of the truth, they should not consider themselves an exception to this rule. Are they of some special and exalted breed that they shall be spared? Do they reckon that the Almighty has written a directive of acquittal for them in the Hereafter in the heavenly scriptures, and do they think that they shall be able to defend themselves against God in the Hereafter? These are foolish ideas as God is just and fair in His dealings.

Surah 54. Al-Qamar (the Moon)

In the Name of God—the Most Gracious, the Ever Merciful.

1 The last Hour draws near, and the moon split asunder!

2 Yet if they (who reject all thought of the Last Hour) were to see a sign (of its approach), they would turn aside and say, “Same old magic!”

3 They rejected ‘the truth’ and followed their own desires—but (we did not take them to task immediately as) every matter has its appointed time.

4 even though the stories ‘of destroyed nations’ that have already come to them are a sufficient deterrent

5 and profound wisdom to serve as a warning, but warnings are of no use to these people.

6 So turn away from them ‘O Prophet’. ‘And wait for’ the Day ‘when’ the caller will summon ‘them’ for something horrifying.

7 With eyes downcast, they will come forth from the graves as if they were swarming locusts,

8 running in confusion towards the caller (and) those who (now) deny the truth will exclaim, “This is indeed an awful Day!”

9 Before them, the people of Noah denied ‘the truth’ and rejected Our servant, calling ‘him’ insane. And he was severely intimidated.

10 So (after 950 yrs of efforts) he cried out to his Lord, “I have been overcome, so come to (my) aid!”

11 So We opened the gates of the sky with pouring rain,

12 and caused the earth to burst open with springs, so the waters met for a fate already set.

13 We carried him on that 'Ark made' of planks and nails,

14 sailing under Our 'watchful' Eyes—a 'fair' punishment on behalf of the one who had been rejected with ingratitude.

15 We certainly left this (incident) as a sign. So is there anyone who will be mindful?

16 Then (look around and see) how severe was the suffering which I inflicted when My warnings were disregarded!

17 And We have certainly made the Quran most suitable for a reminder. So is there anyone who will take heed?

18 'Ad 'also' rejected 'the truth'. Then how severe was the suffering which I inflicted when My warnings were disregarded!

19 Indeed, We sent against them a tornado, on a day of unrelenting misery,

20 that snatched people up, leaving them like trunks of uprooted palm trees.

21 Then how 'dreadful' were My punishment and warnings!

22 And We have certainly made the Quran most suitable for a reminder. So is there anyone who will take heed?

23 (Similarly the people of) Thamud rejected the warnings,

24 arguing, "How can we follow one 'average' human being from among us? We would then truly be misguided and insane.

25 Has the revelation been sent down 'only' to him out of 'all of' us? In fact, he is a boastful liar."

26 'It was revealed to Şâlih,' "They will soon know who the boastful liar is.

27 (God said) We are sending the she-camel as a test for them. So watch them 'closely', and have patience.

28 And tell them that the 'drinking' water must be divided between them 'and her', each taking a turn to drink 'every other day'."

29 But they summoned their (chief) companion, and he ventured (upon the evil deed), and cruelly slaughtered (the animal).

30 Then how severe was the suffering which I inflicted when My warnings were disregarded!

31 We let loose on them one mighty blast and they became like the trampled twigs used by a fence builder.

32 And We have certainly made the Quran most suitable for a reminder. So is there anyone who will take heed?

33 The people of Lot 'also' rejected the warnings.

34 (Then) We unleashed upon them a storm of stones and only Lot's kinsfolk did We save at the break of dawn,

35 as a blessing from Us. This is how We reward whoever shows gratitude.

36 For he had truly warned them of Our punishing might; but they stubbornly cast doubt on these warnings,

37 and even demanded that he give up his guests (to them) whereupon We blinded them (and thus told them, as it were) "Taste, then, the suffering which I inflict when My warnings are disregarded!"

38 And indeed, by the early morning they were overwhelmed by an unrelenting suffering.

39 'As if to say,' "Taste, then, the suffering which I inflict when My warnings are disregarded!"

40 And We have certainly made the Quran most suitable for a reminder. So is there anyone who will take heed?

41 And indeed, the warnings 'also' came to the people of Pharaoh.

42 'But' they rejected all of Our signs, so We seized them with the 'crushing' grip of the Almighty, Most Powerful.

43 Are, then, those of you who (now) deny the truth better than those 'destroyed peoples'? Or have you 'been granted' immunity 'from punishment' in divine Books?

44 Or do they say, "We are all 'a' united 'front', bound to prevail."?

45 'Soon' their united front will be defeated and 'forced to' flee.

46 But nay - the Last Hour is the time when they shall truly meet their fate; that Last Hour will be most catastrophic and most bitter.

47 Indeed, the wicked are 'entrenched' in misguidance, and 'are bound for' blazes.

48 On the Day they will be dragged into the Fire on their faces, 'they will be told,' "Taste the touch of Hell!"

49 (let them not be impatient) Indeed, everything have We created in due measure and proportion;

50 Our command (for their punishment) is but a single word, (which will be) done in the blink of an eye.

51 We have already destroyed the likes of you. So will any 'of you' be willing to take heed?

- 52 Everything they do is noted in (their) Books (of Deeds):
- 53 Every matter, small and large, is written 'precisely therein'.
- 54 (Contrary to them) Indeed, the righteous will be amid Gardens and rivers,
- 55 at the Seat of true Honour, in the presence of the Most Powerful Sovereign.

Introductory Notes to Surah 55 Rahman **(Compassionate)**

Name

This Surah is entitled Rahman, the word meaning God the compassionate, with which it begins and forms the central theme as well.

Theme and Topics

Verses (1-50): The coherence in this surah is very evident. The surah begins with the declaration that the Qur'an is a manifestation of the graciousness of the Almighty. The Almighty created man and specially blessed him with the power of speech and comprehension. These grand favours and abilities entail that man should be taught and educated with the grandest heavenly work –the Qur'an – and not through torment and punishment. The various signs in the world around man and those within him are pointed to and two of the Almighty's creations – men and jinn– are repeatedly warned and jolted to reflect on them and asked how many such signs would they deny.

Verses (50-100): God mentions those signs and manifestations which point to the fact that the Almighty greatly cherishes justice and does not approve anything contrary to justice and equity at all in the world He has created. These are followed by those signs which indicate that the tremendous and extremely vast system of sustenance which the Almighty has established on the earth entails that man shall one day be held accountable for the profound blessings he has been given. Those who deserve to be rewarded shall be rewarded, and those who deserve to be punished shall be punished. A reference is then made to the fact that it is the Almighty who has created men and jinn from fire and clay and He can easily create them a second time.

Verses (100-160): This whole Universe is under His control; He is the Lord of the East and the West. Whatever rises, rises with His permission and whatever sets, sets with His permission. It is asserted that the conflicting elements in the universe are in harmony with one another to fulfil a greater purpose. This bears witness to the fact that a sovereign will is dominant over these elements which creates harmony between them as otherwise, the universe would have been destroyed by a clash between its conflicting elements. On Judgement Day, no evidence will be needed to convict a criminal as his forehead will bear witness to his sins. He will then be grabbed by his forehead and feet and flung into Hell. At the end the features of the paradise are described which shall be inherited by the righteous people-those close to God and people of the right hand.

Surah 55. Ar-Rahman (The Most Compassionate)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 The Most Compassionate (is the one)
- 2 (who has) taught the Quran,
- 3 (because He) created man,
- 4 ‘and’ taught him how to articulate thought and speech.
- 5 (If you seek a sign then at His behest) the sun and the moon run their appointed courses (with precision).
- 6 The stars and the trees bow down ‘in submission’.
- 7 And the skies has He raised high, and has set (it) up (with) the balance
- 8 so that you (too, O men,) might not transgress the measure (of what is right).
- 9 So establish weight with justice and cut not the measure short!
- 10 He laid out the earth for all beings.
- 11 In it are fruit, palm trees with date stalks,
- 12 and grain with husks, and aromatic plants.
- 13 Then which of your Lord’s favours will you ‘humans and jinn’ both deny?
- 14 He created humankind from ‘sounding’ clay like pottery,
- 15 and created jinn from a ‘smokeless’ flame of fire.
- 16 Then which of your Lord’s favours will you both deny?

17 'He is' Lord of the east- with both ends of its horizon- and the Lord of the west- with both ends of its horizon.

18 Then which of your Lord's favours will you both deny?

19 He has given freedom to the two great bodies (fresh and salt) of water, so that they might meet:

20 yet between them is a barrier they never cross.

21 Then which of your Lord's wonders will you both deny?

22 Out of both 'waters' come forth pearls and coral.

23 Then which of your Lord's favours will you both deny?

24 To Him belong the ships with raised sails, sailing through the seas like mountains.

25 Then which of your Lord's favours will you both deny?

26 Every being on earth is bound to perish.

27 Only your Lord Himself, full of Majesty and Honour, will remain 'forever'.

28 Then which of your Lord's wonders will you both deny?

29 All those in the heavens and the earth are dependent on Him. (and) every day He manifests Himself in yet another (wondrous) way.

30 Then which of your Lord's wonders will you both deny?

31 We will soon attend to you 'for judgment', O two multitudes 'of jinn and humans'!

32 Then which of your Lord's favours will you both deny?

33 O assembly of jinn and humans! If you can penetrate beyond the realms of the heavens and the earth, then do so. 'But' you cannot do that without 'Our' authority.

- 34 Then which of your Lord's favours will you both deny?
- 35 Flames of fire and 'molten' copper will be sent against you, and you will not be able to defend one another.
- 36 Then which of your Lord's favours will you both deny?
- 37 'How horrible will it be' when the heavens will split apart, becoming rosy like red hide!
- 38 Then which of your Lord's favours will you both deny?
- 39 On that Day there will be no need for any human or jinn to be asked about their sins.
- 40 Then which of your Lord's favours will you both deny?
- 41 (For) The guilty will be known by their marks and they shall be seized by their forelocks and their feet.
- 42 Then which of your Lord's powers will you both deny?
- 43 'They will be told,' "This is the Hell which the criminals had denied."
- 44 They will alternate between its flames and scalding water.
- 45 Then which of your Lord's powers will you both deny?
- 46 And whoever is in awe of standing before their Lord will have two Gardens.
- 47 Then which of your Lord's favours will you both deny?
- 48 'Both will be' with lush branches.
- 49 Then which of your Lord's favours will you both deny?
- 50 In each 'Garden' will be two flowing springs.
- 51 Then which of your Lord's favours will you both deny?
- 52 In each will be two types of every fruit.

- 53 Then which of your Lord's favours will you both deny?
- 54 Those 'believers' will recline on furnishings lined with rich brocade. And the fruit of both Gardens will hang within reach.
- 55 Then which of your Lord's favours will you both deny?
- 56 In both 'Gardens' will be maidens of modest gaze, who no human or jinn has ever touched before.
- 57 Then which of your Lord's favours will you both deny?
- 58 Those 'maidens' will be 'as elegant' as rubies and coral.
- 59 Then which of your Lord's favours will you both deny?
- 60 Could the reward for goodness be anything but goodness?
- 61 Then which of your Lord's favours will you both deny?
- 62 And below these two 'Gardens' will be two others.
- 63 Then which of your Lord's favours will you both deny?
- 64 Both will be dark green.
- 65 Then which of your Lord's favours will you both deny?
- 66 In each will be two gushing springs.
- 67 Then which of your Lord's favours will you both deny?
- 68 In both will be fruit, palm trees, and pomegranates.
- 69 Then which of your Lord's favours will you both deny?
- 70 In all Gardens will be noble, pleasant mates.
- 71 Then which of your Lord's favours will you both deny?
- 72 'They will be' maidens with gorgeous eyes, reserved in pavilions.

73 Then which of your Lord's favours will you both deny?

74 No human or jinn has ever touched these 'maidens' before.

75 Then which of your Lord's favours will you both deny?

76 They will be reclining on green cushions and splendid carpets.

77 Then which of your Lord's favours will you both deny?

78 Blessed is the Name of your Lord, full of Majesty and Honour.

Introductory Notes to Surah 56 Waqiah **(Inevitable event)**

Name

The Surah takes its name from the word Waqiah meaning the event of Judgement Day.

Theme and Topics

This surah describes the Day of Judgement as a certainty and there is not the slightest uncertainty in it. People shall necessarily encounter a world in which the values and standards of respect and humiliation will be entirely different from what they are witnessing in this world.

Verses (1-10): The surah begins with the assertion that the Day of Judgement is certain to come. There is no doubt about its arrival. The Day shall evaluate a person according to his faith and deeds; it shall upgrade many a people and downgrade many. As a result of this assessment, people shall be divided into three categories on that day- the nearest to God, right handers and left handers.

Verses (11-26): The details of gifts and favours for those nearest to God in Paradise are recounted together with the qualities of them which actually entitled them to be regarded among this group.

Verses (27-40): The bounties and rewards, which those receiving their record book in right hand, in Paradise is described along with their personal high character which made them worthy of being regarded among this group.

Verses (41-48): The fate of those receiving book of deeds in their left hand is depicted and a reference is made to a few of their grave sins which led them to this punishment.

Verses (49-74): The arrogant among the Makkans are addressed and warned that they shall end up with the same fate as that of the left handed ones if they persist in deviating from the truth and in denying the Prophet Pbuh.

Verses (75-96): An indication is made about the exalted status of the Quran and the fact that it is above and beyond the reach of Satan and his agents. The people are again cautioned not to turn a deaf ear to this sublime message and invite their doom. The fate about which this Book is informing them is a reality. Fortunate are they who will today strive to attain a place among the nearest to God and the right handers otherwise, they should remember that those who will not do so shall end up among the left handers and shall face a terrible fate.

Surah 56. Al-Waqiah (The Inevitable Event)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 When the Inevitable Event takes place,
- 2 there is no denying of its coming.
- 3 It will debase 'some' and elevate 'others'.
- 4 When the earth will be violently shaken,
- 5 and the mountains will be crushed to pieces,
- 6 becoming scattered 'particles of' dust,
- 7 you will 'all' be 'divided into' three groups:
- 8 the people of the right, how 'blessed' will they be;
- 9 the people of the left, how 'miserable' will they be;
- 10 and the foremost 'in faith' will be the foremost 'in Paradise'.
- 11 They are the ones nearest 'to God',
- 12 in the Gardens of Bliss.
- 13 'They will be' a multitude from earlier generations
- 14 and a few from later generations.
- 15 'All will be' on jewelled thrones,
- 16 reclining face to face.
- 17 They will be waited on by eternal youths
- 18 running about them with goblets, shining beakers and cups of pure wine,

19 that (wine) will cause them neither headache nor
intoxication.

20 'They will also be served' any fruit they choose
21 and meat from any bird they desire.

22 And 'they will have' maidens with gorgeous eyes,
23 like pristine pearls,
24 'all' as a reward for what they used to do.

25 There they will not hear any vain or sinful talk—
26 only good and virtuous speech.

27 And the people of the right—how 'blessed' will they be!
28 (They shall be) among the thorn-less lot trees,
29 and clusters of bananas,
30 and long extended shade,
31 and flowing water,
32 and abundant fruit—
33 never out of season nor forbidden—
34 and elevated furnishings.

35 Indeed, We will have perfectly created their mates,
36 making them virgins,
37 loving and of equal age,
38 for the people of the right,
39 'who will be' a multitude from earlier generations
40 and a multitude from later generations.

41 And the people of the left—how 'miserable' will they be!

42 'They will be' in scorching heat and boiling water,
43 in the shade of black smoke,
44 neither cool nor refreshing.
45 Indeed, before this 'torment' they were spoiled by luxury,
46 and persisted in the worst of sin (associating partners with
God).

47 They used to ask 'mockingly', "When we are dead and
reduced to dust and bones, will we really be resurrected?
48 And our forefathers as well?"

49 Say, 'O Prophet,' "Most certainly, earlier and later
generations
50 will surely be gathered 'together' for the appointed Day.
51 Then you, O misguided deniers,
52 will certainly eat from 'the fruit of' the trees of Zaqqûm,
53 filling up 'your' bellies with it.
54 Then on top of that you will drink boiling water—
55 and you will drink 'it' like the most insatiably thirsty
camels drink!"

56 Such will be their welcome on Judgment Day!
57 It is We Who created you. Will you not then believe 'in
resurrection'?

58 Have you considered what you ejaculate?
59 Is it you who create 'a child out of' it, or is it We Who do
so?

60 We have ordained death for 'all of' you, and We cannot be
prevented

- 61 from replacing you by others like yourselves or transforming you into beings that you do not know.
- 62 You already know how you were first created. Will you not then be mindful (about resurrection)?
- 63 Have you ever considered what you sow?
- 64 Is it you who cause it to grow, or is it We Who do so?
- 65 If We willed, We could simply reduce this 'harvest' to chaff, leaving you to lament that,
- 66 "We have truly suffered a 'great' loss.
- 67 In fact, we have been deprived 'of our livelihood'."
- 68 Have you ever considered the water you drink?
- 69 Is it you who bring it down from the clouds, or is it We Who do so?
- 70 If We willed, We could make it salty. Will you not then give thanks?
- 71 Have you ever considered the fire you kindle?
- 72 Is it you who produce its trees, or is it We Who do so?
- 73 We have made it a reminder for man (as to what would be the life without it), and a provision of life for the travellers (of desert).
- 74 So glorify the Name of your Lord, the Greatest.
- 75 So I do swear by the positions of the stars—
- 76 and this, if only you knew, is indeed a great oath—
- 77 that this is truly a noble Quran,
- 78 in a well-preserved Record,

79 touched by none except the purified 'angels'.
80 'It is' a revelation from the Sustainer of all the worlds.
81 Would you, now, look down with disdain on such a (great)
message,
82 and deny what is God's provision for you?
83 Why then 'are you helpless' when the soul 'of a dying
person' reaches 'their' throat,
84 while you are looking on?
85 And We are nearer to such a person than you, but you
cannot see.
86 Now, if you are not subject to Our Will 'as you claim',
87 call back the soul if you are true (in your claim of
Independence)
88 (All of you are destined to die) Now if one happens to be
of those who are drawn close unto God,
89 for him there is comfort and bounty, and a garden of bliss.
90 And if the deceased is one of the people of the right,
91 then 'they will be told,' "Greetings to you from the people
of the right."
92 But if such person is one of the misguided deniers,
93 then their welcome will be boiling water 'to drink'
94 and burning in Hellfire.
95 Indeed, this is the absolute truth.
96 So celebrate with praises the name of your Lord the
Supreme.

Introductory Notes to Surah 57 Hadid

(Iron)

Name

The Surah takes its name from “we have sent down Iron” in verse 25.

Theme and Topics

In this surah, Muslims are urged to become part of those who are at the forefront of making efforts and offering sacrifice in the path of God. It has been exemplified that those who fight and spend in the way of God before the conquest of Makkah will be the forerunners and their status will be greater than those who will fight and spend in the way of God after this conquest.

Verses (1-10): A comprehensive reference is made to the attributes of Wisdom, Power, Knowledge, Authority, Origination and Administration of the Almighty so that everyone in the turns to Him alone thus inviting man to not associate anything or anyone with Him, in His divinity. Muslims in general and those among them having a weak faith in particular are admonished that they should fulfil the requisites of the covenant of “to listen and obey” they had pledged at the hands of the Prophet pbuh with all the spirit and determination.

Verses (11-20): Those who shall spend in the way of God with purity of purpose shall find that their spending has manifested itself into a radiant light which shall guide them to Paradise. Those who will not spend in the way of God because of hypocrisy shall be deprived of this light. A wall shall be erected between these two on judgement day, on one side of which will be the blessings of God and on the other side will be His blazing torment. The Hypocrites are warned that even after seeing such manifest signs of the supremacy of Islam, if they do not open their eyes and show hesitation and refrain from spending in the

way of God, they shall become hard-hearted like the Jews before them and meet a similar fate.

Verses (20-29): Sorrow is expressed over the timid and unenterprising attitude of the people who have given their hearts to the transitory pleasures. A person's opulence or poverty does not depend on his own schemes and plans but on the fate which has been divinely ordained for him. Whether he is in ease or in difficulty, he should surrender to the will of God. The claim of the people who, on the basis of the concept of asceticism, regard fighting and spending in the way of God as mundane activities and condemn the spirit of jihad of the Muslims is refuted. Asceticism is described as an innovation of Christians not sanctioned by God nor taught by Jesus pbuh and that all Prophets of God struggled and fought the deniers of truth through Jihad in the past.

Surah 57. Al-Hadid, (The Iron)

In the Name of God—the Most Gracious, the Ever Merciful.

1 All that is in the heavens and on earth extols God's limitless glory: for He alone is almighty, truly wise!

2 To Him belongs the dominion of the heavens and the earth. He gives life and causes death. And He is Most Capable of everything.

3 He is the First and the Last, the Evident and the Immanent, and He has "perfect" knowledge of all things.

4 He is the One Who created the heavens and the earth in six Days, then established Himself on the Throne (of His almightiness). He knows whatever goes into the earth and whatever comes out of it, and whatever descends from the sky and whatever ascends into it. And He is with you wherever you are. For God is All-Seeing of what you do.

5 To Him belongs the dominion of the heavens and the earth. And to God all matters are returned.

6 He merges the night into day and the day into night. And He knows best what "hidden" in the hearts (of all) is.

7 (So) Believe in God and His Messenger, and donate from what He has entrusted you with. For, those of you who believe and donate will have a mighty reward.

8 Why do you not believe in God while the Messenger is inviting you to have faith in your Lord, although He has already taken a pledge from you, (so donate) if you truly believe!

9 He is the One Who sends down clear revelations to His servant to bring you out of darkness and into light. For indeed God is Ever Gracious and Most Merciful to you.

10 And why should you not spend in the cause of God, while God is the 'sole' inheritor of the heavens and the earth? Those of you who donated and fought before the victory 'over Makkah' are unparalleled. They are far greater in rank than those who donated and fought afterwards. Yet God has promised each a fine reward. And God is All-Aware of what you do.

11 Who, then, is it that will lend to God a goodly loan which God will multiply 'many times over' for them, and they will have an honourable reward?

12 On that Day (of judgement) you will see believing men and women with their light shining ahead of them and on their right. 'They will be told,' "Today you have good news of Gardens, under which rivers flow, 'for you' to stay in forever. This is 'truly' the ultimate triumph."

13 On that Day hypocrite men and women will beg the believers, "Wait for us so that we may have some of your light." It will be said 'to them', "Go back 'to the world' and seek a light 'there'!" Then a 'separating' wall will be erected between them with a gate in it. On the inside there shall be mercy, and outside all along there shall be punishment (of hell).

14 They (who are punished) will cry out to those graced, "Were we not with you?" They will reply, "Yes 'you were'. But you chose to be tempted 'by hypocrisy', 'eagerly' awaited 'our demise', doubted 'the truth', and were deluded by false hopes until God's decree 'of your death' came to pass. And 'so' the Chief Deceiver (Satan) deceived you about God.

15 So Today no ransom will be accepted from you 'hypocrites', nor from those who were (openly) bent on denying the truth. Your home is the Fire—it is the 'only' fitting place for you. What an evil destination!"

16 Has the time not yet come for those who (claim to) believe that their hearts be humbled at the remembrance of God and at what has been revealed of the truth, and not be like those given the Scripture before—‘those’ who were spoiled for so long (and their term was prolonged) that their hearts became hardened. And many of them are ‘still’ rebellious.

17 (Come forward for your hearts to be revived and) Know that God revives the earth after it has been lifeless! We have certainly made the signs clear for you so perhaps you will understand.

18 Indeed, those men and women who give in charity and lend to God a goodly loan will have it multiplied for them, and they will have an honourable reward.

19 ‘As for’ those who believe in God and His messengers, it is they who are the truthful and the true witnesses in the sight of their Lord; they shall have their reward and their light. But as for those who are bent on denying the truth and reject Our signs, it is they who will be the residents of the Hellfire.

20 (So be generous in spending for God and) Know that this worldly life is no more than play, amusement, luxury, mutual boasting, and competition in wealth and children. This is like rain that causes plants to grow, to the delight of the planters. But later the plants dry up and you see them wither, then they are reduced to chaff. And (the truth will become apparent to all) in the Hereafter (where) there will be either severe punishment or forgiveness and pleasure of God, whereas the life of this world is nothing but an enjoyment of self-delusion.

21 ‘So if you want to achieve true success then’ compete with one another for forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those who believe in God and His messengers. This is the favour of God. He grants it to whoever He wills. And God is the Lord of infinite bounty.

22 (They are miserly fearing any calamity but) No calamity 'or blessing' occurs on earth or in yourselves without being 'written' in a Record before We bring it into being. This is certainly easy for God.

23 'We let you know this' so that you neither grieve over what you have missed nor boast over what He has granted you. For God does not like whoever is arrogant, boastful—

24 those who are stingy and promote stinginess among people. And whoever turns away 'should know that' God 'alone' is truly the Self-Sufficient, Praiseworthy.

25 (They question Jihad so tell them) Indeed, We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance 'of justice' so that people may be established on and administer justice. And We sent down iron with its great might, benefits for humanity, and (all this was given to you) so that God might mark out those who would stand up for him and His Messengers, even though He (Himself) is beyond the reach of human perception. Surely God is All-Powerful, Almighty.

26 And indeed, We sent Noah and Abraham and reserved Prophethood and revelation for their descendants. Some of them are 'rightly' guided, while most are rebellious.

27 Then in the footsteps of these 'prophets', We sent Our messengers, and 'after them' We sent Jesus, son of Mary, and granted him the Gospel, and instilled compassion and mercy into the hearts of his followers. As for monasticism, they made it up—for We did not enjoin it on them - in order to seek the good pleasure of God, but they did not observe it as it should have been observed. (However), We rewarded those of them who were faithful. But most of them are rebellious.

28 O people of faith! Be mindful of God and believe in His Messenger (as true believers). 'And' He will grant you a double share of His mercy, provide you with a light to walk in 'on Judgment Day', and forgive you. For God is All-Forgiving, Most Merciful.

29 'This is so' that the People of the Book 'who deny the Prophet' may know that they do not have any control over God's grace, and that all grace is in God's Hands. He grants it to whoever He wills. For God is the Lord of infinite bounty.

Introductory Notes to Surah 58 Mujadalah **(Argument)**

Name

This Surah is entitled Mujadalah derived from the word tujadiluka of the very first verse. It describes a plea of a woman about a wrong method of divorce.

Theme and Topics

Verse (1-4): A reference is made to an incident in which a pious woman had to face a severe difficulty regarding a religious issue; instead of becoming frustrated and showing distrust in the Almighty, she presented her case before Him and His Prophet pbuh with all the confidence and purity of intention she could muster.

Verses (5-10): Disgust is expressed at the attitude of the people who were busy whispering evil suggestions to others and maligning the cause of Islam. They were showing disrespect to the Prophet Pbh and were presenting the lenience the Almighty was showing them by not punishing them as a proof of their correct attitude. They are warned that they shall not only be humiliated in this world as history testifies, but will also face a grievous torment in the Hereafter. Muslims have been forbidden from sin and excesses and directed that their secret conversations should not be against the Prophet; their intimate exchanges should be clean and pious. They are told that they should ignore the whispering campaign which the Hypocrites have launched against them.

Verses (11-13): The believers have been directed to follow certain manners when they are in the company of the Prophet, and forbidden to carry out clandestine conversation when they are gathered around him. After the achievement of the desired results, the emergency directives have been repealed and the

believers have been directed to establish those forms of worship which shall put an end to this malady of whispering campaign and secret conversation.

Verses (14-22): An indication is made of the fact that the Hypocrites are actually the agents of the Jews of Medina who have incurred the wrath of the Almighty; their real allegiance rests with them. Their glibness and their trait of swearing during conversation effectively conceals their real character and they are able to outwardly show themselves as Muslims. Their allegiance is actually with the enemies of Islam; they have been overwhelmed by the love of wealth. Satan has made them unmindful of God and they have joined his party to impair and obstruct the Prophet's mission. True believers are those who sever their ties of relationship from the enemies of God and the Prophet Pbuh even if they are their fathers, sons, brothers and tribesmen.

Surah 58. Al-Mujadalah (The Argument)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Indeed, God has heard the argument of the woman who pleaded with you ‘O Prophet’ concerning her husband, and appealed to God. God has heard your exchange. Surely God is All-Hearing, All-Seeing.

2 Those of you who divorce their wives by Zihar (calling them to be like their mothers) should know that they are not their mothers. Their mothers are only those who gave birth to them. Surely the words they utter are absurd and false. (God could punish them for this but He forgave them), surely God is All-Pardoning, All-Forgiving.

3 Those who divorce their wives in this manner, then ‘wish to’ retract what they said, must free a slave before they touch each other. This is what you are admonished to. And God is All-Aware of what you do.

4 But if the husband cannot afford this, let him then fast two consecutive months before the couple touch each other. But if he is unable ‘to fast’, then let him feed sixty poor people. This is to re-affirm your faith in God and His Messenger. These are the limits set by God. And all who deny the truth will suffer a painful punishment.

5 Indeed, those who resist and oppose God and His Messenger will be humiliated, just like those before them were humiliated. We have certainly sent down clear revelations. And all who deny the truth will suffer a humiliating punishment.

6 On the Day God resurrects them all together, He will then inform them of all that they have done. God has kept account of it all, while they have forgotten it. For God is a Witness over all things.

7 Do you not see that God knows whatever is in the heavens and whatever is on the earth? If three converse privately, He is their fourth. If five, He is their sixth. Whether fewer or more, He is with them wherever they may be. Then, on the Day of Judgment, He will inform them of what they have done. Surely God has 'perfect' knowledge of all things.

8 Have you not seen those who were forbidden from secret talks, yet they 'always' return to what they were forbidden from, conspiring in sin, aggression, and disobedience to the Messenger? And when they come to you 'O Prophet', they greet you not as God greets you, and say to one another, "(If he is a messenger then) Why does God not punish us for what we say?" Hell shall be their allotted portion—they will burn in it. And what an evil destination!

9 O believers! When you converse privately, let it not be for sin, aggression, or disobedience to the Messenger, but let it be for goodness and righteousness. And be mindful of God, to Whom you will 'all' be gathered.

10 (All other) Secret talks are only inspired by Satan in order that he may cause grief to the Believers; but he cannot harm them in the least except as God permits. So in God let the believers put their trust.

11 O believers! (they sit in cliques to converse so) When you are told to make room in gatherings, then do so. God will make room for you 'in His grace'. And if you are told to rise, then do so. God will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank. And God is All-Aware of what you do.

12 O believers! (They waste time by seeking private counsel with Prophet so) When you consult the Messenger privately, give something in charity before your consultation. That is better and purer for you. But if you lack the means, then God is truly All-Forgiving, Most Merciful.

13 Do you, perchance, fear lest (you may be sinning if) you cannot offer up anything in charity on the occasion of your consultation (with Prophet)? Since you are unable to do so, and God has turned to you in mercy, then 'continue to' establish prayer, pay Zakah (charity) and obey God and His Messenger. And God is All-Aware of what you do.

14 Have you not seen those 'hypocrites' who ally themselves with a people with whom God is displeased? They are neither with you nor with them. And they swear (to you) a false oath knowingly.

15 God has prepared for them a severe punishment. Evil indeed is what they do.

16 They have made their 'false' oaths as a shield, hindering 'others' from the cause of God. So they will suffer a humiliating punishment.

17 Neither their wealth nor children will be of any help to them against God whatsoever. It is they who will be the residents of the Fire. They will be there forever.

18 On the Day God resurrects them all, they will 'falsely' swear to Him as they swear to you, thinking they have something to stand on. Indeed, it is they who are the 'total' liars.

19 Satan has taken hold of them, causing them to forget the remembrance of God. They are the party of Satan. Surely Satan's party is bound to lose.

20 'As for' those who resist and oppose God and His Messenger, they will definitely be among the most humiliated.

21 (For) God has decreed, "I and My messengers will certainly prevail." Surely God is All-Powerful, Almighty.

22 You will never find a people who 'truly' believe in God and the Last Day loyal to those who resist and oppose God

and His Messenger, even if they were their parents, children, siblings, or extended family. For those 'believers', God has inscribed faith in their hearts and strengthened them with a spirit from Him. He will admit them into Gardens under which rivers flow, to stay there forever. God is pleased with them and they are pleased with Him. They are the party of God. Indeed, God's party is bound to succeed.

Introductory Notes to Surah 59 Hashr **(Banishment)**

Name

The Surah derives its name from the mention of the word Hashr in verse 2.

Theme and Topics

This whole surah addresses the Hypocrites. They are also told that in order to dispel their doubts and to melt their hearts, the Almighty has revealed everything that was essential for this purpose. If this Qur'an had been revealed on a mountain, it would have been crushed to pieces because of the fear of God. If it is not effecting their hearts, then this only means that their hearts are harder than stone, and they deserve to be treated by the Almighty in the manner He deals with such stone-hearted people.

Verses (1-4): A reference is made to the exile of the Jewish tribe of Banū Nadhīr. They had been ordered to vacate their territory because they had broken their covenant and had plotted to kill the Prophet Pbuḥ. At first, they agreed to this punishment, but later on when some of their allies offered their assistance to them, they changed their minds. Ultimately, the Prophet pbuḥ had to launch an attack on them in the 4th year of hijra (migration), after which they were forced to go to the land of Khaybar. They were given the permission to take as much as they could upon their camels. Consequently, they took away what they could and whatever remained came into the possession of the Muslims. By citing their example, the Hypocrites have been admonished to seek a lesson from this event.

Verses (5-10): In this section certain objections raised by the Jews and the Hypocrites have been answered. These objections

pertained to the ruining of the orchards of Banū Nadhīr by the Muslims and to the distribution of the fay. The attitude of contentment shown on this distribution by the true believers from helpers of Medina as well as the immigrants of Makkah in sharp contrast with that of the Hypocrites, is praised.

Verses (11-17): An indication is made to another mischievous deed of the Hypocrites. After the exile of the Banū Nadhīr, they had started inducing another Jewish tribe of Medina called Banū Quraydah to break their covenant as well; they told them that they would also fight by their side if they were attacked and if they were exiled, they would also accompany them. It is pointed out to them that they are saying something which they can never do; neither will they offer their support nor will they accompany them. They are only doing what Satan does: after a person commits a sin on his incitement, he withdraws by proclaiming acquittal from him. The Banū Quraydah are warned that if they also break the covenant due to the backing of the Hypocrites, their fate will be no different from that of the Banū Nadhīr.

Verses (18-24): In this concluding section of the surah, the believers in general and the Hypocrites in particular are warned to always keep in mind the Day of Judgement. They should not become like those who had forgotten the Almighty and as a result forgot their purpose of existence and the fate they would come across; there would be a great difference between those who would dwell in Paradise and those who would abide in Hell; this difference should not be ignored by belittling it; only the dwellers of Paradise will attain real success.

It should be kept in consideration that they have been revealed the truth in its ultimate form after which no excuse but stubbornness on their part could deny it. Had the Qur'an been revealed on a mountain, it would have been shattered to pieces due to the dread and awe of God Almighty. If their hearts are not being influenced by its message, then it is not the fault of the

Qur'an; rather it is due to their own hardheartedness which is alienating them from this Divine Call.

In the end, a reference is made to certain attributes of the Almighty to inculcate the qualities of submission and trust in the believers who have a strong faith and to cultivate the qualities of determination and confidence in those among them who have a weak faith, while in the Hypocrites they are meant to create a fear of the Almighty.

Surah 59. Al-Hashr (The Banishment)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Whatever is in the heavens and whatever is on the earth glorifies God. For He is the Almighty, All-Wise.

2 He is the One Who expelled those who were bent on denying the truth of the People of the Book from their homes for 'their' first banishment. You never thought they would go. And they thought their strongholds would put them out of God's reach. But 'the decree of' God came upon them from where they never expected. And He cast horror into their hearts so they destroyed their houses with their own hands and the hands of the believers. So take a lesson 'from this', O people of insight!

(Reference is to the Jewish tribe of Banu Nadhir. The tribe of Banu 'n-Nadir - who, as Jews, are naturally termed ahl al-kitab ("followers of earlier revelation") - are characterized as "such as were bent on denying the truth" because they treacherously turned against the Prophet despite their earlier admission that he was truly the bearer of God's message announced in their own holy scriptures (Deuteronomy xviii, 15 and 18). Banu 'n-Nadir had originally concluded a treaty of mutual non-interference with the Muslim community, and were to live at Medina as its friendly neighbours; and even later, when their hostility to the Muslims had become apparent and they were ordered to emigrate, they were to be allowed to retain ownership of their plantations. Subsequently, however, they forfeited by their treachery both their citizenship and the rights to their landed property, and thus "destroyed their homes by their own hands".)

3 Had God not decreed exile for them, He would have certainly punished them in this world. And in the Hereafter they will suffer the punishment of the Fire.

4 This is because they resisted and opposed God and His Messenger. And whoever resists and opposes God, then (for them) God is truly severe in punishment.

5 (Don't worry about their complaint for) whatever palm trees you 'believers' cut down or left standing intact (during your attack on them), it was 'all' by God's leave, so that He might disgrace the rebellious.

6 (If the hypocrites ask tell them) as for the gains God has turned over to His Messenger from them—you did not ‘even’ spur on any horse or camel for such gains. But God gives authority to His messengers over whoever He wills. For God is Most Capable of everything.

7 As for gains granted by God to His Messenger from the people of ‘other’ lands, they are for God and the Messenger, his close relatives, orphans, the poor, and travellers so that wealth may not merely circulate among your rich. Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And be mindful of God. Surely God is severe in punishment.

8 ‘These are also specifically’ for poor emigrants who were driven out of their homes and wealth, seeking God’s favour and pleasure, and standing up for God and His Messenger. They are the ones true in faith.

9 As for those who had settled in the city and ‘embraced’ the faith before ‘the arrival of’ the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever ‘of the gains’ is given to the emigrants. They give ‘the emigrants’ preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are ‘truly’ successful.

10 And those who have come later (are sincere as well and) pray, “Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful.”

11 Have you ‘O Prophet’ not seen the hypocrites who say to their fellow disbelievers from the People of the Book, “If you are expelled, we will certainly leave with you, and We will never obey anyone against you. And if you are fought against, we will

surely help you.”? But God bears witness that they are truly liars.

(This is a reference to Banu Quraydah tribe of Jews of Medina)

12 Indeed, if they are expelled, the hypocrites will never leave with them. And if they are fought against, the hypocrites will never help them. And even if the hypocrites did so, they will turn their backs; leaving them with no help at all.

13 Indeed, in their hearts there is greater dread of you than of God that is because they are a people devoid of (proper) understanding.

14 Even united, they would not ‘dare’ fight against you except ‘from’ within fortified strongholds or from behind their walls. Their malice for each other is intense: you think they are united, yet their hearts are divided. That is because they are a people with no ‘real’ understanding.

15 They are ‘both just’ like those who recently went down before them (i.e. Banu Nadhir) they tasted the evil consequences of their doings. And they will suffer a painful punishment.

16 ‘They are’ like Satan when he lures someone to deny the truth- but as soon as (man) has denied the truth, (Satan) says, “Behold, I am not responsible for you: behold, I fear God, the Sustainer of all the worlds!”

17 So they will both end up in the Fire, staying there forever. That is the reward of the wrongdoers.

18 O believers! Be mindful of God and let every soul look to what ‘deeds’ it has sent forth for tomorrow (i.e. Hereafter). And be mindful of God, ‘for’ certainly God is All-Aware of what you do.

19 And do not be like those who forgot God, so (as a result) He made them forget themselves. It is they who are ‘truly’ rebellious.

20 (Remember) the residents of the Fire cannot be equal to the residents of Paradise. 'Only' the residents of Paradise will be successful.

21 (But they are so stone hearted for) Had We sent down this Quran upon a mountain, you would have seen it humble itself and split asunder from the fear of God, We are citing this example for mankind, so that they may take heed.

22 (Remember) God is He save whom there is no deity: the One who knows all that is beyond the reach of a created being's perception, as well as all that can be witnessed by a creature's senses or mind. He is the Most Compassionate, Most Merciful.

23 God is He other than whom there is no deity, the Sovereign the Holy One the Source of Peace (and Perfection). The Giver of faith, The Guardian, the Exalted in Might the Irresistible the Supreme: Glorified is God far above what they associate with Him 'in worship'!

24 He is God, the Creator, the Maker who shapes all forms and appearances! His (alone) are the attributes of perfection. Whatever is in the heavens and the earth 'constantly' glorifies Him. And He (alone) is the Almighty, All-Wise.

Introductory Notes to Surah 60 **Mumtahanah (Examined)**

Name

In verse 10 of this Surah it has been enjoined that the women who immigrate to Medina and claim to be Muslims, should be examined hence the title Al-Mumtahanah.

Theme and Topics

The direction of address in this surah is towards Muslims who did migrate yet the real Abrahamic essence of migration was not yet evident to them. They are reminded of the example set by Abraham pbuh: if they want to reap the real blessings of migration, then like Abraham, they too must sever every kind of relationship with their former environment and dedicate themselves fully to God and His Prophet.

Verses (1-3): The surah begins with a warning to the weak Muslims who after migration had secret ties of friendship with the Idolaters of Makkah even after they had expelled the Prophet and the Muslims from their land – their only fault being that they had professed faith in God. It is pointed out that these people are not worthy of such ties as they would try all they can to make the Muslims reject faith.

Verses (4-7): A few glimpses of the episode of the Prophet Abraham pbuh are depicted and the addressees are directed to learn a lesson from it. He had proclaimed total acquittal from his nation unless they professed faith in the one and only God. In this regard, they are told to hold steadfast to Abraham's prayer which he had often said to persevere in the difficulties of his own migration.

Verses (8-9): An explanation of the fact that what has been asked is dissociation with those who had waged war with the Muslims and compelled them and the Prophet to leave their homes; those who have not done so, should be dealt with justice and in a virtuous way.

Verses (10-13): Certain directives relating to the women who had migrated from Makkah are given: they should only be accepted after they have been examined as regards their faith. It is not lawful for the Muslims to keep idolatrous women in marriage. They should liberate them and mutually exchange the dowers. Prophet PbuH has been directed to take a pledge from women who come to him for the cause of Islam and intend to lead their lives purely according to its directives. Muslims are warned against making allies from those who fight against God and His Messenger.

Surah 60. Al-Mumtahanah (The One Examined)

In the Name of God—the Most Gracious, the Ever Merciful.

1 O believers! Do not take My enemies and yours as trusted allies, showing them affection even though they deny what has come to you of the truth. They drove the Messenger and yourselves out of Makkah, simply for your belief in God, your Lord. If you truly emigrated to struggle in My cause and seek My pleasure, then do not take them as allies, disclosing secrets of the believers to the pagans out of affection for them, when I know best whatever you conceal and whatever you reveal. And whoever of you does this has truly strayed from the Right Way.

2 If they gain the upper hand over you, they would be your open enemies, unleashing their hands and tongues to harm you, and wishing that you would abandon faith.

3 Neither your relatives nor children will benefit you on Judgment Day—He will decide between you all. For God is All-Seeing of what you do.

4 (If you want to know then) You already have an excellent example in Abraham and those with him, when they said to their people, “We totally dissociate ourselves from you and shun whatever idols you worship besides God. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in God alone.” The only exception is when Abraham said to his father, “I will seek forgiveness for you,” adding, “but I cannot protect you from God at all.” The believers prayed, “Our Lord! In You we trust. And to You we always turn. And to You is the final return.

5 Our Lord! Do not subject us to the persecution of the disbelievers. Forgive us, our Lord! You alone are truly the Almighty, All-Wise.”

6 You certainly have an excellent example in them for whoever looks forward (with hope and awe) to God and the Last Day. And if any turns away, (let him know that) God is truly self-sufficient, the One to whom all praise is due.

7 'In time,' God may bring about goodwill between you and those of them you 'now' hold as enemies. For God is Most Capable. And God is All-Forgiving, Most Merciful.

8 God does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. For, indeed God loves those who are just and fair.

9 God only forbids you from befriending those who have fought you for 'your' faith, driven you out of your homes, or supported 'others' in doing so. And whoever takes them as friends, (in these circumstances) then it is they who are the 'true' wrongdoers.

10 O believers! When the believing women come to you as emigrants, test their intentions—their faith is best known to God—and if you find them to be believers, then do not send them back to the deniers of the truth, (since) they are (no longer) lawful to their erstwhile husbands, and these are (no longer) lawful to them. None the less, you shall return to them whatever they have spent (on their wives by way of dower) and (then, O believers,) you will be committing no sin if you marry them after giving them their dowers. On the other hand, hold not to the marriage-tie with women who (continue to) deny the truth, and ask but for (the return of) whatever you have spent (by way of dower) - just as they (whose wives have gone over to you) have the right to demand (the return of) whatever they have spent. Such is God's judgment: He judges between you (in equity) - for God is All-Knowing, All-Wise.

11 If you do not get back the demanded amount that you have spent on your disbelieving wives from the unbelievers, and your

turn comes, to pay the demanded amount of Muslim wives to the unbelievers, you can offset the amount and pay those whose wives have fled the equivalent of the amount they have spent on their disbelieving wives. And be mindful of God, in Whom you believe.

12 O Prophet! When the believing women come to you, pledging to you that they will neither associate anything with God 'in worship', nor steal, nor fornicate, nor kill their children, nor give any cause for scandal which they may invent between either their hands or legs (a woman accusing another woman of having an illicit relationship with a man and spreads such stories - or - a woman carrying an illegitimate child and makes her husband believe that it is his), nor disobey you in what is right, then accept their pledge, and ask God to forgive them. Surely God is All-Forgiving, Most Merciful.

13 O believers! Do not ally yourselves with a people whom God has condemned! They (who would befriend them) are indeed bereft of all hope of a life to come - just as those deniers of the truth are bereft of all hope of (ever again seeing) those who are (now) in their graves.

Introductory Notes to Surah 61 Saff (Ranks)

Name

The Surah derives its name from the sentence word saffan of verse 4.

Theme and Topics

In this surah those Hypocrites are discussed who were mostly inflicted with inner-weaknesses. Especially the disease of love for life and wealth is pinpointed in this and the next surah.

Verses (1-4): A warning is conveyed to those who even after pledging a covenant of sama o ta'at (to listen and obey) at the hands of the Prophet Pbuh were abstaining from fighting in the way of God. They are informed that this attitude of breaking the covenant after pledging it is something which is more condemnable in the eyes of the Almighty.

Verses (5-9): Those who desist from fighting in the cause of God after they have accepted faith and pledged their obedience are similar to the Jews and they shall meet a similar fate as well. They had adopted a similar attitude with their own Prophet as well: they would fervently pledge obedience to him, but whenever they were tested by an occasion, they would prove worthless. The Prophet Moses pbuh often sorrowfully complained about this behaviour, but they never mended their ways. The Almighty, according to His laws, therefore, took away from them the ability to understand and remain on the right path because of their own wrong attitude. They had adopted this improper behaviour with the Prophet Jesus pbuh as well. He had shown them some striking miracles and in very clear words gave them glad tidings of the last of the Prophet Pbuh. The Jews, however, as a result of their unbecoming attitude, dismissed these miracles as acts of magic and rejected his Prophethood.

Verses (10-13): The weaker Muslims are urged to adopt the right path and refrain from their attitude of distrust and hypocrisy. They should truly profess faith in God and the Prophet Pbuh and fight for the cause of Islam by spending as much as they can for this cause and by presenting their lives for it.

(14): The Muslims are exhorted to follow the footsteps of the disciples of Jesus Pbuh. In the beginning of the surah, Muslims had been advised not to follow the example of the Jews. Here, at the end, they have been urged to follow a group which had remained on the right path and whose correct attitude of taking the initiative in accepting the truth was ultimately responsible for the supremacy of the believers.

Surah 61. As-Saff (The Ranks)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Whatever is in the heavens and whatever is on the earth glorifies God. For He ‘alone’ is the Almighty, All-Wise.

2 O believers! Why do you say what you do not do?

3 It is very hateful in the sight of God that you say something which you do not do.

4 Surely God loves those who fight in His cause in ‘solid’ ranks as if they were one concrete structure.

5 (Same thing happened) when Moses said to his people, “O my people! Why do you hurt me when you already know I am God’s messenger to you?” So when they ‘persistently’ deviated, God caused their hearts to deviate. For God does not guide the rebellious people.

6 And ‘this happened too’ when Jesus, son of Mary, said, “O children of Israel! I am truly God’s messenger to you, confirming the Torah which came before me, and giving good news of a messenger after me whose name will be Ahmed.” But when he (whose coming Jesus had foretold) came unto them with all evidence of the truth, they said: “This (message of his) is (nothing but) spellbinding eloquence!”

(This prediction is supported by several references in the Gospel of St. John to the Parakletos (usually rendered as “Comforter”) who was to come after Jesus. This designation is almost certainly a corruption of Periklytos (“the Much-Praised”), an exact Greek translation of the Aramaic term or name Mawhamana. (It is to be borne in mind that Aramaic was the language used in Palestine at the time of, and for some centuries after, Jesus, and was thus undoubtedly the language in which the original - now lost - texts of the Gospels were composed.) In view of the phonetic closeness of Periklytos and Parakletos it is easy to understand how the translator - or, more probably, a later scribe - confused these two expressions. It is significant that both the Aramaic Mawhamana and the Greek Periklytos have the same meaning as the two names of the Last Prophet, Muhammed and Ahmed, both of which are derived from the verb hamida (“he praised”) and the noun hamd (“praise”). An even more unequivocal prediction of the advent of the Prophet Muhammed - mentioned by name, in its Arabic form - is said to be forthcoming from the so-called Gospel of St. Barnabas, which, though now

regarded as apocryphal, was accepted as authentic and was read in the churches until the year 496 of the Christian era, when it was banned as “heretical” by a decree of Pope Gelasius. However, since the original text of that Gospel is not available (having come down to us only in an Italian translation dating from the late sixteenth century), its authenticity cannot be established with certainty.)

7 (So) Who does more wrong than the one who fabricates lies about God when invited to submit “to Him”? For God does not guide the wrongdoing people.

8 They wish to extinguish God’s light with their utterances: but God has willed to spread His light in all its fullness, however hateful this may be to all who deny the truth.

9 He is the One Who has sent His Messenger with “true” guidance and the religion of truth, making it prevail over all (false) religions, however hateful this may be to those who ascribe divinity to others (than God).

10 O believers! Shall I point out to you a bargain that will save you from grievous suffering (in this world and in the life to come)?

11 You are to believe in God and His Messenger, and to strive hard in God’s cause with your possessions and your lives: this is for your own good - if you but knew it!

12 (In Return) He will forgive your sins, and admit you into Gardens under which rivers flow, and “house you in” splendid homes in the Gardens of Eternity. That is the ultimate triumph.

13 “He will also give you” another favour which you love: help from God and a speedy victory. So O Prophet, give this good news to the believers.

14 O believers! Be the helpers of God, just as Isa (Jesus) the son of Mary said to his disciples: “Who will be my helper in the cause of God?” And the disciples responded: “We will be your helpers in the cause of God”. Then a group from the children of Israel believed in him and another (larger) group disbelieved. We, then, supported the believers against their enemies, so they prevailed.

Introductory Notes to Surah 62 Jumah (Friday)

Name

It is derived from the verse 9, mentioning the Friday congregational Prayer.

Theme and Topics

There is no basic difference between the central theme of Surah Saff and Surah Jumah. Only the style and arguments of both are different.

Verses (1-4): The Ismaielites (the Arabs who were the progeny of Ismaiel) are reminded that the Last Prophet PbuH that God had sent towards them is the result of the prayer of their great ancestor, the Prophet Abraham PbuH. This is a great favour the Almighty has done them to liberate them from the darkness of the age of ignorance. Hence, they should try to value and honour this favour and not become a prey to the malicious conspiracies of the Jews.

Verses (5-8): A refutation of the claim of the Jews that they are the chosen people and no one except them can be blessed with the favour of Prophethood. A reference is made to their unworthy attitudes which had deprived them of the Almighty's guidance and also stripped them of the position of leadership they had held.

Verses (9-11): A group of Muslims have been rebuked on a wrong attitude they had adopted when once the Prophet PbuH was delivering the Friday address. Apparently, this might appear as a minor fault to them, but it points to a profound weakness in them: a group among them had not understood the basic reality that once a person enters the fold of Islam, he barter his life and wealth for the Almighty's forgiveness and mercy. It is against

the requisites of his faith that business and trade activities should make him indifferent to God and His Messenger PbuH. This is like following the footsteps of the Jews – something which had been forbidden in the previous surah. The Jews had erred similarly in the matter of Sabt (Observing the Saturday) and the Almighty as result had severely cursed them for this attitude.

Surah 62. Al-Jummaḥ (The Friday)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Whatever is in the heavens and whatever is on the earth ‘constantly’ glorifies God—the Sovereign Supreme, the Most Holy, the Almighty, the All-Wise.

2 He is the One Who raised for the illiterate ‘people’ a messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book (law) and wisdom, for indeed they had previously been clearly astray—

3 along with others of them who have not yet joined them ‘in faith’. For He is the Almighty, All-Wise.

4 This is the favour of God. He grants it to whoever He wills. And God is the Lord of infinite bounty.

5 The example of those who were entrusted with ‘observing’ the Torah but failed to do so, is that of a donkey carrying books (but cannot benefit from them). Bad is the example of those who reject God’s signs! For God does not guide the wrongdoing people.

6 Say, ‘O Prophet,’ “O you who have become Jews! If you claim that you (alone) are God’s chosen (people), to the exclusion of all other people, then you should be longing for death - if what you say is true!”

7 But they will never wish for that because (they are aware) of what their hands have sent forth (for hereafter). And God knows these wrongdoers very well.

8 Say, “The death you are running away from will inevitably come to you. Then you will be returned to the Him who knows all that is beyond the reach of a created being’s perception as

well as all that can be witnessed by a creature's senses or mind, whereupon He will make you truly understand all that you were doing (in life).”

9 O believers! When the call to prayer is made on Friday, then hasten to the remembrance of God, and leave all worldly commerce: this is for your own good, if you but knew it.

10 Once the prayer is over, disperse throughout the land and seek the bounty of God (go back to your normal business). But remember God often, so you may be successful (in both the worlds).

11 But when they see some bargain or some amusement they flock to it, leaving you 'O Prophet' standing 'on the pulpit'. (O Prophet) declare to them, “That what God has in store for you is far better than any amusement and bargain, and God is the best provider.”

Introductory Notes to Surah 63 Munafiqun **(Hypocrites)**

Name

The Surah takes its name from the word Munafiqun of verse 1. However, this is the name and the subject matter, for it describes the attitude of Hypocrites.

Theme and Topics

In this surah, the Hypocrites are discussed. They are the ones who do not have the will and resolve to fulfil any requirement of faith; yet they want that they be regarded worthy in the eyes of the Prophet Pbuh. For this, they adopted a special tactic: they would repeatedly swear before the Prophet that they regard him as a Messenger of God. However, the surah mentions that God swears in response that they are liars. Their deeds bear witness that they neither believe in God nor in His Prophet Pbuh. They use their oaths as a shield, and hide their hypocrisy behind it. The love of wealth and life has led them to withdraw the step they had taken towards faith. For this reason, the Almighty has sealed their hearts, and they have now been deprived of the ability to understand and reflect.

Verses (1-8): These verses discuss the character of the Hypocrites. Their real illness is disclosed in these verses: they are infatuated with the love of this world. This love does not let them go beyond a show off of their superficial appearances of wealth and power. They are hollow from within with no substance or moral fervour. They are too arrogant and prideful to seek guidance and forgiveness from anyone who they see as a lesser mortal than them.

Verses (9-11): In these three verses, Muslims are warned that the love of wealth and children should not hinder or take them away from the remembrance of God. If they do not benefit from

their wealth by spending it for the cause of God, they will regret it once their life ends and this regret will be of no use to them in the next world. Thus this surah in its first part points to the real reason for the hypocrisy, and its second part emphatically urges the Muslims to guard themselves against it.

Surah 63. Al-Munafiqun (The Hypocrites)

In the Name of God—the Most Gracious, the Ever Merciful.

1 When the hypocrites come to you ‘O Prophet’, they say, “We bear witness that you are certainly the Messenger of God”—and surely God knows that you are His Messenger—but God bears witness that the hypocrites are truly liars (in their declaration of faith). .

2 They have made their ‘false’ oaths as a shield, hindering ‘their own selves’ from the path of God. Evil indeed is what they do!

3 This is because they believed and then abandoned faith. Therefore, their hearts have been sealed, so they do not comprehend (what is true and what false).

4 When you see them, their appearance impresses you. And when they speak, you listen to their ‘impressive’ speech. But they are ‘just’ like ‘empty and worthless’ planks of wood leaned ‘against a wall’. Every shout they hear, they think it to be against them. They are your enemies, so guard yourselves against them. May God destroy them! How perverse they are!

5 And (so perverted they are that) when it is said unto them: “Come! The messenger of God will ask forgiveness for you!” they turn their heads ‘in disgust’, and you see them ‘O Prophet’ turning away their faces in arrogance.

6 It is the same whether you pray for their forgiveness or not, God will not forgive them. For indeed, God does not bestow His guidance upon such rebellious people.

7 They are the ones who say ‘to one another’, “Do not spend ‘anything’ on those ‘who are standing’ with the Messenger of God so that they will break away ‘from him’.” But to God ‘alone’ belong the treasuries of the heavens and the earth, yet the hypocrites fail to comprehend (this reality).

8 They (the hypocrites) say, “If we return to Medina, the honourable will definitely expel the inferior.” But all honour and power belongs to God, His Messenger, and the believers, yet the hypocrites (once again) do not understand (this fact).

9 O believers! Do not let your wealth or your children (like these hypocrites) divert you from the remembrance of God. For whoever does so, it is they who are the ‘true’ losers.

10 And donate from what We have provided for you before death comes to one of you, and you cry, “My Lord! If only You would relieve me for a little while then I would give out in charity and be one of the righteous.”

11 But to no soul will God grant respite when the time appointed (for it) has come: and God is well-acquainted with (all) that you do.

Introductory Notes to Surah 64 Taghabun **(Mutual Loss & Gain)**

Name

The Surah takes its name from the sentence “Dhalika yaum-ut taghabun” of verse 9, thereby implying that it is the Surah in which the Day of Mutual Gain and Loss is mentioned.

Theme and Topics

This surah explains that this worldly life is not all that there is; the real life is the life of the Hereafter which is bound to come; it is in that life that the decision of success or failure will be known. One should be ready to sacrifice for sake of God. In this matter, he should disregard the rebukes of any critic. At times, a person’s wife and children become a hindrance in this way, and their love weakens the resolve of many. It is essential for one who wants to keep his faith intact, to regard such wife and children to be a trial, and protect himself from them; however, he must be forgiving towards them.

Verses (1-7): The Almighty has not created man in this world without a purpose. The great effort undertaken by the Almighty in His creation to sustain and nourish him bears witness that the Day of Reckoning has an appointed time. By citing historical evidence, it is shown that nations who denied the warnings of their respective prophets about the Hereafter and vainly rejected their sound arguments on the pretext that accepting a human being as a prophet Pbuh is an insult to them were all destroyed by God. They met a dreadful fate in this very world, and in the Hereafter also they shall encounter a grievous punishment.

Verses (8-13): People are invited to profess faith in God, His Prophet and the Qur’an. They are urged to prepare for the Day which will decide the victor and the vanquished. All troubles and hardships which a person has to face in his life come with the

permission of God. It is not befitting for the believers to become apprehensive because of them and turn away from the obedience of God and His Prophet PbuH. Messenger's job is to convey the message only.

Verses (14-18): Muslims are warned that at times family becomes a great test of faith. Love for family members sometimes negatively affects determination to fulfil Quranic obligations. People are invited to obey God and His Prophet to the best of their ability, and urged to generously spend for the cause of religion. Glad tidings are given of eternal success to those who protect themselves from the illness of miserliness. God will greatly honour those who will lend Him their wealth. It shall be returned to them multiplied many times; He shall also forgive them. He has knowledge of both the seen and the unseen.

Surah 64. At-Taghabun (Mutual Loss and Gain)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Whatever is in the heavens and whatever is on the earth 'constantly' glorifies God. His is all dominion, and to Him all praise is due; and He is Most Capable of everything.

2 He it is who has created you: and among you are such as deny this truth, and among you are such as believe (in it). And God sees all that you do.

3 He created the heavens and the earth for a purpose. And He shaped you, perfecting your form. And to Him is the final return.

4 He knows all that is in the heavens and on earth; and He knows all that you keep secret as well as all that you bring into the open: for God has full knowledge of what is in the hearts (of men).

5 Have the stories of those who, in earlier times, refused to acknowledge the truth not reached you? They tasted the evil consequences of their doings, and they will suffer a painful punishment (in the hereafter).

6 That was because their messengers used to come to them with clear proofs, but they said 'mockingly', "Shall mere mortal men be our guides?" So they persisted in denial of the truth and turned away. But God was not in need (of their faith) for God is self-sufficient, ever to be praised.

7 They who are bent on denying the truth claim that they will never be raised from the dead! Say, 'O Prophet,' "Yes, by my Lord, you will surely be resurrected, then you will certainly be informed of what you have done (in your life). And that (all this process) is easy for God."

8 So believe in God and His Messenger and in the Light (the Quran) that We have revealed. And (always remember that) God is All-Aware of what you do.

9 'Consider' the Day He will gather you 'all' for the Day of Assembly—that will be the Day of mutual loss and gain. So whoever believes in God and does good deeds, He will absolve them of their sins and admit them into Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph.

10 As for those who deny the truth and reject Our signs, they will be the residents of the Fire, staying there forever. What an evil destination!

11 (Remember not to be impatient as) No tragedy befalls 'anyone' except by God's Will. And whoever has faith in God, He will guide their hearts 'through that adversity'. And God has 'perfect' knowledge of all things (that happen to people).

12 (bear this in mind and) Obey God and obey the Messenger! But if you turn away, then Our Messenger's duty is only to deliver 'the message' clearly.

13 (remember) God is the one except whom there is no deity. So in God (alone) let the believers put their trust.

14 O believers! Indeed, some of your spouses and children are enemies to you, so beware of them. But (no need to be harsh for) if you pardon, overlook, and forgive 'their faults', then God is truly All-Forgiving, Most Merciful.

15 Your wealth and children are only a test, whilst with God 'alone' is the greatest reward.

16 So be mindful of God to the best of your ability, hear and obey, and spend in charity—that will be for the good of your

own selves. And whoever is saved from the selfishness of their own souls, it is they who are 'truly' successful.

17 If you offer up to God a goodly loan, He will amply repay you for it, and will forgive you your sins. For God is Most Appreciative, Most Forbearing.

18 'He is the' Knower of what is hidden and what is open exalted in Might Full of Wisdom.

Introductory Notes to Surah 65 Talaq (Divorce)

Name

At-Talaq is not only the name of this Surah but also its subject matter, for it contains commandments about Talaq (divorce).

Theme and Topics

In this surah it is explained that if for some reason a person starts to hate his wife, then how he should observe limits set by God in her matter. It is on the husband-wife relation that a society stands. Everyone encounters it; however, in the first place not everyone is aware of its sensitive limits, and he who is aware of them is not able to properly observe them in the commotion of love and hate. If for some reason, dispute and difference of opinion arises, it manifests into such hatred and enmity that all the bounds and limits of the Deen (Islam) are violated. Similarly, if this relationship is based on love, as it should be, then the respect for the bounds and limits set by God are sacrificed for this love. Both these situations are tantamount to exceeding the limits set by God and deviation from the Deen revealed by Him. The result of this attitude is nothing but humiliation in the Hereafter. For this reason, the Qur'an in two separate surahs- this one and the next- has pointed out that in both these types of situations, a person should not blindly follow his emotions regarding his family; he should, on the contrary, observe the limits defined by God in this regard.

Verses (1-7): In cases of divorce it is not lawful to expel one's wife from the house immediately by uttering the divorce sentence; it is necessary – whether a person is rich or poor – to follow the proper way prescribed by the Almighty. People who, in spite of their financial difficulties, set out to observe the limits set by God with a view to please Him, shall receive His special

help and assistance. Those who violate the limits set by Him because of their lust for wealth shall only wrong their own souls.

Verses (8-12): Muslims have been warned that it is a historically proven reality that all those nations who had disobeyed God and His Prophets have always been severely punished by Him. He has done a great favour on the Muslims by sending towards them a Prophet who has led them to the light of guidance from the darkness of ignorance. If they honour this favour of the Almighty, He shall bless them with the eternal favours of Paradise – otherwise they should remember that to Him belongs the kingdom of the heavens and the earth and He certainly has the power to do what He intends.

Surah 65. At-Talaq (The Divorce)

In the Name of God—the Most Gracious, the Ever Merciful.

1 O Prophet! 'Instruct the believers:' When you 'intend to' divorce women, then divorce them with concern for their waiting period, and count it accurately. And be conscious of God, your Lord. Do not force them out of their homes, nor should they leave—unless they become openly guilty of immoral conduct. These are the limits set by God. And whoever transgresses God's limits has truly wronged his own soul. You never know, perhaps God will bring about a change 'of heart' later.

2 Then when they have 'almost' reached the end of their waiting period, either retain them honourably or separate from them honourably. And call two of your reliable men to witness 'either way'—and 'let the witnesses' bear true testimony for 'the sake of' God. This is enjoined on whoever has faith in God and the Last Day. And whoever is mindful of God, He will make a way out for them,

3 and provide for them from sources they could never imagine. And whoever puts their trust in God, then He 'alone' is sufficient for them. Certainly God achieves His Will. (However) unto everything has God appointed its (term and) measure.

4 If you have any doubt concerning those of your wives who have ceased menstruating, then you should know that their waiting period will be three months, and the same will apply to those who have no menstruation. As for those who are pregnant, their waiting period will end with delivery. And whoever is mindful of God, He will make their matters easy for them.

5 This is the commandment of God, which He has revealed to you. And whoever is mindful of God, He will absolve them of their sins and reward them immensely.

6 Let them live where you live 'during their waiting period', according to your means. And do not harass them to make their stay unbearable. If they are pregnant, then maintain them until they deliver. And if they nurse your child, compensate them, and consult (about these matters) together courteously. But if you fail to reach an agreement, then another woman will nurse 'the child' for the father.

7 Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever God has given him. For, God does not require of any soul beyond what He has given it. (Rest assured) After hardship, God will bring about ease.

8 'Imagine' how many societies rebelled against the commandments of their Lord and His messengers, so We called each 'society' to a severe account and subjected them to a horrible punishment.

9 So they tasted the evil consequences of their doings, and the outcome of their doings was 'a total' loss.

10 God has 'also' prepared for them a severe punishment (in hereafter). So be mindful of God, O people of reason and faith. God has indeed revealed to you a Reminder,

11 'and sent' a messenger conveying to you God's revelations, making things clear so that He may bring those who believe and do righteous deeds out of the depths of darkness into the light. And whoever believes in God and does what is right and just, will be admitted by Him into Gardens under which rivers flow, to stay there for ever and ever. God will have indeed granted them an excellent provision.

12 God is the One Who has created seven heavens, and a similar number of earths. His commandment descends through them, this is being explained to you, so that you may know that God has power over all things, and that God encompasses all things in His knowledge.

Introductory Notes to Surah 66 Tahrim (Prohibition)

Name

The Surah derived its name from the words “lima tuharrimu” of the first verse.

Theme and Topics

As mentioned in the previous surah just like hate, if a person is overcome by love, he becomes one-track minded. He becomes very insensitive and compromising to the bounds set by God in the matters of his loved ones. Even if he sees his wife and children openly deviating from the true guidance and path he either does not realize this deviation or ignores it deeming that they will slowly mend their ways. So much so, many people instead of checking and asking their relatives to refrain from their obvious excesses try to find excuses to hide these transgressions. Anyone who forgoes the Islam-flouting attitude of his loved ones is not in fact showing love to them; on the contrary, he is responsible for callously consigning them to the wrath of God without being aware of its consequences.

Verses (1-5): The Prophet Pbuh has been checked by the Almighty in a particular matter. Though the driving force in this matter is showing mercy to the weak and consoling his wives, yet the Prophet pbuh might be doing something to console and please his wives and he might be showing sympathy to their perfectly human weaknesses, yet owing to his position as a Prophet he must remain within the bounds set by God even in the smallest of affairs. Similarly, the pious wives have been checked in a matter in which something said by the Prophet Pbuh to a particular wife is disclosed by her to another wife, though in an atmosphere of mutual trust. However, since they too are to become an example for all women a warning is

sounded that the higher the position and status of a person, the higher the extent of his or her accountability.

Verses (6-8): After checking the Prophet PbuH and his wives, general Muslims are urged to continually check and restrain their near ones in order to save themselves from the punishment of the Hereafter. Everyone should remember that the angels who guard Hell are strict and show no lenience to anyone. On the Day of Judgement, no excuse of a person will be acceptable, for he shall be facing only what he deserves.

Verses (9-12): The examples of the wives of the Prophet Noah and the Prophet Lot are cited to the deniers of truth and those of the wife of the Pharaoh and Mary to the believers; the purpose is to prove that only a person's faith and deeds will be of any benefit to him in the Hereafter not any association.

Surah 66. At-Tahrim (The Prohibition)

In the Name of God—the Most Gracious, the Ever Merciful.

1 O Prophet! Why do you, out of a desire to please (one or another of) your wives, impose (on yourself) a prohibition of something that God has made lawful to you? But (what happened, happened for) God is All-Forgiving, Most Merciful.

2 God has already enjoined upon you (O believers) the breaking and expiation of (such of) your oaths (as may run counter to what is right and just) for, God is your Guardian, and He alone is all-knowing, truly wise.

3 ‘Similar thing happened’ when the Prophet had ‘once’ confided something to one of his wives, then when she disclosed it ‘to another wife’ and God made it known to him, he presented ‘to her’ part of what was disclosed and overlooked a part. So when he informed her of it, she exclaimed, “Who told you this?” He replied, “I was informed by the All-Knowing, All-Aware.”

4 ‘It will be better’ if you ‘wives’ both turn to God in repentance, for your hearts have certainly faltered. But if you ‘continue to’ collaborate against him, then ‘know that’ God Himself is his Guardian. And Gabriel, the righteous believers, and the angels are ‘all’ his supporters as well.

5 (O wives of the Prophet) Were he to divorce (any of) you, God might well give him in your stead spouses better than you - women who surrender themselves unto God, who truly believe, devoutly obey His will, turn (unto Him) in repentance, worship (Him alone), and go on and on (seeking His approval)- be they women previously married or virgins.

6 O believers! (When wives of Prophet are not exempt so) Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels,

who never disobey whatever God orders—always doing as commanded.

7 ‘The deniers will then be told,’ “O you who are bent on denying the truth, make no (empty) excuses today! You are only rewarded for what you used to do.”

8 O believers! Turn to God in sincere repentance, so your Lord may absolve you of your sins and admit you into Gardens, under which rivers flow, on the Day God will not disgrace the Prophet or the believers with him. Their light will shine ahead of them and on their right. They will say, “Our Lord! Perfect our light for us, and forgive us. ‘For’ You are truly Most Capable of everything.”

9 O Prophet! Strive hard against the deniers of the truth and the hypocrites, and be firm with them. Hell will be their home. What an evil destination!

10 God sets forth an example for the deniers of the truth: the wife of Noah and the wife of Lot. Each was married to one of Our righteous servants, yet betrayed them. So their husbands were of no benefit to them against God whatsoever. Both were told, “Enter the Fire, along with the others!”

11 And God sets forth an example for the believers: the wife of Pharaoh, who prayed, “My Lord! Build me a house in Paradise near You, deliver me from Pharaoh and his ‘evil’ doing, and save me from the wrongdoing people.”

12 ‘There is’ also ‘the example of’ Mary, the daughter of ‘Imran, who guarded her chastity, so We breathed of Our spirit into her. She testified to the words of her Lord and His Scriptures, and was one of the ‘sincerely’ devout.

Introductory Notes to Surah 67 Mulk

(Dominion)

Name

The Surah takes its name al-Mulk from the very first verse describing the total authority and dominion of God over all that exists.

Theme and Topics

The central theme of this surah is indhār (warning) and this includes indhār regarding both types of punishment: the punishment which the rejecters of a Messenger of God face in this world, and the punishment they will have to face in the Hereafter. The arguments are drawn from the signs of God in the world around man.

Verses (1-5): A close scrutiny of the universe reveals that its sovereign is a Blessed and Powerful Being. He has created life and death with a purpose, and it is not that this world is to continue like this forever or suddenly end: the world has been created as a trial and test for man as to who adopts the right path and who the wrong one.

A necessary outcome of this trial is that a Day should come wherein the righteous be rewarded and the rebellious be punished. If this universe is carefully observed to view the profound power and blessings of its Creator, not even a minor flaw can be pointed out in its great expanse. Repeated observations will only second this inference.

The nearest of the seven skies has been adorned with stars by the Almighty; they serve the dual purpose of guiding people in their journeys and pelting Satan and his army if they try to overhear something revealed by God.

Verses (6-14): The power and providence of the Almighty so evident in this universe bears evidence that those who deny the

Day of Reward and punishment will have to face the torment of Hell. It will roar and shriek like a hungry lion when it sees them. They would accept that they rejected their messengers and also confess that they had never tried to listen to and understand what had been said to them, otherwise they would not have met this fate. A mention of the fact that people who remain fearful of their Lord in this world shall be duly rewarded.

Verses (15-18): This earth has been made obedient and submissive to man. He should roam about in it and fully benefit from all its pleasures and facilities but should always remember the day of accountability.

Verses (19-27): Whatever is suspended in the unfathomable skies is held by the Almighty. Those who lead their lives while remaining a slave to their desires will never reach the real goal. God has scattered mankind all over this earth and He Himself shall definitely gather them one day.

The Almighty has endowed people with the faculties of sight, hearing and reasoning so that people can remain on the right path by using them.

But alas! Very few people understand the worth of such favours. The Prophet PbuH is told to inform the deniers of the truth that only God knows when the Day of Judgement will come and that he himself has no knowledge of its time of arrival; he has only been sent to warn them about it and not to inform them about its time of arrival. However, when the Day does arrive, the faces of the disbelievers will turn black with gloom.

Verses (28-30): If these deniers of the truth are awaiting the change of fortunes for the Prophet PbuH and his Companions, and if it is supposed that this change does happen, then why should they themselves rest assured? They shall certainly meet the dreadful fate they have been informed of.

Surah 67. Al-Mulk (The Dominion)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything.

2 He who has created death as well as life, so that He might put you to a test (and thus show) which of you is best in conduct, and (make you realize that) He alone is almighty, truly forgiving.

3 'He is the One' Who created seven heavens, one above the other. You will never see any imperfection in the creation of the Most Compassionate. So look again: do you see any flaws?

4 Then look again and again—and every time) your vision will fall back upon you frustrated and weary (but no flaws can you find).

5 And, indeed, We have adorned the skies nearest to the earth with (star like) lights, and made them 'as missiles' for stoning 'eavesdropping' devils, for whom We have also prepared the torment of the Blaze.

6 For those who reject their Lord (and Cherisher) is the Penalty of Hell: What an evil destination!

7 When they will be tossed into it, they will hear its roaring as it boils over,

8 almost bursting in fury. Every time a group is cast into it, its keepers will ask them, "Did a warner not come to you?"

9 They will reply, "Yes, a warner did come to us, but we denied and said, 'God has revealed nothing. You are extremely astray.'"

10 And they will lament, "If only we had listened and reasoned, we would not be among the residents of the Blaze!"

11 And so they will confess their sins. So away with the residents of the Blaze!

12 (As against this,) behold, for those who stand in awe of God although He is beyond the reach of their perception, there is forgiveness in store and a great reward.

13 And (know, O men, that) whether you keep your words (beliefs) secret or state them openly, He has full knowledge indeed of all that is in (your) hearts.

14 How could He not know His Own creation? For He 'alone' is the Most Subtle (unfathomable), All-Aware.

15 He is the One Who smoothed out the earth for you (to live on), so move about in its regions and eat from His provisions. And (always bear in mind that) unto Him you shall (all) be resurrected.

16 Do you feel secure that the One Who is in heaven will not cause the earth to swallow you up as it quakes violently?

17 Or can you ever feel secure that He who is in heaven will not let loose against you a deadly tornado (with showers of stones), whereupon you would come to know how (true) My warning was?

18 And certainly those before them denied 'as well', then how severe was My rejection (of them)!

19 Have they not seen the birds above them, spreading and folding their wings? None holds them up except the Most Compassionate. Indeed, He is All-Seeing of everything.

20 Also, (if you are eager for judgement) which 'powerless' force will come to your help instead of the Most Compassionate? Indeed, they who deny this truth are but lost in self-delusion!

21 Or who is it that will provide for you if He withholds His provision? In fact, they persist in arrogance and aversion 'to the truth'.

22 Who is 'rightly' guided: the one who crawls facedown or the one who walks upright on the Straight Path?

23 Say, 'O Prophet,' "He is the One Who brought you into being and gave you hearing, sight, and intellect. 'Yet' you hardly show any gratitude."

24 'Also' say, "He is the One Who has dispersed you 'all' over the earth, and to Him you will 'all' be gathered."

25 'Still' they ask 'the believers', "When will this promise be fulfilled, if what you say is true?"

26 Say, 'O Prophet,' "That knowledge is with God alone, and I am only sent with a clear warning."

27 Yet in the end, when they shall see that (fulfilment) close at hand, the faces of those who were bent on denying the truth will be stricken with grief; and they will be told, "This is what you were (so eagerly) calling for!"

28 Say, 'O Prophet,' "Consider this: whether God causes me and those with me to die or shows us mercy, who will save (you) deniers of the truth from painful suffering (in the life to come)?"

29 Say, "He is the Most Compassionate—in Him 'alone' we believe, and in Him have we placed our trust; and in time you will come to know which of us was lost in manifest error."

30 Say (unto those who deny the truth,) "Consider this: If of a sudden all your water were to vanish underground, who (but God) can supply you with clear-flowing water?"

Introductory Notes to Surah 68 Qalam

(Pen)

Name

This Surah is called Nun as well as Qalam, the words with which it begins.

Theme and Topics

It consists of three themes: Response to the objections of the opponents, administration of warning and admonition to them, and advice to the Prophet Pbuh to patience and constancy.

This surah presents a comparison between the teachings of the Prophet, the Book presented by him and his lofty character with the wicked and corrupt leadership of the Makkans. The purpose of this comparison is to show that soon it would become evident to friend and foe that those who were in the grasp of the wretched leaders were being led to ruin and those who were the guided shall attain success.

The Makkan elite are admonished through the parable of the people of the orchard that the peace and security they have today should not mislead them to think that they would remain with them forever. The God Who has blessed them with these has the power to take them away too. If they have no fear of Him, then they should remember that He can deprive them of these blessings in the blink of an eye and leave them to brood over the consequences.

The last part of this surah the addressees who thought that if ever the Hereafter came, they would be blessed with the same favours there, in fact even more. They are asked how they have regarded God to be so unjust that He would equate the righteous with the wrongdoers.

At the same time, they are challenged that if they have any oath from God in this regard or if there are some people who have assured them of this, then they should present its evidence. In this very connection, the Prophet Pbuḥ is assured that he should not worry about the vain talk of these people. He is told that these people have been caught in the long noose of the respite given to them by God. Strong is God's scheme; there is no possibility for them to escape.

So the Prophet Pbuḥ should wait for the decision of God, and should not follow Jonah Pbuḥ in showing impatience in this matter as a result of which he had to face a severe trial. This Quran is a reminder for the whole world so focus on sharing this message with those who want to hear and learn.

Surah 68. Al-Qalam (The Pen)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Nūn. The pen (bears witness) and (so does) what everyone writes!

2 (That) by the grace of your Lord, you 'O Prophet' are not insane or possessed.

3 You will certainly have a never-ending reward.

4 And you are truly 'a man' of the highest noble character.

5 Soon you will see and they (who now deride you) will see,
6 which of you is afflicted with madness.

7 Surely your Lord 'alone' knows best who has strayed from His Way and who is 'rightly' guided.

8 So do not give in to the deniers.

9 They wish you would compromise so they would yield 'to you'.

10 And do not obey the despicable, vain oath-taker,

11 the slanderer, (and) gossip-monger,

12 withholder of good, transgressor, evildoer,

13 Violent (and cruel) and—on top of all that—an intruder (not from the community).

14 (He adopts) This (attitude) 'simply' because he has been blessed with 'abundant' wealth and children,

15 When Our revelations are recited to him, he says: "They are nothing but the tales of the ancient."

16 Soon shall We brand (the beast of this type) on the snout!

(Literally, proboscis, the most sensitive limb of the elephant. The sinner makes himself a beast and can only be controlled by his snout.)

17 Indeed, We have tested those 'Makkans who refuse to help the deprived' as We tested the owners of the garden—when they swore they would surely harvest 'all' its fruit in the early morning,

18 leaving nothing for (the deprived and poor).

19 So there came on the (garden) a visitation from your Lord (which swept away) all around while they were asleep.

20 So the (garden) became by the morning like a dark and desolate spot (whose fruit had been gathered).

21 Then by daybreak they called out to each other,

22 'saying,' "Go early to your harvest, if you want to pick 'all' the fruit."

23 So they went off, whispering to one another,

24 "Do not let any poor person enter your garden today."

25 And they proceeded early, totally fixated on their purpose.

26 But when they saw it 'devastated', they cried, "We must have lost 'our' way!

27 In fact, we have been deprived 'of the fruits of our labour'."

28 The most sensible of them said, "Did I not urge you to Glorify God (and not to forget his commands)?"

29 They replied, "Glory be to our Lord! We have truly been wrongdoers."

30 Then they turned on each other, throwing blame.

31 They said, "Woe to us! We have certainly been transgressors.

32 We trust our Lord will give us a better garden than this, 'for' we are indeed turning to our Lord with hope."

33 Such is the Punishment (in this life for deniers of prophets). But the punishment of the Hereafter is certainly far worse, if only they knew.

34 (In contrast) Indeed, the righteous will have the Gardens of Bliss with their Lord.

35 Should We then treat those who surrender themselves unto Us as (We would treat) those who remain lost in sin?

36 What is the matter with you? How (badly) do you judge?

37 Or do you have a (divine) scripture, in which you read

38 that you will have whatever you choose?

39 Or do you have a solemn promise, binding on Us until the Day of Judgment that you will have whatever you decide (to be your rightful due)?

40 Ask them 'O Prophet' which of them can guarantee all that!

41 Or do they have associate-gods 'supporting this claim'? Then let them bring forth their associate-gods, if what they say is true.

42 'Beware of' the Day (of Judgement) when the dreadful events shall be unfolded, and they (who deny the truth today) shall be asked to prostrate themselves, but they will not be able to do so,

43 with eyes downcast, totally covered with disgrace. For they were 'always' called to prostrate 'in the world' when they were fully capable 'but they chose not to'.

44 So leave to Me 'O Prophet' those who reject this message. We will gradually draw them to destruction in ways they cannot comprehend.

45 I 'only' give them respite for a while, but My planning is flawless.

46 Or are you asking them for a reward 'for the message' so that they are overburdened by debt?

47 Or do they have access to 'the Record in' the unseen, so they copy it 'for all to see'?

48 So be patient with your Lord's decree, and do not be like 'Jonah,' the Man of the Whale, who cried out 'to God', in total distress.

49 Had he not been shown grace by his Lord, he would have certainly been cast onto the open 'shore where the whale left him', still blameworthy.

50 Then (he having turned to God) his Lord chose him, making him one of the righteous.

51 Hence, (be patient,) even though they who are bent on denying the truth would almost cut you down with their eyes when they hear 'you recite' the Reminder, and say, "He is certainly a man insane and possessed."

52 Whereas it (the Quran) is simply a reminder to the whole world.

Introductory Notes to Surah 69 Haqqah **(Inevitable Event)**

Name

The Surah takes its name from the word al-Haqqah with which it opens.

Theme and Topics

This surah basically substantiates the Day of Judgement and portray the horrors of that Day. It also mentions the details of the fate met by the companions of the right hand and by the companions of the left hand and the veracity and genuineness of the Qur'an is sworn by.

Verses (1-12): The history of various nations is cited as evidence to show that the worldly punishment of rejecting their respective messenger as well as the punishment of the Hereafter is certain to come.

Verses (13-18): A portrayal of the horrors of the Day of Judgement.

Verses (19-37): Details of the fate met by the companions of the right hand and by the companions of the left hand.

Verses (38-52): A mention of the exaltedness and trueness of the Qur'an; it is not the work of a poet or a soothsayer; on the contrary, it has been brought down by a noble messenger. People who deny its warnings must fully contemplate its consequences.

Surah 69. Al-Haqqa (The Inevitable Event)

In the Name of God—the Most Gracious, the Ever Merciful.

1 The Inevitable Event!

2 What is the Inevitable Event?

3 And what will make you realize what the Inevitable Event is?

4 'Both' Thamud and 'Ad denied that Striking Disaster.

5 As for Thamud, they were destroyed by a violent upheaval (of the earth).

6 And as for 'Ad, they were destroyed by a furious wind exceedingly violent,

7 which God unleashed on them non-stop for seven nights and eight days, so that you would have seen its people lying dead like trunks of uprooted palm trees.

8 Do you now see any of them left surviving?

9 Also, Pharaoh and those before him, and 'the people of' the overturned cities 'of Lot' indulged in the same sin,

10 (Of) each disobeying their Lord's messenger, so He seized them with a crushing grip.

11 Indeed, when the waters (of Noah's flood) burst beyond all limits, it was We who caused you (through your ancestors) to be borne (to safety) in that floating ark,

12 so that We might make all this a (lasting) reminder to you all, and that every attentive ear might consciously take it in.

13 (Similarly) At last, when the Trumpet will be blown with one blast,

14 and the earth and mountains will be lifted up and crushed
with a single stroke!

15 on that Day the Inevitable Event will have come to pass.

16 The sky will then be so torn that it will be frail,

17 and the angels (will appear) at its ends and eight will that
Day bear the Throne of your Lord above them.

(Since God is infinite in space as well as in time, it is obvious that His “throne” (‘arsh) has a purely metaphorical connotation, circumscribing His absolute, unfathomable sway over all that exists or possibly could exist (cf. note [43] on 7:54). Hence, too, the “bearing aloft” of the throne of His almightiness cannot be anything but a metaphor - namely, an allusion to the full manifestation of that almightiness on the Day of Judgment. The Qur’an is silent as to who or what the “eight” are on whom this manifestation rests. Some of the earliest commentators assume that they are eight angels; others, that they are eight ranks of angels; while still others frankly admit that it is impossible to say whether “eight” or “eight thousand” are meant (Al-Hasan al-Basri, as quoted by Zamakhshari). Possibly, we have here an allusion to eight (unspecified) attributes of God or aspects of His creation; but, as the Qur’an states elsewhere, “none save God knows its final meaning”).

18 You will then be presented ‘before Him for judgment’, and
none of your secrets will stay hidden.

19 As for those given their records in their right hand, they
will cry ‘happily’, “Here ‘everyone’! Read my record!

20 I surely knew that (one day) I would have to face my
account.”

21 Such (as these) will be in a life of bliss,

22 in an elevated Garden,

23 whose fruit (will hang in bunches) within easy reach.

24 ‘They will be told,’ “Eat and drink joyfully in return for
all (the good deeds) that you have sent ahead in days gone by.”

25 And as for those given their record in their left hand, they
will cry ‘bitterly’, “I wish I had not been given my record,

26 nor known anything of my reckoning!

27 I wish that this (death of mine) had been the end of me!
28 My wealth has not benefited me!
29 My authority has been stripped from me.”
30 ‘It will be said,’ “Seize and shackle him,
31 and then let him enter Hell,
32 then tie him up with chains seventy arms long.
33 For he never had faith in God, the Greatest,
34 nor encouraged the feeding of the poor.
35 So this Day he will have no close friend here,
36 nor any food except ‘oozing’ pus,
37 which none will eat except the evildoers.”
38 So I do call to witness whatever you see,
39 and all that you cannot see!
40 Indeed, this ‘Quran’ is the (inspired) word of a noble
Messenger.
41 and is not - however little you may (be prepared to)
believe it - the word of a poet;
42 Nor is it- however little you may (be prepared to) take it to
heart- the mumbling of a fortune-teller.
43 ‘It is’ a revelation from the Sustainer of all the worlds.
44 Had the Messenger dared to attribute some (of his own)
sayings unto Us,
45 We would have certainly seized him by his right hand,

46 And would certainly then have cut off the artery of his heart:

47 and none of you could have shielded him 'from Us'!

48 Indeed, this 'Quran' is a reminder to all the God-conscious.

49 And We certainly know that some of you will persist in denial,

50 and yet this (rejection) will indeed become a source of bitter regret for all who deny the truth (of God's revelation)

51 And indeed, this 'Quran' is the absolute truth.

52 So glorify the Name of your Lord, the Greatest.

Introductory Notes to Surah 70 Ma'arij **(Ways of Ascent)**

Name

The Surah takes its name from the word Ma'arij in verse 3

Theme and Topics

There is no basic difference in the central themes of the previous and this surah: warning people of the Day of Judgement and the punishment that they will face on that day.

Verses (1-7): People who had been asking the Prophet Pbuh to hasten the torment and punishment he was threatening them with are reprimanded for their behaviour. They are informed that this torment shall certainly come upon the deniers of the truth and no one will be able to avert it. They must not measure the time-frame of God with their own. Exalted is His abode; the angels and the archangel Gabriel need a day which is equal to fifty thousand years of this world in duration to reach His presence. The Prophet Pbuh is urged to be patient and is assured that what these narrow-minded people are regarding as far-fetched is very near in the eyes of God.

Verses (8-18): A portrayal of the Day of Judgement wherein the sky will be like molten brass and the mountains will be like carded wool. Powerful factions and groups shall no longer be. No person will be able inquire after another of his state and condition. On that Day, every person would like to redeem himself from punishment by offering his near ones, relatives, family and tribe as ransom if this could deliver him.

Verses (19-35): A reference to the fact that people generally become frustrated and start complaining if the Almighty punishes them a little for their deeds. If they are given respite, they become proud instead of being grateful and greedily

guard the riches they have gathered. Only those people are an exception to this rule who are blessed with the urge of being devoted to God. They gladly give a share from their wealth for the deprived and the poor.

Verses (36-44): Their false claim that they would receive more favours and blessings in the next world than they have in this – if at all the new world comes- is debunked. The deniers should not consider their being created a second time a far-off thing; neither should they start praising themselves through their own tongues. God, the Lord of the East and the West, can create them a second time with even more ease.

Surah 70. Al-Ma'arij (The Ways of Ascent)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 A questioner is demanding (the hastening of) the punishment which is bound to come
- 2 for those who deny the truth, which none can repel,
- 3 It will come from God, the Owner of the Ways of Ascent.
- 4 'through which' the angels and the 'holy' spirit (Gabriel) ascend to Him in a Day the measure of which is fifty thousand years.
- 5 So endure 'this denial, O Prophet,' with graceful patience.
- 6 They see it (the Day of Judgement) to be far-off:
- 7 but We see it quite near (as inevitable).
- 8 On that Day the sky will be like molten brass
- 9 and the mountains like 'tufts of' wool.
- 10 And no close friend will ask 'about' their friends,
- 11 though they may be in one another's sight: (for,) everyone who was lost in sin will on that Day but desire to ransom himself from suffering at the price of his own children,
- 12 and of his spouse, and of his sibling,
- 13 and of all the relatives who ever sheltered him,
- 14 and everyone on earth altogether, just to save himself.
- 15 But no! There will certainly be a raging Flame
- 16 ripping off his skin!

- 17 It will summon whoever turned their backs 'on God' and turned away 'from the truth',
- 18 and gathered and hoarded 'wealth'.
- 19 (they are impatient about judgement for) Indeed, man has been created impatient:
- 20 whenever misfortune touches him, he is filled with self-pity;
- 21 and whenever good fortune comes to him, he selfishly withholds it (from others)
- 22 Not so, however, those (who consciously) turn towards God in prayer,
- 23 who remain consistently performing their prayers;
- 24 and in whose wealth there is a due share, acknowledged (by them),
- 25 for those who ask (for help) and those who are deprived (of wealth);
- 26 and they 'firmly' believe in the Day of Judgment;
- 27 and they are those who fear the punishment of their Lord—
- 28 'knowing that' none should feel secure from their Lord's punishment—
- 29 and they are those, who guard their chastity
- 30 (not giving way to their desires) except with their wives or those 'bondwomen' in their possession, for then they are free from blame,
- 31 but whoever seeks beyond that are the transgressors.

32 'The faithful are' also those who are true to their trusts and
covenants;

33 and who are honest in their testimony;

34 And those who guard (the sacredness) of their worship

35 Such will be the honoured ones in the Gardens of (Bliss).

36 So what is the matter with such as are bent on denying the
truth that they rush 'head-long' towards you 'O Prophet',

37 from the right and the left, in groups 'to mock you'?

38 Does every one of them expect (because of their wealth)
to be admitted into a Garden of Bliss?

39 But no! Indeed, they 'already' know what We created
them from.

40 So, I do call to witness the Lord of all points in the East
and the West that We are truly capable

41 of replacing them with 'others' better than them, and We
cannot be prevented 'from doing so'.

42 Hence, leave them to indulge in vain talk and play (with
words) until they face that (Judgment) Day of theirs which they
have been promised -

43 the Day when they shall come forth in haste from their
graves, as if racing towards a goal-post,

44 with eyes downcast, utterly covered with disgrace. That is
the Day they have 'always' been warned of.

Introductory Notes on Surah 71 Nuh **(Noah)**

Name

“Nuh” or Noah is not only the name of this Surah but its subject matter as well. The whole surah narrates the story of Prophet Noah Pbuh.

Theme and Topics

This surah has a single theme and topic i.e. to describe the tale of Prophet Noah’s phases of his mission, his protracted period of waiting and exercising patience during it and finally his people facing punishment is comprehensively narrated. The purpose is to show to the Prophet Pbuh and his people that in order to reach his final destination how many arduous and gruelling periods of waiting and perseverance a messenger of God must pass through.

Moreover, the purpose is to show his people that in spite of the hastiness of the hurried and in spite of their scorn and allegations, the Almighty does give a long respite to people; however, He finally seizes them and when He does seize them, then such is His grasp that no one can rescue those whom He grasps.

Prophet Noah’s final submission has been recorded in verses 21-24, in which he prays to his Lord, saying: “These people have rejected my invitation: they are blindly following their chiefs, who have devised a tremendous plot of deceit and cunning. Time now has come when these people should be deprived of every grace to accept guidance.”

This was not an expression of impatience by the Prophet Noah, but when after having preached his message under extremely trying circumstances for centuries he became utterly

disappointed with his people, he formed the opinion that no chance whatever was left of their coming to the right path. His this opinion fully conformed to God's own decision. Thus, in the next verse (25), it has been said: "The torment of God descended on those people because of their misdeeds."

The various phases of the mission of the Prophet Noah PbuH are mentioned in the whole surah and paint a complete picture of how he for centuries continued to invite his people towards the path of God and truth but they were so obstinate and arrogant that they paid no heed and were ultimately seized by the law of retribution laid out by God almighty. Despite a long respite the end for those who deny the truth is nothing but doom and destruction.

Surah 71. Nuh (Noah)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Indeed, We sent Noah to his people saying to him, “Warn your people before a painful punishment comes to them.”

2 Noah proclaimed, “O my people! I am truly sent to you with a clear warning:

3 that you should serve God (alone) and be conscious of Him, and obey me.

4 He will forgive your sins, and delay your end until the appointed time. Indeed, when the time set by God comes, it cannot be delayed, if only you knew!”

5 (After their continued denial) He cried, “My Lord! I have surely called my people day and night,

6 but my calls only made them run farther away (from the truth).

7 Each time I called on them to seek Your pardon, they thrust their fingers in their ears and drew their cloaks over their heads, persisting in sin, and grew obstinate, and became (yet more) arrogant in their false pride.

8 Then I certainly called them openly,

9 I appealed to them in public; and I spoke to them secretly, in private;

10 saying, ‘Seek your Lord’s forgiveness, for He is truly Most Forgiving.

11 He will shower you with abundant rain,

12 supply you with wealth and children, and will bestow upon you gardens, and bestow upon you running waters.

13 What is the matter with you that you are not in awe of the Majesty of God,

14 when He truly created you in successive stages ‘of development’?

15 Do you not see how God created seven heavens, one above the other (in harmony),

16 placing the moon within them as a ‘reflected’ light, and the sun as a ‘radiant’ lamp?

17 God ‘alone’ caused you to grow from the earth like a plant. (This is the description of man’s creation by God in the beginning, before making the womb of a female as its factory)

18 Then He will return you to it, and then simply bring you forth (again just as you see the plants do year after year).

19 And (do you not see how) God has spread out the earth for you

20 so you (are able) to walk along its spacious pathways.”

21 ‘Eventually,’ Noah cried, “My Lord! They have certainly persisted in disobeying me, and followed ‘instead’ those ‘elite’ whose ‘abundant’ wealth and children lead them increasingly into ruin,

22 and who have devised a tremendous plot,

23 urging ‘their followers’, ‘Do not abandon your idols—especially Wadd, Suwâ’, Yaghûth, Ya’ûq, and Nasr.’

(As is evident from early sources, these five gods were among the many worshipped by not only the people of Noah but by the pre-Islamic Arabs as well. Their cult had probably been introduced into Arabia from Syria and Babylonia, where it seems to have existed in earliest antiquity.)

24 Those ‘elite’ have already led many astray. So ‘O Lord’, only allow the wrongdoers to stray farther away.”

25 So because of their sins, they were drowned, then admitted into the Fire. And they found none to help them against God.

26 Noah had prayed, “My Lord! Do not leave a single denier of the truth on earth.

27 For if You spare ‘any of’ them, they will certainly mislead Your servants, and give birth only to ‘wicked’ sinners, staunch ungrateful ones.

28 My Lord! Forgive me, my parents, and whoever enters my house in faith, and ‘all’ believing men and women. And increase these wrongdoers only in destruction.”

Introductory Notes to Surah 72 Jinn (Jinn)

Name

“Al-Jinn” is the name of this Surah as well as the subject matter, for it describes the event of the Jinn’s hearing the Qur’an and returning to their people to make them aware of it.

Theme and Topics

Before one starts the study of this Surah one must clearly know what the reality of the jinn is, so as to avoid any confusion. The Qur’an frequently mentions the jinn and the men in a manner as to indicate that they are two separate creations. For this, see Al Araf: 38, Hud : 119, Ha Mim As-Sajdah:25,29, Ahqaf: 18, Adh Dhariyat: 56, and the entire surah Ar-Rahman. Quran also presents the fact that Satan or Iblis who was a Jinn was present before the creation of first man as were the angels and indeed other creations of God.

Quran also describes that the Jinn have been created out of a smokeless fire or flame and are not usually visible to human eye. Like humans they have been given the choice to choose between adopting the right or a wrong course of action in their life. The Qur’an also explains that the jinn, like men, are a creation possessed of power and authority, and they, just like them, can choose between obedience and disobedience, faith and disbelief. This is confirmed by the story of Satan and the event of the jinn affirming the faith as found in Surahs Al-Ahqaf and Al-Jinn.

At scores of places in the Qur’an, it has also been stated that Iblis (Satan) at the very creation of Adam had resolved to misguide mankind, and since then the satanic jinn have been persistently trying to mislead man, but they do not have the power to overwhelm him and make him do something forcibly. However, they inspire him with evil suggestions, beguile him and make evil seem good to him. For this, see An-Nisa 117-120,

Al-Araf: 11-17, Ibrahim: 22, Al-Hijr: 30-42, An-Nahl 98-100, Bani Israel 61-65.

The Qur'an also tells us that in the pre Islamic ignorance the polytheistic Arabs regarded the jinn as associates of God, worshiped them and thought they were descended from God. For this, see Al-An'am: 100, Saba : 40-41, As Saffat: 158.

From these details, it becomes abundantly clear that the jinn have their own objective existence and are a concealed creation of an entirely different species from man. Because of their mysterious qualities, ignorant people have formed exaggerated notions and concepts about them and their powers, and have even worshiped them, but the Qur'an has explained the whole truth about them, which shows what they are and what they are not.

In this surah, the Makkans are being shown that the very Qur'an from which they feel such great aversion cast such a potent influence on a group of jinn that it embarked upon spreading its message among its brethren. The reasons for mentioning this incident before the leaders of the Makkans is to incite their sense of honour: if the jinn, who are not even the direct addressees of the Qur'an could be so deeply moved on accidentally hearing it, how is it that these leaders of the Makkans for whom the whole Qur'an has been specifically revealed are showing indifference to it; day and night, a messenger of God is calling them towards it, while they are so unfortunate that instead of opening their hearts to his calls they have become avowed enemies of those who are presenting it.

The second reason for relating this incident before them was to assure the Prophet pbuh that if the miscreants of his nation were not treasuring the Qur'an, he should not be sad; people whose hearts are dead will not benefit from it however much they try;

on the other hand, those who even have the slightest ability to appreciate the truth will benefit from it even if they accidentally chance by to hear it whether they are its addressees or not.

People who are only slaves to their faculties of sensation and who deny the very existence of things beyond these faculties will not be effected by the manner in which a group of jinn were moved by the Qur'an. The addressees here are the Idolaters of the Makkans who were not so dumb as to believe only in things they could see or touch. They not only believed in the existence of the jinn, they had also set up a whole system of soothsaying through which they maintained contacts with them. For this reason, the Qur'an has narrated to them this incident as something very important.

If they want, they too can benefit from this information. Through soothsayers, they would receive various news from the miscreants among the jinn. The Qur'an has presented before them a report of the righteous among them so that those among these leaders of the Makkans who have the ability to distinguish between good and evil are guided to embrace faith. The Qur'an has related before them some facts of the unknown and unseen world so that the seekers of the truth can gain benefit from this. Although the slaves to the sense faculties will call all this a product of one's imagination, providence does not deprive people of its blessings if some unworthy elements fail to recognize and value it.

Surah 72. Al-Jinn (The Jinn)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Say, 'O Prophet,' "It has been revealed to me that a group of jinn listened 'to the Quran,' and said 'to their fellow jinn': 'Indeed, we have heard a wondrous discourse.

2 which guides towards consciousness of what is right; and so We have come to believe in it. And we shall never ascribe divinity to anyone beside our Sustainer.

3 'Now, we believe that' our Lord—Exalted is His Majesty—has neither taken a mate nor offspring,

4 and that the foolish of us used to utter 'outrageous' falsehoods about God.

5 and that (we were mistaken when) we thought that neither man nor (any of) the Jinn would ever tell a lie about God.

6 Yet (it has always happened) that certain kinds of humans would seek refuge with certain kinds of (such) Jinn (the invisible forces)—so they increased each other in revolt (against God).

7 And that those 'Jinns' presumed, just like you 'humans', that God would not resurrect anyone 'for judgment'.

8 'Whilst this Quran was being revealed' we (Jinns) tried to reach heaven 'for news', only to find it filled with stern guards and shooting stars.

9 We used to take up positions there for eavesdropping, but whoever dares eavesdrop now (during the revelation of Quran) will find a flare lying in wait for them.

10 (This special change made us wonder) And, (at that time) we did not know whether evil is intended for those on earth, or their Lord intends for them what is right.

11 Among us are those who are righteous and those who are less so. We have always followed widely divergent paths.

12 'Now,' we truly know that we cannot frustrate God on earth, nor can we escape from Him by flight.

13 (And) When we heard the guidance 'of the Quran', we 'readily' believed in it. For whoever believes in their Lord will have no fear of being denied 'a reward' or wronged.

14 And among us are those who have surrendered themselves to God - just as there are among us such as have abandoned themselves to wrongdoing. Now as for those who surrender themselves to Him - it is they that have attained to consciousness of what is right;

15 but as for those who abandon themselves to wrongdoing - they are indeed but fuel for (the fires of) Hell!"

16 (It has also been revealed to me that) "If they (the Makkans) had steadfastly followed the Right Way, We would have certainly granted them abundant rain to drink—

17 so as to test them by this means. And whoever turns away from the remembrance of their Lord will be admitted by Him into an overwhelming punishment.

18 And also the places of worship are 'only' for God, so do not invoke anyone besides Him.

19 Yet when the servant of God (Muhummed) stood up calling upon Him 'alone', they (who are bent on denying the truth) almost swarmed over him.

20 Say, 'O Prophet,' "I call only upon my Lord, associating none with Him 'in worship'."

21 Say, "It is not in my power to harm or benefit you."

22 Say, “No one can protect me from God ‘if I were to disobey Him’, nor can I find any refuge other than Him.

23 ‘My duty is’ only to convey ‘the truth’ from God and ‘deliver’ His messages.” And whoever disobeys God and His Messenger will certainly be in the Fire of Hell, to stay there for ever and ever.

24 Only when they see what they have been threatened with will they shall find out whose helpers are weak and whose supporters are fewer in number.

25 Say, “I do not know if what you are promised is near or my Lord has set a distant time for it.

26 He Alone knows the unseen. He does not reveal His secrets to anyone.

27 except messengers whom He has chosen. Then He appoints angel-guards before and behind them

28 to ensure that the messengers fully deliver the messages of their Lord—though He ‘already’ knows all about them, and keeps account of everything.”

Introductory Notes to Surah 73 Muzzammil **(Wrapped One)**

Name

The Surah has been named after its first verse the word Al-Muzzammil.

Theme and Topics

If one ponders on this and the next surah, their contents reveals that they were revealed at the time when the opposition of the affluent among the Makkans to the call of Islam had reached such an extent that the Prophet Pbh would continuously remain worried and thoughtful on this situation.

It is hard to imagine the sorrow and distress of a person who has become a target of allegations and sarcasm from everyone in his surroundings even though he had been deputed by the Almighty to reform these very surroundings. In these circumstances, it is but natural for him to prefer seclusion and isolation from others. When he stands up, he covers himself with his shawl; when he walks, he wraps himself in it; when he sits, he seeks its refuge and when he lies down, he hides himself in it.

The reason for this is that it is only his shawl which affords him the opportunity to immerse himself deep into his soul and it is through his shawl that he gets comfort and satisfaction in seeking the nearness of God.

Every person who is vigilant in his responsibilities towards His Creator and fellow brethren has some experience of what is stated above. A person enshrouded in his shawl is called Muzzammil. By addressing the Prophet Pbh in this manner, the Almighty has portrayed this thoughtful nature of the Prophet (sws). It is a very affectionate address.

By addressing him in such an affectionate manner, he is guided to the way which will relieve him of this sorrow and sadness, and instil in him the strength and determination essential to counter the circumstances he is facing and will be facing in future. In other words, through this surah, the Prophet Pbuh is also encouraged and inspired so that he is able to defy the adverse circumstances he is facing. He is simultaneously informed of a very effective method which will lift his spirits and provide him with determination.

Verses (1-14): The Prophet Pbuh is directed to regularly offer the tahajjud (Mid night prayers) prayer by night and to recite the Qur'an in it in slow measured tones. This shall soothe and strengthen his mind and soul and enable him to bear the heavy burden of his responsibilities that shall be entrusted to him during the course of his mission of Prophethood. He is asked to may be decrease the time spent in night time Prayers but that his day time engagements in inviting the people to Islam are so intense that his day tends to be of a prolonged occupation. With patience should he ignore the nonsensical acts of his enemies and leave their matter to God, Who is enough to take them to account.

Verses (15-19): The Makkans are warned that just as the Almighty had sent the Prophet Moses Pbuh to the Pharaoh to bear witness to the truth before him, He has also sent towards them a Prophet. They should keep in mind the fate of the Pharaoh and his nation and that if they also adopt the attitude the Pharaoh had adopted, their fate will be no different.

They should remember the Day whose horror will make children grey-haired – the Day with whose burden the sky will cleave asunder. The Qur'an is an admonition which is meant to remind people of this great event. Therefore, he who wants his own well-being should remain on the right path; otherwise he should get ready to face dire consequences.

(Verse 20): The last verse of this surah was revealed in Medina. In it, the directives of the tahajjud prayer mentioned at the beginning of the surah have been modified – being reduced in their extent. However, with this reduction, certain other alternatives have been suggested to compensate for it which will be helpful in protecting the real purpose and are in accordance with the new circumstances which have arisen.

Surah 73. Al-Muzzammil (The Wrapped One)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 O you (Muhummed) wrapped 'and folded in your clothes'!
- 2 Stand (to pray) by night but not all night—
- 3 'pray' half the night, or a little less,
- 4 or a little more—and (during that prayer) recite the Qur'an calmly and distinctly.
- 5 'For' We will soon send upon you a weighty message.
- 6 Surely the getting up at night for prayer is most effective for controlling the self and most suitable for reciting the Qur'an as well.
- 7 Truly there will be for you by day prolonged occupation with (duties of Prophethood).
- 8 But (whether by night or by day,) remember your Lord's name, and devote yourself unto Him wholeheartedly.
- 9 'He is the' Lord of the east and the west. There is no god 'worthy of worship' except Him, so take Him 'alone' as a Trustee of Affairs.
- 10 and endure with patience whatever people may say (against you) and leave their company with noble dignity.
- 11 And leave to Me the deniers—the people of luxury—so put up with them for a little while.
- 12 'For' We certainly have shackles, a 'raging' Fire,
- 13 choking food, and a painful punishment 'in store for them'

- 14 on the Day the earth and mountains will shake 'violently', and mountains will be 'reduced to' dunes of shifting sand.
- 15 Indeed, We have sent to you a messenger as a witness over you, just as We sent a messenger to Pharaoh.
- 16 and Pharaoh rebelled against the apostle, whereupon We took him to task with a crushing grip.
- 17 If you 'the deniers' persist in denying (the truth), then how will you guard yourselves against 'the horrors of' a Day which will turn children's hair grey?
- 18 It will 'even' cause the sky to split apart. His promise 'of judgment' must be fulfilled.
- 19 Surely this (Quran) is a reminder. So let whoever wills take the 'straight' path to their Lord.
- 20 Surely your Lord knows that you stand in prayers nearly two-thirds of the night, and sometimes one-half or one-third of it, so do others among your companions. God has the measures of the night and the day. He knows that you will not be able to keep it up, so He has turned to you in Mercy, therefore, read from the Qur'an as much as you easily can. He knows that there may be some sick people among you, and some others who travel through the land to seek God's bounty; and yet some others fighting for the cause of God. Therefore, read as much of the Qur'an as you easily can. Establish the Salah (five time daily prayers) and pay the Zakah (charity), and give to God a goodly loan. Whatever good you send forth for yourselves, you will find it with God far better and more rewarding. And seek God's forgiveness. Surely God is All-Forgiving, Most Merciful.

Introductory Notes to Surah 74

Muddaththir (Wrapped One)

Name

The Surah takes its name from the word Al- Muddaththir in the first verse.

Theme and Topics

This surah is the counterpart of the previous surah: There is no essential difference between the central themes of both surahs. Even their names share the same meaning. The previous surah directs the Prophet Pbuh to prepare for bearing the burden of a heavy word. It is this surah which explicitly explains what is meant by bearing this burden: he should prepare himself to take up the responsibility of indhar (warning people of the Hereafter) even if they violently oppose him.

Verses (1-17): The Prophet Pbuh is directed to discharge his mission of warning people of the Hereafter with full preparation. He should keep himself away from all traces of polytheism and continue with his efforts. For the sake of his Lord, he should hold his ground against all hostilities. The Almighty will make all his efforts bear fruit. Inform the people about the afflictions of the Day of Judgement. The Day shall be very severe for the deniers of truth and they should not consider it to be an easy affair. People should remember that the wombs of their mothers bore them empty handed and it was God who blessed them with wealth and status; but instead of being grateful to their Lord, conceit and vanity overcame them and they held that whatever they had was their right by birth and they would be blessed with even more in the Hereafter.

Verses (18-31): A depiction of the excuse fashioned by the arrogant leaders of Makkah to deny the Qur'an and of the disdainful way in which they actually presented this excuse.

Sorrow is expressed at this attitude. A description of Hell which the disbelievers will encounter. These disbelievers used to indulge in vain talk about it. Those who have the desire for the truth will benefit from it, while those who in spite of their ignorant claim of being know-alls will adopt an attitude which shall ruin their fate.

Verses (32-52): An argument on the Hereafter from the manifestations of nature is presented and wonder is expressed at the ignorance of those who are unmindful of the greatest upheaval of the universe. No one's deeds or intercession will be of any benefit for any other person. The real reason which is making them flee from God is that each person wants God to send a personal scroll to him and then and then only will he believe! The Prophet PbuH is directed to ignore them. His responsibility is only to remind them.

Surah 74. Al-Muddaththir (The Wrapped one)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 O you wrapped up 'in a mantle'!
- 2 Arise and warn 'all'.
- 3 Proclaim the greatness of your Lord 'alone'.
- 4 Purify your inner self (what your garments enclose).
- 5 Keep yourself away from uncleanness (of idol worship),
- 6 Do not give up your striving thinking it to be too much.
- 7 And persevere for 'the sake of' your Lord.
- 8 And (warn all men that) when the trumpet-call (of resurrection) is sounded,
- 9 that will 'truly' be a difficult Day—
- 10 far from easy for the deniers (of truth).
- 11 And leave to me 'O Prophet' the one I created all by Myself,
- 12 and granted him abundant wealth,
- 13 and children always by his side,
- 14 and made life very easy for him.
- 15 and yet, he (thinks and) greedily desires that (even in hereafter) I will give him more!
- 16 By no means (will he get anything there)! Because he has stubbornly denied Our revelations.

17 (and so) I shall constrain him to endure a painful uphill climb!

18 for (when Our messages were conveyed to him) he contemplated and determined 'a plot to disprove them'.

19 May he be condemned! How evil was what he determined!

20 May he be condemned even more! How evil was what he determined!

21 Then he re-contemplated 'in frustration',

22 then frowned and scowled,

23 then turned his back 'on the truth' and acted arrogantly,

24 saying, "This 'Quran' is nothing but spellbinding eloquence handed down from the ancients.

25 (and that) This is no more than the word of a mere mortal man."

26 Soon I will burn him in Hell!

27 And what will make you realize what Hell is?

28 It does not let anyone live nor leave (anyone to die),

29 scorching the skin.

30 It is overseen by nineteen 'keepers'.

31 We have appointed none but angels as wardens of the Fire. And We have made their number only as a test for those who deny the truth, so that the People of the Book will be convinced, and the believers will increase in faith, and neither the People of the Book nor the believers will have any doubts, and so that those 'among the people of book' with sickness (of envy) in their hearts and the deniers of the truth will argue, "What

does God mean by such a number?" In this way God leaves whoever He wills (according to His Laws) to stray and guides whoever He wills. And none can comprehend your Lord's forces except Him alone: and all this (description of hereafter) is but a reminder to mortal man.

32 (It is not a thing to be taken lightly) But no! By the moon,

33 and the night as it retreats,

34 and the day as it breaks!

35 Surely (Hell and hereafter) is one of the mightiest catastrophes—

36 a warning to mortal man,

37 to every one of you, whether he chooses to come forward (and accept the truth) or to hang back (and reject it)!

38 Every soul (On the Day of Judgment,) will be held in pledge for whatever it has earned (in the form of deeds),

39 except the people of the right (hand),

40 who will be in Gardens, asking one another

41 about the guilty 'who will then be asked':

42 "What has landed you in Hell?"

43 They will reply, "We were not of those who offered Salah (prayers),

44 nor did we feed the poor.

45 We used to indulge in vain talks (and falsehood) along with others,

46 and (used to) deny the Day of Judgment,

47 until the inevitable came to us."

- 48 So the pleas of intercessors will be of no benefit to them.
- 49 Now, what is the matter with them that they are turning away from the reminder?
- 50 as if they were spooked donkeys
- 51 fleeing from a lion!
- 52 In fact, each one of them wishes to be given a 'personal' scroll 'from God' for all 'to read'.
- 53 But no (this is not God's way)! In fact, they do not (believe or) fear the Hereafter.
- 54 Enough! Surely this 'Quran' is a reminder.
- 55 So let whoever wills be mindful of it.
- 56 But they (who do not believe in the life to come) will not be mindful of it unless God so wills (according to His laws): (so whoever takes heed thus) He is the God-conscious and entitled to be (among) those forgiven.

Introductory Notes to Surah 75 Qiyamah **(Resurrection)**

Name

The Surah has been so named after the word al- Qiyamah in its first verse.

Theme and Topics

The previous surah ended on the note that the real reason due to which the slaves to worldly pleasures were evading the reminders of this Day was that they had lost their innate guidance of discerning good and evil. The practice of the Almighty is that those who are alive to this guidance are blessed with further guidance, and those who become indifferent to it become so blind and deaf to the truth that no reminder is able to influence them.

In order to fully delineate this law of guidance, the Almighty has sworn by the human conscience called the reproaching soul found innately in every human being and has presented it to substantiate the Day of Judgement. This reproaching soul is hidden in a person and chides him on every evil that emanates from him. Its very existence in a human being is ample proof of the fact that man will not be left unaccountable and is not given any absolute powers.

In other words, it is not possible that the Almighty remain unconcerned with what good or evil he may do. Man is a mini-world and the existence of the reproaching soul within him suggests that this mega-world also has a reproaching soul which is called the Judgement Day.

Verses (1-6): An oath is sworn by the Day of Judgement on the certainty of the Day. The human conscience or the reproaching soul in man is also presented as a proof of this Day and it is

asserted that those disbelievers who are demanding to hasten the advent of this day and regard their recreation after being decayed in the dust to be an impossibility are actually going against the very testimony of their conscience. Their example is that of an audacious thief who steals right before the eyes of the judge.

Verses (7-15): A rejoinder is sounded to those who are demanding to hasten the advent of the Day of Judgement: today they are trying to deny an obvious reality and are pestering the Prophet Pbuh by asking him to hasten the arrival of the Day of Judgement; however, when it will come about with a great upheaval, they will acknowledge that there is no place for them to escape to. On that Day, there will be no resting place for anyone except with God. Each person will be called upon to answer for every deed of his, and this reality is not hidden to them even though they might try their utmost to cover it up by vain talk.

Verses (16-19): The Prophet Pbuh is asked to refrain from showing hurry in acquiring the Qur'an and is asked to exercise patience; however much his opponents might show haste, he should not be influenced by them and demand the Qur'an be revealed soon; he should calmly acquire it in the manner it is being revealed and disseminate it to his people. The Almighty is revealing it as per His wisdom and expediency.

He has taken upon Himself the responsibility of its collection and arrangement, protection and preservation, explanation and elucidation. The Prophet Pbuh should not worry about any of these aspects.

Verses (20-25): The deniers of the Day of Judgement are rebuked and told that they have no basis for this denial. Whatever baseless excuses they are offering originate from their love of this world against the call of their own conscience. They also originate from their indifference to the Hereafter whereas it is a certain reality. On that day, many faces will be fresh

expecting the blessing of their Lord, and many faces will be gloomy thinking that a back-breaking calamity is about to befall them.

Verses (26-40): No one should remain under the misconception that the Almighty will let people go scot-free. Everyone will have to face the agony of death, and in this state of helplessness will have to take the journey towards his Lord. Unfortunate is he who neither spent in the way of God nor prayed to Him; on the contrary, whenever he would be reminded of these duties, he would express utter arrogance and walk away conceitedly to his family.

Everyone should remember the fact that it is not at all difficult for the Almighty to re-create man once he dies and decays for it was the Almighty Who created him from a drop of sperm and perfected him and blessed him with various abilities.

Surah 75. Al-Qiyamah (The Resurrection)

In the Name of God—the Most Gracious, the Ever Merciful.

1 (For those who deny the Judgement) I do call to witness
the Day of Resurrection!

2 And I do call to witness (from your own self) the self-
reproaching soul!

3 Do people think We cannot reassemble their bones?

4 Why not? We are able to put together, in perfect order, the
very tips of his fingers.

5 (that's not the case) In fact, man chooses to deny what lies
ahead of him,

6 asking 'mockingly', "When is this Day of Judgment?"

7 But (on that Day) when the sight shall be dazed,

8 and the moon is eclipsed,

9 and the sun and the moon are brought together,

10 on that Day man will ask: "Is there any way to escape?"

11 But no! There will be no refuge.

12 On that Day all will end up before your Lord.

13 On that Day man shall be informed of what he has sent
forth and left behind.

14 In fact, man will testify against himself,

15 even though he shall plead with excuses.

16 Move not your tongue therewith so that you might hasten
it.

17 It is Our responsibility to collect it and to cause it to be read (as it ought to be read).

18 So once We have recited it, follow you its wording (with all your heart).

19 Then (if needed) it is surely upon Us to make its meaning clear 'to you'.

20 But no! In fact, (denying Judgement is because) you love this fleeting world,

21 and neglect the life Hereafter.

22 Some faces will on that Day be bright with happiness,

23 looking up to their Lord (for mercy).

24 And 'other' faces will be gloomy,

25 anticipating that some backbreaking disaster is about to be inflicted on them.

26 But no! 'Beware of the day' when a man's soul is about to leave and reaches to the throat,

27 and people ask, "Is there any healer or enchanter 'who can save this life'?"

28 And the dying person realizes it is 'their' time to depart,

29 while one leg will twist around the other leg (agony will heap on agony).

30 that will be the Day of driving towards your Lord.

31 But (look at man for) he neither believed, nor offered Salah (prayed);

32 but, on the contrary, persisted in denial and turned away,

- 33 then, walking boastfully, went to his own people (and their ways).
- 34 Woe to you, and more woe!
- 35 Again, woe to you, and even more woe!
- 36 Does man think that he will be left to wander about at will (without any purpose)?
- 37 Was he not 'once' a sperm-drop emitted?
- 38 Then he became a clinging leech-like clot, then He developed and perfected his form,
- 39 producing from it both sexes, male and female.
- 40 Is such 'a Creator' unable to bring the dead back to life?

Introductory Notes to Surah 76 Dahr (Time Period)

Name

This Surah is called Ad-Dahr (time Period) as well as Al-Insaan (Human being) after the words occurring in the first verse.

Theme and Topics

The theme of this Surah is to inform man of his true position in the universe.

Verses (1-3): An allusion to an obvious reality regarding the creation of man: for a certain period of time he was a non-entity. The Almighty took him out from the darkness of non-existence and granted him the light of existence. He created him from a drop of fluid, and after making this drop pass through various phases fashioned it into a being who was able to hear and understand. The Almighty then, after making him aware of both good and evil, tests him as to whether he becomes grateful or ungrateful.

Verses (4-22): A mention of the natural consequence of man being blessed with the awareness of good and evil. Then briefly the grievous fate of people who do not value this blessing of the Almighty and adopt the path of disbelief is mentioned. This is followed by a mention of the great reward which people will be blessed with – people who were thankful for this blessing and spent their life keeping in view the fact that they will be held accountable for their deeds.

Verses (23-28): Prophet Pbuh is advised to show perseverance and disregard the demands and objections of the deniers of truth. God will help him in every difficulty. He is urged to seek patience and perseverance through the prayer and through remembering God. The real ailment of the deniers of truth is that

they do not have the courage to sacrifice the immediate gains of this world for the deferred benefits of the Hereafter. To conceal this ailment, they are fabricating various objections against the Hereafter even though it is absolutely clear to them that it is certain to come and God's very messenger is warning them of its advent. It is not at all difficult for God to create them again just as He created them the first time.

Verses (29-31): A warning is sounded to the deniers that the Prophet's responsibility is just to make people aware of this warning; it is for them to benefit from it or to reject it. God has a definite law as per which He guides people; only those people who pay heed to His warnings will be worthy of guidance whilst the deniers of truth will become the fuel of Hell.

Surah 76. Ad-Dahr (The Period of Time)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Has there not passed over man a period of time when he was nothing- yet worth mentioning?

2 'For' indeed, We 'alone' created man from a drop of mixed fluids, (of male and female) in order to try him: so We gave him (the gifts) of Hearing and Sight.

3 Then We showed him the Way, (and it rests with him to prove himself) either grateful or ungrateful.

4 (In consequence to that) Indeed, We have prepared for those who deny the truth chains, shackles, and a blazing Fire.

5 (Whereas) Indeed, the virtuous will have a drink 'of pure wine'—flavoured with camphor—

6 A Fountain where the Devotees of God do drink making it gush forth abundantly.

7 They 'are those who' fulfil 'their' vows and fear a Day of sweeping horror,

8 and give food—despite their desire for it—to the poor, the orphan, and the captive,

9 (saying, in their hearts,) “We feed you only for the sake of God, seeking neither reward nor thanks from you.

10 We stand in awe of our Lord's judgment on a horribly distressful Day.”

11 So God will deliver them from the horror of that Day, and grant them radiance and joy,

12 and reward them for their perseverance with a Garden 'in Paradise' and 'garments of' silk.

- 13 There they will be reclining on 'canopied' couches, never seeing scorching heat or bitter cold.
- 14 And the shades of the (Garden) will come low over them and their fruits will hang in clusters within their easy reach.
- 15 They will be waited on with silver vessels and goblets of crystal—
- 16 crystal-like, (but) of silver, filled precisely as desired.
- 17 And they will be given a drink 'of pure wine' flavoured with ginger
- 18 from a fountain there, called Salsabil.
- 19 They will be waited on by eternal youths. If you saw them, you would think they were scattered pearls.
- 20 And if you looked around, you would see 'indescribable' bliss and a vast kingdom.
- 21 The virtuous will be 'dressed' in garments of fine green silk and rich brocade, and adorned with bracelets of silver, and their Lord will give them to drink of a Wine Pure and Holy.
- 22 'And they will be told,' "All this is surely a reward for you and your Endeavour is accepted and appreciated."
- 23 Indeed, it is We Who have revealed the Quran to you 'O Prophet' in stages.
- 24 So be patient with your Lord's decree, and do not yield to any evildoer or 'staunch' ingrate from among them.
- 25 And celebrate the name of your Lord; morning and evening,
- 26 and prostrate before Him during part of the night, and glorify Him during the long hours of night.

27 Surely those 'who are unmindful of God' love this fleeting world, 'totally' neglecting a weighty Day ahead of them.

28 (And yet) It is We Who created them and perfected their 'physical' form. And if We please We can replace them with others like them through a change.

29 All this is indeed a reminder. So let whoever wills take the 'straight' path to their Lord.

30 But you cannot will 'to do so' unless God (through His laws) wills. Indeed, God is All-Knowing, All-Wise.

31 He admits whoever He wills (according to His laws) into His mercy. As for the wrongdoers, He has prepared for them a painful punishment

Introductory Notes to Surah 77 Mursalat **(Emissaries)**

Name

The Surah takes its name from the word wal-mursalat in the very first verse.

Theme and Topics

The signs in the world around man are mentioned as evidence for judgement.

Verses (1-7): The multifarious effects of the winds substantiate the fact that the punishment of this world and the Hereafter of which people are being warned is not something impossible. Whenever the Almighty wanted, He used His winds and clouds to punish previous nations and whenever He wants He will punish the Makkans too through these elements. If they want to thrive, they should seek a lesson from the signs which signify the boons and banes of the Almighty. They must not dare hasten it because of their deeds.

Verses (8-15): Evident from the portrayal of the judgement day is that the greatest objects of this universe are not immortal; nothing can exist of its own accord and nothing is independent; everything exists because of God's decree and moves with His permission only. A day will come when the Almighty will destroy the heavens and the earth and all that is between them.

On that day, the accounts of the messengers and their people will be presented. Judgement will be passed on that day regarding what the messengers told their people and how these people behaved with them. On that day, people who rejected their messengers will be devastated.

Verses (16-24): The Makkans are asked to seek a lesson from their history by asking them about it; The Almighty destroyed previous nations and the succeeding ones too who followed their ways. A reference to God's power, providence and wisdom by depicting the physical structure of man and his various phases of creation. The purpose of this mention is that man's own creation bears testimony that re-creating him is not at all difficult for His Creator.

Verses (25-28): Those who live and die, do so on the earth created by God. The Almighty has made available in it the means of their sustenance. Neither is anyone beyond God's control nor is anyone self-sufficient from His sustenance.

Verses (29-50): A portrayal of the torment of deniers, rewards and success for those conscious of the day of judgement and a stern warning to the Makkans to mend their ways.

Surah 77. Al-Mursalat (The Emissaries)

In the Name of God—the Most Gracious, the Ever Merciful.

1 By those emissary winds, which are sent forth
successively,

2 and then storming on violently,

3 and then scattering 'rainclouds' widely!

4 And then divide (rain and clouds) separately (for each
area),

5 and thus giving forth a reminder,

6 (promising) freedom from blame or (offering) warning!

7 That indeed, what you are promised (about judgement)
will come to pass.

8 Thus, (it will come to pass) when the stars are put out,

9 and the sky is torn apart,

10 and the mountains are blown away,

11 and when all the messengers are called together at a time
appointed—

12 For what Day has all this (accountability) been deferred?

13 For the Day of 'Final' Decision!

14 And what will make you realize what the Day of Decision
is?

15 Woe on that Day to the deniers!

16 Did We not destroy (so many of) those (sinners) of olden
days?

17 And We will make the later (deniers) follow them (in their fate).

18 This is how We deal with those lost in sin.

19 Woe on that Day to the deniers!

20 Did We not create you from a humble fluid,

21 placing it in a secure place

22 until an appointed time?

23 We 'perfectly' ordained 'its development'. How excellent are We in doing so!

24 Woe on that Day to the deniers!

25 Have We not made the earth a lodging

26 for the living and the dead,

27 and placed upon it towering, firm mountains, and given you fresh water to drink?

28 Woe on that Day to the deniers!

29 'The deniers will be told,' "Proceed into that 'Fire' which you used to deny!

30 Proceed into the shade 'of smoke' which rises in three columns,

31 providing neither coolness nor shelter from the flames.

32 Indeed, it hurls sparks 'as big' as huge castles,

33 As if there were (a string of) yellow camels (marching swiftly)."

34 Woe on that Day to the deniers!

35 On that Day they will not 'be in a position to' speak,

36 nor will they be permitted to offer excuses.

37 Woe on that Day to the deniers!

38 'They will be told by God,' "This is the Day of 'Final' Decision: We have gathered you along with those (sinners) of olden times; 'for punishment'.

39 So if you have a scheme 'to save yourselves', then use it against Me."

40 Woe on that Day to the deniers!

41 (On the other hand) Indeed, the righteous will be amid 'cool' shade and springs

42 and shall have whatever fruits they desire.

43 'They will be told,' "Eat and drink happily for what you used to do."

44 Surely this is how We reward the good-doers.

45 'But' woe on that Day to the deniers!

46 (SO, O deniers) "Eat and enjoy yourselves for a little while, 'for' you are lost in sin."

47 Woe on that Day to the deniers!

48 When it is said to them, "Bow down 'before God,'" they do not bow.

49 Woe on that Day to the deniers!

50 So what message after (rejecting) this 'Quran' would they believe in?

Introductory Notes on Surah 77 Nabaa

(News)

Name

The Surah derived its name from the word an-Nabaa in the second verse. This is also the subject matter i.e. the news of Resurrection and Hereafter and this surah is devoted to this theme.

Theme and Topics

The discourse begins with questions which can only be answered in the affirmative. This style is specifically adopted for the disbelievers who were rejecting obvious realities. Together with the arguments offered, each verse is replete with reproach and rebuke.

Verses (1-5): The disbelievers of the Day of Judgement are rebuked and admonished at the questions they foolishly pose at each other. They are informed that such is the profound nature of this news that if they even had the slightest bit of sense in them, instead of making fun of it, its fear should have given them sleepless nights.

Verses (6-17): A call to reflect on the signs of God's providence, mercy, wisdom and power which are found in every part of the earth and the heavens and what is in between them and which bear evidence that the Almighty has not created man in this world unaccountable and unchecked; there is a day which has been fixed for his accountability that is bound to come.

Verses (18-30): A portrayal of the horror of the Day of Judgement and the fate of the rebellious. Nothing of this world is eternal or beyond God's control; everything is subservient to Him; whenever He wants, He will have the trumpet blown in such a manner that people will rise from their

graves and start to walk towards Him. The heavens, the earth, the seas and the mountains – all will be destroyed and dispersed. Hell will lie in ambush on that Day. It will become the abode of all the rebellious.

Verses (31-36): The reward received by those who remained fearful of God: they will not be deprived of the reward of the minutest of their deeds. They will be compensated for the harassment and hardships they faced from their opponents

Verses (37-40): A warning to those who are fearless of that Day because they believe in the baseless doctrine of intercession. They are told that that Day is bound to come and so he who wants to seek refuge with his Lord should adopt the path that leads to Him. The deniers will wish they were nothing but dust!

Surah 78. An-Nabaa (The Greatest News)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 What are they asking one another about?
- 2 About that Greatest news,
- 3 Concerning which they are in disagreement.
- 4 But no! They will, in time, come to understand (it)!
- 5 And once again: Nay, but in time they will come to understand!
- 6 (Consider this) Have We not smoothed out the earth 'like a bed',
- 7 and 'made' the mountains as 'its' pegs,
- 8 And (have We not) created you in pairs,
- 9 and made your sleep for rest,
- 10 and made the night (its) cloak,
- 11 and made the day for (earning) livelihood,
- 12 And (have We not) built over you the seven mighty 'heavens',
- 13 and placed (therein the sun,) a lamp full of blazing splendour,
- 14 And from the wind-driven clouds We send down waters pouring in abundance,
- 15 producing by it grain and vegetation,
- 16 and dense orchards?

17 Indeed (all the above bear witness that), the Day of 'Final'
Decision is an appointed time—

18 'it is' the Day the Trumpet (of resurrection) is sounded
and you all come forth in crowds.

19 and when the skies are opened and become (as wideflung)
gates;

20 and when the mountains are made to vanish as if they had
been a mirage.

21 Indeed, Hell is lying in ambush (for those who deny the
truth)

22 to become a home for the transgressors,

23 where they will remain for 'endless' ages.

24 There they will not taste any coolness or drink,

25 except boiling water and 'oozing' pus—

26 a fitting reward.

27 For they never expected any accountability or reckoning,

28 and totally rejected Our signs.

29 but We have placed on record every single thing (of what
they did).

30 'So the deniers will be told,' "Taste 'the fruit of your evil
deeds', for all you will get from Us is nothing but more and
more suffering."

31 (In contrast) Indeed, for the God-conscious there is
supreme fulfilment in store—

32 luxuriant gardens and vineyards,

33 and young women of their own age,

34 and full cups 'of pure wine',

35 they shall hear no vanity, nor any falsehood—

36 (all this will be) a 'fitting' reward as a generous gift from
your Lord,

37 the Lord of the heavens and the earth and everything in
between, the Most Compassionate. No one will dare speak to
Him

38 On that Day, the Spirit (Gabriel) and the angels shall stand
up in their ranks; none shall dare speak except the one to whom
the Compassionate (God) shall grant permission to speak, and
(everyone who speaks) will say (only) what is right.

39 That will be the Day of Ultimate Truth. So whoever wills,
let him take the path that leads back to his Lord.

40 Indeed, We have warned you of an imminent
punishment—the Day every person will see 'the consequences
of' what their hands have done, and when he who has denied the
truth shall cry, "Oh I wish I were mere dust."

Introductory Notes to Surah 79 Nazi'at **(Uprooters)**

Name

It is derived from the word wan-nazi`at from the first verse.

Theme and Topics

In this surah also, a severe warning is sounded to the arrogant leaders of the Makkans who reckoned punishment and the Day of Judgement to be improbable events. They regarded them to be mere threats and nothing to do with reality. The effects produced by winds and clouds are presented in this surah and they are informed that they must not regard themselves to be beyond God's grasp and should dare not deny His messenger.

Verses (1-5): Winds and clouds bear witness that the punishment of which the prophet of God is informing them is bound to come. The God in whose hands are the reins of the winds and clouds can make them into a source of blessing for those whom He desires and a source of suffering for whomsoever He desires. Nothing is beyond Him. The history of nations who have denied their respective messengers in this world bears witness that one day each and every person will be called to account before the Almighty.

Verses (6-14): A portrayal of the upheaval which will take place on the Day of Judgement as well as of what will befall its rejecters.

Verses (15-26): A reminder of the relevant parts of the story of Moses Pbuh and the Pharaoh for the admonition of the Makkans. Moses very earnestly tried to bring the Pharaoh to the right path; however, he resisted because of his arrogance, as a result of which he was seized by God.

Verses (27-33): An argument is presented that re-creating man is not at all difficult for the Almighty: How can it be difficult for Him Who created the heavens and the earth, brought forth the night and day and arranged for the nourishment of people in such a thorough manner?

Verses (34-46): A mention of the fate of the rebellious and the reward for the righteous on the Day of Judgement. The Prophet PbuH is reassured not to be bothered by those who pester him regarding the time of arrival of the Day of Judgement as the time of arrival of the Day of Judgement is something which only the Almighty knows; When those who regard the coming of Judgement day to be a far-fetched thing see it coming, they will feel that they remained in this world but a very short while!

Surah 79. An-Nazi'at (The Uprooters)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 By those 'winds that' uproot 'everything' violently,
- 2 and those that gently blow (as well),
- 3 and those (clouds) that float along swiftly,
- 4 Then press forward as if in a race (to overtake one another),
- 5 and thus they fulfil the (Creator's) command!
- 6 'Consider' The Day on which the quake shall cause a violent commotion,
- 7 to be followed by further (convulsions)!
- 8 and on that Day, hearts shall be pounding with terror,
- 9 with their eyes downcast.
- 10 'And Yet' some ask 'mockingly', "Will we really be restored to our former state,
- 11 even after we have become (a heap of) crumbling bones?"
- 12 (And) they add, "Then such a return would be a 'total' loss 'for us'!"
- 13 (But,) then, that (Last Hour) will be (upon them of a sudden, as if it were) but a single shout,
- 14 and at once they will be awakened in open ground.
- 15 Has the story of Moses (not) reached you?
- 16 His Lord called him in the sacred valley of (Sinai) Tuwa,

17 'commanding him,' "Go to Pharaoh, for he has truly
transgressed 'all bounds'.

18 And say, 'Would you 'be willing to' purify yourself,

19 and let me guide you to your Lord so that you will be in
awe 'of Him'?"

20 Then Moses showed him the great sign (of Staff turning
into a snake),

21 But (Pharaoh) rejected it and disobeyed (guidance);

22 then turned his back, striving 'against the truth'.

23 Then he summoned 'his people' and called out,

24 And proclaimed: "I (Pharaoh) am your Lord the most
high!"

25 Consequently, God seized him for punishment, both in the
Hereafter and in this life.

26 Surely in this is a lesson for whoever is God-fearing.

27 (Do you not realise) Which is harder to create: you or the
sky? He built it,

28 raising its canopy high and forming it flawlessly.

29 He covered its night (with darkness), and unveiled its day
(with brightness).

30 After that He spread out the earth well (for life),

31 bringing forth its water and pastures

32 and setting the mountains firmly 'upon it'—

33 all this as 'a means of' sustenance for you and your
animals.

34 But, when the Supreme Disaster comes to pass (all this
will vanish)—

35 on that Day every person will remember all 'his' efforts
and striving,

36 and the Hellfire will be unveiled for all (who are destined
for it) to see—

37 then as for those who transgressed

38 and preferred the 'fleeting' life of this world,

39 the Hellfire will certainly be 'their' home.

40 And as for those who were in awe of standing before their
Lord and restrained themselves from 'evil' desires,

41 Paradise will certainly be 'their' home.

42 They ask you 'O Prophet' regarding the Last Hour, "When
will it be?"

43 But it is not for you to know or tell its timing.

44 That knowledge rests with your Lord 'alone'.

45 Your duty is only to warn whoever is in awe of it.

46 On the Day they see it, it will be as if they had stayed
'in the world' no more than one evening or (at most till) the
following morning.

Introductory Notes to Surah 80 Abasa **(Frown)**

Name

The Surah is named after the word Abasa with which it begins.

Theme and Topics

At the end of the previous surah, the Prophet Pjuh was assured by the words: (you are but a warner for people who fear it, (79:45)). This surah begins with this very subject: The Prophet Pjuh is rebuked for wasting time on the arrogant leaders of the Makkans who would find new excuses each day to not profess faith.

They were the ones who out of arrogance would demand from the Prophet that he turn away his poor companions from his presence if he wanted these leaders to sit with him. In the whole of this surah, these arrogant and haughty leaders are scolded severely. Although the Prophet is addressed, yet the direction of this stern address is towards these arrogant chiefs.

Verses (1-10): The Prophet Pjuh is rebuked with reference to an incident: the haughty and conceited who are showing indifference to the message and reminders sounded by the Prophet and who are desirous that he should turn out his poor companions from his gatherings if he wants them to come to him should not be tolerated by the Prophet.

Their responsibility does not rest on him and therefore he by pampering them must not end up disregarding his obligation towards his companions who are ready to give up their lives for him. His real responsibility is to educate and instruct only those who come to him enthusiastically.

He is not accountable for those who do not come to him and are desirous of being pampered. So he must not go after them at the cost of his own companions.

Verses (11-16): A mention of the grandeur and majesty of the Qur'an: it is a reminder revealed by God; so whoever wants, he should benefit from it. Those who do not value it will themselves face its consequences. Those whom the Almighty has entrusted it with are noble and highly honoured people and the Prophet Pbuh too is among them.

Verses (17-23): An expression of sorrow at the state of the arrogant who are adamant on denying the Day of judgement. They are reminded of the various phases of their life. It is very sad and unfortunate if the human being who is created from the drop of a fluid and after passing through different phases reaches his grave regards re-creation to be an impossibility. Those who are not willing to profess belief after such manifest arguments will not be convinced by any other argument.

Verses (24-32): After focusing our attention to the phases of man's creation, a reference is made to the tremendous system of providence which the Almighty has set up for human beings as well as for animals. This shows that the Being who has made such an elaborate arrangement to nourish and nurture man will never leave people unaccountable for the blessings

He has bestowed on them; one day, He will definitely call them to account. Only those people will succeed on that day who fulfilled their obligation towards these favours; those who were not able to do so will end up doomed and humiliated.

Verses (33-42): A portrayal of the Day of Judgement: people on that day will be so engrossed in their own affairs that they will become unconcerned with their near ones. A depiction of the joy of those who led their lives while being fearful of this day and of the misfortune and gloom of those who remained indifferent to this day and died in this state.

Surah 80. Abasa (To Frown)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 He frowned and turned 'his attention' away,
- 2 'simply' because the blind man came to him
'interrupting'.

(One day, as recorded in many well-authenticated Traditions, the Prophet was engrossed in a conversation with some of the most influential chieftains of pagan Makkans, hoping to convince them - and, through them, the Makkan community at large - of the truth of his message. At that point, he was approached by one of his followers, the blind 'Abd Allah ibn Shurayh. - known after his grandmother's name as Ibn Umm Maktum - with the request for a repetition or elucidation of certain earlier passages of the Qur'an. Annoyed by this interruption of what he momentarily regarded as a more important endeavour, Muhammed "frowned and turned away" from the blind man - and was immediately, there and then, reproved by the revelation of the first ten verses of this surah. In later years he often greeted Ibn Umm Maktum with these words of humility: "Welcome unto him on whose account my Sustainer has rebuked me ('atabani)!" Indirectly, the sharp Qur'anic rebuke (stressed, in particular, by the use of the third-person form in verses {1-2}) implies, firstly, that what would have been a minor act of discourtesy on the part of an ordinary human being, assumed the aspect of a bigger mistake, deserving a divine rebuke, when committed by a prophet; and, secondly, it illustrates the objective nature of the Qur'anic revelation: for, obviously, in conveying God's message of him to the world at large, the Prophet "does not speak out of his own desire" (cf. 53:3)

- 3 You never know 'O Prophet', perhaps he may have grown
in purity,
- 4 or he may (have become) mindful, benefitting from the
reminder.
- 5 As for the one who was indifferent,
- 6 you gave him your 'undivided' attention,
- 7 even though you are not to blame if he would not be
purified.
- 8 But as for the one who came to you, eager 'to learn',
- 9 being in awe 'of God',
- 10 you were inattentive to him.

11 But no (no need to persist with the deniers)! This
‘revelation’ is truly a reminder.
12 So let whoever wills be mindful of it.
13 It is ‘written’ on pages held in honour—
14 highly esteemed, purified—
15 by the hands of angel-scribes,
16 honourable and virtuous.
17 Condemned be man! How ungrateful is he (to God)!
18 From what substance did He create him?
19 He created him from a sperm-drop, and then fashioned
him in due proportion,
20 and then makes it easy for him to go through life.

(Lit., “He makes easy the way for him”. This is an allusion to man’s being endowed with the intellectual equipment enabling him to discern between good and evil and to make fruitful use of the opportunities offered to him by his earthly environment.)

21 then causes them to die and be kept in the grave.
22 Then when it is His will He will raise him up (again to
life).
23 By no means has he (man) fulfilled what God had
commanded him (to do).
24 (If he wants a proof then) Let man then consider (the
sources of) his food:
25 how We pour down rain in abundance
26 and meticulously split the earth open ‘for sprouts’,
27 causing grain to grow out of it,

28 as well as grapes and nutritious vegetation;
29 and olives and palm trees,
30 and dense orchards,
31 and fruit and fodder—
32 all as 'a means of' sustenance for you and your animals.
33 Then, when the Deafening noise comes to pass—
34 on that Day every person will flee from their own siblings,
35 and 'even' their mother and father,
36 and 'even' their spouse and children.
37 For each one of them, on that Day, shall have enough
concern of his own to make him indifferent to the others.
38 On that Day 'some' faces will be beaming,
39 laughing and rejoicing,
40 while other faces that Day will be dust-stained,
41 cast in gloom—
42 those are the ones who denied the truth and were
immersed in sinfulness!

Introductory Notes to Surah 81 Takwir **(Wrapping Up)**

Name

It is derived from the word kuwwirat in the first verse. It is passive voice from takvir in the past tense, and means “that which is wrapped or folded up”

Theme and Topics

This surah portrays the horrors of the Day of Judgement mentioned in the previous two surahs. The effects of this horror on the heavens and the earth and on everything in the world around man and that within him are portrayed.

Verses (1-6): What will happen to the great and grand things of this world like the sun, the moon and the mountains is portrayed. The manner in which each and every thing on this earth will only be concerned about its own self is briefly mentioned. The most cherished and favourite of things will be abandoned. Fearing the tempestuous seas, wild beasts from various forests and burrows will gather together. The lion and the deer will be near one another but except for the common calamity they would be encountering, their sense will register nothing else.

Verses (7-14): People will be categorized on the basis of their beliefs and deeds and the innocent and oppressed will be delivered justice; the accounts of people will be unveiled; the heavens will turn red and Hell will be ignited further; Paradise will be brought near to those deserving of it.

Verses (15-18): Falling stars and the advent of dawn after night bear witness that the Qur'an is not of the genre of ludicrous chants of the soothsayers. It has been brought down by a grand

angel of God who is regarded very powerful and honourable by Him; all angels obey him and he is very trustworthy and dependable.

Verses (22-26): The rejecters of the Qur'an are warned that the person who is reciting it out to them is not a mad or frenzied person; he is a messenger of God and a very sensible person; his claim of meeting an angel is based on reality; he has seen that angel in the open horizon; he is not greedy of the unseen; the revelations which come to him are involuntary and are from God.

Verses (27-29): the deniers are warned that if they continue with their stubborn behaviour, they will not harm God or His Messenger and will only call for their own doom. It is not the responsibility of the Prophet to force it upon them nor is it the practice of God to force them to accept it. Only the hearts of those people will welcome this divine word who have the courage to adopt the right path.

Surah 81. At-Takwir (The Wrapping Up)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 When the sun is wrapped up (in darkness),
- 2 and when the stars lose their light,
- 3 and when the mountains are blown away,
- 4 when the ten-month pregnant she-camels will be left unattended;
- 5 and when wild beasts (notwithstanding their rivalries) are gathered together,
- 6 and when the oceans boil over,
- 7 and when all human beings are coupled (according to their deeds),

(Cf.: 56:7, where the sorting out into three classes is mentioned, viz.: Those Nearest to God, the Companions of the Right Hand, and the Companions of the Left Hand. That was a sort of broad general division. The meaning in this passage is wider, Whereas in this world of probation, good is mixed with evil, knowledge with ignorance, power with arrogance, and so on, in the new world of Reality, all true values will be restored, and like will consort with like, for it will be a world of perfect Peace, Harmony, and Justice.)

- 8 and when the baby girl, buried alive, is asked
- 9 for what crime was she put to death,
- 10 and when the records 'of deeds' are laid open,
- 11 and when the heaven will be stripped bare,
- 12 and when the Hellfire is fiercely flared up,
- 13 and when the Paradise is brought near—
- 14 'on that Day' each soul will know what 'deeds' it has brought along.

15 But No! I call to witness the revolving stars,
16 that run their course and hide;
17 and the night as it falls
18 And the Dawn as it breathes away the darkness
19 Indeed, this 'Quran' is the Word of 'God delivered by
Gabriel,' a noble messenger-angel,
20 full of power, held in honour by the Lord of the Throne,
21 obeyed there 'in heaven', and trustworthy.
22 (O people of Makkah)! Your companion is not insane.
23 And he did see that 'noble messenger-angel' on the clear
horizon,
24 and he does not withhold or show greed for 'what is
revealed to him of' the unseen.

(Such would be the words of a soothsayer, guarded, ambiguous, and misleading. Here everything is clear, sane, true, and under divine inspiration)

25 And this 'Quran' is not the word of any satanic force
accursed.
26 So what 'other' path would you take?
27 (When) Surely this 'Quran' is no less than a reminder to
the whole world—
28 to every one of you who wills to take the Straight Way.
29 But you cannot will 'to do so', except by the Will of God,
the Sustainer of all the worlds.

Introductory Notes to Surah 82 Infitar

(Splitting)

Name

It is derived from the word infatarat in the first verse. Infitar is an infinitive which means to burst or split.

Theme and Topics

Just as the previous surah begins with a portrayal of the great cataclysm which will take place in the heavens and the earth at the advent of the Day of Judgement, this surah also begins in a similar fashion. The real objective of each of these surahs is also mentioned in very similar words. This is stated in the previous surah by the words: (then each soul will know what it has brought forward, (81:14))

Verses (1-8): A portrayal of what will happen to the heavens and its stars, the earth and its graves at the advent of the Day of Judgement and a warning to people that on day each and every secret will be revealed. With reference to the grandeur of divine attributes of power, wisdom, mercy and justice found in the formation of a human being a reminder is sounded that no one should think that the Day of Judgement is beyond the power of God and that no one should remain in the misconception that he will be left unaccountable. The thorough and perfect way in which God has created human beings shows that their existence is not without a purpose and meaning.

Verses (9-12): People should not remain in the misconception that God is unaware of all their words and deeds so that He needs a day to have count of them. He has deputed angels on each person who record all their words and deeds with full caution and faithfulness.

Verses (13-16): On the Day of Judgement, the righteous and the faithful will enter the gardens of blessings and the wrong-doers shall be cast into Hell. Once they enter it, they will never be able to get out from it.

Verse (17-19): A mention of the impartial justice which will be delivered on the Day of Judgement: on that Day, all authority and power will rest with God. No person will be able to interfere in someone else's affairs.

Surah 82. Al-Infitar (The Splitting Open)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 When the sky splits open,
- 2 and when the stars are scattered,
- 3 and when the seas burst beyond their bounds,
- 4 and when the graves are overturned,
- 5 'then' each soul will know what it has sent forth or left behind.
- 6 O man! What has lured you away from your most gracious Lord?
- 7 Who created you, fashioned you, and perfected your design,
- 8 moulding you in whatever form He willed!
- 9 Nay, (O men,) but you (are lured away from God whenever you are tempted to) deny the 'final' Judgment,
- 10 while you are certainly observed by vigilant,
- 11 honourable angels, recording 'everything'.
- 12 They know whatever you do.
- 13 Indeed, (on that day) the virtuous will be in bliss,
- 14 and the wicked will be in Hell,
- 15 (a fire) which they shall enter on Judgment Day,
- 16 And they will not be Able to keep away therefrom.

17 And What will make you realize what Judgment Day is?

18 Again, what will make you realize what Judgment Day is?

19 'It is' the Day no soul will be of 'any' benefit to another whatsoever, for all authority on that Day belongs to God 'entirely'.

Introductory Notes on Surah 83

Mutaffifeen (Defrauders)

Name

It is derived from the very first verse; mutaffifin Defrauders!

Theme and Topics

In this surah, the nature with which the Almighty has blessed a person is presented as evidence for the day of Judgement. The reasoning presented in this surah is that by his very nature man likes justice and what is good and dislikes injustice and what is evil.

This difference between his likes and dislikes bears evidence that the Creator of this nature differentiates between justice and injustice or in other words between the just and the unjust. He cannot regard the two to be alike and would thus definitely bring about a day when justice is done to one and all.

Verses (1-7): An expression of regret on people who want that no one should be unjust to them but who themselves deal unjustly with others. It was only in accordance with justice that they should not like for others what they do not like for themselves. This attitude of theirs shows that they do not expect the Day of Judgement to come when people will be raised before their Lord. A mention of the fate of the defiant who had denied reward and punishment.

Verses (18-28): A mention of the fate of those loyal to God who professed faith in the Hereafter and who spent their lives while being fearful of the Almighty.

Verses (29-36): A portrayal of the transformed state of affairs which everyone will face one day: today the deniers of truth do not care about anyone except their own selves and are making fun of the believers; however, on that day, the believers will be the joyous lot and will make fun of these deniers of the truth.

Surah 83 Al-Mutaffifeen (The Defrauders)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Woe to the defrauders!

2 Who exact full measure when they take from others,

3 but when they measure or weigh for others give less than what is due.

4 Do such people not think that they will be raised up one day for presence

5 in a great day?

6 On the day when men will rise to stand up before the Lord of the worlds.

7 Certainly not! Indeed, the record of the disobedient shall be in the Sijjin.

8 and what will make you realize what Sijjin is?—

(This is a word from the same root as Sijn, a Prison. It rhymes with and is contrasted with Illiyin in verse 18 below. It is therefore understood by many Commentators to be a place, a Prison or a Dungeon in which the Wicked are confined pending their appearance before the Judgment-Day. The mention of the Inscribed Register in verse 9 below may imply that Sijjin is the name of the Register of Black Deeds, though verse 9 may be elliptical and may only describe the place by the significance of its contents.)

9 a fate 'already' sealed.

10 Devastation shall be on that Day upon those.

11 those who deny the Judgment Day!

12 Only they deny this Day who are unjust and usurp rights.

13 Whenever Our revelations are recited to them, they say, "These are the tales of the ancient peoples!"

14 Certainly not! In fact, the rust of their deeds has settled on their hearts!

15 Certainly not! On that Day, they shall surely be held away from their Lord.

16 Then they shall be the ones who enter Hell,

17 Then it shall be said to them: “This is what you have been denying.”

18 Certainly not! Indeed, the record of the righteous shall be in the ‘illiyyin

(Illiyin: the oblique form of the nominative Illiyun, which occurs in the next verse. It is in contrast to the Sijjin which occurs in verse 7 above, Literally, it means the ‘High or Lofty Places’. Applying the reasoning parallel to that which we applied to Sijjin, we may interpret it as the Place where are kept the souls of righteous till Judgement day and thus is kept the Register of the Righteous.)

19 and what will make you realize what ’Illiyûn is?—

20 a fate ‘already’ sealed,

21 In custody of the favoured ones.

22 Indeed, the righteous shall be in bliss,

23 reclining on thrones gazing around.

24 The freshness of delight will reflect from their faces.

25 They will be given a drink of sealed, pure wine,

26 whose seal will be of musk. And it is for this thing, those who wish to strive, should strive with passion.

27 And it will be mixed with Tasnim—

28 (which is) a special spring on whose banks these favoured ones shall sit and drink.

- 29 Those who remained sinners used to laugh at those who believed,
- 30 and used to make gestures through covert glances when they passed them by.
- 31 and muse 'over these exploits' upon returning to their own people.
- 32 And whenever they see those (who believe,) they say, "Behold, these (people) have indeed gone astray!"
- 33 (even though) they were not sent to be their guardians.
- 34 But today these believers will laugh at those deniers of the truth,
- 35 reclining on thrones gazing around.
- 36 Why (should you feel amazed)! Have not the deniers of truth been duly rewarded for what they did?

Introductory Notes to Surah 84 Inshiqaq **(Split Asunder)**

Name

It is derived from the word inshaqqat in the first verse meaning to split asunder,

Theme and Topics

It was stated in the previous surah that a day will definitely come when the Almighty will divide people in separate groups on the basis of their faith and deeds. Those who had remained obedient to him and were pious would be blessed with an eternal kingdom; on the other hand, those who remained defiant and disobedient to Him will face eternal humiliation.

This surah also mentions that people will be divided into two groups: one of them will be handed over their accounts in their right hands and they will receive eternal success and the other will be handed over their accounts from behind into their left hands and they will face everlasting disgrace.

Verses (1-5): A brief mention of the cataclysm that will take place in the heavens and in the earth at the advent of the Day of Judgement and an explanation of the fact that on that day neither the heavens will dare disobey the Almighty nor the earth.

Verses (6-15): Man is rebuked that he is being relentlessly pulled to encounter His Lord and meet his fate. On that day, people whose account is given in their right hands will have an easy reckoning and will happily meet their people. However, those who regarded this world to be their real destination and led a life of indifference to their actual destination will be in trouble. They will be handed down their accounts from behind. At every step, they will be faced with doom and destruction.

Verses (16-21): Evidence is presented from some physical phenomena of this world to show that everything in this world progresses gradually and everything at all times is in the grasp of God. Man too is gradually moving forward to meet his Lord and one day he will have to face Him. If he is not accepting this verdict of the Qur'an, then it is only his foolishness.

Verses (22-25): People who are adamant on rejecting the Qur'an are warned and those who have embraced faith and are doing righteous deeds after affirming the warnings of the Qur'an are given glad tidings.

Surah 84. Al-Inshiqaq (The Split Asunder)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 When the sky is split asunder,
- 2 obeying its Lord's command and this only is befitting for
it.
- 3 And when the earth is stretched out,
- 4 and casts out all things within it and becomes empty,
- 5 obeying its Lord as it should do, 'surely then you will all
be judged'.
- 6 O Man! You also are being dragged relentlessly towards
your Lord and will 'eventually' meet Him.
- 7 Then he whose record is given to him in his right hand,
- 8 he will have an easy reckoning,
- 9 and will return to his people rejoicing.
- 10 And as for him who is given his record 'in his left hand'
from behind his back,
- 11 he will call for death,
- 12 and will burn in the blazing Fire.
- 13 He remained engrossed (in his routines) among his
kinfolk,
- 14 thinking he would never have to return 'to God'.
- 15 Yes, why not? His Lord was fully watching over him.
- 16 Therefore, this is not so. I swear by the glow of the sunset!
- 17 And by the night and the objects it envelops!

18 And by the moon when it grows full!

19 that you shall certainly ascend gradually.

(The implication is that just as all these things are governed by a divine law and travelling towards God, and similarly man too after passing through various phases is moving inescapably towards the Almighty. It is neither possible that he remains where he is nor possible that he goes to some other destination. His journey may be gradual – a practice of God found in all phenomena of nature – but he is sure to reach this destination. It is thus only befitting for him to not make haste nor deny the Hereafter on the basis that he was not given a glimpse of it at his demand.)

20 So what has come over them that they are not professing faith,

21 and when the Qur'an is recited before them they do not fall down in prostration!?

22 In fact, those who reject faith persist in denial.

23 But God knows full well what they are accumulating.

24 So give them good news of a painful suffering.

25 For those, however, who accepted faith and did righteous deeds there is a never-ending reward.

Introductory Notes to Surah 85 Buruj **(Castles)**

Name

The Surah is so designated after the word al buruj appearing in the first verse. The subject matter itself indicates that this Surah was sent down at Makkah in the period when persecution of the Muslims was at its climax. The oppressed Muslims are assured that they should not get intimidated by this wave of coercion and tyranny let loose by the Makkans pagans; they should remain steadfast on this path of God.

Theme and Topics

Verses (1-11): Oaths are sworn by the sky consisting of forts and by the Day of Judgement that the Day of Judgement is bound to come and there is eternal doom for people who will be thrown in the pits of Hell. Believers who were oppressed because they had professed faith in the God of the heavens and earth are promised help and given glad tidings of Paradise on the condition that they remain steadfast on their faith.

At the same time, people who have oppressed these believers are threatened with torment. They are the ones who were not even moved to repent from these acts of coercion.

Verses (12-16): A mention in the light of God's attributes of majesty and grandeur of the all-embracing nature of His punishment and of the extent of His mercy and forgiveness for those who repent from this crime.

Verses (17-18): A reference to the tyranny and oppression of some nations of the past who had persecuted believers in the way similar to what the Makkans were doing now and because of which they were punished by the Almighty.

Verses (19-22): Sorrow is expressed at the misfortune of the Makkans as per which they were persisting to deny the warnings of the Qur'an and were inebriated with the lust for power; whereas these warnings are a reality and there is no escape for them. They are not beyond God's control. He has surrounded them from all sides. The Qur'an is not of the genre of poetry and soothsaying as they allege. It is a very noble and majestic discourse revealed by the Almighty and it originates from the guarded tablet.

Surah 85. Al-Buruj (The Forts and Castles of Sky)

In the Name of God—the Most Gracious, the Ever Merciful.

1 By the sky consisting of forts (and castles),

(The word Burj means forts and castles. It is used in this meaning both in Arabic and in the Qur'an. Wherever it is used as an adjective qualifying the heavens, it refers to the forts and observation posts in which angels of God are always stationed to stop the devils from crossing a certain boundary – the mala' a'la – in the divine kingdom. If they dare try to cross this boundary, then shooting stars are pelted at them, as is mentioned in various other surahs of the Qur'an. It is not possible for anyone from the jinn folk or the men folk to enter the limits of the mala' a'la or eavesdrop in divine matters.)

2 and the promised Day 'of Judgment',

3 and the witness and what is witnessed!

(All the testimonies and evidences of the Day of Judgement are thereby alluded to which are found in every nook and corner of the world on the condition that a person possesses keen eyes and a discerning heart. Thus, for example: -- Every object of this world, big or small, bears evidence to the power, wisdom, mercy, providence and other superior attributes of the Almighty. The obvious consequence of these attributes, as is explained by the Qur'an, is that this world should not just continue the way it is nor end accidentally; in fact, it is essential that a day come in which the Almighty discriminate between the pious and the impious. This is the day when those who spent their lives according to the will of the Almighty will receive reward and others who have spent their lives without having any sense of accountability will be punished. If this does not happen, then this would mean that the Creator of this world regards good and evil to be equivalent.)

4 Condemned are the makers of the pit (of Fire)—

5 the fire 'pit', filled with fuel—

6 when they sat around it,

(Who were the makers of the pit of fire in which they burn people for their Faith? The words are perfectly general, and we need not search for particular names, except by way of illustration. In ancient history, and in Medieval Europe, many lives were sacrificed at the stake because the victims did not conform to the established religion. In Arab tradition there is the story of Abraham: Nimrud tries to burn him to death, but on account of Abraham's Faith, the fire became "a means of safety for Abraham": xxi. 69, and n. 2725. Another case cited is that of Zu-Nuwas, the last Himyarite King of Yemen, by religion a Jew, who persecuted the Christians of Najran and is said to have burnt them to death. He seems to

have lived in the latter half of the sixth Christian century, in the generation immediately preceding the Prophet's birth in 570 A.D. While the words are perfectly general, a reference is suggested to the persecution to which the early Muslims were subjected by the Pagan Quraish. Among other cruelties, they were stripped, and their skins were exposed to the burning rays of the Arabian summer sun.)

7 watching (fully conscious of) what they had 'ordered to be' done to the believers,

8 whom they hate for no other reason than that they believe in God, the Almighty, the One to whom all praise is due—

9 'the One' to Whom belongs the dominion of the heavens and earth. And God is a Witness over all things.

10 For those who persecuted believing men and believing women and did not repent is surely the punishment of Hell and the suffering of burning.

11 However, those who strongly embraced faith and did righteous deeds, for them are the gardens in which rivers flow. This, in fact, is the greatest triumph.

12 Indeed, the 'crushing' grip of your Lord is severe.

13 He alone is certainly the One Who originates and the one who resurrects.

14 And He is the All-Forgiving, All-Loving—

15 Lord of the Throne, the All-Glorious,

16 Doer of whatever He wills.

17 Has the story of the 'destroyed' forces reached you?—

18 'the forces of' Pharaoh and Thamud?

19 Yet those who reject the truth 'still' persist in denial.

20 And God is surrounding them from all sides.

21 (This is not something to be denied). In fact, this is a glorious Quran,

22 'recorded' in a Preserved Tablet.

Introductory Notes to Surah 86 Tariq **(Nightly Star)**

Name

The Surah takes its name from the word at-tariq in its first verse. The style of its subject matter resembles that of the earliest Surahs revealed at Makkah.

Theme and Topics

In the light shed by the signs of the world around man and the one within him as well as the attributes of the Creator of this universe, the addressees are informed that they should not regard the day of reward and punishment of which the Qur'an has threatened them to be a matter of jest. It is certain to come. The delay in its advent should not mislead them to deny it. The Almighty is in fact giving them respite so that they are left with no excuse to deny the truth and their end is drawing near. God's plan is perfect and compelling.

Verses (1-8): Heavens and earth are called to witness on the fact that nothing is beyond the eyes of God. He has deputed guardians on every soul. Both men and jinn are under surveillance. He can seize anyone at any time He wants to and punish him. No one is beyond His control.

The rejecters of the Day of Judgement are urged to reflect on the fact that the substance from which man has been created is not rare so as to be beyond God's access; on the contrary, he is made from a drop of fluid which emanates from his own body. When the Almighty has the power to fashion a drop of his fluid into a living being, how can He be powerless to re-create him.

Verses (9-14): A mention of the fact that the Almighty is fully aware of all the words and deeds and even secrets of the hearts and all hidden details. One day, all these secrets shall be

examined and assessed. Judgement day is no matter of jest; it is, in fact, a certain reality which is bound to waylay them one day; people should try to prepare themselves for this day instead of making fun of it.

Verses (15-17): The Prophet Pbuh is assured that the schemes devised by his enemies in order to reject him should not lead him to despair; he should give them some respite. The bait thrown to them by His Lord in seizing them after they gradually entangle themselves in deeper sin is bearing results. Soon they will be facing their fate.

Surah 86. At-Tariq (The Nightly star)

In the Name of God—the Most Gracious, the Ever Merciful.

1 The heaven and those which appear in the night bear witness!

2 And what will make you realize what those which appear in the night are?

3 'It is' the star of piercing brightness.

4 (Just as God Almighty is taking care of each star in the galaxies, similarly) there is not a soul which does not have a guardian over it.

5 Let man reflect on what he has been created from.

6 He has been created from a trivial squirting fluid,

7 issuing from between the loins (of man) and the pelvic arch (of woman)

(The plural noun tara'ib, rendered by me as "pelvic arch", has also the meaning of "ribs" or "arch of bones"; according to most of the authorities who have specialized in the etymology of rare Qur'anic expressions, this term relates specifically to female anatomy (Taj al-'Arus).)

8 Surely He is fully capable of creating him again.

9 On that day, all secrets will be scrutinized.

10 Then at that time neither will he have any power nor any helper.

11 The sky when rain bursts forth from it,

12 and the earth which splits asunder bear witness

13 that this (Quran) is a decisive word,

14 and it is no jest!

15 They are conniving a plot,

16 but I too am planning.

17 So give respite to these deniers of truth 'O Prophet'. Let them be for 'just' a little while.

Introductory Notes to Surah 87 Aala (Most High)

Name

The Surah takes its name from the word al-Aala in the very first verse.

Theme and Topics

In this surah, while ignoring the stubborn elements from among the Makkan pagans, the Prophet Pbuh is addressed directly and given glad tidings that every work of God manifests itself in a gradual and sequential way and this gradual and sequential way is based entirely on His wisdom. He should trust Him; soon the time is going to arrive when his efforts will bear fruit and all hindrances which stand in his way shall be removed.

Verses (1-8): The Prophet Pbuh is directed to continuously extol the Almighty and is reminded of those of God's attributes which testify that all His works manifest in a gradual and sequential manner. Just as vegetation gradually becomes lush and dense, similarly a person's physical and intellectual abilities also reach their culmination in a gradual manner. Glad tidings are given to the Prophet Pbuh that he too will be dealt with in accordance with the above outlined law.

The favour of revelations that he is receiving will gradually reach its culmination and will be taught to him in such a thorough manner that he will not forget even a word of it except if the Almighty wants him to leave aside. He is fully aware of his circumstances and will create ease for him.

Verses (9-15): The Prophet Pbuh is directed not to go after the stubborn and the obdurate. He is not responsible for making those listen who do not want to listen. Only they will listen who have fear of the Almighty and the Hereafter. The unfortunate

will evade it and then see their fate. Glad tidings of success are given to the fortunate who purified themselves and remembered their Lord and prayed to Him.

Verses (16-19): The deniers of the truth are addressed and admonished on their real mistake: giving preference to this world over the next. It is for this reason that the message of the Prophet Pbuh does not find roots in their hearts even though it is the life of the Hereafter which is better than this life and also eternal. All previous prophets and scriptures have taught this.

Surah 87. Al-Aala (The Most High)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Glorify the Name of your Lord, the Most High,

2 Who made a sketch and then perfected it,

3 and Who set destinies and then gave guidance,

4 and Who brought forth vegetation,

5 and then made it lush green.

6 We will have you recite ‘the Quran, O Prophet,’ so you
will not forget ‘any of it’,

7 unless God wills otherwise. He knows what is apparent
and what is hidden.

8 And We shall lead you towards ease.

9 So, remind them, if reminding is beneficial.

10 The God-conscious will benefit from it

11 But it will be shunned by the most wretched,

12 who will enter the Great Fire,

13 Then neither will he die nor live in it.

14 Successful shall be he who purified himself,

15 and remembered his Lord’s name and then prayed.

16 But you people give preference to this worldly life,

17 even though the life to come is far better and more lasting.

18 This is the teaching of the earlier scriptures as well –

19 the Scriptures of Abraham and Moses.

Introductory Notes to Surah 88 Ghashiyah **(Engulfing)**

Name

The Surah takes its name from the word al-ghashiyah in the first verse. The subject matter of the Surah indicates that this too is one of the earliest Surahs to be revealed.

Theme and Topics

Initially, in this surah is depicted the difference in fate which the good and the wicked will meet in the Hereafter and it is proven that this fate is an obvious outcome of the attributes of power, providence and mercy of the Creator of this universe. At the end, the motif “remind them if reminding them is beneficial,” (97:8) briefly referred to the previous surah is explained: the responsibility of the Prophet PbuH is only to communicate the truth. It is not his responsibility to force others to accept it. He is told not to go after the stubborn and the obdurate; he should leave their matter to God who is enough to deal with them.

Verses (1-20): A mention of the fate to be encountered by people who live in this world in complete disregard to the next world. A portrayal of the success and triumph of people who live in this world while fearing the next. A reference to certain prominent signs of the world which show that the Creator of this universe has great power and wisdom, He is very compassionate and is very gracious and affable to His creatures.

It is the obvious outcome of His attributes of power, mercy, wisdom and providence that He one day bring about a day of justice in which He rewards the pious and punishes the wicked. If this world continues without the advent of such a day, then this will negate all these attributes of God; in fact, it will, God

forbid, prove that He has made this world to be a place which is not governed by moral laws and that good and evil are equal in His eyes.

Verses (21-26): The Prophet Pbuh is assured that what he is warning people of is an obvious reality; signs which point to it are very manifest. He should not despair and lose hope because of the attitude of the stubborn. His responsibility is to only communicate the truth.

The Almighty will not hold him accountable if people accept or reject it. He should submit the matter of those who are not willing to listen to him to God. They will one day have to return to God and He will definitely call them to account.

Surah 88. Al-Ghashiyah (The All-Engulfing)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 Has the news of the all-engulfing event reached you?!
- 2 Many faces on that day will be downcast
- 3 and worn out.
- 4 They will enter the blazing fire.
- 5 They will be made to drink from a sizzling spring.
- 6 Their only food will be thorny bushes,
- 7 which will be neither nourishing nor satisfying their hunger.
- 8 Many faces on that (same) day will be fresh,
- 9 pleased with their endeavours,
- 10 in a lofty garden
- 11 where they will hear no useless talk
- 12 In it, there, will be a running spring,
- 13 In it, there will be thrones set high,
- 14 and goblets well arranged,
- 15 and cushions spread all over.
- 16 and carpets well set out.
- 17 Do they not ever reflect on camels—how they were ‘masterfully’ created;
- 18 and the sky—how it was raised ‘high’;
- 19 and the mountains—how they were firmly set up;

20 and the earth—how it was levelled out?
21 Just remind them, for your duty is only to remind them
22 You are not 'there' to force them 'to believe'.
23 But whoever turns away, persisting in denial,
24 God will punish him gravely.
25 Indeed, to Us will they (all) return.
26 Then it is upon Us to call them to account.

Introductory Notes to Surah 89 Fajr

(Dawn)

Name

The Surah is designated after the word wal-fajr with which it begins.

Theme and Topics

In this surah, some important events and incidents from the history and surroundings of the Makkans are presented before them to prove to them that the reins of everything in this world are in the hands of the Almighty. He gives respite to whomsoever He wants for as long as He wants to and pulls the strings whenever He desires. Nothing can dare exceed the limits prescribed for it. Similar is His dealing with nations.

Verses (1-14): Certain phenomena of this world are alluded to which testify that the reins of everything in this world are in the hands of the Almighty. He gives respite to a thing to the extent He wants to and pulls the reins whenever He desires. Nothing can dare cross or fall short of the limits He has prescribed for it. The fate of certain great nations of the world is cited to substantiate the fact that their reins are also in the hands of God.

When they wrongly use their freedom to exercise their will and cross the limits set for them by the Almighty, they are given respite till a specific time; after this time expires, they are seized and are seized so strongly that in spite of all their power and glory, they are helpless before it.

Verses (15-20): A reference to the misguided behaviour of man: when he is blessed with favours, he thinks that this was his right and erroneously believes that God regards him to be a person of high status and that is why he has been honoured with such favours. Similarly, if he is deprived of favours, he thinks that

God has not valued him. The truth of the matter is that whether a person is blessed with favours or deprived of them is something which is governed by the Almighty's law of trial.

Verses (21-30): A portrayal of the helplessness and hopelessness on the Day of Judgement of people who remained inebriated with the love of wealth and could not make their wealth a means of their salvation. A portrayal of the prosperity and success of people who remained content and if they were blessed with favours, they became grateful and if they were tested with trying circumstances, then instead of despairing and losing hope, they showed patience and resolve and expressed contentment on what the Almighty ordained for them.

Surah 89. Al-Fajr (The Dawn)

In the Name of God—the Most Gracious, the Ever Merciful.

1 The dawn bears evidence

2 and the ten nights,

(they can simultaneously refer to the ten nights in which the moon waxes and the ten in which it wanes. In other words, this oath depicts the gradual picture of the rising and setting of the moon. In simpler words, this subject is discussed in Surah Yasin thus: We have ordained phases for the moon, until [after passing through these phases] it appears like a withered twig of a date-palm. (36:39)

3 and the even and the odd,

4 and the night when it begins to leave!

5 Is there in this an evidence for a sensible (person)?

6 Did you not see how your Lord dealt with 'Ad—

7 'the people' of Iram—with 'their' great stature,

8 who had no parallel in the lands;

9 And with the Thamud who carved rocks in the valley!

10 And with the Pharaoh, he of the pegs!

11 These people were rebellious in their lands,

12 and spread great evil therein.

13 So your Lord let loose on them the lash of His punishment—

14 'For' your Lord is truly vigilant.

15 But as for man, when his Lord tests him by honouring him and bestowing favours on him, he says: "My Lord has 'deservedly' honoured me!"

16 And when He tests him and reduces his living resources, he says: "My Lord has (undeservedly) humiliated me."

17 Certainly not! In fact you do not show kindness to the
orphans

18 nor do you urge one another to feed the poor.

19 And grab hold of the inheritance and devour it,
20 and are infatuated with the love of wealth.

21 Certainly not! They should remember the day when the
earth shall be pounded even,
22 and your Lord shall appear in the company of the angels
standing in rows

23 and Hell shall be brought near. On that Day, man shall
come to think. But then what will this thinking avail him?

24 He will say: "Ah! Would that I had done something for my
(everlasting) life!"

25 Thus, on that Day, none shall punish as He punishes
26 and none shall bind as He binds.

27 'God will say to the righteous,' "O you whose heart
remained firmly attached (with his Lord)!

28 proceed towards your Lord such that He is pleased with
you and you are pleased with Him.

29 Enter among My servants
30 and enter My Paradise."

Introductory Notes to Surah 90 Balad (City)

Name

The Surah has been so named after the word al Balad in the first verse. Its subject matter and style resemble those of the earliest Surahs revealed at Makkah, when the rejecters of Makkah had resolved to oppose the Holy Prophet Pbuḥ and made it lawful for themselves to commit tyranny and excess against him even in a sanctuary of God.

Theme and Topics

Verses (1-7): Testimony is presented from the early history of Makkah and that of the Ismaielites (progeny of Ismaiel, son of Abraham) on the fact that this land was absolutely barren and desolate; life here was very tough and exacting. However, as a result of the favour of God, the supplication made by Abraham Pbuḥ and the blessings of the House of God, this land became safe and secure and its inhabitants were blessed with abundance in food resources.

As an obligation towards these favours and blessings of God, these people should have expressed gratitude to Him and lent support and help to the needy; on the contrary, when they are called to spend in the way of God, they cry out that they have already spent a fortune on this and how much more they should give. It is as if they think that the Almighty is not witnessing their wasteful spending.

Verses (8-17): These greedy and avaricious people are rebuked that the Almighty had given them eyes so that they could use them to learn the lessons of life, tongue and lips so that they could use them to urge people in helping the poor and needy and the awareness of good and evil so that they could fight the temptation to evil and do virtuous deeds, help in feeding the poor and profess faith and call people to be sympathetic and compassionate; however, after receiving all this, instead of

serving their Lord, they ended up in servitude to their wealth and riches.

Verses (18-20): If these people had adopted the right path, they would have been entitled to great reward in the Hereafter; on the contrary, they rejected the revelations of the Almighty and earned the Fire of Hell for themselves.

Surah 90. Al-Balad (The City)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 No! I do swear by this city ʿof Makkahʿ—
- 2 and you are its inhabitant
- 3 and by the father and his progeny!
- 4 that We created man in a state of hardship.

(The word *Kabad* means “hardship” and “toil”. Though the word is general to include all human beings – and there are benefits of this generality –however, here it refers particularly to the foremost addressees of the Qur’an: the Ishmaelites – specifically the Quraysh. The verse while alluding to the advent and settling down of their ancestors in Makkah and to their early history informs them that they should not think that the abundance of resources and sustenance they possess here at this time was always there or that these circumstances are the result of their own planning and ability. The fact of the matter is that when Abraham (sws) settled his son Ishmael (sws) in this land, it was totally barren and desolate as well as strife-ridden and insecure. People lived here like nomads and their life was full of toil and struggle. Their livelihood depended on their herds and every person was responsible for the protection of his life and of his herd. There was no system that could offer protection to people. When Abraham (sws) settled his son Ishmael (sws) in this barren piece of land, he prayed to the Almighty to bless his progeny with sustenance and resources of livelihood in it as well as with peace and security. It was a blessing of this very prayer that resources of livelihood became abundant and because of their custodianship of the House of God and because of the sanctity granted to this land by the Almighty in the sacred months the doors to trade through peaceful journeys opened. It was as a result of all this that their life of toil and struggle transformed into a life of ease and comfort. They were so overcome with pride and vanity on this life of ease and comfort that they ended up showing indifference to God and His Prophet)

- 5 Does man think that no one has power over him?
- 6 He says: “I have wasted heaps of money.”
- 7 Does he think that no one has seen him?
- 8 Have We not given him two eyes,
- 9 a tongue, and two lips;
- 10 and shown him the two ways ʿof right and wrongʿ?
- 11 But he did not surmount the steep path ʿof goodnessʿ!

- 12 And what have you understood what this steep path is?
13 It is to free a slave;
14 or to give food in times of famine
15 to an orphaned relative
16 or to an indigent (down) in the dust;
17 and—above all—to be one of those who have faith
and urge each other to perseverance and urge each other to
compassion.
- 18 These are the people of the right. (Receiving their results
in right hand)
- 19 As for those who deny Our signs, they are the people of
the left (receiving results in left hand).
- 20 The Fire shall close in on them.

Introductory Notes to Surah 91 Shams

(Sun)

Name

The Surah takes its name from the word ash-shams with which it begins.

Theme and Topics

The surah begins with the assertion of the fact that this world apparently is a place of opposing forces and elements; however, the Almighty does not allow these opposing forces to exceed their limits with the result they serve this universe in complete harmony with each other and it is this harmony which guarantees its existence; otherwise, this world would have been destroyed in no time. After this, an indication is made of the way a human soul is made.

The state of this lesser world (ie the human soul) is not different from that of the greater world. This world is also an amalgam of opposing motives and forces and the Almighty has also inspired the human soul with good and evil and inclined it towards good and made it hate evil. It is a requirement of this awareness that a person should maintain the balance of his soul and not let evil motives dominate the good ones. If he is unable to do so, he will become arrogant, and exceed limits and the practice of God is that He does not like arrogance and disorder.

He gives respite to these things as far as they remain in expedience to this world. When these things cross the bounds, the Almighty destroys them and cleanses His world from people whose existence becomes dangerous for it in their collective capacity.

At the end, in order to cite an example of this practice of the Almighty, the Qur'an mentions the destruction of a nation from

amongst the previous nations whose might and majesty was well known to the Makkans and whose arrogance and rebelliousness is alluded to in their literature. The Makkans, and all deniers thus, are asked to seek a lesson from their fate and are warned that if they adopt the same arrogant attitude, they too would be seized by the Almighty and no one would be able to help them.

Surah 91. Ash-Shams (The Sun)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 The sun bears witness and its ascent
- 2 and the moon when it follows it,
- 3 and the day when it illuminates it,
- 4 and the night when it enshrouds it!
- 5 and the sky and the way it is raised bears witness
- 6 and the earth and the way it is laid out!
- 7 and the soul and the way it is perfected.
- 8 Then (how it) was given awareness of its evil and its good!
- 9 Successful indeed is the one who purifies it (the soul),
- 10 and doomed is the one who corrupts it!
- 11 The Thamud denied because of their rebellious attitude,
- 12 when their most wretched person rose.
- 13 So the Messenger of God warned them of the she-camel of God and her turn to drink.
- 14 But they rejected him and slaughtered the she-camel. So their Lord crushed them for their crime, and routed them.
- 15 He has no fear of its consequences.

Introductory Notes to Surah 92 Lail (Night)

Name

The Surah takes its name from the word wal-lail with which it begins.

Theme and Topics

In the previous surah, it is stated about the human soul: (he succeeded who purified it and he failed who contaminated it, (91:7-10)). In this surah, this basic issue has been taken up and the things which contaminate it are explained and the strategy to protect it and things which purify and the way this purification is achieved are also discussed.

Verses (1-7): The evidence of the world around man and the world within him is presented to show that the Day of Judgement is bound to come. In this world, the Almighty has created everything in pairs. Everything becomes meaningful in conjunction with its counterpart.

This proves that this world also has a counterpart: the Hereafter which makes the world a meaningful place. Without it, it becomes a meaningless place in which good and evil are of the same status even though there is an obvious difference between them. Mentioned also are the character and ideology which entitles a person to the successes of the Hereafter and also smoothes out the way for him to reach it.

Verses (8-14): Mentioned in these verses are the character and ideology of a person which lead him to doom and to the pit of Hell. The Makkans are admonished that the only responsibility of God is to guide them, which He has. It is not His responsibility to make them adopt this guidance.

If they tread on the path of guidance, it is they who will benefit otherwise they should know that this world and the next are in

the grasp of God. Neither can anyone save them here from Him nor be of any benefit to them in the world to come.

Verses (15-21): An explanation of the character of people who will be thrown into Hell and those who will be shielded from it and how they will be rewarded.

Surah 92. Al-Lail (The Night)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 The night when it darkens bears witness,
- 2 and the day when it brightens!
- 3 and the creation of the male and the female species also
- 4 that your earning is different from one another.
- 5 So, he who gave in the way of God and was God-fearing
- 6 and 'firmly' believed in the finest reward,
- 7 We will facilitate for him the Way of Ease.
- 8 And as for the one who is stingy, indifferent 'to God',
- 9 and 'staunchly' denies the finest reward,
- 10 We will facilitate for them the path of hardship.
- 11 And their wealth will be of no benefit to them when they
tumble 'into Hell'.
- 12 It is certainly upon Us 'alone' to show 'the way to'
guidance.
- 13 And surely to Us 'alone' belong this life and the next.
- 14 And so I have warned you of a raging Fire,
- 15 in which none will burn except the most wretched one—
- 16 who denies and turns away (from truth).
- 17 But the God-fearing shall be protected from it—

- 18 (He) who spends his wealth to achieve purity,
19 and who does not confer favours on anyone for any
recompense
20 but only to seek the countenance of his Lord, Most High.
21 And soon will he attain (complete) satisfaction.

Introductory Notes to Surah 93 Duha (Morning Light)

Name

The Surah takes its name Ad-Duha from its very first word. Its subject matter clearly indicates that it belongs to the earliest period at Makkah.

Theme and Topics

In this and the next surah the Prophet Pbuh is assured that he will succeed in the mission he has been entrusted with by the Almighty. All the hardships he is now facing will come to an end. It is as if in the backdrop of both these surahs, all the phases of his life are brought before him. The style of assurance adopted in both surahs reflect their period of revelation. It is evident from Surah Duha that it was revealed in that part of the Makkan period in which the Prophet Pbuh was facing intense opposition; so intense was it that he became dejected at not seeing room for any progress of his mission; on the other hand, it is evident from Surah Alam Nashrah that it was revealed in the period when in spite of strong opposition some signs of success had started to manifest.

Initially, signs in the world around man are cited to show that just as for the material development of this world, the heat and light of the day are needed and so are the coldness and darkness of the night similarly, for the development of hidden potentials in a person, it is essential to make him pass through both ease and difficulty and sorrow and happiness.

People who understand the importance of such trials for their training and instruction and also benefit from them, develop their latent qualities through them and those who do not know how to come to grips with such circumstances or because of their feeble and frail nature do not take advantage of these circumstances

which have been destined for them deprive themselves of this high place which no one can achieve unless he passes this test.

Prophet Pbih is given assurance that the trial he is passing through is not because the Almighty has no concern for him or because He is angry with him. It is part of the greater trial which is essential for the moral development of a person. An indication is made of some of the phases of his life which occurred before prophethood or occurred in its beginning which were apparently tough and from which the Almighty led him out. At the end, he is guided to fulfil the obligations towards these favours bestowed on him by sharing its fruits with those in need.

Surah 93. Ad-Duha (The Morning Light)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 The time of mid-morning bears witness
- 2 and (also) the night when it falls still!
- 3 that your Lord has neither abandoned you (O Muhummed)
nor is He displeased with you.
- 4 And the coming period shall be better for you than the
previous one.
- 5 And your Lord will give you such that you shall be
pleased.
- 6 Did He not find you an orphan and gave you shelter?
- 7 And found you wandering and guided you?
- 8 And did He not find you in need and then enriched you?
- 9 So, do not suppress the orphan
- 10 and do not scold the one who asks (for help).
- 11 And proclaim the favour of your Lord.

Introductory Notes to Surah 94 Nashrah **(Opening the Heart)**

Name

The Surah draws its name from its very first verse.

Theme and Topics

In the previous surah, the Prophet Pbuh is given the glad tidings of a bright future as far as the extent of the propagation of the Islamic thought was concerned. This would overshadow the bleak present. The difficulties and hardships which he is facing are, according to the law of providence, only meant to train and discipline him.

He would soon be relieved of them. In this surah, by making a reference to some such predictions which by then had shown clear signs to materialize, an emphatic assurance is given to the Prophet Pbuh. He is comforted that all his troubles and grievances will continue to give way to the happiness of success if he faces them with courage and determination.

in Surah Duha the bounties and blessings of the Almighty, cited in order to comfort and assure the Prophet Pbuh, belonged to the period prior to his Prophethood and to that extending a little after it; whereas, in this surah, the favours which were showered by the gracious Lord on him when the message of Islam had spread in other parts of the Arabian peninsula are pointed out.

Initially a reference is made to the gift of sharh-i sadr, (inner satisfaction- expressed by using the idiom “opening or broadening the heart”) which the Almighty had blessed the Prophet Pbuh with in order to alleviate his mental worries.

The Prophet Pbuh is then consoled and solaced that just as in earlier times, every hardship was succeeded by ease and

comfort, likewise, in the subsequent stages of this mission, the same pattern would continue. After this, an indication is made to the final phase of the completion of this mission with a mention of the method to benefit from its successes and triumphs.

Surah 94. Al-Nashrah (Opening The Heart)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 Have We not opened your heart (O Prophet),
- 2 and relieved you of the burden
- 3 which weighed down heavily on your back,
- 4 and raised your voice?
- 5 So, with every difficulty there is relief;
- 6 indeed, with every difficulty there is relief;
- 7 Therefore, when your task is over, prepare yourself,
- 8 and with fervour seek your Lord.

Introductory Notes to Surah 95 Teen (Fig)

Name

The Surah has been so named after the very First word at-teen (Fig).

Theme and Topics

The central theme of this surah is to validate the concept of reward and punishment.

The surah begins with a mention of the important places of this world where prophets of God were sent. This mention is in the form of oaths. Quranic oaths, we know, are meant to bear witness to a premise. Here this premise is that man has been created in the best of moulds, with the finest of natures and with outstanding qualities. However, the law of the Almighty for a man to remain at such excellence and to strengthen his qualities is that those who embrace faith and do righteous deeds and bear every hardship they encounter in the cause of God, they will receive a great reward for their efforts.

As far as those people are concerned who, because of their egotism and slackness, do not exercise strength and courage to surmount the difficulties they face in the cause of God, the Almighty will leave them to wander on the path they have adopted and in the end they would fall in a pit which is destined for such people.

Verses 92:5-7 and 94:5 of the previous two surahs also discuss the same subject as is discussed in this surah. This study highlights the fact as to how and what the relationship between the preceding and succeeding surahs is.

At the end of this surah, it is stated that this dealing of God with His servants is based right on truth and justice. If He does not do so, then this would mean that the righteous and the evil doers are

equal in His eyes. This of course is evidently incorrect. The God who has given a person the awareness between good and evil should be the foremost to distinguish good from evil and should deal with each in a manner it is worthy of.

Surah 95. At-Teen (The Fig)

In the Name of God—the Most Gracious, the Ever Merciful.

1 The mount of Figs and the mount of Olives

2 and the mount of Sinai

3 and this peaceful city (of Makkah) bear witness.

4 That We have created man in the finest of moulds.

5 Then We reverted him to the lowest position when he
himself wanted to

become low,

6 Except those who embraced faith and did righteous deeds.
So for them

will be a never-ending reward.

7 Now what is it on the basis of which you deny the Day of
Judgement?

8 Is not God the greatest of Judges?

Introductory Notes to Surah 96 Alaq (Clot of Blood)

Name

The Surah is named after the word `alaq in the second verse. The first 5 verses of this surah were the first words of God revealed to Prophet Muhammed Pbuh whilst he was in the cave of Hira in Makkah, through angel Gabriel.

Theme and Topics

The surah begins with the instruction “Iqra or read” to Muhammed Pbuh, Read is not merely used to convey what a teacher would say to a student in order to ask him to read. It is also used to ask others to “read it out to people” and “recite it out to people”. Giving a sense of convey this message to all mankind.

Verses (1-5): “Read in the name of your Lord Who created” – This expression actually directs the Prophet Pbuh to read out the Qur’an in the name of his Lord Who is the creator of all the world. This is a very important warning. The Prophet Pbuh should present this Qur’an as a directive from God which must necessarily be followed so that they know that what is being recited out to them is directly from God. These are not the words of some preacher nor of any other person.

It is also not a request which can be turned down. It is in fact the word of the God Who has the right to give orders to His creation and it is the obligation of the people to obey it without the slightest of hesitation. They should not dare evade it or make fun of it or oppose it while considering it to be something trivial. The Almighty has created man from a clot of congealed blood and He also has full power to re-create him.

Verses (6-13): The leaders of the Makkah are rebuked on their haughtiness that their conceit in their wealth and status have made them indifferent to God even though one day everyone shall be called to account before Him. The haughty who would stop the Prophet PbuH from praying are especially warned and threatened in a very angry tone.

Verses (14-19): More rage and fury is expressed at the attitude of these rebellious people. They are rebuked on this behaviour. Are they not in their senses that the Almighty is observing all their impertinent activities? If they will not refrain from their insolence, a Day is fast approaching when He shall drag these wretched and errant people by their forelocks. The Prophet PbuH is urged to show perseverance and forbearance and to disregard the pranks of these rebellious people. He should prostrate and become close to the Almighty!

Surah 96. Al-Alaq (The clot of congealed blood)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Read in the name of your Lord Who created

2 created man from a clot of congealed blood.

3 Read and your Lord is the most Bounteous

4 Who taught by the pen—

5 He taught man what he knew not.

6 Certainly not! Indeed, man is being rebellious

7 (by) considering himself to be self-sufficient.

8 Indeed, to His Lord is the return (of all).

‘But’ surely to your Lord is the return ‘of all’.

9 Just look at him who forbids

10 a servant ‘of Ours’ from praying?

11 What if this ‘servant’ is ‘rightly’ guided,

12 or encourages righteousness?

13 What if that ‘man’ persists in denial and turns away?

14 Does he not know that God is observing ‘all’?

15 Certainly not! If he does not desist, We shall drag him by the forelock—

16 a lying, sinful forelock.

17 Then let him call his faction.

18 We shall summon Our guards.

19 Certainly not! Do not obey him and bow down in prostration and draw

Near (to God).

Introductory Notes to Surah 97 Qadr **(Destiny)**

Name

The Surah has been named after the word al-Qadr in the very first verse.

Theme and Topics

This surah deals with the topic of the revelation of the Qur'an itself. A special reference is made to the night in which the Qur'an was revealed together with a mention of its greatness and importance in relation to other nights. Although these matters pertain to the unknown, and a complete understanding of their nature is not possible, yet any disclosed portion is always beneficial to the seekers of truth.

Its theme is to acquaint man with the value, worth and importance of the Quran. It's being placed just after Surah Al-Alaq in the arrangement of the Quran by itself explains that the Holy Book, the revelation of which began with the first five verses of Surah Al-Alaq, was sent down in a destiny making night. It is a glorious Book and its revelation for mankind is full of blessings

The purpose of this delineation is to inform the people addressed that whatever attitude they adopt about this Book, they must first seriously contemplate on a few realities:

Firstly, this Book is not the result of some human whim; it is part of a Divine Scheme, and has been revealed under the direct surveillance of the Almighty Himself.

Secondly, this event is not temporary or transient in nature. Everyone should be aware that it has taken place in a night in which important decisions are made and executed. This night is

superior to a thousand nights. Matters of paramount importance are settled and decided during it. Those who deprive themselves of its blessings cannot gain them in any other way.

Thirdly, the Book is totally free from any sort of evil interference from Satan as the night in which it was revealed has been specially protected from his intrusions and interventions.

In conclusion, it has been stated that in this night the angels and Gabriel descend with every decree (which in verse 4 of Surah Ad-Dukhan 44 has been described as “wise decree”) by the leave of their Lord, and it is all peace from evening till morning; that is, there is no interference of evil in it, for all decrees of God are intended to promote good and not evil.

Surah 97. Al-Qadr (The Destiny)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Indeed, We sent it (the Quran) down in the Night of
Destiny.

2 And what do you imagine what the Night of Destiny is?

3 Better is the Night of Destiny than a thousand months.

4 The angels and the Spirit descend therein about all
matters, by the permission of their Lord.

5 It is peace in its entirety. It remains until the appearance of
dawn.

Introductory Notes to Surah 98 Bayyinah **(Clear Sign)**

Name

The Surah is named after the word al-Bayyinah occurring in its first verse.

Theme and Topics

This surah explains that the reason because of which the People of the Book and the Idolaters of Makkah had formed an alliance at that time to reject the Qur'an was not because they had any real doubt about it; but the fact of the matter was that it was their conceit and arrogance which led them to this attitude.

Their outward demand that if some open sign is shown to them about the veracity of the Qur'an, they would profess belief in it was just a deception on their part. Even if they witness such a sign, they would make up some excuse to cover up their haughtiness. They are reminded of the history of the people of the book that the type of miracles they are demanding today were also demanded earlier by their predecessors from their respective prophets. They were even shown these miracles and in spite of this they wreaked havoc with the religion of God and His Book.

(Verses 1-3): First, an assurance is given to the Prophet Pbuh that he should not think that the mischief-mongers among the Makkans and the People of the Book who are opposing him would desist from their ways at any cost and accept the Qur'an. They will only believe when an angel will descend from the skies whilst reading some scripture and they are able to observe him in this state.

(Verses 4-5): After this, the attitude of the People of the Book is criticized: these disgraceful people are lending support to the

Makkans out of their enmity for the Prophet Pbuh. Such is the extent of their misfortune that they witnessed great miracles but still they could not embrace the religion of God. In fact, they remained blind even after seeing these miracles and could not remain united on the foundations of religion in which there is no room for any difference of opinion.

(Verses 6-8): In the end, both the Makkans and the People of the Book are sternly reprimanded on their pride and vanity: they consider themselves to be very superior and for this reason are not willing to even entertain the new call; the fact of the matter is that they are the worst of God's creatures; they shall be thrown into Hell. Only those people are of any status before God who profess faith in Him without seeing Him and do righteous deeds and not the conceited who would only believe once they have seen everything from their very eyes.

Surah 98. Al-Bayyinah (The Clear Sign)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Those among the People of the Book and the Idolaters who have denied (the Qur'an) shall not give up their stubbornness until there comes to them a clear sign

2 a messenger from God reciting purified pages

3 in which are written clear directives.

4 The fact of the matter is that the People of the Book differed only after such a clear sign had come to them.

5 They had been directed to worship God alone, obeying Him exclusively with sincere devotion and to show diligence in the prayer and to pay Zakah (charity) and this is the religion of the Upright Nation.

6 Indeed, those among the People of the Book and the Idolaters who reject (the truth) shall be cast into the fire of Hell to dwell there forever. These very people are the worst of creatures.

7 (Whereas) Indeed, those who embraced faith and did righteous deeds, they, indeed, are the best of creatures.

8 Their reward with God is the gardens of eternity beneath which rivers flow. They will dwell there forever. God is pleased with them and they with Him. This is the reward of him who was in awe of his Lord.

Introductory Notes to Surah 99 Zilzal **(Shaking)**

Name

It is derived from the word Zilzal in the first verse- the shaking of earth.

Theme and Topics

In this Surah, the reality that a day will definitely come when every deed done by man is brought to light is depicted. All his labours will be exposed and nothing will remain hidden. Whatever good or evil he had done even where no one could have seen him will be placed in front of him, and he will be rewarded or punished accordingly. On that day, each man alone will stand answerable for his own deeds. No other person will in any way be able to help or support him nor will anyone be present to intercede for him.

To elucidate this fact, a graphic picture of the tremendous cataclysm which will take place on that day is drawn. As a result of this devastation, everything buried in the earth will be cast out. The earth will then narrate its story at the intimation of the Almighty, enabling its inhabitants to have a clear idea of all what they had said or done upon its surface or had hidden beneath it. After this every person will see the smallest good he had done as well as all his evils, however imperceptible they may be.

During the time of the Prophet PbuH, those who used to deny the Day of Judgement had basically three misconceptions.

Firstly, they had extreme doubts about the destruction of this world.

Secondly, they reckoned that it was not possible to keep an account of all the deeds of each and every person.

Thirdly, they were of the opinion that even if the above two were true, there was no need for them to be fearful because the deities they had associated with God would intercede for them and would save them from any punishment.

They went as far as to believe that these intercessors would even win for them a high rank and status in the Hereafter. All these three misconceptions are dealt with in this surah, and their hollowness is categorically pointed out.

Surah 99. Al-Zilzal (The Shaking)

In the Name of God—the Most Gracious, the Ever Merciful.

1 When the earth is shaken the way it ought to be shaken,

2 and the earth casts forth its burdens

3 and man cries out: “What is the matter with her?”!

4 On that Day, she (the earth) will narrate her story

5 at the intimation of your Lord.

6 On that Day, men will appear alone so that their deeds can
be shown to them.

7 Then whoever has done the smallest bit of good will see it,

8 and whoever has done the smallest bit of evil will also see
it.

Introductory Notes to Surah 100 Aadiyat **(Gallopig Horses)**

Name

The Surah has been named after the word al-Aadiyat with which it begins.

Theme and Topics

In this surah, man has been warned and rebuked for being ungrateful. He is informed that whatever he obtains in this world is through the means and resources which the Almighty has blessed him with. However, he forgets the reality that when everything has been obtained by God's grace and blessings some obligations are imposed on him with regard to God which must necessarily be fulfilled.

He not only does not acknowledge these obligations but openly uses his God-gifted abilities and skills against God Himself.

He also does not care a bit that a day is to come when nothing shall remain concealed; even the secrets of the hearts shall be revealed. The Almighty will settle their account with all His knowledge and accordingly reward and punish them. The sequence in which the subject matter is arranged is that amongst the various animals which have been put to man's service by the Almighty, the bravery, diligence and sacrifices displayed by war horses in obedience and love for their masters are initially cited as evidence.

Later, man is rebuked for showing ungratefulness and ingratitude to the Almighty. He is reproached for not seeking a lesson from the obedience of his slaves and those subservient to him. Why does he not realize that he too is a slave to a master, a servant to a lord and nurtured by a cherisher and that it is incumbent upon him too that he should serve his Lord and

eagerly obey Him like these animals do; in fact, he should be even more obedient.

At the end, man is rebuked for his stinginess and greed: he receives everything from God but he tries to hide and save what he has from Him; but till when and where can he conceal his possessions. One day, all the treasures of this earth and all secrets of the hearts are bound to be revealed. Only a person who prepares for such a day can be regarded as wise.

Surah 100. Al-Aadiyat (The Galloping Horses)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 Panting, galloping horses,
- 2 producing fire by thumping their hooves,
- 3 launching raids at dawn,
- 4 generating dust from their dash
- 5 and penetrating into the heart of enemy lines, (all these)
bear witness!
- 6 That man is very ungrateful to his Lord.
- 7 And he himself is a witness to this attitude.
- 8 And he is extremely fond of wealth.
- 9 Is he not aware of the time when graves are laid open
- 10 and secrets of the hearts are revealed?
- 11 Indeed, on that Day, their Lord shall be well aware of
them!

Introductory Notes to Surah 101 Qariah (Pounding)

Name

The Surah takes its name from its first word al- Qariah. Like some of the surahs of the Quran its name and theme is the same i.e. Resurrection.

Theme and Topics

Qariah is one of the names of the Day of Judgement. It means “the pounding one” or the “the rapping one”. The Arabic phrase “Qara al Baab” means “he pounded or rapped at the door”. This name indicates a special feature of the Day of Judgement: it will come as abruptly and as suddenly as an unexpected bang at the front door of a house at night which strikes panic among the dwellers inside. Like a bolt from the blue it will alight and catch everyone unaware.

It will create a tremendous cataclysm in this universe and everything will be annihilated. Hidden in this name also is a warning that since no one has any foreknowledge about the time of its arrival and since it will be the biggest upheaval in the universe, it is in the interest of everyone to always remain fearful of it.

The basic theme of this surah is that the Day of Judgement about which man is being forewarned is destined to come. No one has any prior knowledge about its arrival, which will be as sudden as an unexpected rap at the door. One should always remain apprehensive about it and be wise enough to be always in a position to anticipate its arrival.

On that day, people will emerge from their graves as scattered moths appear in the rainy season; everyone will be too busy in contemplating the fate which awaits him than to think about his family.

No one will be in a position to help anyone else. The tremendous convulsion will render the mountains into tufts of carded wool let alone small fortifications or entrenchments. On that day, man will only benefit from his good deeds.

God will set up the Balance of Justice in which all of man's deeds will be weighed. If the good deeds outweigh the evil ones, he will dwell in eternal bliss and if the evil deeds tilt the scales, the scorching pit of Hell will be his eternal abode.

Surah 101. Al-Qariah (The Pounding one)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 The Pounding one!
- 2 What is The Pounding one?
- 3 And what do you imagine what the Pounding one is?
- 4 On that day, people will be like scattered moths,
- 5 and the mountains will be like tufts of carded wool.
- 6 Then, those, whose scales are heavy
- 7 they shall dwell in bliss
- 8 and, those, whose scales are light,
- 9 the abyss shall be their abode.
- 10 And what do you imagine what that is!?
- 11 'It is' a raging Fire.

Introductory Notes to Surah 102 Takathur

(Desire to Surpass)

Name

The Surah takes its name from the word At-Takathur in the very first verse.

Theme and Topics

There is no essential difference between the topics discussed in the last surah and this one. In the previous surah it is pointed out that only the good deeds done in this world will be of any use to a person in the Hereafter; they only will have weight in the Balance of Justice.

A person whose good deeds abound will attain salvation, while a person whose evil deeds outnumber the good ones, however much a treasure he might have amassed, will be doomed forever. Grief and regret will be his only companions.

In this surah, people who have confined all their efforts to achieving worldly gains, and whose aim in life has remained nothing but to outdo one another in the acquisition of wealth, are warned of the dreadful fate which awaits them. They are the ones who spent their lives in the lust and greed for money, and always remained possessed with an insatiable desire to accumulate the luxuries and riches of this world.

Throughout their lives, they remained so occupied with this dash for wealth that they forgot the Day when they would be held accountable for all their deeds. A day wherein they would be flung into the raging fire of hell, if they would fail to justify their deeds. They would be inquired about everything they had acquired, the manner in which it was acquired, and the way it was expended and consumed.

They would be questioned about how they used their abilities, skills and other blessings given to them by the Almighty; whether they used them to please Him or employed them to satisfy their own lusts and gratify Satan.

Surah 102. At-Takathur (The Desire To Surpass)

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 The desire to surpass one another in the acquisition of wealth has allured you
- 2 until you end up in 'your' graves.
- 3 By no means! you will soon come to know!
- 4 Yes, By no means! you will soon come to know!
- 5 By no means! if you knew with certainty
- 6 that you would surely come across Hell,
- 7 and you would observe it by your very eyes
- 8 and you would be questioned about these favours, then (you would act differently).

Introductory Notes to Surah 103 Asr (Time)

Name

The Surah takes its name from the word Al-Asr occurring in the first verse.

Theme and Topics

In the previous surah, those people are warned who waste all their lives in planning to amass wealth until death stares them in their eyes and they do not even get the time to think of the higher objective for which the Almighty blessed them with life. Instead of trying to achieve this objective, they wasted their lives in going after petty goals and trivial desires.

Now, in this surah, the real value and importance of life is divulged. The factors which make it a surety for eternal salvation and the factors which make it deserving of eternal doom are explained.

In order to make man understand this reality, an oath has been sworn by time as a means to testify to this reality: if a person reflects, he will come to know that the real investment he has in this world is a small span of time which is given to him in the form of a period of life. If he uses this time in the right manner, he can become a favourite of the Being Who blessed him with life and also attain the state whereby he becomes pleased with His Creator, and His Creator become pleased with Him.

A very small portion of time – the present – is in his power and he can use it the way he wants to; of the rest, either it has become the past which can never return to him or the future which is hidden to him and no one knows its extent or whether it exists for him in the first place and if it does what are the circumstances and the demands it affords. Whatever time comes, it comes with its certain demands and requisites.

There is no possibility that a person defer his present obligation to the future. After focusing man's attention to this all important reality, the correct approach is pointed out which is adopted by those who correctly benefit from the time of life they are given and thereby earn eternal life in place of this fleeting one.

Though this approach is pointed out in a few words, however such is the judiciousness and comprehensiveness of style adopted that if a person deliberates on it, he will come to know the individual and collective obligations which are imposed on him that he must discharge and that it is on discharging them that his eternal salvation depends.

Stated here is the real premise to substantiate which an oath has been sworn by time. If, on the one hand, the value and importance of the lifespan granted to a person is such that he can attain an eternal kingdom because of it and also end up eternally condemned if he shows indifference, and, on the other hand, such is the nature of its swiftness and speed that every moment is shortening it and man has no hold on this, then all people are in a state of loss – people whose real investment and capital is being rapidly consumed whilst they themselves are unaware of this happening.

Thus this whole premise is stated in the form of a testimony and asserted that all people are in a state of loss except those who embraced faith and did good deeds. It is evident from this discussion that the real value and significance of life is in faith and righteous deeds. The very purpose for which the Almighty has blessed man with life is that man, in defiance and in opposition to Satan, leads it in a manner prescribed by God; in reward for this, the Almighty will be pleased with him and earn the eternal bliss as a reward.

The above part is primarily relates to the personal life of a person; however, a person does not merely have a personal life: he is always part of a family and a member of a society.

His relationship with family and society is natural. Just as he receives support from these in his material life, he receives guidance from them for his moral and spiritual development.

It is because of this assistance provided by family and society that an obligation is imposed on him that he should not remain indifferent to their welfare and well-being. If he does, it would be against decency. It is the requirement of human nature that people who become aware of the straight path that leads to faith and righteous deeds should also urge others to tread this path and also urge each other to adhere to perseverance and patience. This is because without adhering to perseverance and patience it is neither easy to adopt the truth and remain steadfast on it nor is it easy to call people towards the truth.

It is clear that the righteous deeds spring from faith and mutual exhortation towards truth and perseverance spring from righteous deeds. A person who cherishes and likes truth would always be ready to bear difficulties and hardships for its protection. He would motivate others to defend and protect the truth. Motivating and inspiring others for this purpose is a natural corollary and part of the sense of dignity and honour for truth found within himself. Thus, here the Almighty has mentioned urging others towards truth and perseverance as actually a part of and an expression of righteous deeds.

Surah 103. Al-Asr (The Time)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Time bears witness

2 that man is in a state of loss

3 except those who embraced faith and did righteous deeds
and urged one another to the truth and urged one another to
patience.

Introductory Notes to Surah 104 Humazah **(Evil Gestures)**

Name

The Surah takes its name from the word Humazah occurring in the first verse.

Theme and Topics

In the previous surah, the character of persons who will attain salvation in the Hereafter is depicted. They are those who exhort one other to the right path and remain steadfast on this attitude. In this surah, people of the opposite character are referred to: They are miserly by nature and greedily accumulate wealth. Instead of urging one another to fulfil the rights of God and their own fellow beings, if they see someone doing so, they make his life miserable by hurling taunts and jeers at him.

They try their utmost to discourage and demoralize him so much that he may surrender to their reproaches and adopt their evil ways. This attitude conceals their own miserliness and saves them from being conscience-stricken when others call them to the right path.

Whenever they see someone spending in such a cause, they start reproaching and ridiculing him. When they see the affluent among the Muslims spending generously and sincerely, they regard it a pretentious display put up to bluff others and to give others a false impression of piety.

If they see the poor, who have barely saved something to spend in this cause, they scorn and sneer at them to discourage them. It is the psychology of misers to try to induce others to miserliness in order to hide their own ugly intentions.

The word -Humazah means “to make evil gestures at others”, and –Lumaza means “to malign and slander someone”. Both these words are intensive forms. Making evil gestures and slandering others are the two aspects of the same character. The first relates to behavioural expressions, and the second one pertains to verbal expressions. Both are employed to degrade and ridicule others.

At times, the first can prove the sharper of the two, and perhaps this is the reason for placing it before the next one. In every civilised society these things are always considered to be mean habits. All divine religions forbid them.

Surah 104. Al-Humazah (The Evil Gestures)

In the Name of God—the Most Gracious, the Ever Merciful.

1 Devastation to every person who makes evil gestures at
others and to every slanderer

2 who amasses wealth ‘greedily’ and counts it ‘repeatedly’,

3 It is as if his wealth had rendered him immortal!

4 Not at all! He shall be flung into that which crushes.

5 And what do you imagine (about what) that which crushes
is?

6 ‘It is’ A fire kindled by God;

7 which will rise up to their hearts.

8 They will be enshrouded in it,

9 ‘tightly’ fastened to columns very high.

Introductory Notes to Surah 105 Feel **(Elephant)**

Name

The Surah derives its name from the word Ashab al Feel in the very first verse. Describing the destruction of the army of Elephants.

Theme and Topics

The Makkans are cautioned that they have been blessed with peace and sustenance not because of their own efforts or because they were entitled to them, but because of the Prophet Abraham's invocation and the blessings of the House which he built. Therefore, instead of showing vanity, it is their obligation to worship the Lord of this House, who fed them in hunger and secured them against every kind of danger, as is indicated in the next surah.

At the time when Abraham Pbu had settled his son Ishmael Pbu in Makkah, the land was not only scarce in food resources but was in a constant state of strife as well. Abraham Pbu had earnestly prayed to the Almighty to bless the land with peace and sustenance and the Almighty had granted him his wish.

The progeny of Abraham benefited from both these favours because of the House of God only, but later on pride and vanity made them indifferent to these blessings. They are warned against their ingratitude at many instances (as in this surah) in the Qur'an.

Background of Elephant Army

Abraham was an opportunist, a traitor and a highly prejudiced king of Yemen in 570 CE. He had betrayed the ruler of Abyssinia and had actually used his army to bring Yemen under

his own control. After assuming control of Yemen, he not only killed its Jewish king but also ruthlessly exterminated Judaism from the land.

His prejudice for Christianity made him obsessed with the idea of converting the Arabs to Christianity. To execute his scheme, he built a grand cathedral in Sana, the capital of Yemen. He wrote to king Negus of Abyssinia, for whom he was deputising in ruling Yemen, that he had built a unique cathedral towards which he intended to divert the Arabs to offer their pilgrimage and to demolish the Kabba.

He then made up a story that an Arab had violated the sanctity of the cathedral by relieving himself in it, only to justify an attack on the Kabba. Considering the traditional bravery and courage of the Arabs it is very unlikely that something like this might have happened. Even if the episode is assumed to be true, a person's individual misdeed is not enough to justify the exaction of revenge from a whole nation and to go as far as razing down the Kabba. It is quite evident that only to inflame the Arabs and to gain the support of king Negus that this lie was given a lot of air.

He finally launched an attack on Makkah with a sixty thousand army supported by nine or ten elephants in early part of the year 570 CE.

It was an event of recent occurrence, and everyone in Makkah and Arabia was fully aware of it. The Arabs believed that the Kabba had been protected in this invasion not by any god or goddess but by God the Almighty Himself. Then God alone had been invoked by the Quraish chiefs for help, and for quite a few years the people of Quraish having been impressed by this event, had worshiped none but One true God.

The Makkans (The Quraish) are reminded of a significant event of their history. The Almighty had helped them decidedly in combating the forces of Abrahah who attacked the Kabba with a

sixty thousand strong army to demolish it. It was not easy for the Quraish to face such a big army in the open whose vane guard consisted of elephants. They had therefore sought refuge in the nearby mountains. The defenceless Kabba was protected by the miraculous intervention of Almighty which totally destroyed the enemy, and their dead bodies were feasted upon by kites, vultures and crows.

Surah 105. Al-Feel (The Elephant)

Bismillahir Rahman Nir Raheem 1. Alum Tara Kayfa Faala
Rabbuka Bi Ashabil Feel 2. Alum Yaj Al Kaydahum Fee Tadleel
3. Wa Arsala Alyhim Tayran Ababeel 4. Tarmeehim Bi Hijaarati
Him Min Sijjeel 5. Faja Alahum Ka Asfim Maakool

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 Have you not seen how your Lord dealt with the people
(army) of the elephant?
- 2 Did He not foil their treacherous plan?
- 3 And sent down against them swarms of birds?
- 4 pelted them with stones of baked clay,
- 5 Thus (destroyed them and) made them like chewed up
straw.

Introductory Notes to Surah 106 Quraish **(Quraish of Makkah)**

Name

The Surah has been named after the word Quraish in the very first verse.

Theme and Topics

In the previous surah, it is pointed out that the Quraish (Makkans) are living peacefully and securely in this land because of their affiliation with the House of God. In this surah, it is asserted that it is this affiliation which also accounts for their provisions of livelihood and sustenance. Both these favours entail the worship of the Lord of this House, instead of associating others with Him without any rational basis.

The foremost things which a good state provides its citizens with are peace and sustenance. In the holy land of Makkah, the Quraish had been the beneficiaries of these blessings because of the Prophet Abraham Pbu through the House of God. As a natural right of these blessings, the Quraish should have been grateful to the Lord of this House, but instead they became involved in outrageous forms of polytheism, inducting within its precincts fictitious gods and goddesses.

With this background, they are admonished in this surah to remain deeply conscious of their relation with the House of God – which the Almighty Himself had given in their trusteeship. It was because of the House of God that the whole atmosphere had become peaceful and secure for them; this special status had also been instrumental in securing for them lavish resources of sustenance and livelihood.

If they now show ingratitude to the Lord of the House, then they deserve to be deposed from this prestigious position and be

divested from all the benefits, both spiritual and material, they possess on account of it.

The surah makes a reference to the special affiliation of the Quraish with the House of God (Kabba) and the holy Land of Makkah. Next, an indication is made to the trade excursions they regularly undertook in winters and summers, upon which depended their financial prosperity.

Their economic well-being heavily relied on these tours and being the custodians of the Kabba, success in these tours was virtually guaranteed. Once ousted from this position they could never achieve the privilege of being guided through these routes unscathed, where danger openly lurked for all other tribes.

Surah 106. Quraish (The Quraish of Makkah)

Bismillahir Rahman Nir Raheem 1. Li Ee Lafi Quraishin
Eelafihim 2. Rehlatash Shitai Was Saif 3. Fal Yabudu Rabba
Hazil Bait 4. Al Ladhee At Amahum Min Jooin Wa Aamana
Hum Min Khauf

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 Owing to the association the Quraish have—
- 2 the association they have with the winter and summer journeys.
- 3 So, they should worship the Lord of this House (Kabba),
- 4 Who has fed them against hunger and made them secure against fear.

Introductory Notes to Surah 107 Maoon **(Small Help)**

Name

The Surah has been named after the word Al-Maoon occurring in the last verse.

Theme and Topics

In this surah the characters of the Quraish chiefs is initially depicted who at the time of revelation of this surah were the overseers and custodians of the Kabba. It is subsequently asserted that they are no longer fit to be the trustees of this exalted House. They have grossly failed to carry out the assignment and deserve to be deposed from this prestigious position, which will now be handed over to those worthy of it.

In this particular surah, the petty character of a leader of the Quraish is portrayed. The portrayal includes a strong element of amazement, in fact hate and disgust, on his attitude of callously driving away orphans. This attitude clearly reflects his disbelief in the Day of Judgement. Although the person is not addressed by name, yet it is quite evident that Abu Lahab's (one of the fiercest enemies of Prophet despite being his uncle) character is under discussion.

It was he who at the time of revelation of the surah had all the financial resources of the Kabba, being its treasurer, under his sole control. A depiction of the characters of the people follows who, though, apparently offer their prayers in the Kabba, yet their prayers lack spirit and devotion and are in fact a show of pretence on their part.

A person who is not sincere in his relationship with his Creator can never be a well-wisher of his fellow beings. He will always be a miser in his dealings and will never have the heart to even

lend small items of general use, not to speak of spending in the way of God.

It should be kept in mind that the Kabba had been built for two reasons. Firstly, to be the centre of worship of the one and only God; and secondly, to cater for the needs, physical as well as emotional, of the orphans and the poor. It was the duty of its custodians to carry out these tasks. But since the individuals whose unworthy characters are depicted cannot be expected to fulfil the duty, thus they no longer deserve to be its custodians.

This surah points out that a person who denies the Day of Judgement cannot have any motivation to spend his or her wealth in the path of God or to support someone who is in need.

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Surah 107. Al-Maoon (The Small Help)

Bismillahir Rahman Nir Raheem 1. Ara Aytal Ladhe Yu
Kadhibu Bi Deen 2. Fa Zalikal Ladhe Yadu Ul Yateem 3. Wa La
Yahudhu Ala Taamil Miskeen 4. Fa Waylul Lil Mussal Leen 5.
Al Ladheena Hum An Salatihim Saahoon 6. Al Ladheena Hum
Yuraoon 7. Wa Yamna Oonal Maa Oon.

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 Have you seen the one who belies reward and
punishment?!
- 2 He it is who drives away the orphan,
- 3 and does not encourage the feeding of the poor.
- 4 So woe to these who pray,
- 5 who are indifferent to their prayer;
- 6 who put on a pretentious display,
- 7 and are stingy even in ordinary items of common use.

Introductory Notes to Surah 108 Kauthar **(Abundance)**

Name

The Surah has been named after the word Al-Kauthar, in the first verse.

Theme and Topics

In the previous surah it was pointed out that the Kabba had been built for the worship of the One and Only God and to safeguard the rights of the poor and the orphans, but the people who were at that time in charge of it were showing utter disregard to its objectives. Obviously, this mention is directed at the false claim of the Quraish, which they proudly cherished that being the custodians of the Kabba they would be given special treatment by the Almighty and no one would depose them.

However, in this surah their fate is separately depicted. The Prophet PbuH is addressed directly and given the glad tidings that the Kabba has been taken away from these unscrupulous people and consigned to his custody; he should therefore solely pray for the Almighty and offer sacrifice for Him only and light the candle of monotheism in the Kabba.

A warning has also been sounded to the deniers of truth that after being dislodged from the Kabba they will also be deprived of all the favours they enjoyed on account of it and that finally they will be uprooted from the land. The Almighty shall now shower these favours on those who will assume its responsibility and fulfil its rights. They are the ones who, after rising to political ascendancy in the land will befittingly fulfil the objectives for which it was built.

The Quraish, right from the beginning, very well knew that their real point of difference with the Prophet PbuH was the question

that who among them was following the creed of Abraham Pbuḥ. As a natural corollary of this difference, they maintained that only those who are the heirs to Abraham's true creed have the right to be the custodians of the Kabba. Their arrogance in this regard had reached such an extent that they could not even tolerate the Prophet Pbuḥ and his Companions praying in the House of God.

On the other hand, the Muslims through the Prophet's mission and the message he was propagating were well aware that the Qurush's hold on the Kabba was against all principles and to liberate the House of God from their hold was the real purpose of the Prophet's mission.

Surah 108. Al-Kauthar (The Abundance)

Bismillahir Rahman Nir Raheem 1. Inna Aatayna Kal Kauthar 2.
Fa Salli Li Rabbika Wanhar 3. Inna Shaani Aka Huwal Abtar

In the Name of God—the Most Gracious, the Ever Merciful.

1 Indeed, We have granted you 'O Prophet' abundant
goodness.

2 so pray only for your Lord and offer sacrifice only for
Him.

3 Indeed, it is your enemy who shall be truly cut off 'from
any goodness'.

Introductory Notes to Surah 109 Kafiroom **(Rejecters)**

Name

The Surah takes its name from the word Al-Kafiroom occurring in its first verse.

Theme and Topics

In this surah the Prophet Pbh has declared acquittal from the die-hard leaders of the deniers and rejecters of the Quraish. In all the previous surahs, leaders of the Quraish are addressed; however, the address is in their capacity of human beings and as the nation of the Prophet Pbh.

Nowhere are they addressed in the tone: (Say: O Deniers and rejecters!) However, in this surah, they are openly addressed as deniers and rejecters or disbelievers and a declaration of acquittal and severing of ties is made.

This declaration is in accordance with the law of the Almighty regarding His Messengers, as is explained in the previous surahs: Messengers first call their people towards the primary aspects of religion which are belief in monotheism and in the Hereafter. In this invitation, they address their people by saying “O my People!” and keep addressing them in these words as long as the pundits and leaders among their people do not make them lose hope.

When all hope is lost from them and it becomes evident that they will not let go of their stubbornness, the Almighty directs His Messenger to migrate from them who then pronounces his acquittal and renunciation from them and migrates with his followers. The migration of a Messenger is like a very final warning for his people. If, after this event also, they do not mend their ways, the Almighty after giving them limited respite

destroys all the blatant rejecters.

This destruction may take place in the life of a Messenger or it may take place after him; it may also happen through some natural calamity or through the swords of the followers of the Messengers. This is a common feature in the Dawah (invitation) mission of all Messengers from Noah Pbuḥ to Abraham Pbuḥ and then right up to Muḥammed Pbuḥ and is evident from the history of all these Messengers recorded in the Qur'an.

The statement (O you Deniers and rejecters!) is obviously directed at the die-hard leaders of the Quraish who were at the forefront in opposing the Prophet Pbuḥ. Their continuous opposition and animosity had made it clear that this opposition was not based on any doubt or confusion but was in fact because of their conceit in their ancestral leadership that had made them so blind that except for God's Punishment nothing could have shook them. It is because of this mentality of the addressees that whatever is said in the surah is said in a very blatant manner and everything said is based on reality. People who think that the address by the words (O you Deniers and rejecters!) is meant to censure them or to express anger at them are mistaken.

In reality, the rejection/denial/disbelief (called Kufr in Quran) of a group never becomes evident unless the people on the right path communicate the truth to them to such an extent that they are left with no excuse to deny it. It is only after this that their denial and rejection or disbelief becomes obvious and it is only after this is it allowed that those on the right path should declare their acquittal from them and if, a need arises, even to fight against them.

The Messengers of God have undertaken migration and launched offensives only after the truth has been communicated to their addressees to such an extent that only the most stubborn

and obstinate would reject it.

This surah also ended all possibilities of any sort of compromise regarding religion with the leaders of the Quraish. Hence this surah is not merely the surah of migration, it is practically a declaration of war with them. It is evident from the verse of Surah 10 Yunus, that the leaders of the Quraish had suggested to the Prophet Pbuh that if he wanted them to embrace faith, then the only possible option was to either bring another Qur'an or to make some changes in it which would become acceptable to them: (Bring some other Qur'an, or change it, 10:15)

In short, in this surah, the message is given to the leaders of the Quraish that, on account of their continued denial and rejection of all evidence and signs presented by the messenger of God, there is no common ground between him and them regarding the basic issue of religion: the God who is to be worshipped.

This common ground neither exists at that time nor did it exist in the past and nor is there any possibility of it in the future; hence, there no longer is a chance of any compromise between him and them; they should follow their religion and the Prophet Pbuh and his followers should follow theirs until the judgement of God arrives. This approach is specific for the Messengers of God as their rejection means a definite punishment from God in this world as well as in the hereafter.

Surah 109. Al-Kafirun (The Rejecters)

Bismillahir Rahman Nir Raheem 1. Qul Yaa Ayyuhal Kaafiroon
2. Laa Aabudu Maa Taabudoon 3. Wa La Antum Aabidoona Maa
Aabud 4. Wa La Ana Aabidum Maa Abattum 5 Wa La Antum
Aabidoona Maa Aabud 6. Lakum deenakum wa li Ya Deen.

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 Say, 'O Prophet,' "O you who reject (the truth)!
- 2 I shall not worship that which you worship.
- 3 Nor will you ever worship that which I worship.
- 4 Nor did I worship that which you worshipped.
- 5 Nor did you ever worship that which I have been worshipping.
- 6 To you your way and to me mine."

Introductory Notes to Surah 110 Nasr **(God's Help)**

Name

The Surah takes its name from the word Nasr occurring in the first verse.

Theme and Topics

In the previous surah a declaration of migration and acquittal and in fact a proclamation of war was made. Now, in this surah the good news is given to the Prophet Pbh that the time is near when divine help shall specially come to his rescue, Makkah shall be conquered and he shall successfully complete the mission on which he had been deputed by the Almighty. He shall be pleased and satisfied with him. The opening verses of Surah 48 Fath also portray this subject.

It must be kept in mind that when the time of migration comes in the life of the Messengers the truth has been communicated to their people to the extent that they are left with no excuse to deny it. It is at this time when they separate from their people and form an organized group with their followers and it is at this time when their people become devoid of the pious element in them and are no more than a body without the soul.

Thus whenever Messengers have declared war on their enemies, it is after migration from their people and although during this war they have been put through trials for their own training, the help of God blesses them with a victory no one can dare challenge. The various incidents in the life of Moses Pbh and Muhammed Pbh bear ample testimony to this.

Glad tidings of decisive help pervade the mood of the surah – glad tidings of the liberation of Makkah and glad tidings of people entering the folds of Islam in multitudes and finally glad

tidings of the success and of the Prophet Pbuḥ in his mission. From this last glad tiding, it becomes self-evident that the time of the Prophet's death is also near.

For this reason, he should spend even more time in celebrating the praises of God and in expressing His exaltedness so that he is able to express his gratitude on the great favour of completion of religion bestowed upon him by the Almighty and so that he is blessed with even more favours by his forgiving Lord.

Surah 110. An-Nasr (The God's Help)

Bismillahir Rahman Nir Raheem 1. Idha Jaa A Nasrullahi Wal Fathu 2. Wa Ra Aytan Naasa Yadkhuloona Fee Deenil Lahi Afwaja 3. Fa Sabbi Bi Humdi Rabbika Was Tag Firhu Innahu Kaana Tawwabaa.

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 When the help of God and the victory comes,
- 2 and you see men embrace the way of God in multitudes,
- 3 then glorify the praises of your Lord while expressing gratitude to Him

 and seek His forgiveness. Indeed, He is ever disposed to mercy.

Introductory Notes to Surah 111 Lahab

(Flame)

Name

The Surah takes its name from the word Lahab in the first verse.

Theme and Topics

Abu Lahab was the uncle of Prophet pbuh but was a fierce opponent of Islam. He is nicknamed as he had a ruddy red face. He is mentioned as “Tabbat” i.e. “to perish and end up in loss”. The first verse can only mean that both hands of such and such a person have failed to achieve an objective. Failure of both hands is a complete picture of one’s helplessness.

It is evident from this excerpt that it is only a prediction that Abu Lahab’s political power will be crushed and he will also perish. Here a question arises that in the whole of the Qur’an no enemy of the Prophet Pbuh has been mentioned by name; so what was special about Abu Lahab that he was mentioned by his name?

The answer to this question is that there can be several reasons for mentioning him by name; however, two of them are very significant. First, the nature of enmity between the Prophet Pbuh and Abu Lahab was extremely different from the one between him and his other enemies. The main difference which other leaders of Quraish had with the Prophet Pbuh was that they considered the religion preached by him to be against their ancestral religion; the reason for this enmity was not that they thought that this religion was a danger to their own person interests.

The enmity of Abu Lahab was entirely for the protection of his personal interests. He was in charge of the treasury of the Kabba, which was called rifadah. He had taken such control of it that a greater part of the money received would go into

his own pockets instead of being spent on orphans, the poor and the pilgrims. As a result, he had become the Shylock of his times. When he heard the calls of the Prophet Pbuḥ towards lofty morals and the verses which depicted the objectives of building the Kabba, he felt that the time of his accountability was drawing near.

If he did not make an immediate effort to curb the intensity of the Prophet's preaching, he would have to let go of all his vested interests from which he was being able to benefit at that time without any hindrance or impediment. He thus rose to make a concerted effort to oppose the Prophet Pbuḥ. People who agree or oppose a point of view whilst disregarding their personal interests have decency in them, even though their stance might not be correct; on the contrary, people who agree or oppose a point of view merely because of their personal interests are absolutely devoid of decency.

The second reason is that a trait of the message of the prophets is that the real basis for association or disassociation with a prophet is the religion of God. Those who sever their relationship with him become adversaries of the religion of God, however much they may be near to him as regards being their kith and kin. In order to delineate this reality, the incidents of Noah's son, Abraham's father and Lot's wife are mentioned with great emphasis in the Qur'an.

For this very reason the name of Abu Lahab has been mentioned here: it should become evident from this mention that race and lineage have no status before God. The first part of the verse is a prediction of his political downfall and the second part is a prediction of his own death. Consequently, these predictions materialized word for word. There were many of his special allies and cronies among the leaders of the Quraish who were killed in the battle of Badr. This really damaged his political status.

Abu Lahab himself stayed back from the battle of Badr because of cowardice. In fact, he forced a person from whom he had no hope of recovering a loan to take part in the battle in lieu of the loan. This person did take part and was most probably killed whilst the spineless Abu Lahab remained in his house!

Then soon after this battle he was inflicted with small-pox. For fear that this disease might be contagious, neither his associates nor his sons and other relatives inquired after his health. It was in this state of helplessness that he died and for many days his dead body rotted in his house. At last, when his sons got tired of the taunts of people, they hired a few slaves and with their help threw his corpse in the upper region of Makkah and covered it with stones and pebbles which were flung from a distance. It should be kept in consideration that flinging stones at someone in those times was tantamount to cursing him.

The surah also predicts that his wife will also be cast into the blazing fire with him and she will be carrying firewood. The reason that his wife too will meet this fate is right in accordance with justice: she herself was his associate in his crimes which led him to Hell. At times, wife and children become a source for a person committing certain crimes which not only ruin him but also his wife and children. For this very reason the Qur'an has said:

Believers! Some among your spouses and your children are also your enemies: beware of them. (64:14)

Surah 111. Al-Lahab (The Flame)

Bismillahir Rahman Nir Raheem 1. Tabbat Yada Abi Lahabin
Watab 2. Ma Aghna Anhu Maaluhu Wa Ma Kasab 3 Sa Yasla
Naran Zata Lahab 4 Wam Ra Atuhu Hamma Latal Hatab 5. Fee
Geediha Hablum Mim Masad

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 Both hands of Abu Lahab have been broken and he himself shall perish.
- 2 Neither did his wealth benefit him nor what he had earned.
- 3 He shall be cast into a blazing Fire;
- 4 his wife too while carrying firewood.
- 5 There will be a twisted rope round her neck.

Introductory Notes to Surah 112 Ikhlaas **(Sincerity)**

Name

Al-Ikhlaas means to show or be sincere towards something and in this case this sincerity is towards Oneness of God, Tauheed. The other Surahs of the Quran generally have been named after a word occurring within them, but in this Surah the word Ikhlaas has occurred nowhere. It has been given this name in view of its meaning and subject matter.

Theme and Topics

Ikhlaas means to have faith in God's being and His attributes or in the essential requisites of His attributes in a way that eliminates any trace of associating others with Him. As far as accepting God is concerned, the world has always acknowledged the existence of a superior being. In fact, this acceptance must be regarded as a self-evident requirement of human nature. An equally stark reality is that Satan has always remained an eternal enemy of Tauheed (oneness of God).

He has persisted in trying to deceive man in this matter by distorting this concept such that believing in God at times became tantamount to not believing Him. To save humanity from the deceptions of Satan God send His messengers regularly to elucidate the essentials of Tauheed (oneness of God). However, time and again, man continued to squander this blessing every time he acquired it.

The overall arrangement of the Qur'an is such that the beginning and the end are very similar. The end of the Qur'an converges to the topic with which it commences –Tauheed and Ikhlaas. Surah Fatihah and Surah Ikhlaas the beginning and the end of the Qur'an distinctly bring out the reality that the concept of Tauheed encompasses all our beliefs.

It is mentioned in Surah Fatihah that God is the sole Cherisher and Sustainer of the worlds and Master of the Day of Judgement, and as such we all must always express our gratitude to Him. Here, in this surah, the attributes that wipe out any trace of polytheism are explained positively as well as negatively, which actually forms the basis of the study of Tauheed (oneness of God).

Linguists clearly differentiate between Ahad and Wahid, Ahad means someone in whose being none can be associated, and Wahid means someone in whose attributes none can be associated. Probably this is the reason why the word Ahad has never been used as an attribute other than that of God. This attribute also necessitates that He have no kin or relations, and at the same time it warrants that He be unique and peerless in every sense.

It also follows from this that God is uncreated and has always existed, and that everything else has been created and brought into existence. Naturally, someone who is foremost out of His own accord should always exist because if at one time He never was, then it cannot be said of Him that He always existed.

Summing up the discussion, two things must necessarily be accepted: Firstly, God has always existed, and secondly, everything except Him is His creation. These are the two necessary outcomes of His uniqueness and to deny any of these would be against sense and reason.

The word Samad used for God as an attribute is actually meant to be a large rock behind which refuge is sought from an enemy attack. It is because of this root meaning that it is also used for the leader of a nation, who is a resort and a refuge for his people. In many Holy Scriptures, particularly in the Psalms of David, God has been called a rock, and has also been addressed as the rock of help.

Kufu means “equal, like, peer, match, similar”. The last verse contains this word which means that God Almighty has no parallel or equal. He is the Creator and all other things are His creation. Everyone has needs while He has none. All need Him while He needs none. Everyone is mortal while He is the only immortal.

Summing up, the message of the surah lies in the concept of Tauheed (oneness of God), which it brings out by mention of certain complementary pairs of attributes of God. The essence of which is that God has always been there existed and shall always be; He was when there was nothing and shall remain when everything ceases to be.

He is complete and entire in His being and is above all needs; everyone needs Him while He needs none; He is a refuge for all and on Him everyone depends; He brings everything into existence, and by His orders everything is destroyed; He is father to none nor has He a father; He is the Creator and the Cherisher of all and fashions and sustains everything; nothing is from His substance and being; He has no peer or equal and indeed all are His servants and slaves.

Surah 112. Al-Ikhlaas (The Sincerity)

Bismillahir Rahmaan Nir Raheem 1. Qul Hu Wallahu Ahad 2.
Allahu Samad 3. Lam Yalid Wa Lam Yuolad 4. Wa Lam Yakul
Lahu Kufuwan Ahad

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 Say, 'O Prophet,' "He is God—One 'and unique';
- 2 God—is the refuge-rock 'needed by everyone'.
- 3 He begets not, nor is He begotten;
- 4 And there is none comparable to Him."

Introductory Notes to Surah 113 Falaq (Daybreak)

Name

Although these two Surahs of the Qur'an are separate entities and are written in the Quran under separate names, yet they are so closely related mutually in their contents that they have been designated by a common name Mu'awwadhatayn (the two Surahs in which refuge with God has been sought).

Theme and Topics

In these two surahs, which form the last part of the Quran, people have been asked to seek refuge with God from all evils which in any way can distract and divert them from monotheism. This elaborate arrangement for monotheism is because it is the foundation of religion. If a person is fully grounded in the belief of monotheism, it is as if he is fully grounded in religion.

If temporarily he does get distracted from any directive of religion, it is hoped that because he is fully attached to its foundation he will be guided by God's grace to the right path. On the contrary, if he is led astray in any way regarding the belief of monotheism, there is a strong chance that he will keep getting further away from religion and a time may come that he may reach a point of no return.

The other reason for this elaborate arrangement is that in order to achieve success in the test in which a person is put through in this world, it is essential that he fight Satan till his death and defeat him. It is on this victory over Satan that his success in the Hereafter hinges. The particularly specific area in which Satan has sworn to defeat mankind is monotheism. He has challenged the Almighty that He will lie in ambush for man on the path of monotheism and will try to divert him from this path and put him on the path of polytheism.

In order to combat this evil scheme, arose the need to inform man here at the end of the Qur'an of not only a comprehensive teaching of monotheism, but also of the best way to protect himself of the lures and machinations of Satan. It is by adopting this way that every servant of God can protect his treasure of monotheism from the onslaughts of Satan.

In order to explain this methodology, man is informed of two things:

One in this surah and one in the next surah.

In this surah, man is told that in order to shield himself from the onslaughts of Satan the only way is to seek refuge with God. There is no one except God who can protect him from the fraudulent and deceptive measures of Satan. If man is not vigilant enough all the time, there is a strong chance that he will be misled by him and then it would become difficult for him to come out of this situation.

He has urged man to seek refuge from evil which is in the form of material and tangible calamities, as well as he is urged to seek refuge from evil which is spiritual and moral in nature. Blowing on knots is the way adopted by charmers and people who give amulets. They chant spells in their minds and then blow on chords and threads while tying knots on it and believe that in this manner they can lure and control their subject. They then try to inflict whatever harm they want to on this subject.

A greater part of these spells is mere fraud and deception as is evident from the verse (26:223). And if at all they can have effects, the Qur'an has clearly said that they can only cause any harm by God's permission: (2:102). Now when they can cause harm only with the permission of God, there remains no need to look for someone other than God for seeking refuge with.

It is the practice of God to deal with people the way they deal

with themselves: If a person fosters a strong relationship with God and his heart remains replete with His remembrance and if he protects himself from superstitious beliefs and always turns to God when he encounters hardships, then the Almighty does not allow Satan to take the better of him. If some accidental harm does come his way, he is able to save himself by diverting his attention to God.

On the other hand, if a person is superstitious and credulous and instead of relying on sense and reason relies on speculation and conjecture and if instead of deeply trusting God clings to doubts and scepticism, then such a person is often lured by devils among the jinn and men, who then escort him to all sorts of evil and make such a person a toy in their hands to play with..

The only way to protect oneself from this evil, according to this surah, is to remain in the asylum of the Almighty. Whenever he feels that his heart is getting inclined to evil, he should immediately seek refuge with Him. The best way to do this is to recite these two last surahs of the Qur'an.

The Qur'an has taught the believers a prayer to shield themselves from the envies of envious people. The envious are referred to here in general and no one specific is implied. The reason is that whoever the envious person maybe, when his envy crosses the limits, like the envy of Cain it subsides only after spilling the blood of Able. Hence one should keep seeking refuge from it.

Surah 113. Al-Falaq (The Daybreak)

Bismillahir Rahmaan Nir Raheem 1. Qul Aoodhu Bi Rabbil
Falaq 2. Min Sharri Ma Khalaq 3. Wa Min Sharri Ghasikin Idha
Waqab 4. Wa Min Sharrin Naffasati Fil Uqad 5. Wa Min Sharri
Haasidin Idha Hasad

In the Name of God—the Most Gracious, the Ever Merciful.

- 1 Say, 'O Prophet,' "I seek refuge in the Lord of the
daybreak
- 2 from the evil of all that He has created,
- 3 and from the evil of the night as it spreads,
- 4 and from the evil of those who blow on knots
- 5 and from the evil of the envious person when he envies."

Introductory Notes to Surah 114 Naas **(Mankind)**

Name

Although these two Surahs of the Qur'an are separate entities and are written in the Quran under separate names, yet they are so closely related mutually in their contents that they have been designated by a common name Mu'awwadhatayn (the two Surahs in which refuge with God has been sought).

Theme and Topics

Both last surahs are a means through which a person seeks the Almighty's protection from various evils. However, there are certain aspects which distinguish this surah from the previous one:

Firstly, in this surah, refuge is sought with God through His attributes which are directly related to man. Secondly, in the previous surah, refuge is sought from various evils, while this surah seeks protection against Satan, the root of all evils and, as indicated in the previous surah, the eternal enemy of Tauheed (oneness of God).

Thirdly, in the previous surah, Satan is referred to with regard to one of his characteristics – jealousy. In this surah, his method and technique, his clan and accomplices, the sphere of his incursions and onslaughts, all are brought to light so that people have a clear perception of their shrewd enemy and are in a position to defend themselves.

In this surah, man is informed of the attributes of God by means of which he can attain refuge with God by which he can shield himself from the lures and baits of Satan. It was only God Himself who could have informed man of these attributes and it is His great favour on man that He has done so.

It is through His noble attributes that a correct relationship can be established between God and man and only God knows which of His attributes can act as a shield for man against the blitz launched by Satan.

Man cannot know this by himself and so he is informed about the extent to which Satan can lead man astray and the most effective of his methods in this regard. The purpose is to make man aware of the might of his enemy so that neither is he overawed by his strength nor does he become indifferent to him. Moreover, he is fully informed of the paths from which Satan can attack and is also aware of the weapons God has given him to combat this enemy of his.

Surah 114. An-Naas (The Mankind)

Bismillahir Rahman Nir Raheem. 1. Qul Aoodhu Bi Rabbin Naas 2. Malikin Naas 3. Ilahin Naas 4. Min Sharil Waswaas Silkhan Naas 5. Al Ladhe You Waswisu Fee Sudurin Naas 6. Minnal Jinnati Wan Naas

In the Name of God— the Most Gracious, the Ever Merciful.

- 1 Say: “I seek refuge with the Lord of mankind,
- 2 the Emperor of mankind,
- 3 the God of mankind
- 4 from the mischief of the prompter who withdraws after his prompts,
- 5 who implants evil suggestions in the hearts of men,
- 6 and is from among the jinn and men.”

How to Become a Muslim

To become a Muslim is the simplest of processes, all that a person needs to do is to declare that he/she believes in one true God, the Almighty and creator of everything, and believe in the Last messenger Muhammed pbuh (Belief in the last messenger includes belief in all previous messengers of God)

Here are the words of this declaration and it is called Shahadah (To witness)

Arabic transliteration:

Ashhadu Al-la-ilaha illallahu wahdahu la sharikala Wa Ashhadu
anna muhammadan abduhu wa rasuluhu

English Translation:

I bear witness that there is none worthy of worship except Allah (God) and that He has no partners and I bear witness that Muhammed pbuh is his servant and his messenger

QR Code for free download of the digital copy of this translation of the Quran:

1. Al-Fatihah (The Opening)
2. Al-Baqarah (The Cow)
3. Aali Imran (Family of Imran)
4. An-Nisa' (The Women)
5. Al-Ma'idah (The Table)
6. Al-An'am (The Cattle)
7. Al-A'raf (The Heights)
8. Al-Anfal (The Spoils of War)
9. At-Taubah (The Repentance)
10. Yunus (Yunus)
11. Hud (Hud)
12. Yusuf (Yusuf)
13. Ar-Ra'd (The Thunder)
14. Ibrahim (Ibrahim)
15. Al-Hijr (The Rocky Tract)
16. An-Nahl (The Bees)
17. Al-Isra' (The Night Journey)
18. Al-Kahf (The Cave)
19. Maryam (Maryam)
20. Ta-Ha (Ta-Ha)
21. Al-Anbiya' (The Prophets)
22. Al-Haj (The Pilgrimage)
23. Al-Mu'minin (The Believers)
24. An-Nur (The Light)
25. Al-Furqan (The Criterion)
26. Ash-Shu'ara' (The Poets)
27. An-Naml (The Ants)
28. Al-Qasas (The Narrative)
29. Al-Ankabut (The Spider)
30. Ar-Rum (The Romans)
31. Luqman (Luqman)
32. As-Sajdah (The Prostration)
33. Al-Ahzab (The Confederates)
34. Saba' (Sheba)
35. Al-Fatir (The Originator)
36. Ya-Sin (Ya-Sin)
37. As-Saffah (The Ranks)
38. Saud (Saud)
39. Az-Zumar (The Groups)
40. Mumin (The Believer)
41. Ha Mim (Ha Mim)
42. Ash-Shura (The Consultation)
43. Az-Zukhruf (The Ornaments)
44. Ad-Dukhan (the Smoke)
45. Al-Jathiyah (The Kneeling)
46. Al-Ahqaf (The Sand Dunes)
47. Muhammed (Muhammed)
48. Al-Fatah (The Victory)
49. Al-Hujurat (The Chambers)
50. Qaf (Qaf)
51. Ad-Dharyat (The Scatterers)
52. At-Tur (the Mount Sinai)
53. An-Najm (The Star)
54. Al-Qamar (The Moon)
55. Ar-Rahman (The Compassionate)
56. Al-Waqi'ah (Inevitable Event)
57. Al-Hadid (The Iron)
58. Al-Mujadalah (The Argument)

59. Al-Hashr (The Banishment)
60. Mumtahanah (The Examined)
61. As-Saff (the Ranks)
62. Al-Jumma (Friday)
63. Munafiqun (The Hypocrites)
64. Taghabun (Mutual Loss & Gain)
65. At-Talaq (The Divorce)
66. At-Tahrim (The Prohibition)
67. Al-Mulk – (The Dominion)
68. Al-Qalam (The Pen)
69. Al-Haqqah (The Inevitable)
70. Al-Ma’arij (Ways of Ascent)
71. Nuh (Noah)
72. Al-Jinn (The Jinn)
73. Al-Muzammil (The Wrapped)
74. Al-Mudaththir (The Cloaked)
75. Al-Qiyamah (The Resurrection)
76. Ad-Dahr (The Time Period)
77. Al-Mursalat (The Emissaries)
78. An-Naba’ (The Great News)
79. An-Nazi’at (The Uprooters)
80. Abasa (To Frown)
81. At-Takwir (The Wrapping Up)
82. Al-Infitar (The Splitting)
83. Al-Mutaffifin (The Defrauders)
84. Al-Inshiqaq (The Split Asunder)
85. Al-Buruj (The Castles)
86. At-Tariq (The Nightly Star)
87. Al-Ala (The Most High)
88. Ghashiyah (The Engulfing)
89. Al-Fajr (The Dawn)
90. Al-Balad (The City)
91. Ash-Shams (The Sun)
92. Al-Layl (The Night)
93. Ad-Duha (Morning Light)
94. Al-Inshirah (Opening the Heart)
95. At-Teen (The Fig)
96. Al-‘Alaq (The Clot of Blood)
97. Al-Qadar (The Destiny)
98. Al-Bayyinah (The Clear Sign)
99. Al-Zilzal (The Shaking)
100. Al-Aadiyat (Galloping Horses)
101. Al-Qariah (Pounding One)
102. At-Takathur (Desire to Surpass)
103. Al-Asr (the Time)
104. Al-Humazah (Evil Gestures)
105. Al-Feel (The Elephant)
106. Quraish (Quraish Of Makkah)
107. Al-Maoon (The Small Help)
108. Al-Kauthar (The Abundance)
109. Al-Kafirun (The Rejecters)
110. An-Nasr (God’s Help)
111. Al-Lahab (The Flame)
112. Al-Ikhlaas (The Sincerity)
113. Al-Falaq (The Daybreak)
114. An-Naas (The Mankind)